

# Leadership Model in Integrated Islamic Educational Institutions

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DOI : 10.14421/jpi.2017.62.331-348

Received: 17 October 2017 | Revised: 24 November 2017 | Approved: 4 Dec 2017

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## **Abstract**

*Leadership has an important role in educational institutions. The increasing number of implementation models of integrated Islamic education institutions demand greater competence of the leaders to perform their duties effectively. One of the most complex integrated Islamic educational institution models is developed based on boarding school by integrating formal and nonformal education as well as across levels as developed by Al Mukmin Islamic Boarding School (PPIM) Ngruki and other modern boarding schools in general. The result of this study shows that the effective leadership model of an integrated Islamic educational institution is a democratic-transformational model. This model requires the institutional leaders to have professional, personal, social, and spiritual competences. The integration of the educational institution management should be done thoroughly, starting from the integration of curriculum management, human resources, infrastructure, financing, public relations and marketing, and other aspects.*

**Keywords:** *Leadership, Integrated Islamic Education, Democratic-Transformational*

## **Abstrak**

*Kepemimpinan memiliki peranan penting dalam penyelenggaraan lembaga pendidikan. Semakin banyaknya model penyelenggaraan lembaga pendidikan Islam integratif menuntut adanya kompetensi para pemimpin yang lebih baik agar dapat melaksanakan tugasnya secara efektif. Model lembaga pendidikan Islam integratif yang paling kompleks adalah yang dikembangkan berbasis pondok pesantren dengan mengintegrasikan pendidikan formal dan nonformal serta lintas jenjang seperti yang dikembangkan Pendidikan Pesantren Islam Al-Mukmin (PPIM) Ngruki dan pondok pesantren modern pada umumnya. Dari kajian yang telah dilakukan dihasilkan bahwa model kepemimpinan lembaga pendidikan Islam integratif yang dipandang efektif adalah model demokratis-transformasional. Model ini menuntut adanya para pimpinan lembaga yang memiliki kompetensi profesional, personal, sosial, dan spiritual. Integrasi*

*pengelolaan lembaga pendidikan harus dilakukan secara menyeluruh mulai dari integrasi pengelolaan kurikulum, SDM, sarana prasarana, pembiayaan, humas dan pemasaran, serta aspek lainnya.*

**Kata Kunci:** *Kepemimpinan, Lembaga Pendidikan Islam Integratif, Demokratis-Transformasional*

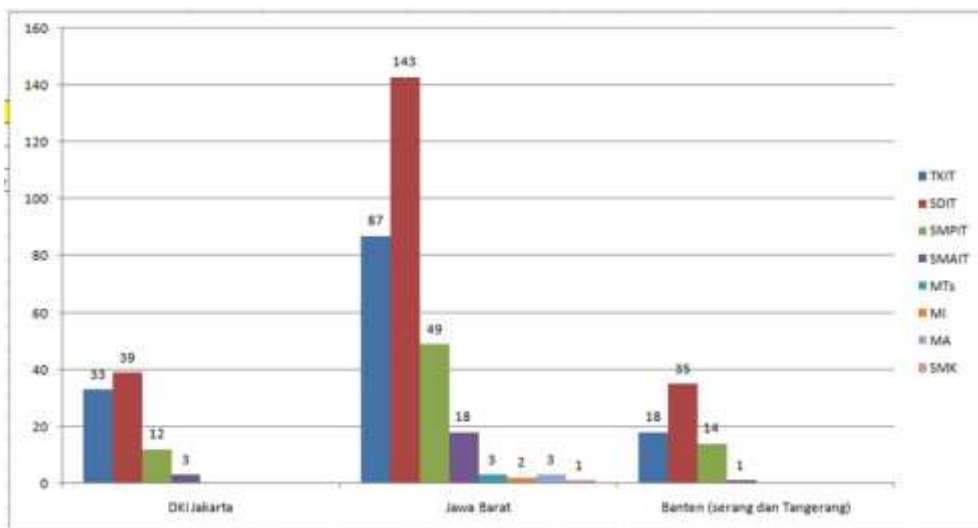
## **Introduction**

The current development of education encourages various innovations to occur in many aspects of education such as policy, institutional development, curriculum, etc. This is due to the demands of technological development, the trends of society, and the efforts to anticipating challenges in the future times. This educational development basically leads to strengthen religious education (in this case, Islamic education) and to develop educational models based on Islamic boarding school with their various typologies.

