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Is Kiai a Transformational Leadership Model ?

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ABSTRACT

This study examines the social conflicts faced by mosque and prayers room managers in the Cangkringan area of Sleman Regency, Yogyakarta Province. The social conflicts encompass a wide range of issues, from waqf land disputes to inheritance distribution and domestic household problems such as divorce to theological differences related to superstition, bid'a, and superstition. In Kapanewon (districts) Cangkringan, fewer than one hundred mosques and prayer rooms deal with such issues. To accomplish the study, this research was conducted using a qualitative design. A sociological approach was utilized to examine the roles and functions of Kiai and Islamic Boarding Schools in Kapanewon Cangkringan in general and mosque and prayer room managers in particular. The theory used is Max Weber's leadership theory. Three essential aspects of internal processes were identified in this study. First and foremost, the leadership of Kiai, the leader of the al-Qodir Islamic boarding school, exemplified a participatory transformative leadership who is not afraid of taking different perspectives to achieve common goals. Secondly, the transformative leadership at Islamic boarding school Kiai take a primary role as facilitator and problem solver for a wide range of social conflicts. As a third aspect, conflict resolution was distributed by establishing a new system with mutually agreed regulations, and it took place with the Selapanan system every Kliwon Sunday. In addition to enriching interdisciplinary intellectual treasures, this research contributes to interdisciplinary treasures both in sociology, particularly transformative leadership, and management science, specifically in organizational leadership.

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Introduction

A *Kiai* is the central figure in Islamic boarding school. *Kiai*'s leadership has been widely acknowledged as an influential contributor to the growth and development of Islamic boarding schools, as well as the local community around the *Pesantren*. *Kiais* are capable

of making radical changes, changing crucial things that need to be changed in the community and in the *Pesantren* environment. They create a revolutionary, unprecedented reality. This behavior is almost universally associated with *Kiai's* leadership, and it occurs everywhere. *Kiai* brings social transformation and educational transformation (Muttaqin & Fahrian, 2019). In this respect, recognizing the leadership of the *Kiai* of the Islamic boarding school is relatively straightforward, given their successful strategy of transforming educational institution. They generally carry out this transformative leadership in variety of ways. One of the ways is to utilize a wide variety of components to modernize the aspects that need to be updated, to expand the scope of influence of his idealism, to inspire and motivate, to trigger the explosion of intellectual creativity. Consequently, many Islamic boarding schools have modernized their institutional infrastructure and implemented formal management or educational reforms. Not only modern *pesantren* but also *salaf pesantren* apply this strategy. As such, it is not surprising that *salaf pesantren* engages in social life that possesses a number of complex values and characteristics, combining at least three main elements: worship, dissemination of knowledge, and social charity to realize the goodness in people's lives. Despite preserving *salaf* traditions and values, *salaf* Islamic boarding schools can also address the current needs of society, provide solutions to community problems, and achieve social transformation (Arif, 2011). Good leadership is needed to develop employees and building employee loyalty for the sake of increase productivity (Ivana Ariyani, Aini, & Tjahtjon, 2016).

Participatory transformative leadership is grounded in the *Pesantren* environment due to habituation. There is no doubt that the world of Islamic boarding schools is aware that adequate leadership capacities and capabilities are not present the rapid development of Islamic education. Therefore, most Islamic educations face many problems and suffer from unresolvable negative cycle. The *Pesantren* realize that educational institutions must turn this negative cycle into a positive one in order for Islamic education to be transformed from low quality to high quality. Through a transformative leadership model, the will that grows within encourages *Pesantren* to apply ideal leadership. *Kiai* derives social capital from values in order to social transformation and education. As a matter of the fact, *Kiai's* value system is a holistic expression of their role and social actions, which is based on the Qur'an and al-Hadith as the foundation of society's beliefs and values in making transformation. A primary source of the power of transformation is the habituation of ideal values, which is one way to develop Islamic education through transformative leadership (Fauzi, 2018). Thus, *Kiai's* role as a transformational leader encompasses two dimensions: first, the dimension of education within the *Pesantren*, and second, the social dimension tailored to the daily needs of individuals. Through this transformative leadership in education, *Kiai's* has made a significant contribution to improve the quality of education at *Pesantren*. *Pesantren* leadership plays a pivotal role, at least in terms of directing and organizing potentials both within and outside of the *Pesantren* so as to achieve the main goals or objectives of the *Pesantren*. The rhythm of activity, training, mentoring, and movement of *pesantren* are entirely determined by the

leadership of the Kiai. As an educational organization, the success rate of Islamic boarding schools is also strongly influenced by the implementation of this transformational leadership concept as a means of advancing the education of Islamic boarding schools (Afandi, 2013).

