



The Management of Transformational Leadership Value Strategy at “Darussalam Gontor” Modern Islamic Boarding School

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ABSTRACT

Leadership is an activity in guiding a group in such a way that the group's common goals are achieved. In the reality of social life, the role and function of a leader is very important in the success of any joint venture. This can be seen in various social institutions, whether political, economic, social, religious and educational. “Darussalam Gontor” Modern Islamic Boarding School is an educational institution that educates the students with an emphasis on community orientation and leadership based. This boarding school has succeeded in producing alumni with leadership capacities in various organizations in all segments of society and in different leadership scales, ranging from local, national, and even for international scopes. For this reason, it is important to conduct in-depth research on the implementation of transformational leadership value education at “Darussalam Gontor”, especially regarding the leadership strategy applied and the supporting factors for its implementation. The type of this research is based on field research where to obtain accurate and objective data, the authors come directly to the research location to collect data through interviews, observation and documentation. Then the data obtained were analyzed using a qualitative descriptive analysis method. By doing the steps in the form of selecting the completeness of the data, then entering the tabulation, then proceeding to the final stage in the form of conclusions. From the results of this study, it was found that the transformational leadership education method applied at “Darussalam Gontor” Modern Islamic Boarding School consisted of direction, training, assignment, habituation, escort, exemplary, approach (humanity, idealism, and program based). Supported by environmental factors, organizational activities and the values or philosophy of life that are embedded in each activity.

Keywords: *Strategy Management; Transformational Leadership; Educational Value*

1. INTRODUCTION

Leadership is a form of action or process of a person using his influence, authority, and power over others. The leader's function is to encourage group members to analyze the situation so that a leadership activity plan can be formulated that can give good impact and can also carefully formulate its goals, so that members can work together to achieve these goals [1]. Leadership is also referred to as an activity in guiding a group in such a way that the group's goals are achieved [2]. These goals are common goals. In the reality of social life, the role and function of a leader is very essential in the success of any joint venture. This can be seen in various social institutions, whether political, economic, social, religious

and educational, especially education in Islamic boarding schools

Northouse states that leadership is a social process that occurs in groups that are involved in achieving common goals and leadership is the traits, abilities, skills, behavior, and human relationships [3]. Northouse's opinion was finally complemented by Bass & Bass and Hoy & Miskel [4]. Bass & Bass define leadership as the interaction of two or more people in a structured group towards the situation, perceptions and expectations of members [5].

In Islamic boarding schools. *Kyai* or caregivers as leaders, become central figures who have authority in managing the life of the *Islamic Boarding School*. *Kyai*

who determines the vision and mission, values and spirit, orientation and philosophy of life. In fact, *Kyai* who must formulate the steps for developing his Islamic Boarding School [6]. Furthermore, *Kyai* is the key person who is responsible for its success or failure. So, it is true what was conveyed by the Prophet Muhammad in the Hadith which means: “everyone is a leader and will be held accountable for his leadership”. The leader of the state will lead over his people and will be held accountable for the people he leads. A husband is the leader of his family members and will be asked about the family he leads. A wife is the head of her household and children and will be asked about her responsibilities. A housemaid is in charge of maintaining the property of her employer and will be asked for her responsibility. And you are all leaders and will be asked for accountability” (*HR. Muslim*) [7].

“Darussalam Gontor” Modern Islamic Boarding School is an Islamic boarding school institution that educates its students with an emphasis on community orientation and leadership, with the motto of *being virtuous, physically fit, knowledgeable and free-thinking*. On this basis, “Darussalam Gontor” Modern Islamic Boarding School with its various supporting facilities, processes, and methods intends to form a leader who has a strong spirit, being militant, has Islamic morals, and has extensive knowledge to uphold the religion of Allah. This article aims to find out how the management of the value transformation strategy of leadership in “Darussalam Gontor” Modern Islamic Boarding School.

2. METHOD

Based on the above phenomenon, the focus of this research is directed to find the methods applied in building the leadership education based at “Darussalam Gontor” Modern Islamic Boarding School and the factors that support the implementation of these methods. In this case, the method of qualitative descriptive analysis is used. To obtain accurate and objective data, the authors came directly to the research site to collect data through interviews, observation and documentation. The steps will be in the form of selecting the completeness of the data, then entering the tabulation (classifying the answer categories, giving codes to the items), then proceeding to the final stage in the form of conclusions.