With the support of policies that give opportunities for educational institutions to develop their institutional models, educational institutions which used to be characterized as general educational institutions are now allowed to transform into educational institutions with Islamic character. For example, the development of integrated Islamic schools, from elementary school to higher education, has undergone very fast for the decades. Many of general schools (SD, SMP, SMA, and SMK) transform themselves into Integrated Islamic Primary Schools (SDIT), Integrated Islamic Junior Secondary Schools (SMPIT), Integrated Islamic Senior Secondary School (SMAIT), and Islamic Vocational School (SMKI). This transformation surely occurs in many aspects of their organization such their institutional organization, curriculum, student, facilities, financing, and the creation of school culture.

Many of those “Islamic Characterized” schools then develop full day programs which adopt boarding system. Although the recent government plan on fullday school system has negative responses from the people, but in reality this system has existed in many schools all over the nation for nearly two decades. For example, data released on *sdit-irsyadulibad.blogspot.co.id* show the number of schools registered in Integrated Islamic School Association (JSIT) in DKI Jakarta, West Java, and Banten as follows:

**Chart.1. The number of school that joined JSIT<sup>1</sup>**



The data above do not show the real number as there are schools which have not registered in the association. From the chart shown, it seems that there is a significant number of Integrated Islamic Schools if it is seen from its early emergence which is less than two decades. Moreover, not all Integrated Islamic Schools have relatively similar characteristics and are willing to join the association (JSIT). This means that the real number of Integrated Islamic Schools can be much bigger from the number shown in the chart.

Besides many general schools which have transformed into Integrated Islamic Schools, madrasah which have been developed to be educational institution with Islamic characteristic since its first establishment, obviously pay more attention to Islamic teaching cores. The development model of madrasah is not relatively different from what is developed by JSIT. There are now more madrasah which develop full day school system that is integrated with pondok pesantren or boarding with pondok pesantren management model. Currently, there is a trend for pondok pesantren to establish or develop school or formal madrasah. In this case, the number of school or madrasah with pondok pesantren model will continue to increase.

<sup>1</sup> n.d., <http://sdit-irsyadulibad.blogspot.co.id/2012/11/data-sekolah-yang-sudah-registrasi.html>, accessed on October 4, 2017.

This trend, however, does not only occur in private schools or madrasah but also occur in public schools/madrasah. There are now more madrasah to develop boarding school system. In Surakarta, for instance, all Junior and Senior Secondary Public Madrasah (MTsN and MAN) have adopted boarding school such as MTsN Surakarta 1, MTsN Surakarta 2, MAN 1 Surakarta, and MAN 2 Surakarta. The management of boarding madrasah certainly differs from the management of madrasah within pondok pesantren. And the management of boarding schools is certainly different from the management of schools within pondok pesantren.

The development of educational model developed by these Islamic educational institutions requires a better management and leadership within the institutions. The leadership model of the Islamic educational institution needs to adapt with the institutional needs and is able to develop its characteristics in order to meet people's needs and expectations. There is a situation which may not be easy to find a solution. For example, schools or madrasah within pondok pesantren, especially traditional pesantren which led by charismatic kyai. They have their own dormitory caregivers and their own learning programs, besides schooling programs. How school/madrasah principals in this kind of pesantren are capable of doing their works and duties optimally and how positioning the role of kyai and dormitory caregivers. Another problem is related to facilities in pondok pesantren which has more than one and across level schools or madrasah. This is what happens in Modern Islamic Boarding School (PPMI) As-Salam or in Pondok Pesantren Al-Mukmin Ngruki which have formal educational institutions from primary education to higher education with integrated facilities in terms of its management.