In addition, the transformational leadership of the *Pesantren Kiai* is directly contributing to the economic development and financial well-being of the local community surrounding the *Pesantren*, as well as the students (*santri*) of the *Pesantren*. There is no doubt that Islamic boarding schools have contributed a great deal to the development of the nation, including the creation of jobs and self-employment. Islamic boarding schools have long provided students with entrepreneurial skills. The strategy adopted by Kiai in empowering students and running the field of entrepreneurship is to provide examples of entrepreneurship, to provide learning in the field, to assign students to businesses owned by Islamic boarding schools, to provide work motivation, and to demonstrate a proper leadership style so that the students can apply it. Thus, *Kiai* has been hailed as a symbol of leadership that combines democratic, charismatic, and transformative leadership characteristics. welfare of students who have an entrepreneurial spirit (Hayana & Wahidmurni, 2019).

It should be noted that, although the implementation of the transformative leadership of *Kiai Pesantren* seems to be taking place in secular areas, such as economics and education, the transformative leadership of *Kiai Pesantren* cannot be separated from the values of religious spirituality. Kiai's thoughts and actions are intertwined to form the *Pesantren* and value system in the community. In addition to fighting for the sake of religion and Muslims (*al-haiah al-jihaadi li'izzi al-Islami wal muslimin*), Kiai provides religious guidance and guidance for the community (*al-haiah al ta'awuni wa al takafuly wal al ittijaahi*), through teaching and education (*al-haiah al ta'lim wa al-tarbiyah*). The figure of the *Kiai* cannot be separated from spiritual-religious values such as his depth of Islamic knowledge, his simplicity of life, his humility, his tenacity, his sincerity, and his generosity in responding to society's sufferings. Thus, *Kiai's* roles and social actions in any field (education, economy, religion) give rise to a comprehensive value system. The internalization of these difficult values becomes social capital to carry out a spiritually-based transformative leadership model, as a strong leadership model in creating change in social domains, including by transforming religious ethical values (Fauzi, Ahmad; Muali, Chusnul, 2018).

Generally, the doctrine serves as a means of communicating the ideas of Kiai who carry out his transformative leadership. *Santri* and *Pesantren*, for instance, must remain open, adaptable, and capable of integrating general knowledge with religious knowledge, while preserving *Salafiyah* values and fostering scientific creativity and innovation. It is also the goal of *Kiai* to transform the mindset of the *Santri* from a local scale to a great *santri* on a global scale. *Pesantren* has wide range of students from only religious students to professional scientists, from local business people to students from conglomerates, from traditional students to millennial students, and from being close-minded to being

open-minded (Chotimah & Khomsiyah, 2019). Kiai has the potential to influence education and the economy fundamentally because they are rooted in religious-spiritual values, have inclusive philosophical reasoning, and are open to accepting the latest developments in science and technology. Ultimately, the transformative leadership of the *Kiai Pesantren* encompasses all the positive values that are still prevalent in religious corridors.

This paper examines the other side of the characteristics of the participatory transformative leadership in *Kiai Pesantren* by examining the conflict-ridden social environment in which they live. Frequently, *Kiai* in Islamic boarding schools serve as problem-solvers for social conflicts, providing advocacy that ranges from problem mapping to problem-solving, creating effective strategies that will enable social integration to occur again (Hilmawan, 2020). In Islamic boarding schools, conflict resolution is commonly provided in a variety of unique ways, including inter-*Pesantren* marriages, the holding religious activities such as prayer together (*Istighotsah*), as well as the practice of haul traditions or *Akhirussanah* activities. Conflict resolution offered by *Kiai Pesantren* adheres more closely to principles derived from Islamic teachings. In this way, social conflict does not widen because the gathering prevents it from happening. As a part of Islamic teachings echoed by the *Pesantren*, checking and rechecking (*Tabayun*) serves a process of regulating and managing conflict. From all these processes, peace (*Islah*) or social re-integration is genuinely permanent and final, just as the final conflict resolution process is truly permanent and final (Afandi A. H., 2016).