3. RESULT AND DISCUSSION

Article written by Faqih Affandi M Said that the success or failure of a pesantren education institution depends on the leadership pattern of the *kyai* in it, the leadership elements that support the success of pesantren education include: 1) the basic characteristics of a credible leader, 2) an objective type of leader, 3) ethics according to the teachings of the Prophet Muhammad, 4) a responsive leader function [8].

Therefore “Darussalam Gontor” Modern Islamic Boarding School is one of the cadre institutions for *ummah* leaders with the totality of their lives built on the soul and philosophy of life that are organized by *sunnah* and discipline and driven by five terms and high ideals of “building world civilization”[9]. In the concept of leadership in Gontor, the cadres must unite themselves with the spirit and philosophy of idealism and the orientation of *Islamic Boarding School*.

Gontor lays down its standards and foundations of leadership through long experience with certain qualifications that have proven their loyalty, dedication, and of course without flaws. Leadership cadre does not have to be from those who have blood relations with the founders of the *Islamic Boarding School*. Even genealogical families who have descendants from the family of the founder of the *Islamic Boarding School* but do not directly help defend and fight for the *Islamic Boarding School* are not included in the category of *Islamic Boarding School* cadres.

Based on the explanation above, it is important to do the research because of its significance to provide discourse, input, ideas, and new ideas related to efforts to produce cadres of people with character so that they can be applied in Islamic boarding schools in general which have been implemented in “Darussalam Gontor” Modern Islamic Boarding School.

The leadership of *Kyai* in an Islamic boarding school is so essential for the survival of *Islamic Boarding School*, as an Islamic educational institution, *Islamic Boarding School* has the responsibility to create and build a young generation that is physically and mentally healthy [10]. This sacred mandate is a heavy responsibility for this educational institution. To achieve this role, it should have a vision and mission as well as a concept that guides all staff and departments.

Leaders are the determining factor in the success or failure of an organization and business. The value transformation of leadership education method at “Darussalam Gontor” Modern Islamic Boarding School. This *Islamic Boarding School* since its inception has produced cadres of leaders in various elements of life with a 24-hour curriculum plus a hidden curriculum contained in every student activity from waking up to waking up again, “Gontor” educates students totally during their life in *Islamic Boarding School*. This is nothing but to improve all aspects of *santri* and increase their caliber, according to KH. Abdullah Syukri Zarkasyi, the aspects to increase the students’ caliber are discipline, experience, will and calling. So, to grow this calling, it can be directed, taught, and accustomed to being given good *uswah* or role models, such as: appearance, order, the leadership office can be seen by students including open management.

The caliber of a person according to KH. Abdullah Syukri Zarkasyi's points of view can be seen in 4 ways; understanding the task, carrying out the task, living the task and developing the task. The higher the caliber, the higher the value of understanding, implementing, appreciating and developing the task [11]. It should be noticed that the system in any institution depends on its implementation and its leader.

So, if you become a leader, you should have a high caliber. The caliber classifies as a person varies, some has high caliber, some has moderate and some are low. These can be measured from 4 things; a) his experience in doing something, b) his understanding of what he is doing, c) willingness to do, and the calling to do. This calling must exist in a person because it is for motivation and understanding. In this case there are 3 kinds of categories of students with their work ethic, including; being asked to do the task saying "*Insyallah siap*", but only to try it, b) being asked to do the task saying "*Siap*", because he was called to get something, c) being asked to do the task saying "kalau disuruh siap, kalau tidak, tidak apa-apa", just do it. According to the three categories, the second criterion must be the best one, he has a calling in carrying out tasks.

People who have a high mindset, high work ethic, but low discipline, that person needs to be forced in a directed manner with the method that has been arranged by "Darussalam Gontor" Modern Islamic Boarding School in its 24-hour curriculum. KH. Abdullah Syukri Zarkasyi explained that in the value transformation leadership education process implemented by "Gontor" so far, this *Islamic Boarding School* along with his experience has had his own method to create his students with methods, infrastructure and processes which consist of seven methods, namely direction, training, assignment, habituation, escort, *uswah hasanah* and approach (idealism, program, and humanity).

