Implementation of transformational leadership in islamic boarding school to improve the quality of students: a case study in cirebon and majalengka cities

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Abstract

Transformational leadership styles are increasingly popular to address increasingly complex and dynamic organizational challenges. This study aims to obtain an overview and analyze how the transformational leadership style is implemented in Islamic boarding schools in order to improve the quality of students. The basic theory of transformational leadership by Bernard M. Bass (1985) and the quality theory of Joseph Juran (1954) are used in this study. Qualitative descriptive analysis approach is used through interview techniques, observation, and documentation studies. The results of the study revealed that the studied boarding school had developed four components of transformational leadership which consisted of idealized influence, inspirational motivation, intelectual stimulation, dan individualized consideration. The outputs of this implementation are students in becoming religious educators in formal and non-formal schools, continuing their Masters studies, carrying out community service at Islamic boarding schools, taking part in the community as religious movers, become speaker at taklim, and being active in organizations and politics.

Keywords

Introduction

History has proven that Islamic boarding schools as educational institutions have played many roles in advancing the life of the nation. Islamic boarding schools cannot be seen as marginal educational institutions. This is as Madjid (Hafidhoh, 2016: 90) states that Islamic boarding school education as an Indonesian indigenous culture has been used for centuries since the Islamic Kingdoms of Pasai, Aceh, and the Islamic Kingdoms of Demak.

Islamic boarding schools have distinctive components. The characteristics of pesantren in general are formulated by Dhofier (2019: 79) as the five basic elements of pesantren (Islamic boarding school. Consisting of boarding schools, mosques, students, study of classical Islamic books and Kyai. The components of the pesantren have their respective roles and functions that integrate to serve students in obtaining educational services at pesantren. That is, Islamic boarding school educational institutions aim to prepare graduates to become pious children who are pious according to the Islamic religion, so as to equip graduates with religious, general knowledge and skills that are prepared to face life in a real society.

National Education Mission of Indonesia based on Law No. 20 of 2003 Article 5 paragraph 1 states that quality education is the right of every citizen. Based on this regulation, all educational institutions -including Islamic boarding school education- are obliged to improve the quality of their education. As for the extent of Islamic boarding schools ability to improve the quality of students, it still needs proof, as Qomar (2014, 137) discusses that the enthusiasm of Muslims to organize Islamic boarding schools is very high but the quality is not encouraging because this high enthusiasm still needs to be studied in depth whether it has been lived with professionalism.

Islamic boarding schools in achieving goals also need a leader to determine which direction a school will take. Chaoping (Putri, 2020: 572) says that transformational leadership has attracted academic attention over the last 30 years as a new paradigm for understanding leadership. Likewise, Avolio (2004: 17) states that when compared to a transactional leadership style, transformational leadership style is more appropriate for leading institutions that are faced with various challenges and changes. It can be assumed that good Islamic boarding school leadership will have implications for the quality of their students, because good leadership positive interactions can occur and harmonious communication is established between the leaders and followers. Avolio et al (2014) stated that the conceptual and empirical links between authentic leadership and follower attitudes, behaviors, and performance outcomes have not been fully developed. So it is also unclear how the conceptual and empirical linkages between transformational leadership in Islamic boarding schools and the quality of students.

The field of Islamic boarding schools requires research to find out whether transformational leadership in Islamic boarding schools in its implementation can

be effective, productive, innovative and improves the quality of good students who are driven by the vision and values of Islamic boarding schools. What is transformational leadership like in Islamic boarding schools that is directed to answer the problem of the quality of students. What are the obstacles and what are the handling actions taken by Islamic boarding school leaders in responding to obstacles to this transformational leadership style.

The sites for this research are Al Ihya Islamic boarding schools in Cirebon City and Darul Ma'arif in Majalengka. There the authors found the basics behind this research, namely because the quality of the students had not gone as expected, so the institution developed student activity programs supported by leadership policies that shifted from natural leadership as it is to transformational leadership. It has also appeared on the site a sense towards the need to improve the quality of students, efforts are being made to leave speculative patterns and move to be transformational.

Theoretical background

Leaders according to Drucke in Aini (2019) are individuals who make things happen, they make the organization a real organization. From this statement it can be seen that there is a close relationship between leaders and leadership. Where "leader" is an individual human being, while leadership is a trait inherent in him as a leader. There are many theories about leadership styles offered, all of which have advantages and disadvantages. Considered effective or superior is the theory of transformational leadership, which in this study follows the ideas of Bernard M. Bass (1985) where the focus of Bass's theory is on the factors of change in both humans and social systems. This leadership style aims to develop positive changes in subordinates and develop them as future leaders. This theory increases the level of motivation, performance, and morale of subordinates. A leader can reach the top by conducting an analysis of the strengths, weaknesses of the subordinates, encouraging them to have a great sense of responsibility and responsibility for their work by setting an example for the leader himself. The example of transformational leadership committed to the organization's goals and their internalization in its followers pursues to inspire commitment to results on the part of the organization's members (Bass, 1999).