Research Method

This research method employed in this study is field research (Bailey, 2017). The subjects of this study were *Kiai*, leader of *Al-Qodir* Islamic Boarding School, located in Cangkringan District, Sleman Regency, D.I Yogyakarta. The data were collected using observation and in-depth interview techniques (Morris, 2015). The researchers collected a variety of information about *Kiai's* transformative leadership practices, which is KH. Masrur Ahmad MZ, the leader of *al-Qodir* pesantren, which are about seeking social integration, overcoming disintegration and conflict, and improving the quality of management for the nazir mosques in Cangkringan. The approach applied in this research is sociological (Timms, 2014). The main focus of this research is the social relationship between *Kiai Pesantren al Qodir* and the conflict actors – in this case, the nazir of the mosque-prayer room - in implementing their transformative leadership.

Accordingly, the theory used to analyze the field data is transformative leadership, which seeks to reveal the potential and hidden dimensions of the target. Therefore, a competent leader will produce top-notch work (Hernandez, Khadem, & Anello, 2014). In contrast to secular leadership, transformative leadership can engage the collaboration of others and even use spiritual values to achieve social transformation as desired (Schaaf, Hurty, & Lindahl, 2011). Based on its dimensions, this transformative leadership can

have significant impact on various aspects of life, including education (Shields, 2018) and even the empowerment of social and humanitarian groups (Burghardt & Tolliver, 2009). Finally, this transformative leadership is also responsible for resolving social conflicts (Schockman, Hernández, & Boitano, 2019).

Result

Kiai Transformative Leadership of Al-Qodir Pesantren

Pesantren of al-Qodir, led by Kiai Haji Masrur Ahmad MZ, lies in the middle of the community of Kapanewon Cangkringan, a community experiencing harsh dynamics. An indicator of the intense social dynamics is the presence of social conflicts that have a multidimensional background. There are at least four categories of social tensions that can be attributed to community problem; *The first* is the unresolved issue concerning *waqf* property, which is in the hands of the *Nazirs*. *Second*, divorce can disrupt the harmony of domestic relations. *Third*, the issue of worship and spiritual belief is incomplete since it involves theological consideration. Then *fourth*, there is no collective movement that addresses all these problems collectively (Ahmad, 2021). Based on Law Number 41 of 2004 concerning Waqf, the *Nazir* is the party who receives *waqf* property from the *Wakif* for the purpose of managing and developing the property according to its designation. Accordingly, all social issues do not arise in the public sphere since the legal umbrella is clear and all that remains is for optimal execution, as stated in clause 1 point 4 of Law 41/2004 (JDIHBPk, 2021). Social reality, however, is not as simple as the legal logic reflected in each article. There is difference between social reality and legal reality, and often the social reality is more complex than the legal language. *Kiai Masrur* and the *Al-Qodir* Islamic Boarding School face difficult and complicated realities that can easily lead to social conflicts (Ahmad, 2021).

Potential conflicts often arise as a result of issues to ideology and theology. On the other hand, some mosque/ prayer room *Nazirs* lack official documents and empirical evidence to prove their ideological affiliation. Moreover, the quality of the human resources of the *Nazir* of the mosque/ prayer room is relatively low, without an effective-efficient touch of empowerment, which makes it easy for the management of the mosque/ prayer room to be taken over by a group or more competent individuals. Those who take over the mosque/ prayer room management rashly are sometimes guided by an ideology different from *Nazir's*, who holds the official the mandate to manage *waqf* property in the form of a mosque/ prayer room. The seeds of internal conflict were sown through competition over the management of *waqf* assets, which led to a split in public support (Sudrajat, 2021). Furthermore, *Nazir's* human resources, who concurrently manage the *waqf* property of the mosque/ prayer room, are increasingly burdened by other challenges that originate within community. In the Kapanewon Cangkringan environment, the mosque/ prayer room is a religious locus that the community relies on to resolve issues and deal with the complexities of their life's problems. Domestic conflict

and divorce are prevalent social issues in the Cangkringan communities. Meanwhile, cases of divorce, which are relatively high, are a moral responsibility for the mosque/ prayer room manager due to their cultural position as a support system for Cangkringan families. High social burdens and duties faced without the consent of qualified human resources make it challenging to manage mosques/ prayer rooms as waqf assets (Fahmi, 2021).