The leadership of kyai in pondok pesantren in general tends to be paternalistic- authoritarian. In this kind of leadership style, all the decisions are in kyai's hand, and the relation between kyai and his subordinates is based on kinship. A study by Zaenal Arifin shows that the attitudes of pesantren's leaders tends to apply this kind of leadership style which tends to pay less attention to outputs as well as to his members' cooperation. Rationally, this leadership style is much less effective."<sup>2</sup>

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<sup>2</sup> Zainal Arifin, "Efektifitas Kepemimpinan Lembaga Pendidikan Islam Di Pesantren," *TRIBAKTI: Jurnal Pemikiran Keislaman* Vol. 27, No. 1 (January 2016): hlm. 40.

In the context of modern pondok pesantren, a study by Syahrul which was conducted at Pondok Modern Gontor VII for male in South-East Sulawesi suggests that the success of leadership in pondok modern Gontor is based on sublime values which are embraced by its members. The values comprise 14 points of leadership qualification that must be possessed by Gontor leaders. The leadership qualification is supported by the principal/the philosophy of “panca jiwa” (five characters) and “panca jangka” (five terms). The success also suggests the strong integration between leadership qualification and the philosophy which is embraced by pondok pesantren that is shown through the institutional practices. In general, it can be pointed out that a leadership figure is a transformative power that determines the achievement of a school or an institution.<sup>3</sup> The findings of the study at least describe how transformative leadership applies in pondok pesantren.

The modern transformation of pondok pesantren management has led to enormous changes in leadership of pondok pesantren. Nevertheless, the basic character of pondok pesantren which puts more respect to kyai should be preserved. Syaiful Sagala pointed out that respecting kyai is inevitability as it justifies strong religious education. Leadership of pondok pesantren should then adapt with the advancements without abandoning its characteristics. By adopting more dynamic educational management and leadership, pondok pesantren can be certainly more advanced and dynamic.<sup>4</sup>

Generally, the problem of leadership in Islamic educational institutions in Indonesia is so complex. Therefore, it is required to do a research exclusively to formulate effective leadership model for Integrated Islamic Educational Institutions. This study used a case study approach as sample data of leadership implementation in integrated Islamic educational institution which was then analysed comprehensively with various related theories. This study was conducted in Pendidikan Pesantren Islam Al-Mukmin (PPIM) Ngruki Sukoharjo. This study describes alternative model of effective leadership for Integrated Islamic Educational Institutions.

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<sup>3</sup> Syahrul, “Kepemimpinan Dan Inovasi Lembaga Pendidikan (Pengalaman Pondok Gontor VII Putra Sulawesi Tenggara),” *Al-Ta’dib* Vol. 8, No. 1 (June 2015): hlm. 82.

<sup>4</sup> Syaiful Sagala, “Manajemen Dan Kepemimpinan Pendidikan Pondok Pesantren,” *TARBIYAH* Vol. XXII, No. 2 (July 2015).

## Leadership of Islamic Educational Institutions

Leadership is a process of influencing and directing people in fulfilling their assigned jobs. This definition is in accordance with what suggested by Stoner, Gilbert, and Freeman. Leadership is the process of directing and influencing the task related activities of group members.<sup>5</sup> From this, it can be understood that leadership is a process of influencing people or a group of people in order that they do their tasks assigned by the organization to achieve their organizational goals. A leadership requires a group of people to exist. And at the same time, a group of people needs someone to be their leader.

There are many theories on leadership that can be found in many literatures. Discussion on approaches of how leaders appear also varies. The first theory suggests that leaders are born not made, “leaders are born not made”. This theory is known as genetic theory. According to Bennis and Nanus, the theory is called “Great Man theory”.<sup>6</sup> On the contrary, the second theory suggests that leaders are made not born. It is known as social theory. The third theory is the combination of both theories. A leader requires aptitudes, and aptitudes needs to enhance to develop. The fourth theory is known as situational theory. According to this theory, one can be a leader in a certain situation and because of certain excellences.<sup>7</sup> There are many other theories on leadership as stated by Nur Efendi; among of them are genetic theory, trait theory, contingency theory, behavioural theory, participative theory, transactional theory, and transformational theory.<sup>8</sup>

Some studies were conducted on traits or characteristics of leaders in enhancing organizational effectiveness which suggest four main characteristics of leadership. These four characteristics are intelligence, maturity and social vision mastery, motivation and desire to achieve, and human competence.<sup>9</sup>

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<sup>5</sup> James AF. Stoner, R. Edward Freeman, and Daniel R. Gilbert JR, *Management* (New Jersey: Prehallindo, 1995), hlm. 324.

