

Comparative Analysis of The Application of Leadership Style in Pondok Pesantren, Madrasah, and Schools

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ABSTRACT

This study aims to analyze the differences (comparisons) in the application of leadership styles in Islamic boarding schools, madrasas, and schools. The background of this research includes a multi-site study, namely at the Musthafawiyah Islamic Boarding School, MAN 1 Sibolga, and SMPN 1 Sibolga. This type of research uses a qualitative approach with a comparative study method. Where the researcher attempts to describe the problem of events through respondents or other data sources related to the leadership style at Pesantren Musthafawiyah (Mandailing Natal), MAN 1 Sibolga, and SMPN 1 Sibolga, then a comparison of leadership styles at the three educational institutions is made. The results of this study indicate that the application of the leadership style in Islamic boarding schools is different from the leadership style in madrasas and schools. This is because the leadership style of pesantren tends to be laissez-faire and authoritarian based on the charismatic kyai (Islamic boarding school leader). While in schools and madrasas, apply a democratic leadership style.

Keywords: *Leadership Style, Comparison, Educational Institutions.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisa perbedaan (komparasi) penerapan gaya kepemimpinan di pondok pesantren, madrasah, dan sekolah. Latar penelitian ini termasuk studi multisitus, yakni di pondok pesantren Musthafawiyah, MAN 1 Sibolga, dan SMPN 1 Sibolga. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi komparatif. Di mana, peneliti berupaya mendeskripsikan permasalahan peristiwa melalui responden ataupun sumber data lainnya yang terkait dengan gaya kepemimpinan di Pesantren Musthafawiyah (Mandailing Natal), MAN 1 Sibolga, dan SMPN 1 Sibolga, selanjutnya dikomparasi tentang gaya kepemimpinan pada tiga lembaga pendidikan tersebut. Hasil penelitian ini menunjukkan bahwa penerapan gaya kepemimpinan pondok pesantren berbeda dengan gaya kepemimpinan di madrasah dan sekolah. Sebab, gaya kepemimpinan pesantren cenderung *laissez faire* dan otoriter berbasis kharismatik kyai (pimpinan pondok pesantren). Sedangkan di sekolah dan madrasah menerapkan gaya kepemimpinan yang demokratis.

Kata kunci: *Gaya Kepemimpinan, Komparasi, Lembaga Pendidikan.*

A. INTRODUCTION

Educational leadership is an important aspect of the institutional, and managerial side. The attitude displayed by a leader will have a major influence on the running of the managerial and academic processes in an institution. This shows that the quality of leadership affects the quality of educational institutions.

One's leadership will be seen when making (determining) a decision. Before this stage, the leader first communicates with various parties. Thus, the involvement of various parties in the leadership process is very important. For this reason, the leader can be termed a driving symbol or regulator in an educational institution.

A person's leadership style is influenced by educational, economic, social, cultural, and moral backgrounds. This shows that inter-leaders apply different leadership styles. Likewise, Suriansyah (2015) emphasizes the importance of the attitude and personality of a leader who has integrity, respects diverse cultures, is able to master the basics of life skills, and is responsible for the welfare of "citizens" in the institution he leads.

According to Husaini (2013: 45), educational institutions as "containers" form a complete personality and improve the quality of human resources, able to facilitate the academic needs of students through optimal academic services and proportional programs for future careers.

Internally, educational institutions (schools, madrasas, or Islamic boarding schools) have a complex set of components in creating a conducive academic climate, namely teachers (educators), students, curriculum, facilities and infrastructure (facilities). Meanwhile, externally, educational institutions have good connections between educational institutions, as part of benchmarking (comparative studies) and sharing ideas for the progress of their respective institutions.

Given the complexity of the devices in an educational institution, it takes the role of a leader who is able to influence the performance of subordinates in developing educational institutions to achieve common goals. Furthermore, Wahjosumidjo (2011: 78) termed it various mindsets and attitude patterns of a leader regarding the legitimacy of his influence on subordinates.

