

## Leadership Of Modern Islamic Boarding School (Study of Internalization of History, Role of Kyai, team building in development Pondok Modern Al-Istiqamah Ngatabaru)

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### ABSTRAK

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The history of the progress and decline of a civilization in the past is able to provide an overview and learning for future generations and provide a way to achieve the vision and goals, especially in the field of education. Historically, Islamic Boarding Schools are the oldest educational institutions in Indonesia, until now they still exist in carrying out timeless education and learning, even though there are not a few Islamic boarding schools that no longer exist because they are no longer able to adapt to the times or are left behind by their kyai. The existence of the Al-Istiqamah Ngatabaru Modern Islamic Boarding School Education Center which until now continues to squirm in its development as a Modern Islamic boarding school. During the COVID-19 pandemic, the Education and Learning process at Pondok Modern Al-Istiqamah Ngatabaru continued as usual, this was an achievement in itself which was the cottage's ability to face such extreme changes in times, when all schools in Indonesia and even almost all parts of the world stopped face-to-face activities while learning activities are only distance learning using internet-based learning methods. The purpose of this study was to determine the history of the modern Islamic boarding school Al-Istiqamah Ngatabaru and the leadership of the kyai in developing Islamic boarding schools. The approach method used by the author is a qualitative approach, while the design of this research is a case study at the Al-Istiqamah Islamic Boarding School, Ngatabaru. The qualitative approach was chosen because the researcher wanted to understand the meaning of the research subject in depth, in order to understand the meaning and symbols of the kyai's leadership in developing education. On May 2, 1993, the Modern Islamic Boarding School Al-Istiqamah Ngatabaru was officially established by KH. M. Arif Siraj, Lc. On the vacant land he bought covering an area of three hectares, in Ngatabaru village, Sigi Biromaru district, Sigi district. In carrying out the organizational development of kyai H.M. Arif Siraj, Lc. Able to make himself an ideal leader in the eyes of his subordinates through his charisma, he is very good at motivating and inspiring his subordinates to have a high spirit in devoting themselves in the cottage, the team building approach is also able to improve team performance in carrying out their duties when it comes to a solid team. In addition to interacting with the internal cottage, also interact with the external community of the cottage, namely the community, especially through lectures and Friday sermons.

### 1. Introduction

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History has an important meaning in human life because it stores human values that are able to give birth to dynamic life values, the Qur'an as one of the historical sources of Muslims which has many historical values (Rakhil Fajrin, 2019.) History of progress and The decline of a civilization in the past is able to provide an overview and learning for future generations as well as provide a way to achieve the vision and goals, especially in the field of education.

Ideas and innovations in the implementation of education must continue to be carried out, so that they continue to exist and develop in competition in the world of education which is required to adapt to the development of an era that is changing so fast. For example, creating ideas and innovations in the implementation of educational units, including minimizing the role of educators as material providers so that educators become creative inspirations for students, educators act as facilitators, tutors and true learners who always motivate their students.

The implication of the implementation of education in preparing students is the product to be produced through the education process, namely in the form of graduates who have the ability to carry out their roles for the future of students. The education curriculum implementer of the primary school directorate said that to equip the current generation that will fill life in the future, it must be equipped with various literacy and life skills, namely scientific literacy, information literacy, financial literacy, cultural literacy and citizenship literacy and also have other competencies such as able to think, reason, be creative, communicative, collaborative and have a spirit of leadership (Kuni Lila, Hendro, 2021).

National Education basically has a vision of creating an education system as a strong and authoritative social institution in an effort to empower the entire Indonesian nation to develop into quality human beings so that they are capable and proactive in responding to the challenges of an ever-changing era. As stated in the Law of the Republic of Indonesia No. 20 of 2003, Article 3 is explained (Zaenal Arifin, 2012).

The importance of implementing a series of principles for providing education as a basis for carrying out reform of educational activities, especially in the field of leadership regeneration which is the basic principle in private educational institutions such as Islamic boarding schools that are scattered in various regions because the development and sustainability of an educational institution depends on regeneration efforts.

Historically, Islamic Boarding Schools are the oldest educational institutions in Indonesia, until now they still exist in carrying out timeless education and learning, even though there are not a few Islamic boarding schools that no longer exist because they are no longer able to adapt to the times or are left behind by their kyai.

The existence of the Al-Istiqamah Ngatabaru Modern Islamic Boarding School Education Center which until now continues to squirm in its development as a Modern Islamic boarding school. During the COVID-19 pandemic, the Education and Learning process at Pondok Modern Al-Istiqamah Ngatabaru continued as usual, this was an achievement in itself which was the cottage's ability to face such extreme changes in times, when all schools in Indonesia and even almost all parts of the world stopped face-to-face activities while learning activities are only distance learning using internet-based learning methods.

Tarbiyatu Al-Mu'allimin Al-Islamiyyah (TMI) Mu is an educational institution that organizes learning activities at Pondok Modern Al-Istiqamah Ngatabaru, this institution has been recognized nationally with its promulgation on October 16, 2019, through a decree of the President of the Republic of Indonesia in Law No. Law of the Republic of Indonesia number 18 of 2019 concerning Islamic Boarding Schools. (JDIH BPK RI, 2019)

The Education Unit at TMI Pondok Modern Al-Istiqamah Ngatabaru has a unique or special characteristic in its educational pattern that is not owned by schools in general, which is integrative, comprehensive and

independent. (KH. Arif Siraj, 2022), First, the education is integrative, namely combining Intra-curricular, co-curricular and extra-curricular in a unified pesantren education system that is able to integrate the three centers of education, family education, school and community education, both are comprehensive, namely the implementation of cottage education is comprehensive in order to develop the potential of students as a whole both in the classroom and in the classroom. outside the classroom and there is no dichotomy between religious lessons and general lessons. The third is independent, the TMI curriculum is independent, this is reflected in the independence of the determination of teaching materials, learning processes and assessment systems.

Leadership is a driving wheel in an institution or organization, the quality of leadership will determine success in achieving goals, so a leader must be able to anticipate, manage and move the wheels of the organization, especially in developing institutions, increasing human resources and competitiveness in various fields (Djumawir, 2017). Leadership is always related to the social system of groups and individuals. Empowering leadership has two roles, first, leadership is able to create conditions that stimulate the emergence of collective action and adaptive leadership. Both leadership channel the emergence of productive results that come from collective action as a response to support managerial leadership for strategic planning and exploitation (Hasan Hariri, 2017). that is traditional, but an innovation can be made in the development of the boarding school institution. Modernization in its general form in Indonesia is better known as development, which is a complex multidimensional process. In the field of education, modernization can at least be seen with the realization of the establishment of modern educational institutions that adopt the Dutch colonial system and institutions, not the traditional Islamic education system (Baharun, 2013). Although there is no unanimous agreement on a broad leadership typology, currently there are five recognized types of leadership, namely: 1.) Autocratic type; 2.) Psychological type; 3.) Sociological Type 4.) Transformational leadership type developed by Benard M. Bass; and 5.) Transactional leadership type developed by James MacGregor Burns (Solikin M. Juhro, 2020).

Conceptually, transformational leadership is defined as the ability of leaders to change the work environment, work motivation, and work patterns, work values perceived by subordinates, so that they are better able to optimize performance to achieve organizational goals. Leaders also transform followers' expectations for success, as well as values, and develop organizational culture to achieve the goals set by the leader. Through transformational leadership, followers can achieve performance that exceeds what the leader has expected. According to Bass's view in Solikin (2020), there are four things that characterize transformational leaders, namely: 1.) Idealized influence, namely the traits that followers admire from their leaders. The form of exemplary nature, among others, is to give an example of how he behaves in serving others, especially in serving employees as partners; 2.) Intellectual stimulation, namely the process of stimulating the thought of the kiai's leadership in modern Islamic boarding schools. 3.) Individual care is a characteristic of leaders who pay attention to the needs of their subordinates and help them so that they can progress and develop in their careers and lives; and 4.) Inspirational motivation is the character of a leader who inspires at work, invites employees to realize a common goal so that their lives and work will be meaningful.

Kyai H.M. Arif Siraj, Lc established and developed a modern Islamic boarding school in Ngatabaru Village, Sigi Biromaru District, Sigi Regency. It was this initiative that later turned him into a Pondok Leader, where he had to provide a vision, direction to others to move and move from where he was to improvement and change. Kyai H.M. Arif Siraj, Lc initially intended to copy Gontor's modern cottage starting from the construction of the building, the layout that resembles a modern Gontor cottage, this can be seen from the shape of the leader's house, meeting hall, mosque building which was built according to the location of the cardinal directions. Islamic boarding schools also face changes in line with the development of community needs, and of course this phenomenon requires the role of the kyai as a leader of Islamic boarding schools to adapt the existence of boarding school to situations and conditions that change so quickly, so as not to lose their institutional character. From the context of the study, it can be concluded that the kyai as the leader of the Islamic boarding school is needed and is the root cause of the success or failure of an organization. In this case Kyai H.M. Arif Siraj, Lc as a kyai not only uses an instructional leadership style but also uses a transformational leadership style. In this case the author will describe through

three approaches in this research, namely the Historical Approach or the history of leadership, the development of Islamic boarding schools and team building.

## **2. Literature Review**

### **2.1 Leadership**

Leadership means the ability and readiness that a person has to be able to influence, encourage, invite, guide, move, direct, and if necessary be able to force people or groups to accept this influence in achieving a predetermined goal. (Jaja Harari and Rusdiana, 2020)

According to E. Mulyasa, leadership is an activity to influence people who are directed to achieve goals. (E. Mulyasa, 2017)

Meanwhile, Hasibuan stated that leadership is the way a leader influences the behavior of his subordinates to want to work together and work productively to achieve goals. (Hasibuan, 2001)

Sudarwan Danim said that the definition of leadership is an interaction between one party as the leader and the party being led. (Sudarman Danim, 2009) Nanang Fatah defines the meaning of leadership as the ability to influence the behavior of others in their work by using power. (Nanang Fatah, 2001)

Leadership itself is always related to the social system of groups and individuals. In an effort to realize effective leadership, leadership must be carried out according to its function. In his book leadership theory, psychology, organizational behavior, applications and research states some of the functions of leadership as follows: 1.) Creating a vision; 2.) Developing organizational culture; 3.) Creating synergies; 4.) Creating change; 5.) Motivate followers; 6.) Empowering followers; 7.) Representing the social system; 8.) Conflict manager; and 9.) Teaching the organization (Wirawan, 2013).

From the various formulations above, it can be concluded that an educational institution will be successful in achieving the goals of its programs well if the components of the institution work and carry out their duties according to their respective fields and responsibilities, at this level a leader is needed who is able to direct all resources. The direction of the institution towards the achievement of goals, the success or failure of the achievement is strongly influenced by two factors, namely the leader and the people being led. These two elements become a substantive part in the process of implementing effective leadership. Some experts say that a leader is a person who leads and directs others so that those who are led comply voluntarily. Leaders can be interpreted as people who have the authority to order others in carrying out their duties to achieve a goal. So leadership is a process in various ways influencing people or groups of people to work together in achieving a common goal.

### **2.2 Transformational Leadership**

Four elements that emerge in transformational leadership: 1) Idealized Influence. 2). Inspiration motivation. 3). Intellectual Stimulation. 4). Individualized Consideration (Solikin M. Juhro, 2020). First, Idealized Influence: transformational leadership tends to be idealized leaders, who have charisma and become strong models that their subordinates want to emulate. Leaders who have high standards, are idealistic and can be counted on to do what's right. The two transformation leaders always motivate and inspire others, leaders who foster a commitment to achieve a shared vision, the most important thing is to help their subordinates find meaning in their work. Third, Intellectual Stimulation: transformational leadership stimulates subordinates to work creatively and innovatively, it fosters while testing the beliefs and values of their subordinates and encourages their

subordinates to dare to examine and test themselves and their organization, this supports creative problem solving and new approaches. Transformational leadership also helps subordinates to rethink ideas that have never been thought of or considered before. Fourth Individualized Consideration: transformational leadership always considers each subordinate individually, the leader supports his subordinates by listening carefully, acting as a coach and advisor, trying to help individuals to become more qualified. His subordinates feel that their leader helps their development.

### **2.3 Leadership in Islam**

The concept of leadership in Islam is to be an ideal leader as the leadership of the Prophet Muhammad who was awarded four main characteristics, namely: 1) Siddiq's nature which means being honest in words, honest character will make his subordinates more trusting without any suspicion and work more enthusiastically (Ulinuha, 2019) 2 The nature of Amanah which means being trustworthy, public trust in the form of submitting all kinds of ururan to the leader so that it is managed properly for the common good. As the word of Allah swt in the letter Al-Ahzab verse 72: translation; "Indeed, We have offered a mandate to the heavens, the Earth and the mountains, but all of them are reluctant to carry out the mandate and they are afraid that they will not carry it out, so humans carry the trust." 3) The nature of Tablighi which means having the ability to convey and not hide true information especially for the benefit of the people and religion, the word of Allah swt in Surah Ali Imran verse 104: translation; "And let there be among you a group of people who call to goodness, enjoin what is right and forbid what is evil, and they are the lucky ones." And 4) the nature of Fathonah which means having intelligence, because the character in leadership is very influential in the development of educational institutions and organizations. Al-Qur'an describes the figure of a good and effective leader in Surah An-Nisa verse 58 "Verily Allah commands you to convey the mandate to those who are entitled to receive it, and (orders you) when establishing laws among humans so that you decide fairly. Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing."

The verse above explains about a leader who must be good in carrying out his mandate, if Allah swt orders to lead an institution in an organization it means that Allah swt has given trust and trust to us and every trust given to his people will be accounted for on the Day of Resurrection. , all forms of concepts, and all forms of achievement will be accounted for. In addition, a leader must also act fairly in deciding the law between humans, fair to himself, his family and within the organization According to Wahjosumodjo. (Tarpo Sentoto, 2019) effective and accountable principal leadership has four keys to leadership success, namely: 1) having a vision, 2) having responsibility for duties and functions, 3) having exemplary qualities in leadership, 4) having social competence.

### **3. Methodology**

The approach method used by the author is a qualitative approach because much attention is paid to the formation of substantive theories based on concepts that emerge from empirical data. that are in the field. While the design of this research is a case study at the Al-Istiqamah Islamic boarding school Ngatabaru. The qualitative approach was chosen because the researcher wishes to understand the meaning of the research subject in depth, in order to understand the meaning and symbols of the Kyai's leadership in developing education, it is necessary to have the direct involvement of the researcher on the object in the field. This is the reason that researchers must become research instruments (Sugiono, 2006). The researcher tried to obtain as complete information data as possible regarding the leadership of Kyai H.M Arif Siraj, Lc, so that it is not limited to communities in Islamic boarding schools but also communities outside Islamic boarding schools. This study understands the behavior of participants, describes the setting, describes complex interactions, and describes the phenomena that occur in the Al-Istiqamah Islamic boarding school Ngatabaru environment. In its implementation, this research was conducted using a historical biographical or character study approach, for the following reasons: 1.) Because the researcher focuses on one individual, builds research from stories and special events and then places them in a wider context, and arouse the presence of researchers in the study (Al-Manshur, 2012); 2.) Because a biography or study of a character is a study of a person or individual to understand the behavior and patterns of human interaction with the environment through the leadership process at the wish of the researcher himself.

In accordance with the object and purpose of this research, the data collection technique used in this study is the first participatory observation technique, namely direct observation with focusing activities on an object using all senses (Lexi Maleong, 2002), the second in-depth interview technique, namely dialogue. conducted by researchers to obtain information by asking questions orally, the three documentation study techniques are methods of collecting data based on documents in the form of written objects in the form of books, magazines, documents, written rules, minutes, diaries. etc.

#### **4. Results and Discussion**

##### **4.1 *The History of the Leadership of the Modern Islamic Boarding School Al-Istiqamah Ngatabaru***

The success of a leader in directing all resources towards achieving goals depends on two factors, namely the leader and the people he leads. (Mukhtar, Risnita, Muh.Anggi, 2020) Effective and efficient leadership is to give satisfaction to the people he leads and give a sense of optimistic for the future (Rivai, Murni, 2009). On May 2, 1993, the Modern Islamic Boarding School Al-Istiqamah Ngatabaru was officially established by KH. M. Arif Siraj, Lc. On the vacant land he bought covering an area of three hectares, in Ngatabaru village, Sigi Biromaru district, Sigi district, there is something unique in laying the first stone because what is being built is a cylindrical water tank, while the dormitory and the kyai's house have not been built, so one of the officials those present murmured in amazement, because the place is a remote place like a forest, while the villagers are located a bit far from the location even though the place is only 4 kilometers from the Petobo village, Palu city. The official also asked Kyai. H.M. Arif Siraj: "Sir Siraj, will anyone come to study here later?" Answered by the Kyai "if what they are looking for is here, they will definitely come here." This is the sincere answer of the kyai full of optimism. The students who had just registered at that time were 17 students who were students of the Nurul Falah Islamic boarding school that he had led, they also moved to the Al-Istiqamah Islamic Boarding School.

On May 2, 2003 the Modern Islamic Boarding School Al-Istiqamah Ngatabaru held the 10th anniversary of the founding of the Islamic boarding school, it was recorded that there were 468 students who were staying at that time, who came from various districts in Central Sulawesi and even outside areas such as South Sulawesi, Kalimantan and even some came from Papua, with an area of about 7.5 hectares of cottages, it means that the modern Islamic boarding school Al-Istiqamah Ngatabaru always moves with its dynamics, its presence is known more widely in the first ten years.

On October 19, 2020, the Head of the Regional Office of the Ministry of Religion of Central Sulawesi, Rusman Lengke, focused on celebrating National Santri Day at the modern Islamic Boarding School Al-Istiqamah Ngatabaru. (Moh. Ridwan, Yamin, 2020) with the activity of writing Mushaf or a collection of 30 juz Al-Qur'an sheets in the framework of the santri day by hundreds of students.

On Saturday, March 5, 2022, the agenda for the signing of the waqf charter took place at the Al-Istiqamah Ngatabaru Modern Boarding Hall, the waqf land that was handed over was 501,407 m<sup>3</sup> consisting of the Sigi, Ampana and Banggai areas, in addition to 56 buildings, the number of students was 948 male and female students, the number of teachers is 142 teachers, all the assets of the cottage were handed over to the Al-Istiqamah Ngatabaru Modern Boarding Waqf Board as Nazir, except for the private house of the cottage leader. The waqf charter is signed by officials and community leaders such as the governor of Central Sulawesi, the chairman of the DPRD and community leaders. Thus, since then Pondok Modern Al-Istiqamah has officially become a waqf. (Moh. Hasan, 2022). The waqf is 50.14 ha, which consists of the Sigi area of 146,817 m<sup>2</sup>, the Ampana area of 54,146 m<sup>2</sup> and the Banggai Region of 300,444 m<sup>2</sup>. . This is the meaning of the soul of sincerity that has been implemented by the leader of the cottage as well as the founder of the cottage.

In the organizational structure of the Modern Al-Istiqamah Islamic boarding school, the Waqf Board is the highest institution in charge of determining the Board of Directors when the leader of the lodge dies, but for the time being as long as the founder of the lodge is still around, the task of the Waqf Board cannot be carried out.

#### **4.2 Organizational Leadership Development at Al-Istiqamah Modern Islamic Boarding School Ngatabaru**

The leadership of the Pondok Pesantren in Islamic boarding schools is a figure for their students who acts as a driving force in carrying out the mandate of the waqf body and developing the pesantren. Basically, organizational development in Islamic boarding schools is very important because it will lead to the effectiveness of santri activities.

In carrying out the organizational development of kyai H.M. Arif Siraj, Lc. First, being able to make himself an ideal leader in the eyes of his subordinates through his charisma, this charisma can be seen in terms of his knowledge and experience. Second, as the leader and founder of the modern Islamic boarding school Al-Istiqamah Ngatabaru, Kyai H.M. Arif Siraj, Lc. Very good at motivating and inspiring his subordinates to have a high spirit in devoting themselves in the cottage. The strategy carried out by Kyai H.M. Arif Siraj, Lc. Among other things: 1) Make himself a *qudwah hasanah* for all residents of the cottage. 2) Provide welfare for those who serve in the cottage in accordance with the conditions of the cottage. 3) Provide assistance for teachers and educators in continuing their education in higher education. 4) Always hold an evaluation meeting every Thursday for all teachers of Al-Istiqamah Modern Islamic Boarding School Ngatabaru. Third, although the waqf agency does not yet have the authority in its duties, Kyai H.M. Arif Siraj, Lc. He always gives his authority to his subordinates by delegating tasks. This is done to educate and test the leadership successors. With this behavior, they can grow and improve the performance of their subordinate members to achieve the vision and mission of the modern Islamic boarding school Al-Istiqamah Ngatabaru.

#### **4.3 Team Building Approach**

A team building approach that is able to improve team performance in carrying out their duties if they become a solid team, then Kyai H.M Arif Siraj, Lc. Conducting several interactions, including: First, in interacting with students not only as a teacher, therapy is always seen as a father to his students, who is always present at every event and always provides opportunities for educative interactions for 24 hours. The form of team building between leaders and subordinates is an important part for every organization, including student organizations in Modern Islamic boarding schools. The team building that was built covered the health sector, the field of building construction, the field of cottage family welfare economics, the field of counseling, the field of irrigation because the modern Islamic boarding school Al-Istiqamah Ngatabaru area is located in a water-scarce area and other fields that support the development of the pesantren and are adapted to the needs of the cottage. Even though the leader of the Islamic boarding school is a *kiai*, this does not mean that he has to close himself off to his subordinates, on the contrary, the *kiai* must often interact not only with the internal community of the Islamic boarding school, but also with the external community of the Islamic boarding school.

The second is the interaction of kyai H.M Arif Siraj, Lc with his subordinates which includes teachers, administrators and staff through mindset interactions that are carried out at any time, and always receive input to achieve the objectives of the activity. Third, apart from interacting with the internals of the lodge, Kyai H.M. Arif Siraj, Lc also interacts with the external community of the cottage, namely the community, especially through lectures and Friday sermons. Thus, the effectiveness of leadership and development of the Modern Islamic Boarding School Al-Istiqamah Ngatabaru both internally and externally can be maintained.

Third, apart from interacting with the internal community of Islamic boarding schools, Kyai.H.M. Arif Siraj, Lc also interacts with the external community of Islamic boarding schools, which in this case is the community. The spirit interaction performed by Kyai.H.M. Arif Siraj, Lc to the community through spiritual activities such as: lectures, Friday sermons, and other religious events which are one of the *kiai's* media to interact with the community. Given that the Ngatabaru village community in particular is a marginalized community, both in terms of economy and understanding of religion, Kyai.H.M. Arif Siraj, Lc is tasked with carrying out social change by giving a strong

influence in the community, one of which is to provide scholarships free of tuition fees and food costs every month until they finish their studies to three Ngatabaru village children every year, Armed with a balanced depth of religious knowledge with a populist lifestyle, as well as high charisma and always providing assistance to people in need, making the community support the spiritual activities held by Kyai.H.M. Arif Siraj, Lc.

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## 5. Conclusion

The history of the leadership of Kyai H.M Arif Siraj, Lc is a Portrait of the Success of a Leader in the development of Modern Islamic Boarding Schools through stages with experience, prayers and Mujahadah, until the age of the cottage he founded was 29 years old, succeeded in donating the boarding school he built to Nazir which is a Waqf Board institution formed from the alumni of the cottage itself, totaling 14 people from various regions, groups and professions, signed by officials ranging from governors to community leaders. The process of organizational development is carried out through several behaviors, 1) Kyai H.M. Arif Siraj, Lc was able to make himself an ideal leader in the eyes of his subordinates through his charisma. 2) As a leader, Kyai.H.M. Arif Siraj, Lc. Very good at motivating and inspiring his subordinates to have a high spirit in the development of the modern Islamic boarding school Al-istiqamah Ngatabaru. 3) Kyai H.M. Arif Siraj, Lc. does not make as a single authoritarian leader against his subordinates. 4) Kyai H.M. Arif Siraj, Lc. Able to give attention to his subordinates both individually and collectively. The process of forming a team building at the Modern Al-Istiqamah Ngatabaru Islamic boarding school is carried out through continuous interaction with the aim of making them feel part of the Islamic boarding school. From the things that have been described above, it can be seen that Kyai H.M. Arif Siraj, Lc. Integrating transformational leadership styles into instructional leadership because each cannot be effective in leadership when it occurs alone (Subarino et al, 2011).



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