



VILLAGE KIAI AND TRANSFORMATIONAL LEADERSHIP: NON-FORMAL EDUCATION MODELS TO IMPROVE THE QUALITY OF COMMUNITY LIFE

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Abstract:

This research aims to analyze and study the process of building non-formal education through the transformational leadership of village Kiai. This research was conducted in Sumberrejo village, Paiton subdistrict, Probolinggo district, East Java province. Researchers used a qualitative case study type approach. Data was collected using interview, observation, and documentation techniques and then analyzed through several steps: data collection, data reduction, data presentation, and conclusions. This research shows that the transformational leadership of village Kiai in Karanganyar village is depicted as a spinning wheel to achieve the organization's vision and mission goals. The leadership of the town of Kiai can mobilize the community to develop the knowledge possessed by each individual in the community. In this case, leaders must interact closely with society because leaders must actively motivate to achieve the organization's vision and mission. There are four characteristics of leaders in transformational leadership, namely: (1) Ideaization of Influence/Charisma, (2) Intellectual Stimulus, (3) Intellectual Consideration, and (4) Inspirational Motivation.

Keywords: *Village Kiai, Leadership, Transformational, Non-Formal*

INTRODUCTION

Non-formal education has a very important role in community development and improving the quality of life of individuals. In many cases, non-formal education is often the main access for those who do not have access or the opportunity to obtain complete formal education. One aspect that may be overlooked in the context of non-formal education is the important role of local leaders, such as village kiai, in establishing and managing these educational initiatives. These local leaders have the potential to become strong agents of change in the development of non-formal education and contribute to improving the quality of life of local communities (Budiharso et al., 2023).

Studying the figures of village kiai and coastal communities, according to Kuntowijoyo, is the root and life that comes from Islamic boarding school culture. History also shows that, quite a few of the village kiai in the northern coastal area, their growth cannot be separated from Islamic boarding school educational institutions. In general, the word kiai is used to refer to Islamic boarding school teachers, namely respected parents or religious teachers who are pious and charismatic. Meanwhile, the word village terminologically refers to the territory of a village or settlement that is a place of residence (Polnaya et al., 2023). Dhofier said that the study institutions that are developing in society have different models and levels based on their goals and students.

The existence of a kiai figure in society provides peace, tranquility and order in life in solving religious problems. The embodiment of kiai has a great mandate in society as well as guiding, directing and managing existing resources (Maghfiroh et al., 2024).

His religious abilities were quite high, leading to the figure of the kiai as a "teacher" who was good in inner (esoteric) and spiritual (exoteric) sciences.

Village kiai are figures who have strong moral and social authority in Islamic communities in Indonesia and several other countries. They are often spiritual, cultural, and social leaders in their communities. Village kiai are not only responsible for religious teaching, but also play an important role in providing guidance and advice to village residents in various aspects of life, including education (Sulaiman et al., 2023).

Meanwhile, transformational leadership is referred to as a leadership style that aims to inspire and motivate people to achieve their highest potential. Transformational leaders not only focus on practical tasks, but also seek to change the views, values, and goals of those around them. When village kiai adopt transformational leadership, they can become catalysts for significant change in non-formal education (Budiharso et al., 2023).

The identity of village kiai is not only based on their religious knowledge, but also on the social, cultural and cultural roles they have in local society. This identity can be a strong basis for building effective non-formal education initiatives, because village kiai have strong credibility and influence among the village population.

Referring to previous research, including; (1) Zahra Fadhilah, in her research on building an ecosystem: leadership strategies in the non-formal school Sanggar Anak Alam (Salam) Bantul-Yogyakarta, as an effort to maintain its existence. (2) Rena Puspitasari in her research on the role of informal leaders in mobilizing community participation in the family planning village program (Case Study in Mandiri Magot Family Planning Village, Pasirpeuteuy Hamlet, Pawindan Village, Ciamis District, Ciamis Regency). (3) Lubna Taqiyah, in her research, initiated the transformative leadership role of school principals in improving the quality of performance of teachers and education staff at SD Muhammadiyah Suronatan Yogyakarta.

From several previous researchers above, the researcher was interested in discussing the process of building non-formal education through the transformational leadership of village kiai, precisely in Sumberrejo village, Paiton sub-district, Probolinggo Regency.

What is unique about this research is that the kyai in Sumberrejo village are religious figures in the community who are considered the clerics of the village, becoming role models who are able to combine people's different thought patterns (Islamic et al., 2024). His generous appearance and modesty can make a great impression on the public. Village kiai figures have top positions in leadership in all fields, whether in political, economic, religious matters, even in the socio-cultural field (Altinyelken, 2022).

Another point of view is that the village kiai, in his leadership, always strives for things that were exemplified by the Prophet and his companions. Making leadership good, fair, peaceful and safe, as mentioned in the Al-Qur'an Surah Shad Verse 26;

يٰۤاٰدٰوُدْ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ

Meaning: O David, indeed we have made you khalifah (ruler) on the face of the earth, so judge (cases) between people fairly and do not follow your desires, because they will lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment, because they forgot the day of reckoning (Shihab, 2020).

