MODEL OF TRANSFORMATIONAL LEADERSHIP ON CAMPUS BASED ON SALAF ISLAMIC BOARDING SCHOOL

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Abstract:
Standing and developing in the environment of the MiftahulUlumLumajang Islamic boarding school which still maintains its salafism based on teachings in the Islamic Salaf book Ahlu Sunnah Wal Jamaah An-Nahdliyah demands a leadership model that transforms the vision, mission and values of the pesantren into a source of energy in realizing campus vision and motivating the entire academic community of MiftahulUlumLumajang Islamic College (STAIM). This study aims to describe and analyze transformational leadership on a campus based on a salaf Islamic boarding school. This type of research is qualitative research with a case study approach to reality which is collected using various techniques of in-depth interviews, participatory observation, and documentation. The results showed that the transformational leadership model applied was the transformational leadership model at MiftahulUlumLumajang Islamic High School based on and integrated with the values and culture of the MiftahulUlum Islamic Boarding School BanyuputihKidulKidulLumajang and has been able to effectively and efficiently improve the strengthening and development of institutions STAIM Lumajang campus.

Keywords: *Leadership Model, Transformational, Campus, Salaf Islamic Boarding School*

INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions that are "original" and become the nation's cultural heritage (indigenous culture) in Indonesia(Barton, 1997). The existence of Islamic boarding schools is synonymous with Islam and with cultural authenticity to Indonesia(Abudin, 2001). Its presence in the midst of society, makes Islamic boarding schools must reformat themselves to continue to be dynamic and not to become alienated from society. When society experiences developments along with changing times, Islamic boarding schools will also improve themselves towards being more stable according to the needs of the times and society. This is one of the reasons why pesantren has existed since its inception in creating and forming social structures (Djaelani, n.d.).

The journey of Islamic boarding schools in accompanying the changing times and responding to community attention has made Islamic boarding schools to strengthen the organization of Islamic boarding schools by creating educational institutions from madrasahs to the ma'hadaly and tertiary levels. The implication is that Kyai as pioneers and main figures of Islamic boarding schools to carry out innovations in the management, strengthening and development of Islamic boarding schools and educational institutions created by their pesantren. Kyai as a social elite will take steps to formulate institutional arrangements by considering modern management methods wisely and wisely in integrating with old patterns that are current and entrenched in the world of Islamic boarding schools(Barizi, 2011).

As time continues to progress with all its changes, Islamic boarding schools which initially only organize Islamic boarding school education with the madrasah system, slowly and gradually organize educational education starting from the

elementary level (Ibtidaiyah) to the tertiary level. The existence of a tertiary institution in the midst of a pesantren will perfect the spiritual abilities and morality of the students with the intellect and professionalism produced by the tradition of higher education. Apart from this, making pesantren not only become a cauldron of formation in tafaqqahu fi al-din and religious morality, but will make pesantren able to give birth to alumni with professional output and out come according to the development of science and technology required by public.

Islamic boarding schools which are understood by most people as traditional institutions and grow in rural areas with superior spirituality and morality (Sakir, 2016),Meanwhile, universities are modern in style and grow in cities with excess rationality (Multazam, 2019)Then these two institutions synthesize in one environment, with the format of integration in management, the management will certainly be unique. This is a contemporary phenomenon that occurs a lot in various Islamic boarding schools, including at the MiftahulUlumBanyuputihKidulJatirotoLumajang Islamic Boarding School (PPMU), which is 85 years old, by establishing the MiftahulUlumLumajangSyari'ah Islamic High School (STISMU) in 2013 and in 2021 changed its form to the MiftahulUlumLumajang Islamic College (STAIM) (PPMU, 2022).

This research will focus on the leadership model on the STAIM campus which grows and develops in PPMU which is a pesantren that still maintains its salafism system. Many theoretical studies on leadership models have been carried out and we can find them in the Western world because they are adapted and contextualized from religious and cultural values that have developed in the West. In the study of leadership on campus based on Islamic boarding schools, it will certainly produce its own leadership model. Moreover, Islamic boarding schools are a reflection of Islam in Indonesia, so that the leadership on the STAIM campus which is based on Islamic boarding schools cannot be uprooted from the values of Islam and the life of Islamic boarding schools where the campus grows and develops. In this article, we will focus on the Transformational Leadership Model in Salaf Islamic Boarding School-Based Campuses. This was also inspired by the results of a study from Burn, by analyzing leadership changes implemented from time to time, and the results show that there is the most successful transformational leadership in effective organizational management in growing and increasing the commitment of organizational members to the stage of cultivating moral obligations.