Furthermore, in terms of *waqf* property and household harmony, the social problems that the managers of the mosque/ prayer room in Cangkringan face are caused by the development of religious ideological schools in the community. In terms of Geography, Kapanewon Cangkringan is located on the slopes of Mount Merapi. This rural community continues to play an important role in upholding local customs and beliefs. The only religious ideology that can interact well is *Ahlus Sunnah wal Jamaah Annahdiliyah* (NU). In the view of Islam *Rahmatan lil Alamin* version of *Nahdlatul Ulama*, customs that do not conflict with the basic principles of monotheism and Islamic law may still be maintained. There is a social conflict arising, however, because other theological schools consider the mixing of the Islam with local customs to be a form of *shirk*, *bid'a*, and superstition (Ahmad, 2021). As a result of the competition between the managers of the mosque/ prayer room to maintain the sympathy of masses and to defend their respective religious beliefs, in the end, social tensions were sparked. KH. Masrur Ahmad MZ, a native son of Cangkringan, is familiar with hundreds of mosques/prayer rooms, each having its own complex and complicated problems. KH. Masrur Ahmad came up with the idea to solve all the complexities of issues between the *Nazirs* and member in the community.

The idea was conceived by KH. Masrur after he coordinates routinely, intensively, and persuasively to invite the *Nazirs* to gather, form a community, and develop shared visions, missions, and goals to enhance the management of the mosque/ prayer room in Cangkringan. All community problems are resolved (Fahmi, 2021). As apart of the coordination that was conducted by *Kiai* Masrur with the administrators of all mosques/ prayer rooms throughout Cangkringan, the *Al-Qodir* Islamic Boarding School was assigned the responsibility. *Kiai* Masrur views the *Pesantren* he manages as essential for becoming a center of coordination within religious and friendship values. Over time, the concept of friendship, which began as part of the core teachings of religion, has evolved along with its functions and social roles. Here, the gathering is transformed from an encounter between individuals and collectives to a regular meeting for organizational purposes with collective vision and mission so that all decisions are made democratically. *Kiai* Masrur has emerged, in this case, as a transformative leader. It can be seen in the way that the *Nazir* of the mosque/ prayer room in Kapanewon Cangkringan accepted *Kiai* Masrur's leadership as he moved towards the ideal changes that were imagined together under *Kiai* Masrur's supervision of (Ahmad, 2021).

Based on this case study in Cangkringan, Sleman, DI Yogyakarta, social change is the key to measuring the transformative leadership of *Kiai* and Islamic boarding schools. *Kiai* Masrur was able to transform a chaotic and disintegrating social situation into one

that was more harmonious and integrated. A number of problems were successfully resolved, including enhancing the quality of Nazir's human resources in managing mosques/ prayer rooms, reducing conflicts based on religious ideologies, and harmonizing household relations. *Kiai* Masrur has created a new social system by making the Al-Qodir Islamic Boarding School a new meeting place for mosque and prayer room managers since establishing the *Selapanan* Routine Gathering every Kliwon Sunday. They meet regularly in the name of friendship, which also includes a social function and role, to keep abreast of the latest development in social issues. They share their opinions to develop effective strategies or formulate joint agreements to resolve the problem (Sudrajat, 2021). The most unique aspect of *Kiai* Masrur's transformative leadership style, as Max Weber describes it, is his mastery of local knowledge systems and his use of them to achieve common goals (Nikezić, Purić, & Purić, 2012). As a means and cognitive infrastructure for ideal change, transformative leadership requires the local knowledge system of the local community. At this level, *Kiai* Masrur is genius and able to map out the substantial problems of each *Nazir* and mosque/ prayer room being managed. In terms of categories, there are at least three; the first is the need to improve *Nazir's* human resources and managerial training for mosques/ prayer room, which led *Kiai* Masrur and *Al-Qodir* Pesantren to seek a solution, for example, by establishing a political network. Second, mosques, Nazirs, and prayer rooms need to increase their contribution to their respective communities. *Kiai* Masrur and *Al-Qodir* pesantren encouraged sharing of mutually agreed upon at each of the Sunday of Kliwon (*Selapanan*) gatherings.

