

## PalArch's Journal of Archaeology of Egypt / Egyptology

### LEADERSHIP MODEL OF TUAN GURU IN ISLAMIC BOARDING SCHOOLS EAST LOMBOK REGENCY, WEST NUSA TENGGARA, INDONESIA

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**Muhamamd Makki, Suyanto, Husaini Usman. Leadership Model Of Tuan Guru In Islamic Boarding Schools East Lombok Regency, West Nusa Tenggara, Indonesia-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(5), 24-51. ISSN 1567-214x**

**Keywords: Tuanguru, Islamic Boarding School, Leadership, Managerial, Charisma**

#### **ABSTRACT**

This research focus focuses on the history of Charismatic leadership, leadership models, and human resources managerial / management models of Tuanguru in East Nusa Tenggara Islamic Boarding School, West Nusa Tenggara. This focus aims to: find the right model of leadership and human resource management that is applied in Islamic boarding schools. The theoretical framework used theories about leadership hierarchy, spiritual leadership theory, and managerial leadership. To analyze the focus of the problem, a phenomenological approach is used. This study found: (a) the establishment of Islamic boarding schools built with trust and charismatic capital, Tuanguru spirituality (b) The leadership model in Islamic boarding schools, a collective-democratic model of leadership. (c) Human resources management is carried out by considering the educational background, competencies and the ratio of the need for developing Islamic boarding schools.

#### **INTRODUCTION**

Human life as a sociological reality requires them to interact between fellow communities. This interactive activity can be in the form of social interaction as a community and interactions in the form of a particular interest, or it can be understood transactional, for example: buying and selling, business and others. With the social reality gathered in the form of small associations (society), humans form an agreement to live together, and have an agreement in a leadership. Because each group and leadership have its own leadership character and culture, it is not uncommon for many researchers to try to understand leadership as a joint process involving various people, in certain teams or organizations (Nuradi, 2018).

It is in this conception of organizational leadership that the study of leadership in the field of religion - "spiritual leaders" - gets attention. The proliferation of Islamic institutions in the fields of: education, social, spiritual, religious (tarekat) and others in Indonesia has made the study of the theme of leadership a study that can be explored from the point of view of social and managerial sciences. This fact is of course an acknowledgment that the survival of Islamic boarding schools to this day cannot be separated from many factors, including its education management. The spread of Pondok Pesantren evenly throughout Indonesia has had a social impact for the Muslim Ummah, in the form of social change for a better, educated society. No exception in the area known as the island of a thousand mosques, Lombok NTB. The role of Tuan Guru<sup>1</sup>, of course, is very central in Islamic education in Lombok.

Sasak as a religious society requires a figure who is a role model based on the teachings of religion (Islam). This is found in tuanguru / kyai. A figure who is considered waratsat al-anbiyā'i as well as a legitimate interpreter of religious teachings so that what is said or done by the tuanguru / kyai is made a marāji' by the Sasak Muslim community. The truth received from tuanguru / kyai is an authoritative truth that has a strong influence on his followers. Therefore, tuanguru / kyai is also called 'ulamā who, in social change, initiates his movement culturally.<sup>2</sup>

In general, the title of tuanguru is given by the community to those who have performed the pilgrimage and also have a place to teach Islamic religion. The title of tuanguru / kyai is attached to the beginning of the name as with titles in general (Jamaluddin, 2015: 47). In Islamic religious teaching institutions, the tuanguru become leaders in the community, because the boarding schools in Lombok are generally located in the middle of the community. Not only leaders, they are role models, their advice is listened to, their (good) orders are carried out, and their character and behavior become role models.