In connection with the above opinion, ideally leaders in educational institutions are role models for subordinates in dedicating themselves to quality performance. This shows that leaders cannot work alone to advance the institution, but rather need collaboration of ideas, ideas, and actions with subordinates and educational stakeholders. Thus, leadership is a competence that creates a desire in groups of people to imitate or follow it, or which

radiates a certain influence, a power or authority, in such a way as to make a group of people willing to do what they want.

The effectiveness of an educational institution is strongly influenced by the style of leadership. Of course, there is no standardized leadership style used by every agency or institution. This shows that leaders should not be rigid with 1 (one) type of leadership style, but should respond wisely to various conditions, situations, and needs to advance an educational institution.

The flexibility of a leader in an educational institution is a determining factor in the effectiveness of subordinates' performance. For this reason, a leader should not be rigid in adhering to only one leadership style, it needs to be combined with other types of leadership styles. This is based on the awareness of a leader, that each leadership style has advantages and disadvantages.

The phenomenon in the education unit is that leaders are found in a "confused" condition with what leadership style is suitable for them to apply? In fact, communication is a prerequisite for leaders before making a decision (policy). Thus, leaders need to listen to the needs of subordinates and read the conditions of the educational institutions they lead, so that they are able to apply the right leadership style, collaborate in achieving common goals, improve institutional performance, and create a conducive climate and work stability.

According to Hasan & Ainon (2003: 13), the skills that must be possessed by a leader before applying a leadership style to the institutional unit he leads, are (1) the initiative to do new and positive things for the progress of the institution, (2) being able to inspire others (subordinates).) to work optimally and dedicatedly, (3) communication skills, and (4) understand the technical concepts of subordinates' work.

The level of influence of the principal (leader) on the educational institution unit, is an "important key" to the success of an institution in producing superior quality graduates. This is in line with the role of school/madrasah principals who build the image of the institution, mobilize the dedication spirit of subordinates, realize joint programs, and appreciate the performance of subordinates.

Indeed, relevant research on the leadership style of principals/madrasahs has been extensively researched before. The research in question discusses the theme of leadership style from a psychological perspective (Sudharta, 2017: 208-217), teacher performance (Gusman, 2020: 293-301; Ali, *et.al.*, 2015; Nasution & Ichsan, 2020: 78-86; Rokhani, 2020: 1-8; Octavia & Savira, 2016: 7-14; Ariyunita, 2019: 30-46), the influence of self-

confidence (Sulfemi, 2020: 157-179), the concept of leadership style (Gaol, 2017: 213-219), work motivation of subordinates (Baihaqi, 2015: 97-106; Jaya, 2021: 1286-1294), leadership styles in madrasas and Islamic boarding schools (Paizal, *et.al.*, 2019: 21-37; Hotmania, 2019; Kurniawati, 2018: 261-276; Faiqoh, 2019), quality of education services (Bashori, 2016: 19-28), quality of education staff (Vusvitha, *et.al.*, 2020: 13-26), democratic leadership (Adiyono, 2022: 50-63), kyai leadership style (Noor, 2019: 141-156; Ifendi, 2020: 77-94), organizational culture and leadership style (Fanani, *et.al.*, 2018: 326-338).

Observing the description above, it is understood that previous research examined leadership styles separately between schools, madrasas, and Islamic boarding schools. On this basis, the researcher wants to compare the leadership styles in the three educational institutions, as a form of research gap analysis, which is summarized in the title, "*Comparative Analysis of the Application of Leadership Styles in Islamic Boarding Schools, Madrasas, and Schools*".

B. METHOD

This research uses a qualitative approach with a comparative study method. The background of this research is the Islamic Boarding School Musthafawiyah Mandailing Natal (Purba Baru Village, Sorik Marapi Subdistrict, Mandailing Natal), MAN 1 Sibolga (Kaje-kaje, Aek Habil Village, South Sibolga), and SMPN 1 Sibolga (Jl. Alu, No. 6, Sibolga). This study will describe the leadership style in each of these educational institutions. The techniques used in obtaining data are interviews, observation, and documentation (Emzir, 2012: 111; Assingkily, 2021). Then, the data were analyzed using reduction techniques, data presentation, and drawing conclusions (Putra, 2013: 56). Furthermore, the researcher made an effort to test the validity of the data by approaching the informants for the extension of observations and triangulation techniques.