The approach used in implementing the value transformation of "Darussalam Gontor" Modern Islamic Boarding School educates with 3 kinds of approaches, especially leadership education, namely: 1) humanity approach; a physical approach by humanizing the cadres, that cadres are potential leaders who must be addressed and prepared to become leaders. Why it should be physically close? This becomes very important because the cadre process can be carried out if there is physical proximity. How can the mindset, attitude and behavior of cadres be known, if they are not in direct contact. With direct touch, a person can be assessed, directed and evaluated. 2) Program approach; physical approach is not sufficient; it must be a program or task approach. How great a human approach with all kindness, is seen as not enough to be able to grow the spirit of leadership. So, the task or program approach will actually make potential leaders more skilled, gain experience and insight. He will be careful and cultivate a spirit of sincerity and militancy.

Because the assignment means educating to be responsible and accountable. 3) Idealism Approach; the two approaches above can be successful, but their motivation is not necessarily based on idealism. Then another approach is needed, namely the idealistic approach [12]. This approach is more of an effort to instill the spirit, teachings, values and philosophy behind each assignment. This effort is made so that the task is not just done and then completed, without any values and teachings obtained.

The purpose of education is to change behavior and improve mentality. Supporting factors for instilling leadership education values in Darussalam Gontor Modern Islamic Boarding School The supporting factors in instilling leadership educational values in Darussalam Gontor Modern Islamic Boarding School are divided into two parts, the first is the environment consisting of *Kyai*, *santri*, mosques and dormitories. The second is organizational activities consisting of Student Islamic Boarding School Organization (*OPPM*) and the Scout Organization [13]. A). *Kyai*; *Kyai* in Islamic boarding schools is one of the supporting factors in leadership education and cannot be separated from the life of the Islamic boarding school itself. *Kyai* has the most essential role in the establishment, growth, development, and management of an Islamic Boarding School. As a Islamic Boarding School leader, the success of a Islamic Boarding School depends a lot on the expertise and peace of knowledge, charisma and authority, and the skills of the *kyai*. In this case, the *kyai*'s personality is very decisive, because he is the central figure of *Islamic Boarding School*. For the purpose of forming a leader, *Kyai* does not only organize, teach and lead in a partial way. Rather, they are totally educating life in its entirety and involving themselves armed with faith, knowledge, charity, morality, communication/interaction and a strong mentality. B). The mosque is the most important part in the life of a Muslim. The mosque serves as a center for social and political activities of Muslims. The Prophet made the *Nabawi* mosque a place to learn about world affairs and religion as well as a place of worship. *Santri* is required and accustomed to being happy with the mosque so that whenever and wherever they will always be happy and excited to go to the mosque. The mosque in the Islamic boarding school is one of the supporting factors in leadership education and cannot be separated from the life of the Islamic boarding school itself. Because it is the center of the activities of the students in addition to a place of worship. C). *Santri* is an important element in the development of Islamic Boarding School, because the first step in the stages of building a Islamic Boarding School is that there must be students who come to learn. According to the theory, there are two kinds of students; first, "*santri kalong*" and *santri* who stay. "*Santri kalong*" are those who come to *Islamic Boarding School* only for study, then after completing the activity they return to their respective homes. *Santri* who stay,

living in the dive Islamic Boarding School 24 hours. At Darussalam Gontor Modern Islamic Boarding School itself only applies the system of permanent *santri* and rejects "*santri kalong*". d). Dormitory in Islamic boarding schools is the main factor in the transformation of the value of leadership education, so the dormitory, it will be formed and give color to the situation and conditions of the daily life of the students in Islamic boarding schools. This dormitory system strongly supports the creation of an integrated tri-center of school education (formal), family (informal) and community education (non-formal). In the life of *Islamic Boarding School*, these three elements can be combined and are very closely related to one another which has a great influence on the students. E). Students' guidance; it is an institution that educates and directly fosters all extra-curricular activities of students or all activities of student life at Darussalam Gontor Modern Islamic Boarding excluding the students' study hours at *KMI (Kulliyatul Mu'allimin Al-Islamiyah)*, starting from waking up until going back to sleep. This institution oversees student activities which include *OPPM* and Scouts.

