

Prophetic Leadership in Pesantren Education: Study at Pondok Pesantren Universitas Islam Indonesia

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Abstract

This paper discusses prophetic leadership in Islamic educational institutions of Pondok Pesantren Islamic University of Indonesia (PP UII). Prophetic leadership is a strategic offer in the discourse of Islamic leadership. There are three basic principles of prophetic leadership: humanization, liberation, and transcendence. These three principles are internalized in the leadership patterns applied by the leaders in Pondok Pesantren Islamic University of Indonesia (PP UII). Leadership in PP UII is different from pesantren in general. If the pesantren generally put forward the leadership of charismatic, while the leadership in PP UII put forward the style of legal leadership. The legal authorities make it more necessary to work together systemically in realizing the vision and mission of the establishment of pesantren. Leadership in pesantren with a periodization system allows for a different concept of understanding of the vision and mission of pesantren between one leader and his successor. Thus, the system and the blueprint of leadership must be clear and mature so that whoever leads the establishment of pesantren remains well done

Keywords: Leadership, Prophetic, Pesantren, Legal

Abstrak

Tulisan ini membahas tentang kepemimpinan profetik pada lembaga pendidikan Islam di Pondok Pesantren Universitas Islam Indonesia. Kepemimpinan profetik merupakan tawaran strategis dalam wacana kepemimpinan Islam. Ada tiga prinsip dasar dalam kepemimpinan profetik yaitu humanisasi, liberasi dan transendensi. Ketiga prinsip ini

terinternalisasi dalam pola kepemimpinan yang diaplikasikan oleh pemimpin di Pondok pesantren UII. Kepemimpinan di PP UII berbeda dengan pesantren pada umumnya. Jika pesantren pada umumnya lebih mengedepankan kepemimpinan kharismatik, sedangkan kepemimpinan di PP UII mengedepankan corak kepemimpinan legal. Otoritas legal menjadikannya lebih mengharuskan untuk bekerja sama secara sistemik dalam mewujudkan visi dan misi didirikannya pesantren. Kepemimpinan pesantren dengan sistem periodisasi memungkinkan adanya perbedaan konsep pemahaman terhadap visi dan misi pesantren antara satu pemimpin satu dan penerusnya. Dengan demikian, sistem dan blue print kepemimpinan harus jelas dan matang agar siapapun yang memimpin tujuan didirikannya pesantren tetap terlaksana dengan baik.

Kata Kunci: *Kepemimpinan, Profetik, Pesantren dan Legal*

Introduction

Leadership is an important and a fundamental aspect of human life. In Islam, leadership is a mandate that must be maintained and managed in order to realize the benefits. Islam pays a great attention to a leadership even though Islam does not mention the standard format, model, and system that must be applied in managing a territory of leadership. The great concern of Islam is based on Islamic values and ethics that justice and welfare be the keys that must be realized. Therefore, Islam only provides the basic values of leadership, does not mention the standard pattern for managed leadership can be adjusted to the reality of place and time.

The issue of leadership in Islam is not seen as an absolute power to legitimize a leader's authority over his subordinates. Leadership in Islam is a mandate that must be safeguarded and accounted before God. This shows that the issue of leadership is not limited to regulate the relationships among humans or its ability in reaching a goal but also contains transcendental values. This value is used as a basic reference in conducting leadership activities. Once the importance of a leader in a group until the Prophet in an occasion said that when there is a group of people then choose the leader.

In education, the presence of the leader will determine the policy direction of an educational institution. Leaders seem to be central in managing the policies and direction of graduates of an educational institution. The competence, direction, and objectives of education will be blurred without a leader, hence the alumni will have no identity. In the hands of the leader an authority to realize the welfare and welfare in accordance with the ethical

values contained in Islam. Therefore, the leader becomes the principal in the management of an educational institution, and also at Pondok Pesantren.