<sup>6</sup> Bennis Warren G and Burt Nanus, *Kepemimpinan: Strategi Dalam Mengemban Tanggung Jawab*, terjemahan Victor (Jakarta: Prehallindo, 1990), hlm. 3.

<sup>7</sup> Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia, *Manajemen Pendidikan* (Bandung: Alfabeta, 2008), hlm. 129-130.

<sup>8</sup> Nur Efendi, *Islamic Educational Leadership, Memahami Integrasi Konsep Kepemimpinan Di Lembaga Pendidikan Islam* (Yogyakarta: Kalimedia, 2015), hlm. 18-20.

<sup>9</sup> Abdul Aziz Wahab, *Anatomi Organisasi Dan Kepemimpinan Pendidikan, Telaah Terhadap Organisasi Dan Pengelolaan Organisasi Pendidikan* (Bandung: Alfabeta, 2008), hlm. 86-87.

According to its type, educational leadership can be categorized as authoritarian, laissez-faire, democratic, and pseudo-democratic. While the requirements of educational leadership as suggested by Abdul Azis is emphasized on personality aspects. Among the requirements of a leader are being humble and simple, generous, patient and emotionally stable, self confident, honest, just, trusted, and competent in the position.<sup>10</sup> Dede Rosyada as cited by Mujamil Qomar stated that a school or educational institution will achieve its best performance if it is led by a principal who is strong character, visioner, consistent, democratic, and brave to make strategic decisions.<sup>11</sup>

Educational leadership from Islamic point of view is leadership which is shown by prophet Muhammad Peace be Upon Him. The leadership of the prophet Muhammad cannot be separated from his main goal of his message as a spiritual and societal leader. The basic principal of Prophet Muhammad leadership is a role model (*uswah hasanah*), particularly from his noble character (QS. Al-Qalam: 4). Prophet Muhammad Peace be Upon Him has taught Islamic morals which should be possessed by a leader in acting his or her leadership roles. Some of characteristics of the Prophet are honesty (*shidiq*), responsibility (*amanah*), communication (*tabligh*), intelligence (*fathonah*), positive thinking (*khusnudzan*), hospitality, punctuality and keeping promises, being effective and efficient, and paying wages appropriately and quickly.<sup>12</sup>

The good example of the Prophet Peace be Upon Him in leadership is not questionable. Muhammad Syafii Antonio once stated that nearly all theories of leadership apply in Prophet Muhammad Peace be Upon Him. For example, the theory of leadership by Stephen Covey that promotes four roles of leadership. The theory explains four roles of leadership which comprise pathfinding, aligning, empowering, and modeling. The four roles clearly exist in the Prophet Muhammad. This also applies with the theory suggested by Warren Bennis, leadership skills proposed by oleh Burt Nanus and James

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<sup>10</sup> Wahab, hlm. 134-136.

<sup>11</sup> Mujamil Qomar, *Manajemen Pendidikan Islam, Strategi Baru Pengelolaan Lembaga Pendidikan Islam* (Jakarta: Penerbit Erlangga, 2007), hlm. 288.

<sup>12</sup> Efendi, *Islamic Educational Leadership, Memahami Integrasi Konsep Kepemimpinan Di Lembaga Pendidikan Islam*, hlm. 39-42.

O'Toole.<sup>13</sup> Moreover, Muhammad is a person with a multiple intelligence. It can be seen from any theory of intelligence suggested by modern theorists, would be found in the Prophet which includes Intellectual Quotient (IQ), Emotional (EQ), Spiritual (SQ), Social (SI), *Adversity Quotient* (AQ), or other theories.<sup>14</sup>

The characteristic of a leader has a vital role in determining the success of his duties. An effective leadership of kyai is also determined by his competence. There are many pondok pesantren which placing kyai as a sole leader and a sole decision maker of every affair within the institution. Nevertheless, there are also pondok pesantren which appoint a kyai based on his competences. For example, a study by Affandi on the leadership patterns of kyai in pondok pesantren which shows that the patterns of leadership in pondok pesantren Asy-Syi'ar Leles is not only determined by his aptitudes and experiences but also determined through planned preparation and trainings for leader candidates. The process of appointing kyai is conducted systematically through planning, investigation, cadring, trial, analysis, supervision, and training to raise superior leadership characters in order that they succeed in doing their duties. The distinctive characters of leaders in Pondok Pesantren As-syi'ar Leles are being wise, assertive, and being a good role model.<sup>15</sup>