C. RESULTS AND DISCUSSION

1. *Musthafawiyah Islamic Boarding School Leadership Style Mandailing Natal*

Pesantren is one of the institutions that have an important role in the effort to educate the nation's life. This work is supported by the social mobility of the pesantren community which represents the life of the Muslim community which is sensitive to the surrounding environment. One aspect of pesantren's social mobility that is maintained and does not fade is the peculiarity of its leadership style, which is called the kyai.

The mention of the term kyai is present as a "gift" or "appreciation" of the community towards the leader of the pesantren who is seen as having high religious knowledge skills. The title "kyai" is also considered special because it is considered as "waritsatul anbiya", able to mediate the problems of the people, and an exemplary figure in social life. This can be seen from the phenomenon in society, where kyai are often asked to enlighten the people in taushiyah activities, treat the sick, and even help solve household problems or community life (Qomar, 2010: 280).

The exemplary figure in the personality of the kyai is also a charismatic power in nurturing subordinates (ustaz and ustazah). The role of the kyai also transmits the spirit of dedication to his subordinates to work optimally in hoping for Allah's blessing, and has the value of worship. This is in accordance with the interview statement submitted by Abdul Hakim Lubis, the following is the quote:

“...yes sir, the kyai here for his personal attitude is very prominent among ustaz (educators). The focus of the kyai is also teaching santri and the community about worship and Islamic teachings, giving examples of worship, while the management (management) of the pesantren is entrusted to the teachers who are here (Musthafawiyah)”.

The interview excerpt above shows that the leadership style displayed by the kyai at the Musthafawiyah Islamic Boarding School tends to be laissez-faire. This leadership style gives freedom (authority) to teachers (ustaz), staff, and other employees (Mulyasa, 2010: 269). Where, the kyai manages the pesantren passively, by influencing the performance of subordinates to feel called to do their duties in a dedicated manner, on the other hand, subordinates also feel happy to be trusted by the leader (kyai).

The peculiarity of Islamic boarding school leaders who tend to prioritize charismatic kyai and laissez faire, is based on the kyai's assumption that their subordinates are mature and sufficiently competent (competent) to carry out their duties in accordance with applicable regulations. According to Herabudin (2011: 222), this leadership style also has a positive side, where subordinates are freely able to develop their ideas, ideas, and creativity to achieve common goals.

In general, the application of the laissez faire leadership style in Islamic boarding schools is based on the cultural background and the leadership's view that subordinates (teachers, staff, employees) have a spirit of devotion to the pesantren, so it is necessary to be given "wide space" to show creativity and optimal performance for the progress of the pesantren. . This is also supported by the authority (gezagh), charismatic, and personality of the kyai who displays role models for subordinates. Thus, the kyai emphasizes the

process of guidance, direction, and kinship towards subordinates, while the management (management) of pesantren is entrusted to subordinates who are considered competent.

In line with the above, Munawar Kholil (Secretary of the Purba Baru Musthafawiyah Islamic Boarding School) said that:

“...in everyday life at the boarding school, the kyai (the leader of the pesantren) often provides guidance, various directions, and affection for the santri and the ustaz. Usually, the approach used by the kyai is a situational approach. Where, the kyai sees the ongoing situation and conditions, it is in this context that the kyai interacts with the teachers and students in a harmonious and family-friendly manner.”

The interview excerpt above shows the complexity of the leadership style applied by kyai in pesantren. Where, the kyai uses his charismatic and authority, and sets an example for his subordinates as a form of influence on the performance of his subordinates. In addition, kyai also do not forget to involve subordinates in making certain decisions, namely through deliberations of leaders and teachers. Of course, all of this has implications for the pesantren management system and process.

