



KIAI'S TRANSFORMATIONAL LEADERSHIP IN IMPROVING THE SOFT SKILLS OF STUDENTS AT ISLAMIC BOARDING SCHOOLS

Hibria Olivia¹, Nissa Raziebah Mahtar²

¹Universitas Nurul Jadid, Indonesia ²Mara University of Technology, Shah Alam, Selangor, Malaysia.

Email: alaleek1@gmail.com¹, nissarm@gmail.com²

Abstract:

This study aims to find out from the results of the development of cottage caregivers in improving the soft skills of students. This research is a qualitative research with a case study conducted at the Nurul Furqon Islamic Boarding School in Malang. The source of informants in this study is students of Pondok Pesantren Nurul Furqon Malang. In this study, what was obtained from informants was in the form of data collection, document analysis, interviews and observations. The results of this study first, give examples of students in polite and wise communication or conversation, secondly provide social skills such as, responsibility, honesty, intelligence in organizing or mixing in society well

Keywords: *Transformational Leadership, Soft Skills, Role models*

INTRODUCTION

Developing with each other a high level of morality and motivation, Bass and Ringgo (2005) mark that a transformational leader is someone who creates charismatic leadership, inspirational leadership, intellectual stimulation and a feeling that all subordinates must be taken into account.

Soft skills are a form of ability that can help a person to relate to others. Where the abilities between individuals and other individuals are not the same. The ability here is also encouraged because of the existence of a character and morals that are integrated so as to form an ability that comes from a person.

Soft skills taught by Allah Almighty through the Qur'an and Hadith through the Prophet Muhammad saw., namely imitating the behavior of the Prophet Muhammad, namely: "... how to behave towards himself, how to act in the household, in children, in wives, and in adults..." An example to Muslims that the behavior of the Apostle when dealing with the enemy during war. All his actions are made into a motto that is already understood.

Rasulullah saw. is a figure who has the characteristics of fathonah, amanah, siddiq, and tabligh. From the readings and treatises on the Messenger of Allah as a teacher, it is indeed to use a sincere heart and feelings when dealing with others. The Messenger of Allah used all time to make time without educating others with heart and sincerity.

The formation of soft skills in educational activities, is oriented to build individual intelligence, namely: a) intrapersonal, the ability of a person to negotiate (relationships with others), because having his skills and skills are supported by values; empathy, compassion, understanding, assertiveness, and expression of desires, so that in every association and interaction with others there are expressive social relationships, and b) interpersonal, that is, the capacity of a person to manage the relationship of himself with the main activity he is facing, which is carried out namely;

Self-reflection and self-development are necessary so that there is a strong self-motivation towards things that are inside him such as understanding and realizing his own emotions, thoughts, feelings, ideals.

RESEARCH METHODS

The research approach carried out by researchers is a qualitative research approach According to Krik and Miller qualitative research is research with certain traditions in social science that fundamentally depend on observations in humans both in their regions and in their distillation. The type of research used by researchers is descriptive qualitative research. Descriptive is data collected in the form of words, pictures and not in the form of numbers. A more complete research location at the Tahfidzul Qur'an Islamic Boarding School Nurul Furqon Malang. Jl. Corporal Usman No 35, Sukoharjo, Klojen District, Malang City, East Java 65118. This Pesantren has a Personality that is Hamilul Qur'an, Aqidah Salimah, Worship Shohihah, and Akhlaqul Karimah.

RESULTS AND DISCUSSION

Pondok Pesantren Nurul Furqon Malang is a Pesantren in a large market area. The quality of his leadership is already in doubt with the activities at Pesantren Nurul Furqon. Who are able to produce students who are biased towards carrying the good name of pesantren.

The name of the caretaker of the Nurul Furqon Islamic Boarding School is Kyai H. Muhammad Chusaini Al-Hafidz, the full address of Pondo Pesantren is on Jl. Koprul Utsman Sukoharo Wetan Pasar Besar Village, Klojen District, Malang City, as well as this Pesantren has facebook and youtube social media called PP Nurul Furqon

Transformational Leadership Analysis

Transformational leadership according to DuBrin (2012) can be defined as leadership that involves change in the organization (in opposition to leadership designed to maintain the status quo).

Leadership is one of the important factors for the success of an organization. Without leadership, the existence of an organization is closely related to leadership capacity or style.