Pondok Pesantren is the oldest Islamic educational institution in Indonesia. Martin mentioned that the tradition of Islamic religious teaching such as in pesantren is one of the great traditions in Indonesia. The main reason for the emergence of this pesantren is to transmit traditional Islam as there is a kitab kuning.¹ In the process of transmission, of course, there is a leader of Pesantren which then called by kiai or ustadz. The presence of the kiai is very central in the pesantren that is as an owner, a manager, a teacher, as well as a leader. Kiai is used as a role model in worship, about science and activities of daily life. The development of the role of kiai in the context of pesantren, in general, is part of the culture, tradition, and behavior of its leadership to defend its community which is forged with various challenges of the times. The character of the kiai is very dependent on the height of science and authority.²

The centrality of the leadership in Pesantren on the kiai's figure should also be realized by the kiai to be able to accept and apply the ideas that can bring pesantren in a better direction. Creativity and innovative facts cannot be separated from various factors, including the vision and mission of the kiai itself and the emergence of a sense of pessimism and fear of new ideas that are considered misleading and marginalize the learners from the religious circle to a worse.³ This is what sometimes makes pesantren less adaptive and tend to lag behind the times.

There is a difference from Pondok Pesantren UII with pesantren generally owned and managed independently by the kiai. Pondok Pesantren Universitas Islam Indonesia (PP UII) is led by a kiai or ustadz who is not owning or having sole authority from the pesantren. In fact, he was elected by the

¹ Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Yogyakarta: Gading Publishing, 2015), 85; Pesantren for Doctor Soetomo (perpetrators of history) mentions that pesantren is the source of the nation's knowledge spring Ahmad Baso, *Pesantren Studies, Buku II; Kosmopolitanisme Peradaban Kaum Santri Di Masa Kolonial* (Jakarta: Pustaka Afid Jakarta, 2013), 171.

² Atiqullah, "Varian Kepemimpinan Kolektif Pondok Pesantren Di Jawa Timur," *Journal of Karsa* 20, no. 1 (2010): 228.

³ Kasful Anwar US, "Kepemimpinan Kiai Pesantren: Studi Terhadap Pondok Pesantren Di Kota Jambi," *Journal of Kontekstualita* 25, no. 2 (2010): 228.

University's officials in accordance with certain terms and conditions and standardization. PP UII is a place for excellent students who have good academic potential and have a pesantren background. Because of differences in kiai status between boarding schools in general who also as the owner or founder with Pesantren UII whose leadership structure is determined by university officials. This can certainly have an impact on the leadership system imposed by the kiai who lead it. This pattern of leadership comes from the tradition of pesantren in general which characterizes the central leadership of a kiai who is also the founder of the institution.

The kiai in his status may be referred to as an official because his legality or status as a pesantren leader is determined by a letter of the decree issued by the Tanfidziyah Council or, the head of the University. Since the legality of a kiai's leadership is based on the decree, his leadership succession model becomes structural with a certain time limit. This is interesting to be studied further related to the variant of leadership model at Pondok Pesantren Universitas Islam Indonesia.

Leadership in Islam

Discuss the leadership, We first need to know the definition of leadership and the ideal concept of leadership. Basically human activities and activities together always require the presence of leaders. Leadership has diverse meanings. Researchers generally define leadership based on their perspectives and the things that are researched and draw attention, so the concept of leadership will evolve continuously. Leadership is then defined based on characteristics, behaviors, influences, patterns of interaction, role relationships, and positions of administrative positions. In general, leadership is understood as the ability and process of influencing others to achieve a goal.⁴

Based on the definition, leadership has several implications, among others: first, leadership means involving people or other parties, i.e., subordinates or followers. The followers should follow the direction and direction of the leader. Nevertheless, without leadership followers, none exist.

⁴ Sus Budiharto and Fathul Himam, "Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik," *Journal of Psikologi* 33, no. 2 (n.d.): 135-36.

Second, an effective leader is someone whose power can inspire followers to achieve a satisfactory performance.⁵

The leadership in Islamic perspective at least can be seen from two perspectives namely:⁶

a. Spiritual Definition

Leadership in this perspective is a sacred one. Leadership in Islam comes from the word caliph which means representative. This term was used only after the death of the Prophet, and the person who succeeded him was called the "caliph", another similar meaning is the word "amir" in the plural form is "umara" meaning ruler. In the Indonesian context, both terms have a formal definition of the leader. The word "caliph" contained in the QS. Al-Baqarah verse 30 shows the human role to prosper the earth and suggest to do good and prevent damage.

b. Empiric Definition

Leadership in this perspective has an understanding as an activity to guide, guide, guide, and show the way that God blesses. Based on this understanding can be understood that the orientation of leadership is the pleasure of Allah (mardhatillah). The term of leadership or leader is appointed by the Qur'an with various terms among them QS. Al-Baqarah: 30 with the term caliph, QS. An-Nisa 59 with the term Ulil Amri, QS al-Maidah 55 with the term guardian. Meanwhile, in the hadith also mentioned with the term rain or amir. This clearly shows that leadership issues are urgent in Islam.