According to Farchan & Syarifuddin (2005: 112), kyai in Islamic boarding schools have a strategic position, which cannot be separated from the social construction of the pesantren community towards kyai. In fact, it is not uncommon for students and teachers at Islamic boarding schools to use kyai as role models who are "thick" in changing their social lives. Thus, the intellectual and social activities of the large pesantren community are influenced by the kyai, and have a serious attachment to Islamic values that are applied in their daily lives.

Furthermore, Arifin (2010: 151) explains that the leadership style of kyai in Islamic boarding schools has the influence of authority and preservation of the status quo, and has an impact on subordinates in terms of religious skillful and people religious community leaders. Intensively, the leadership style of Islamic boarding schools mainstreams the realization of quality human beings in the aspects of qolb and jism, provision of intellectual awareness, physical strength, and emotional maturity.

The leadership of the leadership of the Musthafawiyah Islamic Boarding School shows that the kyai has carried out his role and function as the leader of the Islamic boarding school and this is one of the processes to measure and see the success of the Islamic boarding school kyai as a leader. This can be seen from the number of students who are more than five thousand students, of course, leadership skills are required in managing the pesantren. Apart from that, the leadership of kyai in Islamic boarding schools has carried out their duties and functions as leaders by creating and implementing

work systems and programs that attract members to always participate in program implementation with the aim of increasing the value of educational quality through the achievements of the students boarding school students.

As for the results of observations at Ponpes Musthafawiyah that the leadership style of Islamic boarding school leaders with the following indicators:

a. Guiding

The leadership of the pesantren always tries to guide the ustadz and the cleric, so the kyai carries out a deliberation, namely to carry out evaluations of the activities that have taken place in the Islamic boarding school so that they can see the shortcomings or advantages that exist in the Islamic boarding school, in the deliberation the authority is given to Ustadz and Ustadzah in expressing opinions so that there is no gap between the kyai and Ustadz and Ustadzah. Based on the results of interviews with Ustadz. The role of the kyai in guiding is to carry out evaluations by holding deliberation.

Kyai as a leader and guides ustadz and clerics by providing a direction that aims at improvements for a better future, namely about the learning process carried out in Islamic boarding schools in order to achieve the expected goals. The process of guiding ustadz and clerics, namely by conducting an evaluation which is then carried out repairs to solve the problems that exist in Islamic boarding schools. The Kyai's role in this case provides a way for the analysis process and policies for teachers and administrators that have been determined by the Kyai. So the leadership of the pesantren is more involved in making wise decisions on the results of the decisions of the teachers or other managers.

b. Actuating

Kyai in directing ustadz and clerics holding deliberation between kyai and ustadz and ustadzah to be given a strategy or steps in terms of learning so that it is in accordance with the objectives of the Islamic boarding school to produce students who have good morals, then the kyai is given direction by directing, namely providing insight for learning in class to the ustadz and ustadzah according to what has been determined by the Islamic boarding school. In terms of directing, the kyai has given a direction to the ustadz and ustadzah, namely by giving an insight that has a goal to achieve the learning that has been set by the Islamic boarding school. The role of the kyai in directing the ustadz and ustadzah in learning is in accordance with the assignment of tasks in the learning process that are appropriate

in their respective fields which have the aim that the subjects that have been applied by the Islamic boarding school can be understood by the students well. So in this case the kyai gives tasks that are in accordance with their respective fields of ustadz and ustadzah, namely so that learning in Islamic boarding schools can be carried out properly, namely so that students can understand well what has been conveyed by ustadz and ustadz in Islamic boarding schools.

c. Motivating

Kyai in terms of encouraging clerics and clerics, namely by giving a motivation to ustadz and clerics to be more enthusiastic, disciplined and more responsible for the tasks that have been given by the kyai and given a right of authority in Islamic boarding schools. The kyai provides motivation or an encouragement that has the aim of being enthusiastic about the duties and responsibilities that have been imposed by the kyai to the ustadz and ustadz so that they can carry it out with a full sense of responsibility.

d. Organizing

Kyai in mobilizing clerics and clerics is carried out, namely by giving tasks to ustadz and clerics to carry out teaching and learning well, namely by giving responsibilities according to their respective fields, namely related to assignments in terms of learning in Islamic boarding schools. The leadership of the pesantren gives responsibility to the ustadz and ustadz in the Islamic boarding school in learning, namely by giving tasks according to the abilities in their fields of the ustadz and ustadzah. The leadership of the kyai in mobilizing by giving responsibility with the aim of achieving a goal at the Islamic boarding school, namely giving tasks according to the abilities of the cleric and cleric.