2). Organizational Activities a). "Darussalam Gontor" Modern Islamic Boarding School's Student Organization as a means of transforming the value of leadership education, becoming a driver and manager of various student activities. With the motto "*Want to lead and Ready to be led*", this organization is also a means of producing a cadre of community leaders who are competent in managing the organization. It is recorded in the *AD* and *ART*, this organization was founded on July 6, 1967. The main function is to regulate and organize the entire life of *santri* independently and responsibly. In addition, this organization is also a means of fostering the mental and creativity of students which will be applied in the community in the future.

B). "Darussalam Gontor" Modern Islamic Boarding School's Scout Organization is something that cannot be separated. Since its establishment, Gontor has paid great attention to activities that aim to build character and leadership within the students. One of them is a scouting activity which is now called the Scout Movement. Scout movement is an extra activity that must be followed by all students. Every student is required to be involved in routine activities every Thursday afternoon. Full uniforms and singing together are the characteristics of the Scouts who always look cheerful in every activity. The Scout Movement at this *Islamic Boarding School* has produced many graduates who are able to lead the people, both at domestic and national levels.

Among the values, philosophy of life and motto in Pondok Modern Darussalam Gontor are Panca Jiwa, Panca Jangka, and other mottos, which are all used as the foundation of every movement in the hut. A). Panca Jiwa (1). Sincerity means not because it is driven by the desire to gain certain benefits, but simply because it is for

worship. This covers the entire atmosphere of life in *Islamic Boarding School*. *Kyai* is sincere in teaching, the students are sincere in learning. Every movement space in *Islamic Boarding School* runs with an atmosphere of deep sincerity. Thus, there is a harmonious atmosphere of life between the respected *Kyai* and the students who are obedient and respectful with all their sincerity. Thus ideally in *Islamic Boarding School*, no one has the intention or desire to obtain material rewards for services.

(2). Simplicity is the main point. Modesty does not mean accepting what it is or being poor, but it contains an element of perseverance, self-control in the face of life's struggles with all its difficulties. So behind the simplicity shows a great soul, brave to move forward and continue to face the struggles of life and refrain from retreating in all circumstances. In fact, this is where the mental growth and strong character that is the condition for the success of the struggle in all aspects of life.

(3). Independence is a provision of life. Being independent does not mean that students always learn and practice to take care of all their own interests. But, *Islamic Boarding School* as an Education Board never relied on his life on the help or compassion of others. The concept of *Zelp Berdruiping System* (both give dues and both use), however, does not mean rigid, thus rejecting the parties who want to help *Islamic Boarding School*. Likewise in the education and teaching system as well as the economy, *Islamic Boarding School* stands on its own two feet and does not accept intervention from outsiders.

(4). *Ukhuwwah Islamiyah* life in *Islamic Boarding School* is covered with an atmosphere of close brotherhood. So that, all the pleasures are felt together with the relationship of religious feelings. This *ukhuwwah* is not only while in *Islamic Boarding School*, but also when plunging into the community later.

(5). Freedom, Free to thing and to do, free in determining the future, in choosing the path of life in society in the future, with a big heart and optimism in facing life. That freedom even goes so far as to be free from foreign influences. It's just that in this freedom we often find negative elements, that is, when that freedom is abused, so that it is too free (liberal), it makes us lose direction and purpose or principle. On the other hand there are those who are too free (to be influenced), clinging to the traditions which are considered the best of their own that have ever been profitable in their time, so as not to look to the circumstances around them with the changes of their time, and not to take into account their future.

B) Five Longterm Program (1). Education and Teaching. What is meant by this term is to try with all one's energy, to devote all one's mind, to concentrate all one's strength towards the perfection of education, teaching, guidance and upbringing, to include the perfection of the organization of its students. So this

Islamic Boarding School was gradually started in 1926 by establishing “*Sekolah Rakyat*”, then ten years later a *Tsanawiyah* Middle School was also established, then a Senior High School in the form of “*Kulliyatul Mu'allimin Al-Islamiyyah*” Teacher's School (KMI) which provided religious and general lessons, then it is as what the founders aspired to, namely “Darussalam University” has been achieved.