Studies on transformational leadership in Islamic educational institutions have been widely carried out as research where the transformational leadership of the kyai has a positive impact on advancing Islamic educational institutions, states that there is a significant influence between transformational leadership and the work discipline of Kindergarten PNS teachers. -Bantul District, Murtiningsih (2015) states that transformational leadership has a significant influence on organizational performance. Likewise, Senny et al (2018), stated that the transformational leadership style in PAUD management in the Sidorejo District provides inspirational motivation and intellectual stimulation to their subordinates so that the tasks assigned can be optimally achieved. will be able to be implemented if guided by the principles of transformational leadership. Dicky Artanto (2022), states that transformational leadership to improve the quality of Islamic education services is carried out by cultivating a conducive academic atmosphere and each individual member of the community has an awareness of the importance of innovation and change. Siti Maesaroh, Hamdan Adib, NovanArdyWiyani (2022) that the implementation of the transformational leadership model at the Khozinatul 'UlumBlora Islamic Boarding School by utilizing all the components available at the pesantren.

METHODS

A descriptive qualitative approach (Moleong, 2016)used in research with the type of case study based on direct observation (Moleong, 2016)and observation of social phenomena (Harahap, 2020)with data components, analytical and interpretive procedures, and verbal reports. This type of research is field research referring to Hasan's opinion The object of research is the Transformational Leadership Model on

Campus Based Salaf Islamic Boarding Schools, carried out at STAIM Lumajang with the consideration that the advantages and characteristics of leadership management are based on Islamic boarding school values because they are in a boarding school environment under the auspices of a management body/foundation.

The data in the study were collected using non-probability sampling techniques, so that the research period depended on the saturation of the data obtained through direct in-depth interviews with key informants, participatory observation to gather supporting data from interviews, and documentation of institutional data and activities that had been carried out. The target of the activity includes activities by examining each existing document as a research subject, and activities carried out by madrasas to evaluate program implementation (Siyoto 2015). Data analysis refers to Milles and Huberman, (1) pre-field analysis, (2) Data Condensation (plantation), (3) Data Display (data presentation), and (4) Conclusion Drawing (verification) (Sugiyono 2019).

RESULTS AND DISCUSSION

KepemimpinanTranformasionalDalamPerspektifTeoritis dan Islam

According to George R. Terry (1977): "Leadership is a relationship in which one person, the leader influences others to work together willingly on related tasks to attain that which the leader desires". Gary Yukl (1998), "Most definitions of leadership reflect the assumption that it involves a process where by international influence is exerted by one person over other people to guide". In Nawawi's language (2004), a series of activities that are interconnected with other people which contain activities of mobilizing, guiding, directing, and supervising other people in doing something, both individually and collectively, is called leadership. These definitions indicate that a series of activities and relationships between leaders and members in the organization lead to the achievement of organizational goals and objectives.

In the early concept of transformational leadership put forward in a political context by James McGregor Burns (1978): "Transformational leadership as a process where leaders and followers engage in a mutual process of raising another person to higher levels of morality and motivation". Burns defines leadership as not an action but a continuous process in generating motivational responses from followers and modifying the behavior of members in the face of responses or resistance by raising awareness to do their best. In other words, transformational leadership is a type of leader who inspires his followers to overcome their self-interest for the good of the organization and is able to have a profound and extraordinary effect on his followers(Rivai, 2009). Transformational leadership can be said to be an agent of change and act as a catalyst, that is, giving the role of changing the system in a better direction by playing a role in increasing existing human resources, trying to create reaction forces that generate enthusiasm and fast work power, always appearing and as a pioneer and carrier change.