Thus, from an external point of view, *Kiai* Masrur's transformative leadership is centralized from since it unites all *Nazirs* and mosque/ prayer room managers in *Al-Qodir Pesantren*. However, *Kiai* Masrur's transformative leadership can be called as democratic (Denhardt & Campbell, 2006). At regular meetings, no member of the forum was compelled to follow *Kiai's* will. Instead, it encourages every forum member to share their opinions, ideas, and technical strategies that are mutually agreed upon by all forum members. In accordance with the demands of the problems that each member of the forum brings, dynamic and varied decisions are implemented and obeyed jointly. Through *Kiai* Masrur's leadership pattern, social transformation has been achieved within the Cangkringan community in general and among the *Nazirs* who manage the mosque/ prayer rooms in particular.

Facilitator and Problem solver for Social Conflict

In Kiai Haji Masrur Ahmad MZ's role as the leader of Al-Qodir Islamic Boarding School, he is characterized by two qualities of transformational leadership: his role as a facilitator and his role as a community problem solver (Carmeli, Sheaffer, Binyamin, Reiter-Palmon, & Shimoni, 2014). These two characteristics of a transformative leader, as displayed in Kiai Masrur and al Qodir pesantren, are manifested through more specific channels, namely technical issues related to mosque management optimization. The quality of *Kiai's* transformative leadership is characterized by his ability to

manage mosques/ prayer rooms both organizationally and culturally. Organizationally, it means that a *Kiai* can improve the quality of governance and services provided to mosques and mosque managers. Culturally, it means that a *Kiai* can organize with cultural approaches so that all parties are consolidated, move together, and avoid various forms of potential social disintegration (Mutakin, 2019). *Kiai's* leadership cannot be separated from the management problem of the mosques. It is not surprising that one of *Kiai's* Masrur's strategic tactical steps has been taken to provide mosque management training. KH Masrur Ahmad MZ provided the management of the mosque's activities. The *Nazir* of mosques/ prayer rooms throughout Cangkringan area and the stakeholders involved. A variety of training options are available, including unit management, study and recitation activities, community social empowerment, fundraising (*infaq*), sadaqah and community economics, improving mosques'/ prayer rooms' educational facilities, and improving the cleanliness of their respective environments. Efforts to improve the governance and management of mosques/ prayer rooms are some of the dimensions targeted by this transformative leadership (Ahmad, 2021).

Transformative leadership cannot be separated from two tactical-strategic issues; training and mentoring. The training is the responsibility of *Kiai* Masrur. Meanwhile, the *Nazir* who manages the mosque/ prayer room is the target for the mosque managerial training. At this point, *Kiai* Masrur's relationship with *Nazir* has transformed into one between a trainer and a trainee. At the same time, the relationship between *Al-Qodir Pesantren* with mosques/ prayer rooms managed by the *Nazir* is transformed into one between a coach and a mentor. Finally, the gathering event (*Selapanan*) on Kliwon Sunday has been transformed into a venue for knowledge exchange and informal learning. It occurred due to the fact that a visionary leader with a transformative spirit like *Kiai* Masrur was required to be a trainer simultaneously, who was responsible for transferring knowledge and experience to training participants as well as providing the training materials and space itself (Fahmi, 2021). In addition to training, *Kiai* Masrur's transformative leadership is also significant. In terms of time, assistance is much more oriented towards long-term needs. There is significant difference between mentoring and training in that mentoring does not recognize routine schedules. The service can be provided 24 hours a day, seven days a week. It is, however, advantageous to have meetings that are open all the time, namely, the ability to assist whenever a *Nazir* mosque or prayer room experience a socio-religious problem that requires immediate solution, and there would be insufficient time if they have to wait for the regular *Selapanan* meetings (Sudrajat, 2021).

Kiai Masrur's transformative leadership training and mentoring are ideologically limited. As a part of training and mentoring effort, there is a heightened emphasis on instilling the ideology of *Ahlussunnah wal Jamaah (ASWAJA) Annahdliyah*. There are two factors driving the need for *Aswaja's* ideology; First, *Kiai* Masrur's personality as a *Nahdliyyin* citizen adheres to the *Aswaja* ideology, and secondly, the majority of *Nazirs* are similarly inclined. In the meantime, social conflicts often arise due to the feuds