Transformational leadership and transactional leadership are illustrated as opposite ends of the leadership continuum. The theory of "two leadership styles" is believed by Bass (1998) that both build each other. The transactional component deals with the basic needs of the organization, whereas the transformational practice drives commitment and promotes change. That is, no leader is truly pure on one of the continuums, every leader is always in both styles to some extent, and a good leader will practice the transformational component more often than the transactional component.

Ngaithe (2015) states that leaders need to act as a model for their followers by promoting vision, setting an example, showing strong commitment to goals,

creating trust and confidence in employees and representing organizational goals, culture, and mission, so that it has an impact on improving staff performance. Bass and Riggio (2006:3) describe three methods of a leader changing his subordinates, namely: (1) The leader ensures that his subordinates are fully aware of the importance of the task and thereby increase their awareness of the same; (2) A transformational leader keeps the interests of the organization and team as a priority and he ensures the same focus for his team members as well; (3) Transformational leaders pay more attention to the needs of their subordinates.Transformational leadership refers to the leader moving the follower beyond immediate self-interests through idealized influence (charisma), inspiration, intellectual stimulation, or individualized consideration (Avolio & Bass, 1995; Bass, 1999).

Idealized influence refers to leaders who act as solid role models for their followers due to their extraordinary capabilities and high doctrines of ethical conduct (Bass, 2006; A & Gardner, 2005). Inspirational motivation dimension bring into line individual and organizational goals, thus making the achievement of organizational goals an attractive means of achieving personal goals. Transformational leaders should, therefore, behave in such a way, which motivates and inspires followers. Transformational leadership is also satisfying basic needs and meeting higher needs though inspiring and motivating followers to provide newer solutions and create a suitable workplace (Claudine, 2015). Transformational leadership enriched interpersonal relationship between supervisors and subordinate that creates higher level of job satisfaction among the employees. Transformational leadership theory and practice enhance the understanding of team performance (Dionne, 2004).

The meaning of quality can briefly use what was mentioned by Juran and DeFeo (2016): "Quality means those features of products which meet customer needs and there by providing customer satisfaction". Pesantren education system still exists in Indonesia today is because of its important role in society and its consistency with ancestral traditions and religiosity of Islamic teachings. The advantages of pesantren graduates are not because they are easy to apply for jobs but because they tend to be dynamic and good at taking roles in the community (Dzakiyyuddin, et al., 2022). From this discussion, the quality of students is the moral deeds, religious and general sciences, and readiness to serve in society.

Khan (2020) states that there is an indirect and insignificant relationship of transformational leadership with working burnout and social loafing. Therefore, it can be stated that organizational leaders must have transformational attributes by getting informed of their employees well because transformational leaders can inspire employees to achieve anticipated or significant outcomes. It gives employees self-confidence over specific jobs, as well as the power to make decisions once they have been trained. It can be concluded that the essence of transformational leadership is how leaders influence all residents by expanding their subordinates' understanding of how important the tasks entrusted are,

making their subordinates realize the importance of maintaining organizational and team goals above individual interests, and transformational leaders always include development needs. his subordinates.

Method

The method in this research is descriptive qualitative studies which its characteristics said (Sugiyono, 2019; Lambert, 2012) as naturalistic inquiry without manipulation of variables, researcher as a key instrument, inductive and deductive data analysis, participant's meaning, multiple sources of data. Using descriptive qualitative methods here enables the researcher to develop a level of detail from high involvement in the actual experiences as providing detailed descriptions, explanation, and interpretation of the data to be obtained from a research, it does not require numerical and statistical processing. Qualitative data analysis follows Miles, Huberman, and Saldana (2014:14) and Sugiyono (2014:246), consists of three concurrent flows of activity, namely data reduction, data display, and conclusion drawing/verification. The analysis follows a circular movement, creating an inductive process within the world of the data, the researchers follow the data as concepts emerge and stays open and close.

Implementation of transformational leadership in Islamic boarding school are uncommon practice, there are no guidebooks yet from the religion department, let alone guidelines that discuss its implementation to improve student quality. To investigate it, the implementation of transformational leadership in islamic boarding school to improve student quality compiled from Pesantren Al Ihya Cirebon West Java and Pesantren Darul Ma'arif Majalengka West Java will be referred to as the main reference.

Discussion

Islamic boarding school leaders implementing this transformational leadership tend to be able to motivate and inspire their followers in directing positive changes. Leaders tend to be emotionally intelligent, energetic, and driven. Transformational leadership refers to the leader moving the follower beyond immediate self-interest through idealized influence (charisma), inspiration, intellectual stimulation, or individualized consideration (Avolio & Bass, 1995; Bass, 1999). Islamic boarding schools have developed these four components.

The leader shows Ideal influence component in making decisions with confidence, but still needs to increase firmness. The preparation of a quality improvement plan has been carried out within the framework of transformational leadership at the beginning of the teaching year with the aim of being in accordance with the vision and mission of Islamic boarding schools, especially towards improving learning that is active, creative, effective and fun.

Inspirational motivation is carried out through giving rewards to students who have done the right thing. Appreciation can increase students' self-confidence

and foster external motivation to further develop themselves, so that they will be more enthusiastic about doing the right thing. The leadership is very active in motivating teachers and staff and making them more aware of the importance of the educational process, and encouraging them to prioritize student guidance activities rather than personal activities.

The leadership provides intellectual encouragement to teachers regarding the important role of teacher quality in the quality of students. Teachers are encouraged to continue their studies and are required to carry out self-development in order to be able to adapt to various changes and the ever-growing needs of students. The leadership actively gives directions to teachers regarding the importance of having sensitivity competencies, namely that students will be uncomfortable learning, feel anxious, restless, bored and bored in learning that is not of good quality, so teachers must continue to improve themselves.

It is impossible for a leader to only be committed to bringing his school to achieve its goals, but also to help every member fulfill their respective potential needs. That is, among the characteristics of transformational leadership found is that it tends to improve the welfare of its members. This becomes part of the leadership principles based on transformational leadership theory, in which the way of carrying out their duties increases the productivity of by awakening teachers awareness and cultivating the habit of working hard. Islamic boarding schools use a transformational leadership style not only when designing a long vision but also in empowering all Islamic boarding schools' human resources. Leaders prepare training and development to improve and transform the abilities of all pesantren residents to the fullest and to support cultural change for the better.

There are at least six methods found on how leaders shaping the quality of students, namely: the Exemplary Method (Uswah Hasanah); Exercise and Habituation; Taking Lessons (ibrah); Advice (mauidah); Discipline, and; Praise and Punishment (targhib wa tahzib). Exemplary comes first according to its urgency, as mentioned (Bass, 2006; A & Gardner, 2005) that transformational leaders serve as the icons, support positively and transformational leadership focuses on the rising of employee motivation and attempts to link employees' sense of self with structural values. The formation of morals is carried out through disciplined training and habituation, it is hoped that this training will make morals permanently embedded in oneself and become an inseparable part. This is as Al-Ghazali (2021: 61) states that human behavior becomes strong with frequent actions that are appropriate to it, while accompanied by obedience and the belief that what he does is good and acceptable. Likewise, for bad behavior, consequences are provided. In Islamic boarding schools, discipline related to morals is highly respected. The consequence of this violation is called takzir or punishment.

Among the methods that are quite often found in research sites are Targhib and Tazib. The Targhib is a promise accompanied by persuasion so that someone likes to do good and stay away from evil, the Tahzib is a threat to create fear of doing something wrong (Nur & Hasnawati, 2020). The emphasis on the targhib

method lies on the hope of doing good, while the emphasis on the tahzib method lies on efforts to stay away from evil or sin. Considerations and assessments of behavior and life in Islamic boarding schools are always associated with judgments from God.

The results of the study revealed that the studied pesantren had developed four components of transformational leadership consisting of ideal influence, inspirational motivation, intellectual stimulation and individual consideration. The output of this implementation is the success of students in becoming religious educators in formal and non-formal schools, continuing their Masters studies, carrying out community service at Islamic boarding schools, taking part in the community as religious movers, filling in recitations and taklim assemblies, and being active in organizations and politics.

Conclusion

The central role of the pesantren leader is very visible. The leader plays his role as a supervisor, decision maker, giver of advice, and as a director. Highly respected figure by the students and even the community. The implementation of transformational leadership to improve the quality of students in Islamic boarding schools has been empirically implemented. Leadership is implemented through four components, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration but in its application there are still deficiencies so that it is seen as not optimal. The series of quality management for students has been carried out in the form of quality planning, quality control and quality improvement activities. Development and analysis have shown results, obstacles, and solutions to face obstacles in the Islamic boarding schools studied. Weaknesses in the application of transformational leadership in general are not being able to provide training, seminars and workshops on a regular basis, and the vision, mission, objectives and school programs as a whole have not been implemented.

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