The definition of leadership in Islam is not just an individual's ability to influence someone to be willing to carry out activities. But more than that, this ability is accompanied by the characteristics of the individual who are close to Islamic principles, so that the authority they have has the effect of following subordinates. Islam does not demand obedience to a leading individual who does not adhere to Islamic principles. Therefore, leadership ability without leadership authority will not be able to achieve leadership goals. The definition of leadership as not something arbitrary or just a joke, but rather as an authority exercised by individuals who are very close to the principles outlined in the Qur'an and al-Sunnah (See for example in QS. al-Nisâ': 59 ; QS. Al-Kahf: 28; QS. Al-Hajj: 41).

In the view of Islam, leadership is a mandate and responsibility that is not only accountable to the members they lead, but will also be accountable before Allah SWT. So, the responsibility of leadership in Islam is not only horizontal-formal among human beings, but is vertical-moral, namely responsibility to Allah SWT in the hereafter. A leader will be considered free from formal responsibility in front of the people he leads, but not necessarily when he is responsible before Allah SWT. Leadership is actually not something that has to be fun, but is a responsibility as well as a very heavy mandate that must be carried out as well as possible (Q.S. Al-Mukminun;

8-9)

Leadership success in leading Islamic educational institutions will bring about empowerment and improvement of the quality of Islamic educational institutions. They will make the teachings and values of Islam as safe as the personality of the Prophet Muhammad SAW. in carrying out its leadership, as a basis and signs in making educational decisions that are determined. Based on these principles of Islamic leadership, the leadership that is carried out will always receive the light of guidance and help from Allah SWT so that it will succeed in gaining the obedience of subordinates and His blessing in developing quality Islamic educational institutions and ready to compete in facing global challenges.

Furthermore, 'Inayah Hassan Al-Qabli and Sahirah Faraj Al-'Imrani (2011), in their writing entitled Al-Qiyadah Al-TahwiliyahFii Al -Midan Al-Tarbawi said;

That is, transformational leadership is the ability of leaders to clearly convey messages and organizational visions to followers and motivate them through high ethical behavior practices to build trust and respect on both sides (leaders and team work/subordinates).

Leadership in Islam covers many aspects or even includes all aspects of humanity because a leader in an Islamic perspective has a dual function. First, he is a khalifatullah (representative of Allah) on earth who is required to realize his holy mission as a bearer of mercy to the universe. Second, as an obedient Abdullah (servant of Allah) and always called to dedicate all his dedication in the way of Allah (Baharuddin and Umiarso, 2012). In achieving this leadership vision, an Islamic education leader needs to have conceptual skills, human skills, and technical skills. Conceptual skills are seen as skills for understanding and operating organizations. Human skills, namely skills to cooperate, motivate, and lead. While technical skills are skills in using knowledge, methods, techniques, and equipment to complete certain tasks. In order to have these skills, Islamic education leaders are consciously and openly willing to: (1) always learn from their daily work, especially from the workings of teachers and other education personnel; (2) observing management activities in a planned manner; (3) read various things related to the activities being carried out; (4) utilizing other people's research results; (5) think for the future; and (6) formulate ideas that can be tried out(Huang, M. H., Kartono, F., Dunn, B., Zink, J. I., Valverde, G., & García, 2002).

In applying this transformational leadership style is not easy. This is due to several obstacles, for example, currently the organization is still driven by a very strong bureaucratic force, and is not yet based on shared awareness. This results in that there are still many workers who do not have the awareness to make changes in order to improve organizational performance. In addition, obstacles related to the appointment of madrasah heads as educational leaders do not yet have the qualifications needed to be able to make changes and existing madrasah heads sometimes lack intensive training so that their creativity is very limited in being able to improve organizational performance.

Implementation of Transformational Leadership in Islamic Boarding School Campuses

The dynamics of the existence and development of STAIM in PPMU as a whole can be seen by the gradual transformation, change and development, which periodically shows progress, including; leadership transformation (managerial pattern), institutional learning system transformation, curriculum transformation, even the learning method. However, of the fundamental changes that are important as a transformation effort is the democratic leadership pattern of a PPMU kiai in appointing STAIM leaders not from family elements.