RESEARCH METHODS

This research uses a qualitative case study type method, namely a research approach used to comprehensively explore one case or phenomenon (Harahap, 2020). This case can be an individual, group, organization, or even a specific event. by conducting research that aims to describe the problem and carry out an analysis of the problems that occur (Ahmad, A., & Muslimah, 2021).

Researchers collected data through several stages such as; observation, observing directly at the research site. Interview, interviewing a number of informants at the

research site. Observation, visiting the research site. Documentation study, analyzing documents related to research (Winarni, 2021).

The place of research was conducted in Sumberrejo village, Paiton subdistrict, Probolinggo district. Accuracy data was obtained from several informants who were able to inform and describe events in the field (Lavianto, 2022). Several informants who provided an overview of field conditions can be seen in table 1.1.

Table 1. Sources of informants interviewed

NO	INFORMANT	AMOUNT	INITIALS
1	Village head	1	BN
2	Village Apparatus	1	HR
3	Village Kiai	5	JL, HI, NM, BR, RR

RESULTS AND DISCUSSION

Transformational leadership has a significant influence on organizational effectiveness (Al Khozaini & Mundiri, 2024; Hayati et al., 2021). Bass and Avolio state that there are four characteristics of transformational leadership, namely (Dwi, 2024): first, idealized influence. Second, individual consideration. Third, intellectual stimulation. Fourth, inspirational motivation. According to Ancok, these characteristics are described as follows (Ali et al., 2022); (1) Idealized influence. Leaders who have charisma show conviction, emphasize trust, show values, emphasize the importance of goals, commitment, ethical consequences of decisions and have a vision and mission.

In this way, leaders will be emulated, arousing public enthusiasm, respect and trust in subordinates. (2) Intellectual stimulation, what is meant by this leader characteristic is encouraging followers to be more creative, eliminating followers' reluctance to come up with ideas in solving problems. This kind of leader develops the competence of his followers by providing challenges and questions so that his followers always try to find new ways of doing a job. In this way, the leader's followers not only do routine work but also interpret these activities as an opportunity to continually hone their skills to achieve a tenacious and tough personality. (3) Individual consideration, as transformational leaders take special characteristics of their followers or subordinates into consideration. By paying attention to the needs of each individual, listening to aspirations, in achieving good performance. (4) Inspirational motivation means the nature of a leader who likes to inspire at work and invites his followers to realize a common goal. Can provide encouragement for an optimistic attitude and enthusiasm for its followers (Hamdan et al., 2022).

Thus, from the results of the interview with BN, followers will realize that the leadership embodied by the village kiai is not only a means but also a vehicle for gaining meaning in life. So transformational leadership is leadership that inspires, develops and provides policies to its followers (Sugiono, 2022).

In this research, researchers took transformational leadership theory. Where transformational leadership emphasizes that leaders need to understand and adapt to the needs and motives of their followers. Transformational leadership measures leader behavior in several dimensions, namely;

- Charisma (Idealized Influence)

The community has really noticed the charisma of religious figures or village kiai in developing non-formal education in Sumberrejo. Charisma or the examples set by a leader can influence the goals of an organization. Leaders in Sumberrejo are seen as having good charisma by the community because of the leader's role model (Maghfiroh et al., 2024). So that from this, leadership in an organization can run well.

In the example or charisma of leaders that is in the spotlight of society is at the level of knowledge and in providing solutions to socio-religious problems that society has (Abidin, 2021). The village kiai in Sumberrejo village received more attention from the community, because his leadership was able to build a better community condition. The

figure of a religious figure or kiai from the village of Sumberrejo village. implementing his leadership into the development of community non-formal education (Abubakari & Kalinaki, 2024).

Village kiai demonstrate a level of high moral and ethical behavior to attract their followers to develop non-formal education. With good characteristics and habits in the village kiai, he can easily invite the community to achieve the vision and mission he wants to achieve (Suhermanto, 2023; Junaris et al., 2022). Village kiai always instill a sense of pride in each community regarding their achievements in the development of non-formal education. Not only that, the village kiai really pays attention to the socio-religious needs of the Sumberrejo village community.

From this leadership, the village kiai is constructed into an identity that deserves to be respected, respected and trusted in managing the education of the Sumberrejo village community (Wulandari et al., 2022; Mundiri et al., 2022).

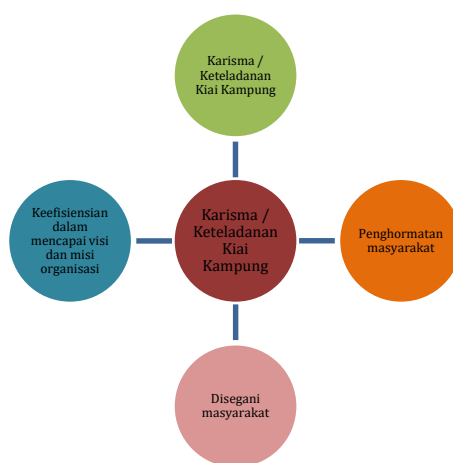


Figure 1.2 Dimensions of the Charisma of the Village Kyai

In this dimension, the Sumberrejo village kiai has good example and charisma, so that he can build trust, a sense of respect and be respected by the community. It can be said that his leadership in developing non-formal community education provides efficiency in the vision and mission to be achieved.