2. Leadership Style of MAN 1 Sibolga

The leadership of the madrasah principal is an important factor for the success of educational institutions in achieving goals. The effectiveness of madrasa leaders affects the performance and professionalism of teachers in carrying out their duties and dedicating themselves to the progress of madrasas. For this reason, Winardi (2010: 67) argues that it is important for madrasa principals to have personal qualities that are a concern for subordinates, namely (1) visionary, (2) believing in the potential of subordinates, (3) supervising and finding joint solutions in each learning process. , (4) the ability to design appropriate and labor-intensive programs in madrasas, (5) able to utilize the potential of

madrasas (SDA and HR), and (6) monitoring the development and quality of students as prospective madrasa graduates.

Based on the information from the interview with Mrs. Nurul Oktaviana Mekawati (Head of MAN 1 Sibolga), she said:

"... in carrying out leadership in madrasas, of course we follow the rules that have been set by the government, sir, which is to formulate a joint program in accordance with the curriculum and national education goals, and prioritize the principle of deliberation in every decision making."

The interview excerpt above shows that the leadership style applied at MAN 1 Sibolga is democratic leadership. Where, the leader (head of the madrasa) presents a space for equality in opinion, teachers, staff, and employees have the right to contribute to the responsibilities they carry and are part of the whole school so that they get a place according to their dignity. Democratic leadership places the principal as someone who has the responsibility to direct, control, evaluate, and coordinate the work carried out by teachers, staff, and other employees.

Leaders who have a democratic style interpret their leadership not as dictators, but as leaders in the midst of their group members. The relationship with group members is not as an employer to his workers, but as a brother to his brothers and sisters. Democratic leaders always try to stimulate their members to work productively to achieve common goals. Leaders always try to foster a sense of family and unity. He always tries to build the spirit of group members in carrying out and developing their work power. In addition, he also provides opportunities for members of his group to have leadership skills by delegating some of the power and some of the responsibility.

The leadership style in madrasas in particular still prioritizes Islamic principles. As explained by Herawati (Teacher of MAN 1 Sibolga), the following is an excerpt from her interview:

"The head of MAN 1 Sibolga in leading is very interactive and able to influence teachers to carry out their duties in order to provide better direction, guidance in achieving the goals that have been set, develop, hold fast, and maintain the trust entrusted to him. Madrasa leaders are able to increase their strategic and technical roles in improving the quality of madrasas, this can be seen from the community's interest in sending their children to study at MAN Sibolga. Of course, in this case the democratic leadership style of the madrasa head as an agent of change in improving the quality of religion is very important."

In connection with the quote above, it is understood that a good madrasa principal must be willing to accept input from others, and must also be able to make decisions wisely, without having to hurt or offend others. leadership of the madrasah head of MAN 1

Sibolga with its working mechanism, namely planning, partnership and program evaluation.

3. Leadership Style of SMPN 1 Sibolga

Leadership in schools is termed the principal, this understanding applies to schools managing educational institutions. In addition, to realize good school management, it is necessary to have school principals who have the abilities according to the demands of their duties. For this reason, in Government Regulation No. 19 of 2005 concerning National Education Standards, article 38 states:

- a. The criteria for becoming the head of TK/RA include: a. Status as a Kindergarten/RA teacher b. Have academic qualifications and competence as a learning agent in accordance with the applicable laws and regulations c. Have at least 3 (three) years teaching experience in TK/RA; and D. Have leadership and entrepreneurial skills in the field of education.
- b. The criteria for becoming the principal of an SD/MI include: (a) Status as an SD/MI teacher; (b) Having academic qualifications and competence as a learning agent in accordance with applicable laws and regulations; (c) Have at least 5 (five) years of teaching experience in SD/MI; and (d) Have leadership and entrepreneurial skills in the field of education.
- c. The criteria for becoming the principal of SMP/MTs/SMA/MA/SMK/MAK include: (a) Status as a teacher of SMP/MTS/SMA/MA/SMK/MAK; (b) Having academic qualifications and competence as a learning agent in accordance with applicable laws and regulations; (c) Have at least 5 (five) years of teaching experience in SMP/MTs/SMA/MA/SMK/MAK; and (d) Have leadership and entrepreneurial skills in the field of education.
- d. The criteria for becoming the head of SDLB/SMPLB/SMALB include: (a) Status as a teacher in a special education unit; (b) Having academic qualifications and competence as a learning agent in accordance with applicable laws and regulations; (c) Have at least 5 (five) years of teaching experience in special education units; and (d) Have leadership, management, and entrepreneurial skills in the field of special education.

Based on the criteria contained in the Government Regulation of the Republic of Indonesia No. 19 of 2005 concerning National Education Standards, it is very clear that the position as a leader in an educational institution is very important to be regulated and

standardized on a national scale. Because the principal is the determinant of the future of the principal. Many school failures and successes are determined by the principal, because they are the controllers and determinants of the direction the school wants to take towards its goals.

Based on the description above, the leadership style of the principal at SMPN 1 Sibolga uses a democratic leadership style. The principal implements the regulations from the government and develops these regulations in consultation with the teachers of SMP 1 Sibolga. The realization of the democratic leadership style has three competencies that must be possessed as follows:

- a. Professionalism, school leadership will be effective when every personnel starting from principals, teachers and other education personnel can jointly understand the goals of education, are knowledgeable, have technical abilities, have interactive skills and have conceptual-technical skills in school management.
- b. Personality, the leadership climate towards the quality of education will emerge when the school manager has a positive personality. The indicators include; sincere hard work, confident (self confidence), dare to take risks, passionate, generous, socially sensitive, creative and character.
- c. Work style, this one criterion will greatly affect the work climate in schools, this is because an ineffective work climate will greatly affect the achievement of school quality to be not optimal. the indicator is the extent to which school program plans are run more constructively, creatively, participatively, cooperatively, delegatively, and integratively. If it can be a work style or even a work culture, then we can be sure that the school's leadership can run effectively.

Based on the explanation above, the leadership style of the principal in junior high school is more of a democratic style, this is because it can be seen that problem solving is carried out by the principal through coordination between the deputy principal, then the problem is brought up in a meeting forum to find a solution, such as what Purba explained that:

"The principal of SMP 1 Sibolga in carrying out his duties, firstly, problem solving is carried out by the deputy principal then appointed in a meeting then he also does not immediately decide the problem himself even though the highest policy lies with the principal. The principal has the highest rights in the school, only he is not alone in deciding a problem at school, as I said earlier that he is also cooperative with the teachers and also with the deputy principal so it is not necessarily from him but is still being consulted to find the best solution."