## Model of Integrated Islamic Educational Institution

Education has experienced a lot of innovation which is initiated either by the decision makers (government) or educational actors (school/madrasah principals). Innovation is important to do in order to grow. Kate and Galbraith stated: "both types of organic growth depend on innovation. We define innovation in this context to be the process of turning ideas into commercially viable product and services."<sup>16</sup> In this case, the growth and the development

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<sup>13</sup> Muhammad Syafii Antonio, *Muhammad SAW: The Super Leader Super Manager*, cet. V (Jakarta: Tazkia Multimedia & ProLM Centre, 2007), hlm. 19-25.

<sup>14</sup> Antonio, hlm. 28.

<sup>15</sup> Faqih Affandi M, "Pola Kepemimpinan Kyai Dalam Pendidikan Pesantren (Penelitian Di Pondok Pesantren As-Syi'ar Leles), *Jurnal Pendidikan Universitas Garut*," *Jurnal Pendidikan Universitas Garut* Vol. 6, No. 1 (2012): hlm. 29.

<sup>16</sup> Amy Kates and Jay R. Galbraith, *Designing Your Organization: Using the Star Model to Solve 5 Critical Design Challenges* (San Fransisco, 2007), hlm. 174.



rely on innovation. While innovation itself means how to transform an idea into commercially viable products or services.

Integrated Islamic Educational Institutions basically has existed since the development of pondok pesantren model. The emergence of formal education in pondok pesantren has shifted institutional management of pondok pesantren significantly. At the beginning, pondok pesantren carry out non formal education only, but now most pondok pesantren have developed formal education. In fact, it can be stated that they have developed one roof education, starting from primary education to secondary education, and even some pondok pesantren carry out higher education. The development of integrated educational model becomes distinctive educational management model compared to what in pondok pesantren. Most integrated schools have joined in JSIT. This school network has characterized relatively similar management model with the similar curriculum. This model is quite different with the system of pondok pesantren which generally has its own a distinct characteristic, except for pondok pesantren that is established by Gontor graduates, which usually has relatively similar management system.

The model of integrated Islamic educational institution that has developed recently is various. There are different patterns between the model which is developed by public schools and private schools with a boarding which are under a foundation and private schools within pondok pesantren. Even, each type of education has its own diversity. It depends on their creativity and the characteristics of their institution. However, the integrated Islamic educational institution suggested in this study is an institution that integrate across units or levels within the institution. The integration of managerial aspect is where there are units which support mutually like a dormitory or pondok pesantren besides a formal education as the core. For public schools, the integration usually happens between schooling and dormitory. However, private schools can integrate schooling with dormitory, or schooling with dormitory and pondok pesantren.

This study, however, tried to look at Pendidikan Pesantren Islam Al-Mukmin (PPIM) Ngruki Sukoharjo. This Pondok pesantren can be categorized as modern pondok pesantren. PPIM has developed integrated learning with pondok pesantren as the core. The vision of PPIM is to create muslim generation who are prepared to accept and do Islam comprehensively

(universal)". Its missions are (1) to create cadres of Ulama and Moslem intellectuals who are *'Amilin Fi Sabilillâh* (doers in Allah's way), (2) to carry out educational activities and da'wah independently and responsibly to umma through YPIA, dan (3) to held learning process integratively under one leadership of mudirul Ma'had (pondok pesantren chair).<sup>17</sup> It can be seen from the third mission that the system developed in PPIM is integrated learning with the main leader is Mudirul Ma'had.