Among the different leadership styles, the transformational leadership style is agreed upon as the most effective leadership style. Transformational leadership emphasizes the intrinsic motivations of each member of the organization and the development of each individual in the organization.

Transformational leaders seek to combine between the aspirations and needs of each individual, referring to the studies that Bass conducted, leader transformation is a continuum process in which a leader and followers help each other to advance to a higher level of morals and motivation, and the transformation process can create significant changes for the individual's life.

Burns describes transformational leadership as the leader's ability to motivate followers based on economic, political or psychological rewards in which both sides understand each other's roles and there is something to be seen between them. Instead Burns asserts that transformational leadership involves leaders and associated entanglers in relationships with the goal of achieving high levels of motivation and ethical values.

Transformational leadership is the most effective managerial behavior, in which a leader builds positive relationships with followers to move from a lower level of performance to a higher level.

Transformational leadership centers solely on the leader's ability to make deals or contracts with followers to achieve certain goals based on rewards and punishments rather than relationships.

According to Bass's theory of transformational leadership there are four such dimensions are ideal influence, motivation and intellectual stimulation. The influence of ideal leadership refers to the ability of leaders to show confidence and power by

acting as role models for their followers. Inspirational motivation refers to the leader's ability to articulate a vision that attracts and inspires his followers. On the other hand, individual consideration refers to the degree to which the leader pays attention to each follower's needs, acts as a mentor or coach for followers and listens to followers' concerns and needs.

The factors underlying transformational leadership measurements are compiled and tested using confirmatory factor analysis. Confirmatory factor analysis is a form of factor analysis by confirming several empirical constructs that are assumed to be factors of latent constructs which in this study are transformational leadership. The construct model of transformational leadership as a latent variable consists of four underlying variables as the forming dimension or characteristic of transformational leadership, namely ideal influence, inspirational motivation, individual consideration and intellectual stimulation. These variables are adapted and modified from the measure of the transformational leadership scale that has been researched by Bass (1985). Transformational leadership measurement is a second order confirmatory factor analysis model, which is a two-stage measurement, the measurement of latent variables is not only based on its indicators but also involves dimensions (construct clusters) contained by the measured latent variables.

Soft Skill Formation Design

The important elements that exist in soft skills, among others, Widhiarso (2009), explain several types of soft skills related to success in the world of work based on research results, are as follows: 1. Emotional Intelligence, through intensive research Goleman (1998) found that a person's success is not only supported by how smart a person is in applying knowledge and practicing his skills, But how much a person is able to manage himself and interact with others. This skill is called emotional intelligence. The terminology Emotional intelligence was first introduced by Salovey and Mayer to express the qualities of a person, such as the ability to understand the feelings of others, empathy, and the regulation of emotions to improve the quality of life (Gibbs, 1995). Emotional intelligence also includes a number of skills related to the accuracy of judgments about the emotions of oneself and others; and the ability to manage feelings to motivate, plan, and achieve life goals.

According to Purwan from (2007) the soft skills component includes: 1. Work ethic, which is to be able to follow the instructions given by the target supervisor or supervisor. 2. Manners, i.e. the habit of saying "please, thank you, sorry, may I help you in connecting with the customer, supervisor. 3. Cooperation, that is, the ability to share responsibilities, give to each other with others, commit to respect, help each other to work on tasks, and seek help if needed. 4. Discipline and confidence, that is, the ability to organize tasks for better performance, learn from experience, ask questions and correct mistakes, be able to absorb criticism and clues without feeling guilty, angry and hateful or feeling humiliated. 5. Self-adjustment to norms, that is, the ability to organize the way of dressing, neatness, body language, tone of speech, and the selection of words according to the part of the work culture. 6) Language proficiency, that is, the ability to speak, read and write ordinary standards.

According to LaFrance (2016: 4), for example, soft skills are defined as "personal and interpersonal behaviors that develop and maximize human performance (e.g. confidence, flexibility, honesty, and integrity)" which means that soft skills are "Personal and interpersonal behaviors that develop and maximize a person's performance related to self-confidence, flexibility, honesty and self-integrity". In line with the definition above.

Meanwhile, Elfindri et al (2011: 67), define soft skills as "life skills and skills, whether for oneself, in a group, or in society, as well as with the Creator". Furthermore, Illah Sailah (2008: 19) argues that soft skills are "one's skills in relating to others (interpersonal skills) and skills in managing oneself (intra-personal skills) that are able to develop optimally one's performance performance".