between *Aswaja Annahdliyyah* adherents and other groups, which lead to discussion concerning *shirk*, *bid'a*, and superstition. By incorporating *Aswaja Annahdliyyin's* ideology into the training and mentoring process, Kiai Masrur's transformative leadership can be viewed as strengthening this *Aswaja* ideology in the Cangkringan community through the accomplices of the Nazir. They are responsible for managing the mosque/ prayer room (Ahmad, 2021). A training and mentoring in accordance with the *Aswaja* ideology has a positive effect on improving the function of the mosque/ prayer room on a socio-economic level. An example of this can be found in the efforts that have resulted in the professional management of people's funds and the implementation of a successful community economy. Because during the training and mentoring process, Kiai Masrur opened the economic and political faucets that he had so far. The *nazir* of the mosque/ prayer room will also have access to potential sources during the training and mentoring process, which can be beneficial for their economic welfare. During that time, the *Pesantren* of *Al-Qodir* became part of the political-economic network of the *Nazir* mosques/ prayer rooms in Kapanewon, Cangkringan. Through the *Al-Qodir*, that had a national level from the beginning, the status of local mosques and prayer rooms such as Cangkringan has been transformed to a national scale. In addition, Kiai Masrur Ahmad is personally part of the elite political class within the National Awakening Party (PKB) in the Yogyakarta Provinces (Fahmi, 2021).

Not only does *Kiai* Masrur open social, economic, and political networks at the national level, but he also helps the *Nazirs* in increasing their social solidarity and solidity at the local level. All stakeholders, including hamlet heads, neighborhood associations, religious leaders, and community leaders were made aware of *Al-Qodir's* vision and mission. Throughout his actions, *Kiai* Masrur and the *Al-Qodir* *pesantren* have exhibited transformative leadership, which seeks to achieve community cohesion or social integration, as well as to avoid any potential disintegration between various power nodes. In this way, transformative leadership serves as a facilitator, facilitating the integration of the *Nazir* as the target of training and assistance in order to resolve conflicts and social problems. Furthermore, the mosques/ prayer rooms in Cangkringan area became the mosques/ prayer rooms built by Kiai Masrur and his *Al-Qodir Pesantren* (Sudrajat, 2021). Accordingly, the case of *Kiai* Masrur and *Al-Qodir Pesantren* demonstrate three characteristics of transformative leadership: leadership that provides training, mentoring, and empowerment. In his role as a leader, *Kiai* facilitates all needs, solves problems, and opens inmates' social, economic, and political networks. Such leadership can provide the *Nazir* and mosques/ prayer rooms from a local scale to a national scale, from initially full of chaos and social disintegration to a harmonious and integrative order. However, there are also permanent and latent challenges associated with social integration. In spite of overcoming one obstacle, there is no guarantee that the obstacle will be completely eliminated from the roots (Sujarwoto, 2015). As evidence by the results of the *Selapanan* meeting, where each participant who is a *Nazir* mosque/ prayer room of Cangkringan

continues to present various kinds of dynamic new problems in line with recent developments in grassroots society.

Since the Kliwon Sunday meetings always present a variety dynamic and different social problems, social integration is an outstanding value that is constantly being developed, rather than something that has been firmly consolidated. A notable characteristic of Kiai Masrur's transformative leadership is his role as a facilitator for all the community's needs and his social function as problem-solving. Moreover, the social integration of local community and the transformation of mosque/ prayer room management in Cangkringan depend entirely on Kiai Masrur's creativity and the sustainability of the *Selapanan* Kliwon Sunday forum. In this sense, it can be said that the *Selapanan* friendship forum became the primary node in which Kiai's transformative leadership was formed and born. The permanent challenge in the future is that this friendship forum can no longer be capable of becoming a social glue, thus, preventing transformative leadership from taking place.

The Analysis of Transformative Leadership Based on Social Integration and Management