The system of leadership in PPIM is somewhat different from those in other pondok pesantren in general. The pesantren leadership is not centered on the figure of a kyai, but is controlled by a chair. To consider a decision making, the chair of pondok pesantren held a meeting with the board of Kyai, head of PPIM, and related units. To do his routines, the chair is assisted by public relation unit, welfare and home affair unit, Human Resource unit, and administration staff. While to carry out his duties in relation to santri's activities, the he is supported by head of PPIM with his subordinates.<sup>18</sup>

The existance of formal education in the pondok pesantren also creates the complexity of leadership patterns applied. Each school/madrasah has its own management, a principal, vice principal, teachers, staff, etc. Besides, there are management unit of KMI and santri affair unit which has its own structure. Therefore, decision making system in formal education level is related to other units, like santri's dormitory and or pondok pesantren managers as the core. For this reason, since academic year 2012/2013, all management units in pondok pesantren Al Mukmin Ngruki was integrated through Pendidikan Pesantren Islam Al-Mukmin or PPIM.<sup>19</sup>

To bound all components with its units into management system of pondok pesantren, all educational process within PPIM should be based on one spirit called "panca Jiwa" pesantren (five characters), which include sincerity, simplicity, independence, Islamic brotherhood, and sacrifice. Besides, disciplinary norm of santri is applied which is called "Panca Disiplin Pesantren" that include discipline to worship, discipline to behave, discipline

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<sup>17</sup> For more comprehensive formulation can be found on the book by Humas PPIM, "Sekilas Profil Pondok Pesantren Islam Al Mukmin" (Surakarta: PPIM, 2014), hlm. 21.

<sup>18</sup> Humas PPIM, hlm. 44.

<sup>19</sup> Humas PPIM, hlm. 29.

to learn, discipline to environment, and discipline to language.<sup>20</sup> This regulation is applied to all students of pondok pesantren, those who are in formal education unit as well as in non formal unit.

## **Effective Leadership in Integrated Islamic Educational Institutions**

Leadership becomes a vital factor that can determine the future of an educational institution. There are many options of leadership models to choose to be implemented in educational institutions. Each model has its own characteristics, advantages, and drawbacks. Therefore, every leader of educational institution needs to understand the condition and needs of their institution well before taking a leadership model. The fitness of the leadership model applied will determine the success of a school/madrasah principal. On the contrary, if the model does not fit, the principal will fail and subsequently effects the school's/madrasah's achievements.

One of effective leaderships models in managing education is a transformational leadership. This model is basically the opponent of a transactional leadership. However, Bass and Avolio (1994) as cited by Tony Bush and Marianne Coleman<sup>21</sup> offered a two-factor theory of leadership where transformational leadership can be aligned with transactional leadership. The theory is seen as two important factors that maintain the organization and ensure that the learning processes run smoothly. The transformational leadership is exclusively related to the ideas of organizational development. Therefore, transformational leaders can be acknowledged when they are able to stimulate the spirit of their colleagues and the organization members to view their works in new perspective, improve their competences, and motivate their colleagues to view their own affairs that are significant for the organization.

The essence of transformation is to change potentials into real energy.<sup>22</sup> Usually, there are people with potentials in an organization. With academic qualification improved as required within educational institutions, and a great

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<sup>20</sup> Humas PPIM, hlm. 22-23.

<sup>21</sup> Tony Bush and Marianne Coleman, *Manajemen Mutu Kepemimpinan Pendidikan*, penerjemah: Fahrurrozi (Yogyakarta: IRCiSoD, 2012), hlm. 74.

<sup>22</sup> Syafnan, "Kepemimpinan Transformatid Di Lembaga Pendidikan," *Ta'dib* Vol. 13, No. 1 (June 2010): hlm. 64.

number of teachers who pursue a further education or take a part in academic activities, it will subsequently improve the potentials of the school members. In reality, however, many potential human resources are not optimally enhanced. In facts, there are leaders who are afraid of and threatened by these potential individuals. Subsequently, many potentials are not enhanced, even tend to be killed.

Leadership in Islamic educational institutions can be possibly developed with democratic-participative leadership. This is as suggested by Bottery (1992), Sergiovanni (1998), or Harber and Davies (1997).<sup>23</sup> Democratic-participative school leaders or principals invite teachers, staff, and students in educational processes. The source of leadership authority is not found on regulations and bureaucratic procedures, or on the personality and types of leadership, but it is found on values, ideas, and commitment of a leader. The characteristic of participative leadership is that it acknowledges the involvement or participation all organizational members and units from the planning and organizing to monitoring and evaluating. For this reason, a leader should formulate a mechanism of involment for all members in running the organization.