The soft skills of these students are in accordance with the vision that is to produce students who are tafaqquh fiddin and have noble character, creative and

independent, in the current Islamic boarding school is also required to be able to combine the values of general education, namely (knowledge, skills, values and attitudes) with religious values, because religious values boil down to moral values that can bind everyone including students when they are still looking for knowledge as a provision for future life, as for the function of pesantren, namely as a center for cultivating civilization (forming attitudes and behaviors of students) to become prospective members of the community both, and broadcasting Islamic teachings, so that the two functions support each other.

The strategy used is that pesantren management forms soft skills of students, namely by habituating students because habituation will change the personality of students by itself, through crowded activities from night to day and back to night.

Soft skills are formed based on habituation of daily life patterns in the form of religious understanding programs that are applied in their life activities, this is done on an ongoing basis and in order to become a habitus for each individual student, therefore the formation carried out in the pesantren environment is accompanied by examples or tauladan and patient by every leader or caregiver and every educator involved in pesantren, So it is hoped that students can have life skills and as a provision for life in the community, students have akhlaqul karimah.

Discipline is an element of soft skills that can be formed by pesantren towards students practicing religion in carrying out sharia obligations, and can have implications for individual attitudes and behaviors in the form of personality such as; a) cultivate an unyielding attitude, b) the attitude of holding the principle of "religious teachings" is a moral force, c) diligent in trying, and learning, d) the key to success, e) willing to sacrifice for the benefit of religion and the nation, f) not easily discouraged. Thus discipline essentially becomes the embryo of the emergence of dynamic soft skills in each student it is strengthened as the word of God as follows:

Which means: O people of faith, obey Allah and obey the Messenger (His) and ulil amri among you. Then if you have different opinions about something, then return yes to Allah (quran) and rosul (sunnah), if you really have faith in Allah and later. That's more important (to you) and better as a result. (Q.S Annisa'.59)

Leadership Role Model

Role models in leadership are indispensable in an organization because the leader is considered an idol who can lead and protect his subordinates. In educational organizations, professors are leaders who should be role models, whether in the way of thinking, the way of acting, about their morals, honesty and firm attitude because of what is also the style that is practiced, will be an example to the followers. If the leader does not want himself to be used as an example or a role model, then he is not worthy of the title of leader. As a role model, professors act more than talk. This is because on the shoulders of the leader lies one responsibility to make changes and updates in many aspects of his organization. Every teacher in the school will expect an increase in the school. Alimuddin outlined the transformational leadership traits that are embodied by parents in schools such as idealised influence Leaders as 'role models' to teachers, support staff and students), inspirational motivation (always providing galakan and pithy ideas), intellectual stimulation (wise in thinking, making the right decisions and acting in a fast way) and individual consideration (as a coach or mentor to all school residents) is an effort to make their school memorable.

Kiai leadership begins with an excellent reputation (finishing well). One of the principles that always seems inherent in Kiai is humility. By always being humble, Kiai is willing to be formed into a leader and carry out leadership reliably. Humility is characteristic of people who are personally mature (psychological aspects), and mature in spirituality (spiritual aspects).

Based on the track record of kiai's leadership journey that always shows a humble attitude, it can be said that Kiai is a man of humility. With that humility, Kiai is willing to learn, be guided, and equipped by as a senior leader. Kiai gets a special experience of learning by doing so that the leadership capacity in Kiai develops optimally.

First, religious, obedient attitudes and behaviors in carrying out the teachings of the religion they adhere to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.

Secondly honest, Behavior that is based on trying to establish himself as a person who can always be trusted in words, actions, and work.

Third hard work, Actions that show orderly behavior and comply with various provisions and regulations.

The fourth is reative, Thinking and doing something to produce a new way or result of something that has been possessed.

Fifth Responsibility, Attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.

CONCLUSION

Transformational Leadership Analysis Transformational leaders seek to combine the aspirations and needs of each individual, referring to the studies that Bass conducted, leader transformation is a continuum process in which a leader and followers help each other to advance to a higher level of morals and motivation, and the transformation process can create significant changes for individual lives.