- **Inspirational Motivation**

The inspirational motivation of the Sumberrejo village kiai was formed in a non-formal educational organization. That in his leadership, he was able to bring people to deepen their knowledge of religion and was able to create community cohesion. In the process, the village kiai socializes the general goal of inviting the community to take part in non-formal education (Taufik & Komar, 2022). This effort is also supported by the existence of an educational vision and mission, so that the community has an understanding and is challenged to realize this goal together.

Slowly, the community followed the goals desired by the village kiai, by changing their way of life and participating in activities held by the village kiai (Sadiyah, 2022). Community participation in non-formal educational institutions illustrates the attitude of a leader who is able to encourage the community to achieve common goals.

In this dimension, village kiai are able to invite the community to develop non-formal education. In the process the village kiai socializes the purpose of the activity and directs or motivates the community in achieving the vision and mission of the institution (Sadiyah, 2022). So that the community plays a role in the goals that the village kiai wants to achieve.

- **Intellectual Stimulation**

Leaders in this case must have a higher level of understanding than society in general.

Leaders are able to understand problems from different perspectives in society and are able to solve or overcome them (Nisa & Rustyawati, 2022). The existence of village kiai in Sumberrejo village can help the community develop insight and can help provide solutions in solving problems that the community considers complicated.

The village kiai in Sumberrejo village has good social understanding in analyzing and developing society. Village kiai provide solutions to the development of non-formal education to the community's lack of religious understanding. In developing this education, the village kiai provides stimulation to the community by bringing in expert external teachers to occasionally teach in the Sumberrejo village community. Thus providing opportunities for the community to develop their knowledge potential.

The intellectual stimulation of the Sumberrejo village kiai is evident in the condition of the community which is experiencing changes in their way of thinking. The village kiai in this village is also a place to share and often solve community problems. In this way, the community not only thinks monotonously of the village kiai in developing non-formal education but also as a figure who helps social society in this village (Hakiem et al., 2023).

In this transformational leadership dimension, village kiai are depicted as figures who have good insight. As can be seen from the existing reality, the village kiai uses an approach that is right on target with the existing needs of the Sumberrejo village community (Hamdan et al., 2022).

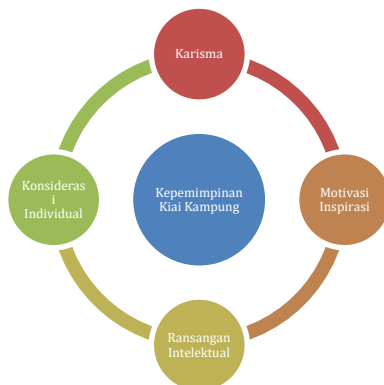
- Consideration for Individuals

The consideration for individuals in question is a leader who is able to treat other people as individuals who pay attention, educate and listen to the aspirations of each individual in society. In this case the village kiai pays attention in general and specifically to what the community needs. General attention is shown by developing non-formal community education (Arisah et al., 2024). Consideration for individuals in the management of the institution is shown by the management being appointed by leaders drawn from Islamic boarding school graduates. Meanwhile, particular attention is paid to the grouping of non-formal education. Where the level of understanding and intellectuality of society is different so that one individual has different concerns from one individual to another (Hendrawan, 2022).

By caring for the village kiai, it can be made easier to achieve the shared vision and mission. The village kiai gives the best to the local community, namely by caring for the community it can produce the fruit of a shared goal, which the local community can feel from the results of this care. From this, the village kiai can also understand the abilities of each individual in the community, so that in achieving these goals, the village kiai can use approaches that are appropriate to the situation (Maghfiroh et al., 2024).

The transformational leadership of the village kiai in Sumberrejo village was realized as a form of organizational goal. Village leaders or kiai are able to provide motivation to the community, provide intellectual stimulus, consider several things related to the development of non-formal education and provide an example to the community (Setiawan & Hamdan, 2019). As can be seen as a wheel turning to achieve a goal, there is a leader's role in providing motivation and inspiration to his followers.

Figure 1.3 Transformational Leadership



CONCLUSION

That non-formal education is the main focus in the research or analysis carried out in the journal. Non-formal education usually involves education outside the formal school environment and can contribute to community development. While Kiai is an honorary title for spiritual leaders in Indonesian Muslim society, and in an educational context, Kiai may have a significant role in providing guidance and leadership.

From the results of the discussion above, it can be concluded that the transformational leadership of the village kiai in Sumberrejo village is depicted as a spinning wheel to achieve the goals of the organization's vision and mission. The leadership of the village kiai is able to mobilize the community to develop the knowledge possessed by each individual in the community. Leaders in this case must have close interaction with society, because leaders are required to actively motivate in achieving the organization's vision and mission. There are four characteristics of leaders in transformational leadership, namely; (1) Ideaization of Influence/Charisma, (2) Intellectual Stimulus, (3) Intellectual Consideration (4) Inspirational Motivation.

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