Another model of leadership which is relevant to Islamic educational institutions is visionary leadership. This leadership model is a response to a statement that says “the only thing of permanent is change”. The statement demands a leader who is capable of determining the future of his organization through a vision.<sup>24</sup> One of the indicators of visionary leadership is that the leader is able to make a clear plan to obtain targetted outputs and outcomes. The vision formulated should be able to stimulate creativity and togetherness in professional development, and focus on efforts in enhancing performance quality which is educational quality improvement oriented.<sup>25</sup>

School/madrasah leadership has its own responsibility on the school achievement, including the student achivement. For that reason, a principal is

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<sup>23</sup> Penjelasan lebih rinci dapat dilihat pada Bush, *Manajemen Mutu Kepemimpinan Pendidikan*, hlm. 84-85.

<sup>24</sup> Penjelasan lebih rinci dapat dilihat pada Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia, *Manajemen Pendidikan*, hlm. 143.

<sup>25</sup> Efendi, *Islamic Educational Leadership, Memahami Integrasi Konsep Kepemimpinan Di Lembaga Pendidikan Islam*, hlm. 215.

responsible with the learning experiences of the students at schools. This is likely different from other leadership, even though it may have similarities in certain aspects. School leadership is usually a teacher who is given additional duties as a principal. Therefore, a school/madrasah principal is basically a teacher. A principal personality is a teacher plus personality. It means that a principal should have all competencies that a teacher has, as well as he or she should have competencies of a school principal.

Another aspect that determines the success of a person to do his or her duty is their moodness. Many studies were conducted to investigate the relation between moodness and performance. A study by C.D. Fisher and C.S. Noble (2000) as cited by Daniel Goleman et.al<sup>26</sup> suggested that good moodness will make someone to view other people or other events more positively. Therefore, it will make a person more positive about his or her ability to achieve a goal. It will enhance creativity and skills in decision making, and make a person to be more helpful. A.M. Isen with his Positive Affect theory as cited by Daniel Goleman stated that when one is feeling happy, he or she will do their best, will be pleased to do mental efficiency, will make other people understand more about information and use rules in decision making of complicated assessment, and make their mind more flexible.<sup>27</sup>

Based on the investigation through the profile of pondok pesantren Al-Mukmin Ngruki, both from the website<sup>28</sup> and from the profile book published by the public relation unit of PPIM, the leadership model which is developed in PPIM Al-Mukmin is not based on the figure of kyai. The top leadership is controlled by a chairman. In the process of decision making, the chair holds a meeting with the board of kyai, head of PPIM, and other related units. To do his routine duties, the chair of pondok pesantren is assisted by units or departments such as public relation, human resource, welfare and home affairs, and administration staff. While to do activities in relation with santri, the chair is helped by head of PPIM with his subordinates.<sup>29</sup>

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<sup>26</sup> Daniel Goleman and et.al, *Primal Leadership, Realizing The Power of Emotional Intelligence* (Jakarta: PT Gramedia Pustaka Utama, 2007), hlm. 15.

<sup>27</sup> Goleman, hlm. 15.

<sup>28</sup> Lebih jelas dapat dilihat pada website n.d., <http://al-mukmin.com/index.php/profil/80-profile-pesantren/71-sistem-kepemimpinan>.

<sup>29</sup> Humas PPIM, "Sekilas Profil Pondok Pesantren Islam Al Mukmin," hlm. 44.

The integrated educational institution applied in PPIM Ngruki is basically integrating all the units which consist of MTs, MA, KMI, and santri affairs or pondok. This synergy is done in its leadership management. However, each unit is managed by a management who is responsible for its unit under the coordination of vice head in relevant with his or her field. To run an educational unit of MTs and MA, for example, a vice principal of MTs and MA is appointed. This also applies for school administration. Each educational unit has head of administration. Therefore, structurally, PPIM basically has a long structural plot from top management to lower management and staff. This demands a greater leadership competence for leaders or managers, particularly those who are in the top management.