Islam views the issue of leadership as a principled and important issue, although it is not clearly communicated regarding the system, format, and model of leadership. The great concern of Islam toward leadership is based on Islamic values and ethics in the field of leadership. The ideal condition is how a leader is based on the values of justice and openness. Thus, leadership has a

⁵ Soleh Subagja, "Paradigma Nilai-Nilai Kepemimpinan Profetik (Spirit Implementasi Model Kepemimpinan Di Lembaga Pendidikan Islam)," *Journal of Progresiva* 3, no. 1 (June 2010): 26.

⁶ Subagja, 27.

big part in realizing these good ideals. Islam only provides a set of values and basic ethics for the sustainability of a leadership with the aim of realizing a justice, prosperous and peaceful.⁷

The leadership model in Islam is different from the model of leadership in general. Leadership in Islam is legitimized by religious teachings as a duty to be held accountable. It is not only limited to regulate members who are under a certain leadership, but also how the noble values of religious teachings can be internalized in the process of sustainability of a leadership. Thus, a leader should meet the qualifications and appreciation of the goals, integrity, technical expertise, decision-making ability, intelligence, and ability to lead.⁸

Another thing that distinguishes Islamic leadership is in terms of leadership goals. The goal of leadership in Islam is more than the achievement of material and institutional success but more than that. The goal of leadership is how Islamic substantive values can be used in leadership applications. Another uniqueness is how a firm Islamic principle and prioritize deliberation (shura) that avoids a leader from an authoritarian paradigm.

It is then clarified by Haedar Nasir that the characteristics of leaders who can be role models in Islam should be at least a scholar and have managerial (organizational) character. However, leadership issues are increasingly complex when it comes to practical aspects. Thus, in looking at the transformation of the ideal leader of the ummah, it is also necessary to look at it with an objective-sociological and empirical approach. In addition, it is not limited to the subjective-normative approach. Thus, the issue of Muslim leadership is not only seen one-sided from the individual capacity of a leader but also at the same time see the reality of community acceptance of a leadership.⁹

Leadership in Pondok Pesantren

The essence of leadership in Pondok Pesantren certainly cannot be separated with the role or basic guidelines developed Pondok Pesantren Islamic religious education. At the very least, Islamic religious education is

⁷ Tim Editor PSI UII, *Studi Kepemimpinan Profetik* (Yogyakarta: Kaukaba and PSI UII, 2016), 4.

⁸ Tim Editor PSI UII, 5.

⁹ Haedar Nashir, "Kepemimpinan Umat Agenda Yang Tersisa," *Opini Jawa Pos*, 1992.

identified as follows; firstly, Islamic religious education is not an emphasis on teaching certain religious ideologies, but the most urgent are teaching the methodological framework for understanding the message of religion. Secondly, Islamic religious education is directed to the formation of better future projections in the face of increasingly complex challenges. Third, religious teaching is projected to cultivate an attitude of concern for social reality as an interpretation of the doctrine of religion.¹⁰

In studying the leadership model in Pesantren, there are two great models commonly practiced by most Pesantren in Indonesia.¹¹ The two models are first, Individual Leadership. As little reviewed before, this leadership model is more focused on the centrality of a leader. The weakness is that the institution will be difficult to develop. The development of pesantren lies in the privilege of its leader (kiai). That is, if at some time there is a problem or lack of role models of the kiai, then it could be that pesantren will fail and collapse. However, this leadership model also makes some pesantren quite successful and exist until today. This is because of the charisma possessed by a kiai. The more charismatic, the more people who come to learn and so the pesantren will be bigger and growing rapidly.¹²

Second, collective leadership. Unlike the previous leadership model that makes a leader figure (kiai) as a central figure of a pesantren. While collective leadership is defined as a mutually beneficial leadership. This then makes all elements of an institution take part in a policy in building agreements to achieve common goals. This model is currently viewed as a more efficient and more strategic model. The task of the leader (kiai) becomes lighter because it is carried out jointly in accordance with the field of their respective duties. Kiai is not responsible for the future sustainability of pesantren. The existence of a foundation is considered to take over the "power" of the kiai. Though its

¹⁰ US, "Kepemimpinan Kiai Pesantren: Studi Terhadap Pondok Pesantren Di Kota Jambi," 226–27.