This transformation process is in line with the development of a shift in the education system, which both nationally and regionally has changed the pattern of people's thinking, thus urging the santri to carry out transformations. Likewise PPMU, since the development of education in Indonesia has generally progressed, this institution has responded quite responsively, by continuing to monitor the real needs that live in the community, so that the existence of PPMU can be maintained and is in

the heart of the community(Wahid, A., Naemuddin, R., Suhermanto, S., & Wafa, 2022). The transformation that PPMU carried out was by establishing a general education institution into the pesantren education system which began in the 1980s under the leadership of KH. M. ThayyibRafi'I. Furthermore, in 1983, also established a school equivalent to junior high school, namely MTs MiftahulUlum. One year later, in 1984, the Islamic boarding school opened MI MiftahulUlum education. After that, Islamic boarding schools established Madrasah Aliyah and even the management system of Islamic boarding schools began to be repaired and organized professionally with the formation of a foundation structure that did not only focus on education but was engaged in the social and community fields and da'wah (syi'ar Islam). So that when submitting the name of the MifthaulUlum foundation, it is equipped with the full name of the notary deed of establishment, namely the MiftahulUlum Islamic Social Education and Da'wah Foundation (YSPDIMU).

Based on Peter Senge (in Prawiradilaga&Siregar, 2004), the STAIM campus institution is a learning organization, so that the academic community and the STAIM campus must develop the potential capabilities of all academic communities with the ability to become human learners, humans learn to learn (learning to learn) or learn how to learn (learning how to learn). STAIM as a learning community needs to have the ability to make changes and shift performance from the old format to the new format. This is where it is seen the importance of emphasizing leadership positions within the STAIM campus to improve quality and effectiveness as Sergiovanni's opinion in Owens (1995)

"...of course educational organizations are more complex for effectiveness to be attributed to any single dimension. Nevertheles, leadership quality owes a fair share of responsibility for effectiveness. Unlike other factors beyond the control of the school...the nature and quality of leadership seem easy (amenable) to...improvement"

Since its inception, PPMU caretakers entrusted it to a family who had experience in the world of higher education for 2 years (2013-2015), which was then continued by PPMU alumni who became Lecturers on one of the state campuses with leadership for 6 years (2015-2021)), and also continued by alumni who work as entrepreneurs (2021-present.

In the results of interviews, observations and documentation of researchers related to the leadership model that has occurred in the course of campus development until now, it indicates a Transformational leadership model referring to the opinion of Bass and Aviola (1994) in Komariah and Triatna (2005:79), by displaying leader behavior which can be observed in 4 dimensions as First, idealized influence, STAIM Leaders make efforts and steps to influence all related parties to have a high commitment in realizing STAIM's solid institutional foundation by implementing an integration model between campus and Islamic boarding schools which is translated into vision, mission and the goals set can be achieved optimally. The main target is a strong commitment from all elements in PPMU, whether it's the commitment of the Islamic boarding school foundation as the organizing body, campus leaders, education staff and also education staff. According to the chairman of the PPMU board, without total commitment to the involvement of all of these elements, it is believed that STAIM will not be able to develop and excel according to the vision, mission and objectives set (M. Zainuddin, 2022).

The results of the author's observations, the commitment that is instilled is the soul and spirit of sincerity in worship to obtain divine blessing in jihad to elevate Islam through service on the STAIM campus with a scientific academic mission and Islamic da'wah mission to produce human resources for PPMU students in continuing the preaching of Rasulullah SAW. This step generates respect, a sense of trust and pride and a sense of trust in being part of the STAIM academic community. So that it has an impact on religious moral behavior and a spirit of togetherness to strengthen each other in the steps to realizing all campus work programs and making the campus' vision above the personal interests of each servant. This step was also able to build awareness of the STAIM academic community by calling for the big ideals and high morality that the founders of PPMU aspired to in service to Islamic educational institutions, such as the triumph of Islam, the prosperity of the ummah, togetherness to achieve common goals. .

Second, inspirational motivation, providing motivation to improve the performance of all academics by taking into account the existing situations and conditions. Steps to provide motivation are carried out at the beginning of every coordination meeting both formally scheduled and unscheduled, and in every campus event, and even in daily interactions. That is, giving this motivation is done anytime and anywhere and to anyone and so that subordinates are able to serve professionally and optimally. The results of the interview with M. Hisan as the head of the STAIM campus, that giving motivation has a positive impact and can affect increased morale, work focus and creativity in working in accordance with developments in the world of campus education but still maintaining the authenticity of the characteristics of the PPMU itself (Abbas, S., Latif, S. M., Muhamad, I. I., Hesan, M. A., & Kormin, 2022). Giving motivation is also helped by always consulting with caregivers and asking caregivers to be willing to attend every event held by STAIM and provide reinforcement through motivation, direction and at the same time prayer. According to Zarkazi, that the charisma of caregivers is able to increase the motivation of all STAIM academics in actively participating in all academic and service programs in developing STAIM education, even verbally. high in every situation and condition .