(2). Formation of Cadres. The history of the rise and fall of a business, especially the history of the life and death of Islamic boarding schools in Indonesia provides valuable lessons for “Gontor”. As an effort to maintain its existence, Gontor prepares cadres who will hold sustainable leadership, values, systems and the ideals of *Islamic Boarding School*. The formation of cadres is implemented through academic and non-academic methods. Academically, the cadres are given the task of studying at several universities both at home country and abroad, bachelor, Masters and even Doctoral program. They are also assigned to take part in *da'wah* trainings at home country and abroad, which after the completion of their academic program, there is an obligation to carry out service in Gontor according to the length of study or forever in accordance with a written agreement agreed before departure to their respective study places. The formation of cadres with non-academic paths, is implemented through assignments such as being a vice caregiver, vice director of KMI, as a senior teacher at branches of Darussalam Gontor Islamic boarding schools, or being assigned as a committee for certain big or small events. There is no golden child in the regeneration process, because being a cadre is a calling. Time will decide, who is the gold quality and who is the pan. The accumulation of dynamics of activities and various kinds of tasks will be the parameters to see, who are strong and idealistic cadres and who are weak and pragmatic cadres. (3). Construction of Buildings. This program is always carried out to meet the needs of students in accordance with the capacity of the students' living room or dormitory, as well as the classroom they need. If it is deemed that there is no need to build, “Gontor” will repairs to existing buildings as a form of maintenance. Thus, this term is always executed properly. (4). The establishment of the *Khizanatullah*. For the expansion of Waqf, one of the most important and absolute requirements for the sustainability of educational institutions is to have their own sources of income. By expecting or depending on uncertain assistance, both from the government and others, the existence of the institution is less guaranteed. (5). *Islamic Boarding School* Family Welfare. The meaning of family for Gontor is anyone who helps, defends and fights for this *Islamic Boarding School* directly. If the founding family of *Gontor* is unable to fulfill the three things above, it is not called as a family. On the other hand, even if he is not related by blood to the founding family, if he is committed to carrying out the three things above, he is

entitled to be called as a family of Gontor. The welfare of Gontor family is always strived to improve, so that they do not depend on their life and livelihood from *Islamic Boarding School*, even if it is possible to be able to support *Islamic Boarding School*. Thus, their improved welfare is not aimed at making them rich and then able to be independent and finally leaving the battlefi eld, but rather with increased welfare, their integrity, loyalty, struggle and sacrifice will also increase.

4. CONCLUSION

Darussalam Gontor Islamic Boarding School has produced many alumni who take part in the community and become leaders who could unite the people. Because one of Gontor's missions is to produce cadres of *ummah* leaders who are tough, militant, morally Islamic, and knowledgeable to uphold the religion of Allah through teaching, directing, training, escorting, assigning, forming milieu and exemplary methods, with the motto “*Siap memimpin dan Siap dipimpin*”. This requires a process that is not easy and instant, but Gontor is capable of the totality of life that is built on values, soul, and philosophy of life without being separated from the Qur'an and Sunnah.

Gontor has his own tips and methods in educating his students to have a leadership spirit. Strengthened by a regulated environment to educate their leadership, as well as a touch of education and inculcation of values, philosophies of life, five souls, and five long terms program directly from *Kyai*, senior teachers, as well as organizational activities, both the Modern Islamic Boarding School's Student Organization (OPPM), or Scouting organizations, both of which have very important roles and responsibilities in leading, regulating, controlling, organizing the running of regulations and discipline at Darussalam Gontor Islamic Boarding School as the right hand of the Leader of *Islamic Boarding School* and Director. So, every *OPPM* board and Scout Organization must have a good leadership spirit in conditioning their role as organizational administrators and cannot be separated from their primary role as students at *Islamic Boarding School* itself.

With one of the famous slogans at Darussalam Gontor Islamic Boarding School which is always being told by *Kyai*, the teachers and administrators of *Islamic Boarding School* is “*Siap memimpin dan Siap dipimpin*”. So, the students at Darussalam Gontor Islamic Boarding School are educated with a pattern so that they are ready to be led by senior students and teachers in the future, and at the same time they must be ready to continue the leadership relay in their own organization at *Islamic Boarding School* by leading their junior students, and so on, then finally all students get the same leadership education opportunities.

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