¹¹ US, 228–32.

¹² Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 86; Ferry Muhammadiyah Siregar, "Religious Leader and Charismatic Leadership in Indonesia: The Role of Kyai in Pesantren in Java," *Journal of Kawistara* 3, no. 2 (2013): 142; Amir Fadhilah, "Struktur Dan Pola Kepemimpinan Kyai Dalam Pesantren Di Jawa," *Hunafa: Jurnal Studia Islamika* 8, no. 1 (2011): 104–5.

existence can actually ease the task both academic and moral to the community.

The existence of pesantren that is bound by the social reality around it requires the pesantren to be open to the community. The exclusivity of pesantren makes the existence of pesantren less significant in the society. Openness and a collective leadership model make pesantren closer to the community. The existence of boarding schools should not be far from the community because of the true pesantren present as a response and answer to the dynamics of social changes that occur in society.

Social change in question cannot be separated from the social vision of Islam itself so that the existence of pesantren really become the spirit for society. At the very least, pesantren has three social functions that are inherent in each other, can not be separated. First, the institution of science. If viewed from the classification of science shared by al-Ghazali, that science namely fardhu 'ain, fardhu kifayah, and science of sharia (fiqh) included in the fardhu' ain science class. Based on this division, the boarding school has a scientific core in the field of sharia science, however, pesantren need to develop science to science fardhu kifayah without leaving the scientific core. In doing so, there are two things that must be paid attention to the pesantren that pesantren must maintain its tradition. The tradition of pesantren comes from two things: knowledge of heart and strengthening of reason. In addition, pesantren must be open and critical.¹³

Secondly, as a religious institution. Pesantren is supposed to be a religious institution. The institution is an institution that applies and develops religion so that pesantren is not only an institution that plays as an "observer" but acts as an actor of change and religious development of society. Third, as a social institution of society. Pesantren who are in the community, can not be separated from the community itself. Social institutions are run in various ways among them is by doing da'wah activities.¹⁴

¹³ Ahmad Atho' Lukman Hakim, "Pesantren Dan Perubahan Sosial," *Journal of Jurnal Pusaka* 1, no. 1 (December 2013): 23; Also Read M. Shodiq, "Pesantren Dan Perubahan Sosial," *Journal of Falasifa* 2, no. 2 (September 2011): 113.

¹⁴ Hakim, "Pesantren Dan Perubahan Sosial," 25.

Three social functions that can run well certainly cannot be separated from the role of kiai who lead pesantren institution. The leadership of a kiai not only takes care of internal santri, but also the obligation to build synergistic relationships to the community. The role of kiai is very central in the process of building this relationship. Good communication between the pesantren-led by kiai and the community is the key. A kiai must have good communication skills with the community. The existence of pesantren is difficult to be released from the surrounding scope. UII with its catur dharma mentioned that there is an element of Islamic da'wah as its manifestation. It is the existence of pesantren as a campus agent in the community.¹⁵

Islamic University of Indonesia as the oldest Islamic campus has a moral responsibility not only for the development of science students but also fostering the community by doing activities of Islamic da'wah, as well as other activities of social activities. The existence of PP UII one of its original objectives is as a tool of UII in spreading Islam rahmatan lil alamin and contribute actively in the middle of society with various activities of da'wah islamiyyah as mentioned earlier. The awareness of responsibility as a campus based on Islam has made PP UII continuously committed to actively contribute to the community.¹⁶

Basic Concept in Prophetic Leadership

Leadership is a fundamental aspect inherent in each association or a particular activity in a container of formal and informal relationships. Leadership is seen as a process of changing the view, accompanying, and directing the mental attitude of a person or group of people in both organizational relationships and in certain bonds. While in an effort to change the perspective of multicultural society, it is necessary to have a good leadership base and comprehend comprehensively.

Comprehensive understanding, in this case, is the existence of a set of basic principles of leadership in Islam, hereinafter referred to as prophetic leadership, leadership based on Islamic values conducted by the Prophet. The prophetic word itself comes from the English "prophet" meaning prophet. So

¹⁵ Suyanto, givetaker, October 5, 2017; This is also mentioned by Muhammad Anas, Officer, October 12, 2017.