The design of the formation of student Soft Skills is in accordance with the vision that is to produce students who are tafaquh fiddin and have noble character, creative and independent, in the current Islamic boarding school is also required to be able to combine general educational values, namely (knowledge, skills, values and attitudes) with religious values, because religious values boil down to moral values that can bind everyone including students when they are still looking for knowledge as a provision for life in the future. come, the function of pesantren is as a center for cultivating civilization (shaping the attitudes and behavior of students) to become prospective members of the community both, and broadcasting Islamic teachings, so that the two functions support each other.

Role Model Leadership in Kiai develops optimally. First religious, Attitudes and behaviors, Second honest, Behavior based on words, actions, and work, Third hard work, Actions that show orderly behavior, Fourth reative, Thinking and doing things to produce new ways or results, Fifth Responsibility, Attitudes and behaviors of a person to carry out his duties and obligations.

REFERENCES

- Azwar, Saifuddin. 2003. *Metode Penelitian*. Yogyakarta. Pustaka Pelajar
- Barling, J., Slater, F., & Kelloway, E. K. (2000). Transformasional Leadership and Emotional Intellegence: An Exploratory Study Leadership & Organizational Development Jurnal, 21, 157-161
- Bass, B. (1985) *Leadership and Performance beyond expectations*. New York, NY: Free Press
- Bass, B. M., & Riggio, R. E. (2005). *Transformasional Leadership* (2nd ed.). England: Psychology Press.
- Bass, B. M., & Steidlmeier, P. (1999). Ethics, Character and Authentic Transformasional Leadership Behavior. *Leadership Quarterly*, 10 (2), 181-217
- Burn, J. M. (1978). *Leadership*. New York, NY: Harper & Row.
- Damayati Zuchdi, (2013). *Model Pendidikan Karakter*, Perpustakaan Nasional
- DuBrin, A. J (2012). *Leadership* (Terjemahan ed.). Jakarta: Prenada Media.
- Hardi Mulyono. (2018). *Kepemimpinan (Leadership) Berbasis Karakter dalam Peningkatan Kualitas Pengelolaan Perguruan Tinggi*. 3 (1)
- Heckman, J. J., & Kautz, T. (2012). Hard Evidence On Soft Skill. *Labour Economis*, 19 (4), 451_464. <https://doi.org/10.1016/j.labeco.2012.05.014>.
- Kasmadi. (2013) *Membangun Soft Skill Anak-anak Hebat*, Bandung: Alfabeta.
- Mohd Rasidi bin Jamari. (2013). *Guru Besar Sebagai Role Model Pemimpin Kepada*

- Guru Penolong Kanan Pentadbiran (GPK Pentadbiran) dalam Memimpin Sekolah.
- Muchlas Samani, (2011). Konsep dan Model Pendidikan Karakter, PT. Remaja Rosdakarya
- Nur Alifah, Heni. Pengembangan Soft Skill dalam Membentuk Akhlak Santri Pondok pesantren Wali Songo Putri Ngabar Ponorogo
- Nur Komariah. (2016). Jurnal Pondok Pesantren Sebagai Role Model Pendidikan Berbasis Full Day School, 5 (2).
- Putri Y, A, Eeng A, Kodri,. Internalisasi Soft Skill dan Minat Kewirausahaan dalam Pembentukan Jiwa Kewirausahaan. 5 (2)
- Rohelah H, Saiful H. (2019). Jurnal Strategi Pembentukan Soft Skill Santri di Pondok Pesantren Mambaul Ulum Putri Bata-bata Pamekasan
- Rusli Muhammad. 2013. Metode Penelitian Kuantitatif dan Kualitatif Berorientasi Praktis. Prenduan-Sumenep: LP3M Paramadani
- Sahilah, Illah. (2008). Pengembangan Soft Skill di Perguruan Tinggi. Bogor: Tim Kerja Pengembangan Soft Skill Direktorat Jendral Pendidikan
- Samsuri. (2017). Soft Skill Unggul dalam Novel Negeri 5 Menara. Jember: Universitas Muhammadiyah, Vol, 2, no, 2
- Shofiah, N, H, & Fira, A. (2020). Jurnal Rasulullah Sebagai Role Model Pendidik, 1 (1), 72-88.
- Sivanathan, N. (2002). Emotional Intellegence, Moral Reasoning and Transformasional Leadership. Leadership & Organization Development Jurnal, 23 (4), 198-204
- Sri Palupi. (2011). Upaya Membangun Karakter (Soft Skill) Mahasiswa Bidang Boga.
- Sugiono. 2017. Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta