

Kiai's leadership in realizing independence Through the motivation and communication process (case study in Pesantren At Tanwir)

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KEYWORDS

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ABSTRACT This study aims to describe and analyze the motivation and communication patterns of the santri (students of an Islamic boarding house or pesantren) to the Kiai (the leader of a pesantren, a kiai is also a religious leader in society) and the community in realizing the pesantren's independence in Pesantren Kopi At-Tanwir. This research employs a qualitative approach with a case study design. This research reveals some points; first, the motivational patterns developed by the Kiai are: immersing confidence and belief in students and the community, engrossing an entrepreneurial spirit verbally by exemplary, and friendship with all stakeholders, both the community and government officials. Second, the communication patterns developed by the Kiai are direct or verbal communication, open communication, and communication through symbols.

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1. INTRODUCTION

In general, leadership can be interpreted as an ability and attitude to influence others to achieve the desired goals. (Yulk, 2013) argues that leadership is a form, characteristics, behavior, influence, interaction patterns, role relationships, and administrative work. (Hoy & Miskel, 2017; Robbins, 2010; Usman, 2019) Leadership is a social process in which individuals or groups influence each other for a common goal. Fiedler (Robbins, 2010) mentions the main dimensions that influence leaders to achieve organizational goals, such as; leader relations, task structure, and power positions. Based on the various opinions and arguments above, Kiai's leadership can be interpreted as a process carried out by Kiai to mobilize, influence, and guide others through the functions of motivation and communication to achieve the organizational goals of the pesantren. Thus, leadership is a system. It is in line with the opinion (Halpin, 1991; Hanson, 2006; Robbins, 2017) and research conducted by Hilmy (2019) in his article entitled "Modern Leadership Based on Character-Based Pesantren." Leadership effectiveness is a system in educational institutions. It is influenced by the point of the elements that exist in the leadership system. In the context of pesantren, the leadership qualities of the Kiai are in providing motivation and a model of communication that is open, flexible, and independent, has long last, is agile in making decisions, is careful in adopting something new, and is obedient to religious teachings. Modern leadership also adopts meritocratic principles such as merit, performance, and systems leadership. The current leadership is not based on lineage or family dynasties. Anyone who has

abilities to lead deserves to be allowed to show, regardless of origin or family background, or lineage.

From the perspective of leadership in the pesantren, a Kiai must be able to play a role in realizing the independence of the pesantren. In line with the Ministry of Religion policy launched in 2021 regarding the Pesantren Independence Roadmap (PJKP) program. The objectives of the PJKP are: first, to strengthen the function of pesantren in producing excellent human beings in Religious Studies, work skills, and entrepreneurship; second, to support pesantren in managing business units as economic resources; third, to strengthen pesantren in carrying out the function of community empowerment; fourth, strengthening the Ministry of Religion including other institutions in realizing the independence of pesantren.

The commitment to independence for pesantren has been in line with the spirit of the so called "Panca Jiwa" or five spiritual bases of pesantren, which include sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. In the spirit of liberty, students must learn on their own and take care of their own needs and pesantren. As Islamic educational institutions, they must be independent and never rely on their operational life on the help of other parties. The discourse on pesantren, especially the function of pesantren, has developed. Pesantren has not only functioned as an agent of religious understanding (Tafaquh fi al-din) but also have evolved as agents of societal change. The implementation of pesantren independently is also under the law's mandate on pesantren. In that law, it is stated that the principles of organizing pesantren are: Belief in the One Supreme God; nationality; independence; empowerment; benefit; multicultural; professional-

ity; accountability; continuity; and legal certainty (Government Regulation of the Republic of Indonesia, 2019).

The leadership of the Kiai in realizing the independence of pesantren in this study is the ability of the Kiai to explore ideas, ideas, and actions creatively and innovatively to support the needs of pesantren through entrepreneurial processes or activities, and it is coffee production. The entrepreneurial process is referred to as entrepreneurship which has four dimensions: the individual dimension, the organizational dimension, the environmental dimension, and the process dimension in a collaborative network. Specifically, this study contains two objectives: first, to describe and analyze the pattern of kiai's motivation towards santri and the community in realizing pesantren independence at the Pesantren Kopi At-Tanwir. Second, tell and analyze the communication pattern of the Kiai towards the santri and the community in realizing the pesantren's independence at the Pesantren kopi At-Tanwir.

2. METHOD

This study uses a qualitative approach. In order to obtain complete data and understand the phenomena that occur at the research site, as well as the depth of research focus, the researchers used the phenomenological paradigm. The location of this research is the Pesantren Kopi At-Tanwir, a boarding school located in the area of Mount Raung, Sumbergadung Hamlet, Slateng Village, Ledokombo, the district of Jember, East Java Province, Indonesia. The reason for choosing the research location at the Pesantren Kopi At-Tanwir is that the Kiai at the pesantren made a breakthrough to realize the independence of the pesantren by producing coffee that involved students and the community.

In this study, the presence of researchers is a crucial instrument (key instrument). Thus, researchers try to formulate research plans, carry out research, collect data, and report the research. Those who act as research subjects are Kiai, Santri, and the community around the pesantren or the guardians of students. The data sources in this study are divided into 2, primary and secondary data sources. Primary data sources are information submitted by informants about how the pattern of motivation and communication of the Kiai to the santri and the community to realize the independence of the pesantren. The secondary data are taken from various documents to support the research focus.

Data collection techniques were carried out using 3 (three) models, namely in-depth interviews (in-depth interviews), participant observation, and documentation. The data analysis used starts from analyzing data from informants, organizing, integrating to finding patterns systematically according to the research objectives that have been set. For the validity of the data presented to be truly valid, the researchers ensured it employing credibility and confirmability. Thus the design of this research method can answer the objectives and research problems.

3. RESULT & DISCUSSION

3.1 Kiai's motivation pattern towards santri and society in realizing Pesantren's Independence at the Pesantren Kopi At-Tanwir

The ability to motivate leaders of Islamic educational institutions, including Kiai, is crucial. Because motivation is the key to mobilizing all pesantren resources. Pesantren cannot achieve their goals properly if all pesantren resources are not motivated to do something. The motivation of human resources in pesantren to do something can come from within or from outside. Thus, motivation can be a trigger for students and the community to carry out activities or work better and more advanced to achieve goals effectively and efficiently in pesantren. It is in line with the opinion (Owens, 1987; Buord & Badelan, 1998; Murray, 2012) that three factors affect a person's performance: ability, motivation, and role clarity.

Kiai, as a motivator, must be able to foster a spirit of movement for all forces in the pesantren. As a motivator, Kiai is tasked with creating a systemic pesantren climate. Because everyone, including santri, teachers, and the community, needs the motivation to develop themselves towards fulfilling better self-needs. The fulfilment of self-needs can cause humans to be driven to move. In the classical or traditional motivation theory, as developed by Henry Fayol (Stoner et al., 2006), it is said that a person can take action if there is a reward.

The findings of this study indicate that the motivational pattern developed by the Kiai in the At Tanwir Pesantren is as follows:

TABLE 1. Kiai's Motivation Pattern for Santri and Society

Focus	Results
Kiai's Motivation Pattern for Santri and Society	1. Immersing Faith and Confidence in Santri and Society. For Kiai Zainul Wasik, instilling faith and faith in students and the community is the primary and first thing in motivating them to be willing to move because they hope for a reward from Allah SWT. 2. Engrossing Entrepreneurial Spirit Orally and by Exemplary. According to the Kiai, the entrepreneurial profession must be carried out by Muslims because the Prophet SAW also works as a merchant. The Kiai instils this understanding of the entrepreneurial spirit in every opportunity he meets his students. 3. Conducting a Gathering. Kiai is getting used to the relationship. Finally, all community and government elements can be moved to involve themselves in various activities at the pesantren

Based on the table above, the Kiai at the Pesantren Kopi At-Tanwir carried out spiritual and social motivations. His spiritual motivation is expressed by cultivating faith and belief in Allah. Meanwhile, social motivation is through inculcating an entrepreneurial spirit in the students. Kiai under-

stands that humans must have basic needs that must be met in the reality of life. Therefore, the students in Pesantren Kopi At-Tanwir are always provided with provisions for life through entrepreneurship or entrepreneurship skills.

According to Maslow, the theory of basic human needs as the Kiai's motivation in moving santri and society is in line with the hierarchy of needs theory (Hoy & Miskel, 2017), such as a) Physical needs (Physiological Needs): include eating, drinking, shelter, clothing, vehicles, and other physical needs. b) Safety Needs security and protection from physical and emotional harm. c) Social Needs: these needs include: love, belonging, acceptance of others, and friendship d) Esteem Needs: These needs include being appreciated, recognized, respected, responsible, cared for, and stated. e) Self-actualization Needs: These needs include: the need to realize one's talents, creativity, and self-expression.

3.2 Kiai's communication patterns towards santri and society in realizing Pesantren's Independence at the Pesantren Kopi At-Tanwir

Communication is a process used by humans to exchange messages, ideas, and feelings. (Stoner et al., 2006) defines communication as a process used by humans, including managers, to find common ground through the transmission of symbolic messages. In other words, communication is the process of transforming ideas and attitudes to produce a certain level of understanding between individuals and individuals and between individuals and groups. The person who conveys the message is called the communicator, while the recipient is called the communicant. In short, communication can be interpreted as a relational process where the source (communicator) sends messages using symbols, signs, and contextual cues to express meaning, demand recipients to build a shared understanding, and influence behaviour.

The Kiai's communication to the santri and the community that occurred at the Pesantren Kopi At-Tanwir can be seen in the following table:

TABLE 2. The Communication Pattern of Kiai to Santri and Society

Focus	Results
The Communication Pattern of Kiai to Santri and Society	1. Direct/Verbal Communication 2. Open Communication through Symbols, such as the <i>Wuwungan</i> (the top roof) of the <i>pesantren</i>, the paint colour, the design at the <i>pesantren</i> gate, and the symbol of Asmaul Husna.

Based on the table above, it shows that there are two models of communication applied by the Kiai, namely direct/verbal communication and open communication through symbols. The two explanations can be explained in detail as follows:

First, direct/verbal communication, Kiai usually communicates directly with students; direct communication by Kiai to students is a transformation of ideas without using any media. In this direct communication, the communicant, the students, can directly catch the message conveyed by the Kiai. Because the communicant is physically

facing each other, it allows the communicant to catch the expression of the communicator (Kiai). For example, when the Kiai asks the senior santri to carry out a control function over the coffee workers in the plantation, he has to do the directive.

The direct communication model carried out by Kiai to students is in line with the communication theory developed by Engkoswara (2010) and Muhammad (2017), namely: "Personal Communication (Personal Communication). This communication occurs between two people that takes place face to face (face to face) or through the media (mediated communication). Personal communication, in other terms, is called interpersonal/individual communication. The goals of interpersonal communication are: finding oneself, discovering the outside world, forming and maintaining meaningful relationships, and changing attitudes and behavior.

Based on the above theory, the Kiai in communicating with the students is personal communication. It is communication that takes place face to face between the Kiai and the santri (face to face). In the context of nonverbal types of personal communication, without using media like this, it will be easier to know how the gestures, gestures, voice intonation, attitudes, and other things from the communicator and communicant. In the communication culture in pesantren, because personal communication occurs between the Kiai and the santri, one-way communication happens. It happens because culturally, the santri must show obedience to whatever is ordered by the Kiai. As seen in the image 1 below:

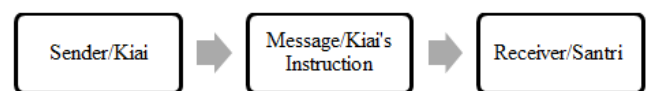


FIGURE 1. Kiai - Santri Communication Flowchart

The flow chart tells that between the Kiai and the Santri, there is one-way communication or without any reciprocal interaction. However, this model provides advantages, namely, first, that the communicator, in this case, the Kiai, can demonstrate skills in sending messages to be accepted by the communicant/santri without asking questions. Second, a one-way communication strategy implies a strong relationship between communication behaviour and actions.

Second, open communication through symbols. The Kiai at the Pesantren Kopi At-Tanwir performs an open form of communication depicted through certain symbols. These symbols are found in the Kiai and those found in Pesantren. This form of symbolic communication is under Duncan's theory quoted (Jalaluddin, 2004; Murray, 2012) regarding forms communication that there are five forms of nonverbal communication. First, Kinesics is a way of communicating with body movements, hands, and facial expressions. Second, Proxemics, a way of communicating, signifies how the communicating parties place themselves physically in a communication. Third, Chronemics, communication behaviour based on the length or duration of oral communication. Fourth; Oculistics, eye movement. Fifth, Physical Appearance, physical appearance.

4. CONCLUSION

The motivational patterns developed by the Kiai at the Pesantren Kopi At-Tanwir Pesantren to realize the pesantren's independence are: instilling faith and belief in students and the community, instilling an entrepreneurial spirit orally and by example, and actively conducting friendships. The communication patterns developed by the Kiai at the pesantren At-Tanwir to realize the independence of the pesantren are direct/verbal communication, open communication, communication through symbols: the Wuwungan or rooftop of the pesantren, the paint colour, and the circle design at the gate of the pesantren, as well as the Asmaul Husna symbol on the dome of the mosque.

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