¹⁶ Suyanto, givetaker.

the prophetic meaning is to have the character or character of the prophet or to be predictive or predictable. The context of this leadership, then prophetic can be translated into 'prophethood'.¹⁷ This prophetic principle is inspired by QS al-Imran (3): 110 as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
 بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

The three content of values contained in the above verse, namely to uphold goodness, to prevent badness and to believe in God. These three values are then transformed by Kuntowijoyo into three basic principles of humanization, liberation, and transcendence. Humanization means humanizing human beings, eliminating material, violence and human hatred. This is an implementation of the value of *amar ma'ruf*. Liberation is an implementation of *nahi mungkar*, while transcendence is an implementation of the value of *tu'minu billah*. All three elements above are one unity that can not be separated. If liberalism is concerned only with the principle of humanization or emancipation, Marxism is concerned with liberation, and most religions are concerned with the third element of transcendence.¹⁸

Leadership base that is used as a basic reference in managing and solving every problem. The basic principles that can be used as a basis by someone in the lead as a reflection of prophetic insight include the following:

Principle of 'Adalah (Justice)

This principle has an understanding that in the process of leadership, justice is a thing to be realized. Impartial and always stick to the commitment

¹⁷ Heddy Shri Ahimsa-Putra, *Paradigma Profetik Islam; Epistemologi, Etos Dan Model* (Yogyakarta: Gadjah Mada University Press, 2016), 2.

¹⁸ Ahimsa-Putra, 15.

of truth. A good person should separate between emotion and ratio, revenge and hate, love and envy. The principle of justice should be the basis for a leader. It is confirmed Rasulullah saw that "the one who has the most severe punishment in the end of the day is a despotic leader.

Thus, the principle of being able to act fairly becomes a compulsory and primary component in leadership. This is because the existence of a leader is a regulator, controller, and problem solver of any problem. The injustice of a leader will certainly result in decisions that harm either party or some parties.

Principle of Al Musawwah (Equality)

The principle of equality should be applied by a leader with a humanitarian approach. Every dispute, disagreement, and anxiety, a leader must become a peacemaker (hakam) against two or more different groups so that his existence becomes a symbol of tranquility in society, without distinction of ethnic, religious, racial background, culture, class, gender, and customs. This is explained by Allah in QS. Al-Hujarat 13: *"O mankind, indeed We have created you from you and you may know you know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."*

Indeed, this principle of equality applies and is applied universally including the issue of gender. There is a crucial issue which states that the educational institutions in the Muslim community of Java in this case pesantren became a place to use patriarchal ideology.¹⁹ Equality in gender means a situation where women and men have equal rights and opportunities in a situation, including in leadership issues. A leader is not allowed to discriminate against those who are under his leadership for any reason. As long as he has the ability and capability that qualified then the concerned entitled to get the right rewards or position.

Principle of Al Ta'addudiyah (Plurality)

Ideal leadership should be built on the principle of diversity (religious) law, method, and culture that will be united by the unity of view that is because

¹⁹ Siti Kholifah, *Gendered Continuity and Change in Javanese Pesantren* (Victoria University: College of Art, 2014), i.

of humanity. Leaders must be able to make the differences that exist in society as a uniqueness of each. The whole will meet in a bond called human civilization. The Qur'an mentions that the existence of diversity is a sign of His power, it is as described in Q.S ar-Rūm verse 22: *“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for them of knowledge.”*

Principle of Al Hurriyah (Independent)

The principle of freedom (al-Hurriyah) can be called an egalitarian principle for a leader. Freedom is one of the human rights in many aspects of life and this is what Islam promotes. Freedom in question is freedom in various aspects such as freedom of thought, freedom of opinion and opinion, freedom from various forms of injustice. Of course, this freedom is not unlimited freedom, but freedom in accordance with the norms of religion and social society. Hence, this principle should always be upheld, including by the leader. This principle guarantees the fulfillment of the right to freedom and independence without discriminating against the background.

Principle of Syura (Deliberation)

Deliberation is very important in the process of making a decision in a society, wherever and whenever. In fact, every country that wants prosperity, peace, happiness then every component in the building of the country must always hold the principle of deliberation. This shows that deliberation is a very ideal, efficient and appropriate media to strengthen an opinion or policy and also as a major problem-solving step, both in realizing peace and security for individuals, groups, and also certain institutions.

A leader must have the ability to communicate and deliberate every policy well to the people under his leadership. Each member has the right to express his or her opinion. The leader is obliged to listen to receive input and run the results of deliberation. This principle encourages legal rules in a particular society, community or institution to be discussed collectively. Thus, the concept of prophetic leadership must develop the principle of deliberation rather than authoritarian or even power.

Leadership System in Pondok Pesantren Universitas Islam Indonesia

Pondok Pesantren Universitas Islam Indonesia (PP UII) was founded on the awareness that the Islamic University of Indonesia is the oldest Islamic campus in Indonesia that witnessed the birth of the State of Indonesia. As an Islamic campus, the UII has a moral responsibility in educating scholars or scientists who are not only proficient in their scholarship but also have deeply religious spirit. This is in accordance with the vision of UII stating that "Having an applicable knowledge and doing thing scholarly". Starting from the phrase it can be understood that science and application is a unity that will be emphasized by UII, especially in Pondok Pesantren UII.

PP UII is led by a person elected by the University Leadership. In contrast to Pondok Pesantren in general, led by one leader with no time limit, and performed relay in the family environment. Closed mechanisms make the right to choose and decide who the leaders are only those who are under the family environment PPUII is led by a person appointed by the University's leadership with a certain leadership period and authority not based on the kiai. Kiai PP UII can lead the pesantren institution based on the Decree (SK) issued by the university. That is, the status of "kiai" is only attached as long as the decree is valid. When viewed from the theory of Weber, then the leadership of kiai in PP UII included in the category of legal leadership (Legal-Rational Authority).²⁰ Thus, the succession of leadership in PP UII is not based on genealogy, marriage between kiai families as in pesantren generally occurs,²¹ or mandate of previous leaders such as senior santri,²² but determined based

²⁰ Except, legal authority (Legal-Rational Authority) which makes a rule the basis of authority. Weber also put forward two other models namely, traditional authority (Traditional Authority), which states that the legitimacy of a leadership or authority derived from customs, customs of a region. Furthermore, charismatic authority (Charismatic Authority) is the validity of a leadership derived from the charisma or self-image of the leader. Read the detail on. George P. Hansen, *Max Weber, Charisma, and The Disenchantment of The World (Chapter 8)* (PA: Xlibris, 2001), 102 Weber is a great figure in the field of Sociology who also popularized the study related to the sociology of religion with his monumental work entitled "The Protestant Etic and the Spirit of Capitalism". ; also Read. Dana Williams, *Max Weber: Traditional, Legal-Rational and Charismatic Authority* (Ohio: The University of Akron, 2003), 1.

²¹ Kholifah, *Gendered Continuity and Change in Javanese Pesantren*, 108.

²² Ahmad Muflih, "Leadership Evolution of Salafiyah Pesantren Leader at Lirboyo Kediri," *International Journal of Business and Management Invention* 3, no. 3 (March 2014): 37.

on rational considerations with certain qualifications and standardization such as intellectual, managerial, or piety attitude.

The piety of pesantren leaders is something that must exist and internalize in the practice of everyday life. The Piety referred to the spiritual piety manifested in the form of various activities of worship. A pesantren leader (Kiai) is obliged to lead regular worship (Shalat) and various routine learning forums (such as Friday night forum). The piety of the kiai will be a role model for santri so students feel embarrassed not to follow the activities in the pesantren. The absence of clarity will be a record for the kiai in managing pesantren institutions. Thus, the presence and liveliness of the kiai in giving the example especially in the case of worship gives a significant contribution in the guidance of spiritual for santri.²³

In the leadership formulation, PP UII has three core components namely Rector, Tanfidziyah Council and Kiai. The first component is the rector who is the highest leader of the university that performs the duties and functions of UII. The Tanfidziyah Council is a structural official in UII (vice-rector III and all deans) who received the mandate from the highest leader, the rector in guarding the program and the learning system at PP UII. While Kiai or caregiver is someone who is appointed by the rector of UII as a daily leader in charge of managing and running daily programs.²⁴ In addition, Pesantren UII usually also has administrative staffs who are in charge of assisting the implementation of daily programs in PP UII. The power is a status as a contract worker who is given Work Order (SPK) by UII and also there is a status as a caretaker santri.²⁵

There are qualifications or conditions to be a leader in PP UII. Among them are capable, acceptable, piety, having a good managerial, at least graduated from the master, preferably a lecturer in UII, even if not he is known to have a good track record in the field of Islamic and scientific, or status as alumni. The validity of UII PP leaders is valid since the issuance of SK. However, if on the way there are various fatal mistakes committed by the kiai, then kiai may be dismissed. In fact, if the santri and alumni do not agree with

²³ Muhammad Ainun Najib, October 12, 2017.

²⁴ Rector's Letter on Guidelines for Implementing Pondok Pesantren UII year 2102. Suyanto, givetaker; Anas, Officer.

²⁵ M. Ainun Najib, santri of education service, October 12, 2017.

the leadership model run by the kiai, or kiai inactivity in leading the pesantren, then the students and alumni can apply to the university leadership to dismiss the kiai.²⁶

This actually shows that the relation between santri and leader is very democratic, without losing respect to the leadership of pesantren. Students are given a forum and space to convey a response to the leadership of a kiai. However, it does not mean that kiai have no authority over santri. Kiai retains the authority in determining the direction and journey of pesantren in his capacity as a policy-maker and daily executive.

Form and Pattern in PP UII

Each leader has a style and pattern in leading a particular institution or organization. In the context of educational institutions, the leadership style and the pattern it adopts will determine the policy direction and success of an educational institution, not least the pesantren. There are various patterns applied by a leader to his or her educational institution, such as authoritarian, democratic, persuasive, and executive.

In this regard, Pondok Pesantren UII is an educational institution under the auspices of Badan Wakaf of Islamic University of Indonesia which is specially designated for excellent students. Each student must go through the selection stage to become part of PP UII. There are several requirements to become a student of PP UII must have a certificate of legality that is not more than 3 years old, language certificate, other supporting certificates, SKCK, letters of recommendation from community leaders, birth certificates, healthy letters as well as good foreign language skills evidenced by certificate language.²⁷

In addition to the aspect of science and exemplary which become essential elements that must exist within a kiai as a central figure in pesantren educational institutions, managerial capabilities also become a fundamental aspect for a leader in PP UII. PP UII is different from pesantren in general. PP UII is only for UII students who are selected in the selection process. As an institution that is under the institution of Campus or foundation, then the

²⁶ Najib; Rifqi Indrawan, Santri, September 15, 2017.

²⁷ Open the detail at pesantrenuii.uui.ac.id n.d.

responsibility is not only to santri but also to the campus. Therefore, the leadership of pesantren (kiai) is also required to have good managerial skills.²⁸

The educational process held in PP UII is not fully held by the kiai who are authorized by the campus. Education in PP UII takes place with the model of Semester Credit Units (SKS). Divided into several courses. Each course is captured by a lecturer who has expertise in his field, especially at least graduated from the master level. Academically, all students are required to reach a minimum or a certain standardization as a condition of sustainability of its status as a student of PP UII. For students who are non-exact faculty students must achieve Grade Point Average (GPA) of 3.25 and GPA Pesantren is 3.00. As for students who take the exact faculty must reach a minimum limit of IP 3.00 and IP boarding is 3.00. Kiai (caregiver) is also tasked to coordinate the ongoing learning that took place in the pesantren.²⁹

The amount of responsibility of UII PP leader cannot be justified by a leader only. The leadership system implemented by PP UII as mentioned above belongs to the category of collective leadership. Leadership system that does not make kiai as a central figure in the continuity of the education system in it. Kiai is assisted by some staff who are administratively appointed by university leaders legally and certainly have consequences for their performance. In addition to administrative staff, the kiai is also assisted by the presence of post-study students (santri pengabdian). As the Pesantren regulation, each santri who has completed his studies in each faculty is obliged to serve for one year according to the appointment ordered by the head of the university, one of the places of dedication is Pondok Pesantren. In the process of learning (lecture) either morning after dawn or at night is not fully taught by kiai pesantren, but taught by a number of lecturers both from internal UII and outside UII who have a qualification in the field of science minimal graduated from the master level (magister).

Leadership process based on the existence of certain legality and time scale makes the model of leadership cared for by one kiai and successor sometimes different. Unlike the system of leadership in pesantren institution generally based on heredity or marriage become Pesantren UII has a standard

²⁸ Suyanto, givetaker; Najib, interview.

²⁹ Najib, interview.

system. Differences Leader Oriented leadership model into System Oriented applied in PP UII. Strengthening the system becomes urgent in the institutional system in PP UII. The loyalty of the system makes pesantren will remain on its original purpose and vision of its founding mission by founding fathers.