Apart from his efforts to integrate and transform the management of the mosques in Kapanewon Cangkringan, Kiai Masrur Ahmad MZ's transformative leadership makes management integration and transformation the ultimate goal. An axiological function of transformative leadership is to establish a new order that is harmonious, integrative, and transformative. It is reflected in Kiai Masrur's view when he said that the responsibility of *Pesantren* is continuous development, both in terms of infrastructure and superstructure. In this case, infrastructure development refers to the physical development that supports all activities of Islamic boarding schools. Meanwhile, the superstructure construction is intended to cover all tactical and strategic policies conducted by Islamic boarding schools. Kiai Masrur's view explains two dimensions at once: epistemology and axiology of transformative leadership. The *Selapanan Kliwon* Sunday gathering is an example of Kiai Masrur's transformative leadership both in terms of epistemology and axiology. In terms of epistemology, Kiai Masrur views that efforts to empower the *Nazirs* and manage mosques/ prayer rooms must be carried out through collective work, including holding regular meetings to formulate the required conceptual formulas, conducting joint monitoring and evaluation, which is conducted routinely at every meeting. In order to achieve collaborative work, a healthy and democratic public space must be provided. All members of the *Selapanan* friendship forum are invited to express their respective social problems, which will then be addressed and resolved. A review of the successes, shortcomings, advantages, and obstacles encountered in the field will be conducted at the following meetings.

In addition, the *Selapanan Kliwon* Sunday gathering serves as an axiological function in the sense that Kiai Masrur seeks to solve all concrete problems in the field. *Silaturahmi* itself is the ultimate goal. The gathering emphasizes the Islamic teachings values of solidarity, coordination, and social integration. Additionally, *Selapanan* friendship has

contributed to social transformation, as it has broken with the previous disintegrative, separate, and uncoordinated social reality. Neither the *Nazir's* social economy nor their political network existed before the *Selapanan* forum was formed. Prior to the formation of the forum, the mosques were also independently managed. Kiai Masrur views the *Selapanan* friendship forum as an ideal that should be preserved so that the problems currently being faced can be addressed and that future challenges can be addressed.

A transformative leadership approach, which is epistemologically and axiologically based on social integration and management, departs from and will continue to face the same challenges. Certainly, there are some challenges involved; first of all, there are financial and political challenges. Prior to organizing the gathering on Kliwon Sunday, the *Nazir* of the mosques faced problems managing *Waqf* assets. In addition, the *Nazirs* were not netted with new political-economic sources after establishing the gathering forum. It will continue to require expansion and capacity building in the future. Economic empowerment and strengthening of political networks will still be needed to realize the social function of *Kiai's* transformative leadership. Stagnation, on the other hand, is undesirable and, at the same time, could undermine the principles of transformative leadership. A further challenge that transformative leadership faces is the ideological challenge. The conflicts and social disintegration experienced by the *Nazirs* who manage the mosques in Cangkringan before the *Selapanan* friendship forum were based on ideology; Islamic debates acculturated to local values, such as shirk, bid'a, and superstition. It is imperative to note that this ideological challenge does not end only with the establishment of a forum for friendship but it will continue for the foreseeable future. A transformative leader is responsible for implementing the principle of social integration and ensuring the capability of mosque managers and *Nazir* to be able to deal with it properly. Therefore, if these prerequisites are not met again, transformative leadership will not be effective. It will be marked by the inability of the *Nazir*, who are also managers of mosques and prayer rooms, to respond to ideological challenges. It means that training and mentoring will remain essential as a prerequisite for the successful implementation of transformative leadership. That is what *Kiai* Masrur is seeking to achieve by holding a *Selapanan* friendship forum on a mutually agreeable schedule.

Furthermore, the human resource challenge is more dynamic than the previous two challenges. Suppose the ideological difficulties can be handled through the strengthening of the *Aswaja* ideology for the *Nazir*. According to the demands of the times and the needs of community around the mosques, the case regarding human resource challenge will continue to develop. A transformative leader is responsible for continuously understanding the demands of the worlds and the community's needs before taking strategic policies, which will be distributed to the *Nazir* through training and mentoring. While strategic policies can also be developed at every *Selapanan* friendship forum, the role of *Kiai* is primarily that of facilitator and organizer. However, the gathering forum and *Kiai* must continue to develop creative and innovative ideas that are relevant to the times and in line with the society's problems, despite the complexity of society. The

quality of this transformative leadership depends on the quality of the *Kiai* figure and the quality of the *Selapanan* friendship forum's thought products. Because *Kiai's* policy of facilitating the implementation of the forum, along with the results of joint decisions made by the forum members, determines the final quality of training and mentoring. Finally, there are social challenges, including the phenomenon of divorce and disharmony in the household life of the people living around the mosques as far as Cangkringan.