From the perspective of its leadership model by referring to the theories of leadership model as described earlier, it can be stated that PPIM applies democratic-transformational leadership. Democratic leadership can be viewed throughout decision making process which promotes discussion by involving all related units, including the board of kyai. The role of kyai in PPIM is not dominant as it is usually found in other pondok pesantren. Kyai in PPIM does not have supreme authority in managing the pesantren. The role of kyai in PPIM seems to be very limited.

Transformational leadership as suggested by Sergiovanni (1990) is a leader who holds organizational values firmly. This can be seen in PPIM through the values they believe in “Panca Jiwa Pesantren” and “Panca Disiplin pesantren”. Transformational leaders should be catalysts who give opportunities for their people to improve their competencies. This also can be seen from the policies which give more room for unit managers to do creativity and develop their competencies for institutional development. For instance, PPIM supports their teachers to pursue further education, take a part in trainings, seminars, workshops, etc. All of this should be aligned with the vision and missions of PPIM.

The model of democratic transformational leadership seems to be relevant to be developed and implemented in integrated Islamic educational institutions, both pondok pesantren based education or not. Some important points should be noticed in order to implement this leadership model effectively. One of them is related to the competencies of the leaders. Based on the theories found in the literature and empirical studies done in the field, it

can be formulated that a leader in integrated Islamic educational institutions should have professional, personal, social, and spiritual competencies. Professional competence is related to the ability to comprehend leadership model which is chosen and to do his leadership role effectively. Personal competence includes academic ability, intelligence, maturity, motivation and desire to achieve, positive attitudes such as being humble, confident, patient, and optimistic. Social competence includes helpful, empathy, communicative, positive thinking, promise keeper, and giving the member rights quickly and appropriately. While spiritual competence includes persistent to worship, have a good morals, and create religious work environment.

The management of integrated educational institutions should includes all aspects such as curriculum management, human resource management, facilities, finance, public relation and marketing, etc. In reality, institutional management in relation to curriculum is not satisfying and not developed optimally. What is meant by the integration of curriculum management is how to integrate MTs or MA curricula as formal education institution into boarding and pondok pesantren curricula. When it is done, then all formulation will complete each other and has a clear correlation. This also applies with the evaluation. The evaluation should be conducted integratively, does not overlap, or does not run by its own. There is synergy between evaluation conducted in schools or madrasah and evaluation conducted in boarding or pondok pesantren. If it is done, then integrated educational institution will surely happen.

A study by Imam Makruf<sup>30</sup> in relation to learning integration management, has shown that a comprehensive learning integration has not been found yet. One of the obstacles found in the integration of Arabic learning management in Madrasah Aliyah and the boarding of PPIM was due to person who is in charge of managing Arabic learning in both units is a different person. Eventhough it was not really a major problem, it is still hard for both managers in those units to meet and integrate the program in terms of planning, executioning, and evaluating.

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<sup>30</sup> Imam Makruf, "Manajemen Integrasi Pembelajaran Bahasa Arab Di Madrasah Berbasis Pondok Pesantren," *Cendekia* Vol. 14, No. 2 (July 2016): hlm. 279.

With its complexity and its broad responsibility, a leader of integrated Islamic educational institution needs to do innovation and creativity in order that their institution run effectively and efficiently. The Model of pondok pesantren like PPIM is certainly more complex compared to the model of integrated schools (JSIT) which generally manage one level of schooling and its boarding, or the model of MTs/MA special program or boarding. Moreover, there are also many one roof schooling models which are managed separately across levels and units. Therefore, the characteristics of integrated Islamic educational institutions in pondok pesantren have more complexity.

## **Conclusion**

Based on the discussion above, it can be concluded that effective leadership in integrated Islamic educational institutions can be achieved by applying democratic-transformational leadership model. This leadership model gives more room and opportunity to organizational members or unit managers to be involved in decision making process, and improve their creativity and initiatives, and enhance their competencies to support their organization advancement. In order to implement this leadership model effectively, it is required for educational institution leaders to possess professional, personal, social, and spiritual competencies. The integration of management in Integrated Islamic Educational Institutions should be done in the whole aspects. Some of them are integration in curriculum design, human resource management, facilities, funding, public relation and marketing, etc.



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