Third, intellectual stimulation. All leaders at all levels at STAIM, based on the results of the author's observations, show that their leadership attitudes and behaviors are based on developing science and intellectually. This right is reflected in the documented data on the activities of academic and non-academic meetings, work meetings at the beginning of the year, management review meetings at the end of the year which result in a productive form of performance. This implies that in each of these agendas, the leadership always encourages staff to learn and practice new approaches in doing work, then proceed with exploring new ideas and creative, innovative solutions in campus development while maintaining Islamic boarding school values. This effort has shown results with an increasing level of public trust and santri guardians with an indication that the number of students tends to increase from year to year, as well as the addition of study programs with due regard to the need to strengthen PPMU students' knowledge and the expectations of santri guardians of the competence and professional qualifications of scientific satri typing will plunge and take part in society.

Fourth, individualized consideration, namely the STAIM leader reflects himself as a person who is attentive in listening to and following up on complaints, ideas, hopes, and any input provided by staff. In this case, the head of STAIM always pays attention to the needs of his staff, and involves them in making decisions to improve organizational performance. This can be seen in the STAIM leaders who give personal attention by taking the time to build friendships to be able to communicate personally with each STAIM community. The results of interviews with Ahmadis who have served since the inception of the campus stated that the leadership since the inception of the STAIM campus had treated each civitas individually as an individual with different needs, abilities and aspirations, as well as trained and provided suggestions for improvement, even made real efforts mentoring and fostering opportunities and stimulation to continue to upgrade the professionalism of lecturers and staff, moreover lecturers are also encouraged to further study and to carry out scientific research published in national and international journals as self-quality improvement and of course the hope will have an impact on institutional strengthening, as well as on science and personal welfare of each lecturer and staff(Kocarnik, J. M., Compton, K., Dean, F. E., Fu, W., Gaw, B. L., Harvey, J. D., ... & Dhimal, 2022). In line with the statement above, the lecturer also stated that "it just so happens that there are still few doctoral lecturers on campus, so there are several lecturers here who are encouraged and motivated to continue their doctoral studies including (Savitri, E. S., Holil, K., & Resmisari, 2022).

From the explanation of the 4 transformative leadership behaviors above and the results of the researcher's research, the transformational leadership model is able to realize the vision and mission of the campus and form dedicated individuals and graduates to become someone who has the robustness of aqidah, moral nobility, breadth of knowledge according to the chosen study program and professional

maturity. The aspects of aqidah and morality are developed by involving Islamic boarding schools in every campus activity and also the vision, and aspects of scientific rationality and professionalism developed by the campus lead to the benefit and benefit of the people. Besides that, the presence of transformative leaders on the STAIM campus has revitalized the academic community and campus institutions in integrating campus institutional formats between Islamic boarding school values and campus values. The other side that is visible is that campus leaders are charismatic in mobilizing their subordinates to achieve the vision of the campus, they always help and encourage their followers to recognize various problems and ways to solve them, they also have great concern and concern for every individual servant on campus, always also provide encouragement, attention, support to their followers to do the best for themselves in advancing the campus, even being able to provide motivation that inspires their followers by communicating effectively with examples, symbols, not just using verbal language.