In the context of the guidance of the santri of the prophetic perspective, the leadership of pesantren has done various efforts that lead to the realization of prophetic values such as emancipation, humanization and especially transcendence. Equality of rights among santri, giving teachings that promote the principles of humanity. Educational institutions of the modern era, not to mention pesantren sometimes trapped in industrialization resulting in pesantren far from the humanitarian aspect. Thus, one of the goals of liberation is the system of knowledge,³⁰ where Pesantren sought to free the santri from the retrieval system of knowledge and from class and sex distinctions. In addition to the previous two principles, transcendence becomes a very important element. The last two elements in the end also boil down to this last element, how the leadership of the pesantren directs every activity and example aims at the closer santri to God.

The various principles of prophetic derivatives such as the principles of justice, deliberation, equality, freedom, and unity are also applied appropriately. Justice is what a leader wants to achieve. Kiai gives access to the santri without any distinction so that they can access justice for their rights. The plurality of santri with different ethnic, linguistic and adat backgrounds even there are students who come from abroad require the kiai to understand and be tolerant of the santri. Teaching Indonesian (additional for santri from abroad) is taught as a form of the additional program so that they can attend lectures both in their faculties and in pesantren.

The principle *hurriyah* (independence) is appreciated for example in the forum Friday night. The forum can also be referred to as a santri opportunity to share knowledge and provide suggestions for the continuity of learning in pesantren. Each santri has the independence to convey aspirations or constructive criticism of pesantren. This activity is seen as a form of openness and independence of santri to the regulation and strategic plan of

³⁰ Kuntowijoyo, *Ilmu Sosial Profetik*, n.d., 73.

pesantren. In addition, deliberation becomes a way of solving the problem. Santri as a person or organization (Organization of Santri Pondok Pesantren/OSPP) is given the opportunity to dialogue and deliberate to the leadership of pesantren. Another principle that is also fundamental to a leadership that is prophetic based is *musawwah* (equality). Equality does not look at santri from certain classes or gender. All are given equal access to their rights and have the opportunity to improve their performance. This is evident from some santri, not only men but also women who have the opportunity to present their work abroad, or there is a reward for excellent santri.³¹

The various principles that are the principle of the prophetic mission of Islam are more or less implemented well in this pesantren. Freedom of opinion and democracy do not escape from the leadership system applied by the pesantren authority holder. The principle of continuity and change also becomes an important reference in running the wheel of education in it, as long as it does not clash with the basic values of Islam.³² In addition to the teaching of the books (yellow book) as taught in general pesantren institutions, PP UII also teaches the students about the provision in the face of competition in the millennial era as it is currently underway and future readiness is certainly more complex. Among the teaching materials are the students are taught subjects of public speaking, IELTS, as well as the writing of scientific papers.

Conclusion

Leadership is a fundamental aspect of both a group and an institution. The presence of leaders determines the policy of an institution, not least the educational institution, in this case, is pesantren. The leadership applies by PP UII has different style and model and unique compared to pesantren in general. If the pesantren is generally managed by a charismatic leadership model that is by prioritizing the self-worth of a leader, the PP UII more on the legal

³¹ Anas, Officer; Najib, santri of education service.

³² Gamal Abdul Nasir Zakaria, "Pondok Pesantren : Change and Its Future," *Journal of Islamic and Arabic Education* 2, no. 2 (2010): 50 Among the development factors in response to the openness of the times is the entry of technology in the pesantren learning system. The controlled information base also characterizes the "continuity" of pesantren; Read. Jeffrey A. Ritchey, "Indonesian Pesantren and Community Social Change: Moderate Islam's Use of Media and Technology for Nonformal, Community-Based Education" (Adult Education Research Conference, 2014), 422.

leadership model that is the legality of a leader is based on the existence of a decision letter.

The prophetic mission of Islam which is deregulated on the three basic values of humanization, liberation, and transcendence has been internalized in the principle of leadership in PP UII. However, there are some important notes in managing the stability of vision and mission of pesantren. Pesantren leadership with a periodization system allows for different concepts of understanding of the vision and mission of pesantren between one leader and his successor. This allows understanding bias. The system and the blueprint of leadership must be clear so that whoever leads the establishment of the pesantren remains well done. Nevertheless, the outline of leadership pattern is done democratically egalite by giving space to the santri give constructive criticism to various policies applied by pesantren.

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