Based on its relationship to the *Selapanan* friendship forum, this social challenge forms an indirect relationship. The *Nazirs* or mosque managers are the main actors who deal directly with community problems. While *Kiai Masrur* and *al-Qodir* pesantren were only responsible for providing training and assistance to the *Nazirs*. The implementation of the training was executed directly by the *Nazirs* since the social challenge has direct contact with the *Nazir* and the mosques managers. In the context of *Kiai's* transformative leadership, such social challenge is inevitable. In dealing with social challenges, success must be viewed not only as an indirect success of transformative leadership, but also as an immediate success of the *Nazirs* who manage mosques in order to empower communities and solve social problems. The following chart illustrates *Kiai Masrur Ahmad's* and *Al Qodir Pesantren's* transformative leadership.

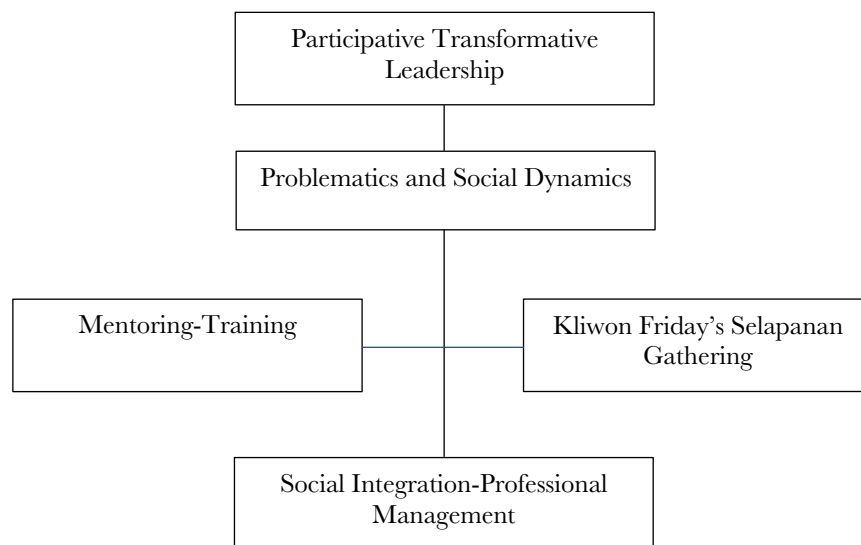


Figure 1. Transformative Leadership in Pesantren. *Source:* Authors' elaboration.

Based on the chart above, the participatory transformative leadership has an axiological goal of creating social integration and increasing the professionalism of mosque management. The axiological objective was realized by training and mentoring the *Nazir* who manage mosques throughout Cangkringan through facilitation of the *Selapanan Kliwon* Sunday gathering. It is pertinent to emphasize that training, mentoring, and *Selapanan* are ways (epistemology) of implementing transformative leadership. Essentially, *Kiai Masrur Ahmad's* and the *Al-Qodir* Islamic boarding school's

transformative leadership participatory, in general, are based on improving social integration and mosque management quality to become more appropriate, creative, and innovative, and to become a multidimensional problem solver in society. Underpinning this transformative leadership spirit is the epistemological and axiological foundation of social integration and quality management. When it comes to quality management, three aspects must be met. The first is empowering and improving the quality of human resources through training and mentoring. Second, the socio-political network should be strengthened. Thirdly, the *Nazirs*/ mosques managers must identify social problems and solve them.

Conclusion

Kiai's and *Al-Qodir* Islamic boarding school's transformative leadership participatory are derived from social realities filled with conflicts and problems, and *Kiai* functions as a facilitator and problem solver for social integration efforts. Through regular forums, he sought to solicit the opinions and aspirations of forum participants, all of whom affiliated with *Nazir* mosques. *Kiai's* transformative leadership not only departs from social issues and provides alternative solutions but also opens himself up, inclusively, to share with the *Nazirs* he leads. *Kiai's* economic, political, and socio-cultural networks were open to all *Nazirs* relatively and equitably. By the end of the process, the *Nazir* became cadres as well as *Kiai's* guides voluntarily. The mosques and prayer rooms managed by the *Nazir* are centralized to the *Kiai* with their lodges. *Kiai* in *Al-Qodir Pesantren* became the main axis of every movement of the *Nazir* in their respective mosques and prayer rooms. In their respective communities, the *Nazirs'* movements are controlled from the central locus of *Al-Qodir*, which occurs naturally.

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