Analyzing the transformational leadership model applied at STAIM Luamjang, based on the theory of Erik Ress (2001) as quoted by Wijaya (2005), that in its implementation it is necessary to pay attention to the principles of transformational leadership, the results of the study show that the transformational leadership model is based on the values and culture of Islamic boarding schools , based on several principles, namely: (a) Simplification. The vision contained in PPMU to produce human resources who believe and fear Allah SWT and have good morals within the framework of Ahlu Sunnah Wal Jamaah Islam is integrated into STAIM's vision, namely to become a superior and competitive tertiary institution in producing religious, professional and competitive graduates based on values - Ahlussunnah Wal Jamaah values (Abdurrahman, 2022). This vision is clearly displayed in every rule and guidebook owned by STAIM. This vision is also always emphasized by PPMU caregivers as part of strengthening and perfecting PPMU's vision in every meeting and meeting on the STAIM campus (Zainuddin, 2022.b), (b) Motivation. The campus head always motivates the academic community according to their respective responsibilities in serving the STAIM campus. One of them is by giving stories of the struggles of the predecessors and warriors of Islamic educational institutions in devoting themselves to the people, religion and the State. What is the picture of the struggle in starting pesantren and also sincerity in fighting where when this sincerity is present in every struggle to uphold Islamic boarding schools, it will produce results both in this world and in the hereafter. (Maksum, 2022), (c) Facilities, namely leaders always consult with PPMU caretakers and also PPMU alumni in seeking facilities both physical and academic for students and also lecturers. As a campus institution that is still relatively young, of course there are still many shortcomings, especially at the beginning of its establishment, but PPMU made provisions that during the process of procuring campus facilities, Islamic boarding school facilities can be utilized in the smooth implementation of the Tri Dharma campus, whose students are PPMU students, (d) Innovation, namely the procurement of references to white books other than yellow books to strengthen student knowledge as a result of strengthening the curriculum curriculum and collaboration with various parties, both domestic and foreign, on the results of consultations and recommendations for approval and even instructions for PPMU caretakers. The innovation made at STAIM is the recognition of the material taught in Islamic boarding schools in certain courses on campus, so that curriculum changes always refer to and integrate the direction of education carried out at PPMU, which is referred to as the curriculum as a role model in endeavors so that the existence of Islamic boarding schools and campuses is integrated. and mutually reinforcing. A similar statement was also conveyed by Sholehuddin that the strengthening and refinement of the curriculum into an integrated curriculum begins with a comparative study followed by a curriculum development meeting and is then implemented and evaluated (Solehuddin, 2022), (e) Mobility. STAIM leaders in an effort to achieve the mandate of community service on campus carry out a systematic division of labor in accordance with the responsibilities of each component written in campus regulations. In fact, so that campus activities do not conflict with Islamic boarding school activities, the campus also involves PPMU parties in every meeting including in the preparation

of work programs and their responsibilities, as well as involving all pesantren parties in every commitment to STAIM campus activities (STISMU, 2021), (f). determination. The compressive strength of the STAIM leaders is very visible in every effort that is maximized to resolve all issues properly and thoroughly to the root of the problem. The unanimity of the leaders can be seen from the obligation to prepare evaluations to be used as input and recommendations for improvement for subsequent activities. This evaluation is carried out periodically weekly, monthly, quarterly, semester (6 months) and annually on a scheduled basis, as well as evaluations in every academic and non-academic activity. This is a mandate and tradition ordered by natural caregivers in order to strengthen institutions, human resources and optimize STAIM campus services(Coates, L. C., Soriano, E. R., Corp, N., Bertheussen, H., Callis Duffin, K., Campanholo, C. B., … & Kavanaugh, 2022).

CONCLUSION
Based on the results of the research and discussion above, it can be concluded that the transformational leadership model that is applied is a transformational leadership model at the MiftahulUlumLumajang Islamic College based on and integrated with the values and culture of the MiftahulUlum Islamic Boarding School BanyuputihKidulKidulLumajang. This transformational leadership model has effectively and efficiently improved the strengthening and institutional development of the STAIM Lumajang campus. This is understood from the leadership practices at STAIM Lumajang in the last three years, from 2019 to 2022. During this period, various progress and achievements were found in academic and non-academic achievements at the national level. From an institutional perspective, STISMU institutions in 2021 have been accredited Very well. In terms of enthusiasts who have continued to grow and the development of the institution, they have added six new study programs and changed the form from STISMU to STAIM so that it will eventually become a university. The development of the current institution STAIM Lumajang has also been able to encourage its alums to contribute to building an Integrated Building within the PPMU environment, which functions as an integrated campus. And the essence is that the academic atmosphere in the STAIM Lumajang environment is very conducive by combining spiritual, moral, rational and professional aspects, as well as the awakening of the awareness of each academic person in making efforts to self-improvement and innovation in the academic and non-academic fields (many lecturers carry out advanced studies, research and HAKI). Its graduates can prove themselves as professional scholars who are qualified and superior.

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