The democratic leadership style in making decisions is very concerned with deliberation, which is manifested at every level and within each unit (Wahab, 2011: 135). Thus, in implementing each decision, it is not felt as an activity that is not forced, on the contrary, all feel compelled to make it a success as a shared responsibility. Each member of the group/organization feels the need to be active not for their own interests or for certain people, but for the common good. Activity is perceived as a necessity in realizing participation, which has an impact on the development and progress of the group/organization as a whole. There is no feeling of pressure and fear, but leaders are always respected and respected naturally. A democratic leader has the following characteristics: a) Develop creativity to subordinates. b) Provide opportunities for subordinates to make decisions. c) Prioritizing deliberation and common interests. d) Making decisions in accordance with organizational goals. e) Prioritizing emergency interests for the safety of the souls of their subordinates and the safety of the organization they lead. f) Develop leadership regeneration. g) Expansion of regeneration so that his subordinates are more advanced and become future leaders. h) View all problems can be solved by joint efforts. The democratic leadership style in making decisions is very concerned with deliberation, which is manifested at every level and within each unit (Wahab, 2011: 135). Thus, in implementing each decision, it is not felt as an activity that is not forced, on the contrary, all feel compelled to make it a success as a shared responsibility. Each member of the group/organization feels the need to be active not for their own interests or for certain people, but for the common good. Activity is perceived as a necessity in realizing participation, which has an impact on the development and progress of the group/organization as a whole. There is no feeling of pressure and fear, but leaders are always respected and respected naturally. A democratic leader has the following characteristics: a) Develop creativity to subordinates. b) Provide opportunities for subordinates to make decisions. c) Prioritizing deliberation and common interests. d) Making decisions in accordance with organizational goals. e) Prioritizing emergency interests for the safety of the souls of their subordinates and the safety of the organization they lead. f) Develop leadership regeneration. g) Expansion of regeneration so that his subordinates are more advanced and become future leaders. h) View all problems can be solved by joint efforts.

4. *Analysis of Islamic Boarding School, Madrasah, and School Leadership Styles*

Based on the analysis of the findings above (previous sub-point), it can be understood that in an educational institution, the principal's leadership is one of the important functions to achieve the aspired goals. Leadership is translated as traits, personal behavior, influence on others, patterns of interaction, cooperative relationships between roles, the position of an administrative position, and perceptions of others about the legitimacy of influence (Wahjosumidjo, 2011: 78).

Thus, leadership is a competence that creates a desire in groups of people to imitate or follow it, or which radiates a certain influence, a power or authority, in such a way as to make a group of people willing to do what they want.

As a leader of an educational institution, the principal is responsible for all activities that occur in the school environment. The success of education in schools is largely determined by the success of the principal in managing the education personnel available at the school. The leadership of educational institutions is one of the components of education that has an effect on improving teacher performance. The leadership of an educational institution is responsible for the implementation of educational activities, school administration, coaching other educational staff and the utilization and maintenance of facilities and infrastructure.

The progress of the school is very dependent on the principal who is the main person in charge of the existence and dynamics of the school, so that the principal who drives the school machine, including directing the school's goals to be achieved, the strategies to be used, educators who are invited to work together to realize big dreams what schools and systems are built to achieve great achievements in the future. This is where the principal's leadership style is demanded in building the educational institutions he leads into quality and advanced institutions.

At the next level, leadership needs technical and social leaders in applying leadership theories to life practices and organizational practices, which include concepts of thought, daily behavior, and all the equipment used. Therefore, leaders must have techniques in leading, this is formulated as a way of acting leaders with the help of physical tools and various psychological abilities to realize their leadership.

Each model and style of leadership in each institution has its own style and has its advantages and disadvantages. Islamic boarding schools, for example, which are led by kiai, tend to be more authoritarian, because all decisions made are more often thought out on their own and involve a lot of community participation.

Based on the analysis of the findings above, the trend of leadership style in Islamic boarding schools tends to be *laissez faire*. In general educational institutions, such as SD, SMP, SMA, SMK, of course, they have a different leadership style from the style of leadership in educational institutions such as Islamic boarding schools. and cannot be contested. Likewise with leadership in educational institutions such as Madrasah Ibtidaiyah, Madrasah Tsanawiah, and Madrasah Aliyah, because the form is semi-public schools and religious schools based on Islamic boarding schools, the leadership model is generally democratic, open and accountable, while the leadership succession process still refers to the rules that have been made by the government regarding the terms and conditions. The last two leadership models described, namely Public Schools and Madrasahs, are slightly different from the leadership model in the first mentioned educational institutions, namely Islamic boarding schools.

D. CONCLUSION

Based on the description above, it can be concluded that the application of the leadership style of Islamic boarding schools is different from the leadership style in madrasahs and schools. This is because the leadership style of pesantren tends to be *laissez faire* and authoritarian based on the charismatic kyai (Islamic boarding school leader). While in schools and madrasahs apply a democratic leadership style.

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