Even so, tuanguru / kyai leadership does not mean anti-intellectual leadership. Leadership of tuanguru / kyai is not only very rational, but also clarifies rationality with the guidance of his conscience. Leadership model in this case tuanguru / kyai also does not mean leadership with supernatural powers as contained in the terms "spiritual figure" or "spiritual advisor". In the context of Islamic education with the various problems that accompany it, the leadership

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<sup>1</sup> The term tuanguru / kyai comes from the word Tuan (haji) and "teacher" (teaching), but not all "haji" who teach are tuanguru / kyai. Because the term tuanguru / kyai is a public acknowledgment of a person's existence based on knowledge and behavior that becomes a role model in terms of religious understanding or religious behavior. Tuanguru is also a Kyai but not all Kyai are tuanguru / kyai, because being a Kyai (in the Lombok Sasak community) does not have to be a "Tuan" (Hajj), many Kyai whose role is to lead a roah (dhikir) just like tahlilan or greedy. In this regard, Jamaludin stated that those who are called village Kyai or Kyai are people who in terms of age are old or elder because of their position in the village, for example as a leader or because of social status in the community. Unlike the tuanguru / kyai, according to Syakur, a tuanguru / kyai must have adequate knowledge of Arabic, the Koran and its interpretation, hadith and musthalah science, fiqh and ushul fiqh, the history of the prophet and apostle (tārikh al- Anbiyā 'wa al rusul) and others (Muh Iwan, 2016).

<sup>2</sup> In addition, it is seen from the social changes in the Sasak Muslim community through education in Islamic boarding schools and da'wah (lectures, recitation in the community or educational institutions) and not on practical political issues. Among the tuanguru who played a major role in social change on the island of Lombok from the 20th century were tuanguru / kyai M. Zainuddin Abdul Madjid (East Lombok), tuanguru / kyai Muhammad Djuaini Mukhtar (West Lombok), tuanguru / kyai Safwan Hakim (West Lombok) , tuanguru / kyai Turmuzi (Central Lombok) and others. The role of tuanguru / kyai in the 20th century needs confirmation because according to Jamaludin, before the 20th century, tuanguru / kyai appeared on the island of Lombok with their respective characteristics such as tuanguru / kyai Umar Buntimbe (mid-18th century), tuanguru / kyai Mustafa Sekarbela (late century 18), tuanguru / kyai Amin Sesela (End of the 19th Century) and so on. (Muh Iwan, Vol 16. 2016).

of tuanguru / kyai is one of the effective solutions to make changes for the better in educational organizations and the social environment.

This study will examine the leadership model used by tuanguru / kyai in Islamic boarding schools. The leadership of tuanguru / kyai is interesting to be a material for study, considering that in the people of Lombok, tuanguru / kyai has a very big role in the development of society. You could say imām for social change is tuanguru. To clarify this research, it is necessary to emphasize two things, namely: First, the tuanguru / kyai referred to here are the tuanguru / kyai who are in East Lombok Regency, West Nusa Tenggara Province (NTB) with various roles in social change, until now, especially in Islamic boarding school. Second, tuanguru / kyai in this study is not discussed personally, but is directed at his leadership role in the Islamic boarding school and the development and change of the Islamic boarding school for the better.

Given the role and function of the master teacher as a center model in realizing a better society, the conception of leadership needs to become a study that can be used as a role model for the development of education management. By taking the research locus at Islamic boarding schools scattered in East Lombok Regency, in this research, the researchers wanted to find out the tuanguru / kyai leadership model in Islamic boarding schools which have educational institutions from primary to secondary level. There are even Islamic boarding schools in East Lombok Regency has educational institutions up to universities. The researcher made an inventory of some of the focus points or problem formulations in this study. This research will focus on examining the profile and history of Islamic boarding schools along with their charisma and spirituality, the leadership model used and the HR management model in Islamic boarding schools under the leadership of tuanguru / kyai in East Lombok Regency, NTB.

The study and analysis on the focus of this research will provide a basic conception of the leadership model of kyai / kyai in Islamic boarding schools. The aim is to: find the appropriate model of leadership and human resource management to be applied in Islamic boarding schools under the leadership of tuanguru / kyai. The results of this study are expected to provide contribution to the expansion of studies on the tuanguru / kyai leadership model in Islamic boarding schools. The contextual findings of this research are important elements to serve as a basis for developing leadership theories, both tuanguru / kyai and other leaders. Practically this research will make a very significant contribution in efforts to improve leadership in order to improve the quality of Islamic boarding schools and other educational institutions and also become a reference for carrying out leadership tasks in the future. With this research, it is expected that the human resource management model in Islamic boarding schools will be better and continue to be developed for the management of Islamic boarding schools in the future.

The theoretical framework used in this research is the theory of leadership hierarchy, the theory of spiritual leadership, managerial leadership and the theory of leadership models conceptualized in modern management science. Education and management are two currencies that must be aligned in order to realize the vision-mission or goals of Education that were initiated together. The

success of an educational institution, a leadership in the field of Islamic boarding school education cannot be separated from the shared awareness to align the vision and mission initiated by joint efforts to implement good management.

## **METHOD**

This research is a qualitative study with a type of phenomenology, understanding the underlying meaning of the participants' behavior, describing the complex background of the interaction, exploring to identify types of information, describing phenomena and the reality behind shared phenomena. The approach used in this research is a phenomenological approach. The phenomenological approach means understanding the meaning of events and interactions with ordinary people in certain situations. This approach seeks to carry out an in-depth investigation of how people experience something and the meaning of experience for themselves. On the other hand, the phenomenon and individual meaning are strengthened by means of interviews with several people. The result is linked with the principles of phenomenological philosophy and ends with the essence of meaning.

The focus of this approach is on the experiences experienced by residents of Islamic boarding schools and individually, in this case the leadership model of the tuanguru / kyai in the Islamic boarding school in East Lombok Regency, NTB. The phenomenological approach model seeks to provide flexibility for tuanguru / kyai, madrasah principals, Foundation administrators, and teachers to naturally express their personal experiences; interpret the phenomena related to the leadership model of tuanguru / kyai in developing placements; and a human resource management model in Islamic boarding schools led by tuanguru / kyai. This is done with the hope that the leadership of the tuanguru / kyai can bring change and development of the Islamic boarding school in a better direction. Because it uses a phenomenological approach, the steps taken are collecting and analyzing various data related to the tuanguru / kyai leadership model in the boarding school for East Lombok Regency, NTB by interpreting and understanding their views and exploring various possibilities for developing a leadership model of tuanguru / kyai leadership optimally and proportionally.

Sources of data in this study are the subjects from which the data were obtained. The words and actions of the person being observed or interviewed are the main sources of data. The data source is in the form of a human who functions as a subject or key informant. The subjects in this study were all residents of the Islamic boarding school which was the location of the research location, namely: tuanguru / kyai, foundation administrators, principals of madrasahs / schools, teachers and residents of the Islamic boarding schools where researchers conducted research. Determination of research subjects or informants in this study is based on several criteria: 1) Subjects who are still active in the scope of research objectives, namely the scope of Islamic boarding schools; 2) Subjects who are not active in the boarding school environment, but have been a teacher or administrator at the boarding school environment; 3) The subject has information and understanding of the problem being researched.

In connection with the criteria for selecting research subjects, this study uses purposive sampling technique, namely the sampling technique of data sources based on certain considerations. The selection of subjects in this study included: Tuanguru / kyai as the leader, the board of the boarding school foundation, the head of the madrasah / school, the chancellor and teachers and lecturers at the tertiary institutions who are housed in the Islamic boarding school and the residents of the boarding school who are part of the Darunnahdlatain NW boarding school. Pancor, the Maraqitta'limat Islamic boarding school and the Darul Kamal Islamic boarding school, East Lombok. Data collection techniques in this study used several methods: Observation with focus-and open-minded interview techniques and documentation.

## **RESULTS AND DISCUSSION**

### ***Islamic boarding schools in East Lombok: Tuan Guru, Charismatic, Spiritual Leadership***

#### ***Darunnahdatain Islamic Boarding School***

This Islamic boarding school which initiated a new phase of Islam in Lombok has the full name of the Hamzanwadi Education Foundation Darunnahdlatain Nahdatul Wathan Pancor Islamic Boarding School (YPPH PPD NW Pancor), located in Pancor Village, Selong District, East Lombok Regency, NTB. Its founder is Al-Maghfurullah Muhammad Zainuddin Abdul Majid (MZAM). The intellectuality and depth of religious knowledge of the founder of this Foundation were found in Makkah al-Mukaaramah. After 12 years of studying at the Assaulatiyah Madrasah in the holy land of Makkah al-Mukarramah, Tuanguru / kyai MZAM was ordered by his teacher, namely Shaykh Hasan Muhammad al-Masyath to return to his hometown in Indonesia to spread knowledge and encourage the formation of a noble moral order in society on the island of Lombok. At Pancor, people directly believe in him as an imam and preacher. Believed to be imams and preachers at that time were important positions in society.

For tuanguru / kyai MZAM, August 17, 1936 has extraordinary historical significance, because 9 years later after the founding of the NWDI Madrasah, namely on August 17, 1945, the Indonesian nation proclaimed its independence. This condition is a major history and a separate lesson in the history of the education of the Nahdatul Whatan Diniyah Islamiyah (NWDI) Madrasah. Etymologically, the meaning of giving the madrasah the name 'Nahdatul Whatan Diniyah Islamiyah', Nahdatul, means struggle, awakening, and movement. Whatan, means land, nation or state. Meanwhile, Diniyah Islamiyah, means Islam. The naming was a manifestation of the social conditions and psychological atmosphere of the people at that time, with the aim of stimulating the spirit of patriotism in fighting against the Dutch and Japanese colonization, as well as efforts to empower education to educate the nation's children who were depressed and underdeveloped.

In its operation, Madrasah NWDI was initially classified into three levels, namely: Ilzamiyah, Tahdhiriyah and Ibtida'iyah level. The Ilzamiyah level is a

preparatory stage with one year of learning, and students at that level are specifically for children who are not familiar with Arabic and Latin letters. The Tahdhiriyah level is a continuation of the Ilzamiyah level with a length of study of three years, students at the Tahdhiriyah level apart from graduates of the Ilzamiyah level, are also accepted by graduates from Volgschool elementary schools. Whereas at the ibtida'iyah level, the last level after Tahdhiriyah with a length of study of four years. In addition to accepting students from the Tahdhiriyah level, this level also accepts graduates from Volgschool elementary schools. The subject matter at this level is focused on the yellow book material, such as: Nahwu, Sharaf, Balagah and others. All religious lessons refer to the madrasah al-Shaulatiah curriculum, which was the place to study knowledge from its founder.

Until today, Darunnahdatain has grown rapidly, it can be seen in the following table:

**Table 1:** The Darunnahdatain NW Pancor Islamic Boarding School educational institution

No	Educational institution level	Number of educational institutions	Number of Students
1	TK / RA (Kindergarten)	2	175
2	MI / SDI (Elementary School)	3	750
3	MTs / SMP (Junior High School)	4	1.900
4	MA / SMA / SMK and MAK (Senior High School)	7	2.500
5	College	4	8.000
	<b>Total number of educational institutions and students</b>	<b>20</b>	<b>13.325</b>

**Source:** Data from the Hamzanwadi Education Foundation in 2019

In terms of his charismatic and spiritual leadership, prior to Mecca, the MZAM tuanguru / kyai had studied with several scholars in Lombok, namely tuanguru / kyai Syarafudin Pancor, tuanguru / kyai M Said Pancor, and tuanguru / kyai Abdullah bin Amak Dulaji kelayu. And after obtaining religious knowledge from the ulama in Lombok, the tuanguru / kyai MZAM went with his parents and siblings to Makkah and at that time he was 15 years old, to be precise in 1921 AD After approximately 7 years of reciting the Koran to scholars -ulama who was in the holy city of Makkah, then in 1928, he continued his studies at Madrasah As-Saulatiah. Interview with TNTWI who are students and fellow alumni of the As-Saulatiah madrasah:

“After arriving at the holy land of Makkah, the father of Maulana Syeh was ordered by his parents to recite the Koran at the major scholars in Mecca with the aim of expanding and deepening knowledge in the field of religion. After deepening his religious knowledge, he then entered Madrasah As-Saulatiah to broaden his religious horizons. And at the As-Saulatiah school he studied various religious sciences diligently under the guidance of leading scholars in the holy city of Makkah.”

Tuanguru / kyai MZAM has an extraordinary intellectual network, especially the lineage of teachers as a place where he received knowledge for approximately 12 years in the holy city of Makkah. This lineage reflects the breadth of the wanderings in search of knowledge and the maturity of knowledge from tuanguru / kyai. The scientific genealogy he obtained was not in one link in every branch of science, but rather several teachers who had the ability and knowledge who belonged to and belonged to the lineage of the Prophet.

With such historical records, Ustazd AHMD assessed that MZAM's spirituality of leadership of tuanguru / kyai MZAM was extraordinary and amazing. He felt very well how tuanguru / kyai educated and taught his students specifically related to his invitation to respect and be devoted to a teacher. Things like this, before he invited his students to obey and respect the teacher, he first gave himself an example of how tuanguru / kyai respected and loved his teachers.

From the analysis of observations and interviews, information and data related to the spirituality of leadership by MZAM teachers / kyai, it can be concluded: (a) Tuanguru / kyai MZAM is a smart and honest figure, (b) from a young age he has started to deepen knowledge religious knowledge, (c) respecting and loving the teacher by offering a boarding school to the teacher, (d) inviting obedience and respect to the teacher followed by students and their congregation, (e) teachers besides leading scholars in Makkah also have hereditary relationship with the Prophet, (f) Since a young age, she is fluent in reading the Koran, and (g) evidence of the spirituality of her leadership is manifested wisely according to her knowledge.

Spirituality of leadership means prioritizing morality, sensitivity, mental balance, inner wealth and ethics in interacting with others. The spirituality of a leader is an expression of true love from God, which is unconditional, fearless, and selfless. This has been done by the tuanguru / kyai MZAM both in establishing Islamic boarding schools and madrasas and participating in fighting for the independence of the Republic of Indonesia. Based on various information from various sources at the Darunnahdlatrain Islamic boarding school, the researcher can provide a thesis that: (a) Spirituality in the MZAM tuanguru / kyai has been seen since a young age, (b) In his leadership he always invites his students and subordinates to always respect everyone specifically how to serve the teacher, (c) devotion to the people until his old age and carrying out his leadership with wisdom, (d) Tuanguru / kyai MZAM is always consistent with the teachings conveyed, and this is in accordance with his life.

### ***Maraqitta'limat Islamic Boarding School***

The establishment of the Maraqitta'limat Islamic boarding school began in 1951, which was started by the tuanguru / kyai ZA and his son tuanguru / kyai MZA. The first meeting was attended by his father Tuanguru / kyai ZA and several community leaders and the village head of Mamben at that time. At the second meeting, an agreement was reached, namely establishing a foundation under the name Maraqitta'limat. This name was agreed upon in 1952 so that it

was later designated as the birthday of the Maraqitta'limat Islamic Boarding School Foundation.

At the beginning of its establishment, the Maraqitta'limat foundation had the political orientation of the Indonesian Syuro Council (Masyumi) which at that time was chaired by KH. Agus Alwi and Umar Sameq. On June 30, 1964, the inauguration ceremony of the Maraqitta'limat Foundation was attended by several Central Masyumi figures such as KH. Muhammad Hafiz and Islamic organizations across the island of Lombok together with several government officials from the Regency and Province. In its formation, the Maraqitta'limat Foundation was chaired by the tuanguru / kyai MZA and the Secretary of Ust. H. Abdul Mannan. To expand development, the Foundation officially engages in three fields, namely Social, Da'wah and Education.

Until today, Marakitta'limat has grown rapidly, it can be seen in the following table:

**Tabel 2:** Lembaga pendidikan formal pondok pesantren Maraqitta'limat

No	Educational institution level	Number of educational institutions	Number of Students
1	TK / RA (Kindergarten)	8	420
2	MI / SDI (Elementary School)	24	1.750
3	MTs / SMP (Junior High School)	17	1.650
4	MA / SMA / SMK and MAK (Senor High School)	11	1.850
5	College	3	900
6	<b>Total number of educational institutions and students</b>	<b>63</b>	<b>6.570</b>

**Source:** Data from the Maraqitta'limat Foundation in 2019

In terms of charismatic and spiritual leadership, HH tuanguru / kyai places people according to their expertise and field. This is the leadership model applied by the Maraqitta'limat foundation; organize and make programs well and get strong support from the big family of the Maraqitta'limat Islamic boarding school. The presence of the tuanguru / kyai HH as the highest leader in the Maraqitta'limat Islamic boarding school bears a big responsibility which is directly entrusted by his parents and congregations from the boarding school. Ustazd SBDI as the board of the foundation and the teacher has a view of the leadership model of the HH tuanguru / kyai leadership in the Maraqitta'limat Islamic boarding school:

“Mr. Tuanguru / kyai HH in his leadership at this Islamic boarding school has had a tremendous impact, especially developments in the field of education which continuously establish and build both the center of the Maraqitta'limat foundation in Mamben Village and those located in branches spread across all existing areas in the island of Lombok, and it is all done by tuanguru with great support from both the community in general, as well as from government agencies.”



Tuanguru / kyai HH is a charismatic leader and under his leadership is able to maintain and develop the Maraqitta'limat Islamic boarding school to this day. The Maraqitta'limat Foundation under the leadership of tuanguru / kyai has developed rapidly. It is even planned that in 2020/2021 it will establish two institutions, one of which is the Hazmi Hamzar Doctoral Institute which is planned to concentrate in the field of Islamic Law. This is supported by a statement from Ustadz. MRDN, teachers and management of the foundation at the Maraqitta'limat Islamic boarding school:

“We have been gathered by Mr. Tuanguru / kyai in order to discuss his plans to establish a college, namely an institute that focuses on the field of Islamic law, even at the meeting a establishment committee from the institute was formed. His great desire to develop and establish educational institutions is very high, especially when he is trusted to be the people's representative in the NTB provincial DPRD, so that the tuanguru / kyai maximizes all the potential that can help and support the establishment of the university”.

The spirituality model of the leadership of the HH tuanguru / kyai that is carried out in the Islamic boarding school is based on the basic mandate of the people that must be maintained and cared for in a family frame. The spirituality of tuanguru / kyai in establishing and developing Islamic boarding schools with the intention is to become leaders and role models of the community, who always appear with istiqamah and thawaddu attitudes. The leadership of the HH tuanguru / kyai in caring for and fostering this Maraqitta'limat Islamic boarding school has no obstacles, even though he currently carries out his duties as a people's representative in the NTB Provincial DPRD. This can be seen from the implementation of the weekly assembly ta'lim recitation on Friday morning, which can still be carried out as usual. The involvement of tuanguru / kyai in politics in order to strengthen themselves in developing the Maraqitta'limat Islamic boarding school in the future.

Based on the results of observations, documentation and interviews of researchers on Thursday, 21-11-2019 related to the spirituality model of the leadership of the HH tuanguru / kyai in the Maraqitta'limat Islamic boarding school, it can be concluded: (a) leadership is used as a mandate for the people, (b) developing a boarding school continuously to the highest level, (c) tuanguru / kyai gives instructions to implement the government curriculum, (d) Tuanguru / kyai maintains the traditions of the boarding school, namely the study of the yellow book, (e) Tuanguru / kyai as a leader who prioritizing spiritual values and charisma. In addition, according to researchers on the leadership of tuanguru / kyai, there are four characteristics that are often practiced and taught by tuanguru / kyai, namely (a) sincerity, (b), honesty, (c), assertiveness, and (d) responsibility.

### ***Darul Kamal Islamic Boarding School***

Darul Kamal Islamic boarding school is based in Kembang Kerang Daya Village, Aikmel District, which is 17 km from the foot of Mount Rinjani. This boarding school was founded in 1405 H / 1984 AD, as a result of synergies with

community, religious and youth leaders and led by a tuanguru / kyai MRZ. These foundations and Islamic boarding schools were formed with various purposes, including for the purpose of spreading religion, education and social affairs. Darul Kamal Islamic boarding school exists today in the fields of education and religion.

After returning from Makkah, after several years of conducting dakwah and recitation activities in the community, the MRZ tuanguru / kyai saw what was happening in the community in worshipping and praying that there was still much that needed to be improved. The recitation began with the presence of a small number of congregations, gradually the congregation of his recitation grew more and more so that he could not accommodate the musalla room in his private residence. Seeing this condition, then the idea emerged to invite the community to build educational institutions and Islamic boarding schools.

The first step taken to start building was asking for blessings from his teacher, namely Shaykh Isma'il Utsman Zain Al-Yamani, a great Ulama who became a beloved teacher and shaped his character while in the Holy City of Makkah. His teacher was very happy to hear the student's plan, with the generosity of Syaikh Isma'il, giving funds to his students in the amount of US \$ 1000 to be used as initial capital for the construction of the Madrasah building. The funds were used to purchase land as an area for the construction of the Madrasah Ibtidaiyah Darul Kamal building, and until now the relationship is still established with the teacher's family. One of them is that almost every year one of the sons of Syaikh Isma'il, namely DR. Shaykh Muhammad always visited Darul Kamal Islamic boarding school.

To this day, Darul Kamal has grown rapidly, it can be seen in the following table:

**Table 3.** Data on the Number of Students from the Darul Kamal Islamic Boarding School for the 2019/2020 Academic Year

No	School under Darul Kamal Islamic Boarding Schoo	Total Students
1	PAUD Darul Kamal	85
2	TK Darul Kamal	125
3	RA Darul Kamal	95
4	MI 01 Darul Kamal kembang Kerang Aikmel	275
5	MI 02 Darul Kamal Kembang Kerang Aikmel	175
6	MTs 01 Darul Kamal Kembang Kerang Aikmel	255
7	MTs 02 Darul Kamal Kembang Kerang Aikmel	158
8	Madrasah Aliyah Darul Kamal Kembang Kerang	350
9	SMK Darul Kamal	270
10	STAI Darul Kamal	450
	<b>TOTAL</b>	<b>1.965</b>

**Source:** Data from the Darul Kamal An-Nur Foundation 2019

In terms of their charismatic and spiritual leadership, as leaders of Islamic boarding schools, tuanguru / kyai always try to form students who have loyalty

and sincerity and when students have graduated from the Islamic boarding school, they must always provide service to the people. Ustazd MKTR sees the spirituality of the MRZ chants / kyai as follows:

“In his leadership at this boarding school, tuanguru / kyai not only teaches us and students about things related to the world, but more than that, he always reminds us of the importance of maintaining a relationship with the creator, namely Allah SWT. For example, teaching us to always obey God's orders and stay away from all the prohibitions, and for this, he himself did all that in his daily life.”.

Tuanguru / kyai has a central position in the lives of students at the Islamic boarding school, so that he is known as an educator, caregiver, protector, and main guide. Tuanguru / kyai continuously provide guidance, direction and education to students and teaching staff, with this strong influence until the santri with alumni status still have a relationship and respect for tuanguru / kyai. tuanguru / kyai in his leadership at the Islamic boarding school always uses his influence to create the conditions and atmosphere of the Islamic boarding school which has spiritual values regarding the relationship between humans and the creator. Ustazd MRL gave his opinion:

“The power of influence from tuanguru / kyai is not only within the boarding school environment, but on students who have become alumni of the Islamic boarding school led by him, continue to have good relationships and continue to respect every meeting with tuanguru / kyai. And it all happened because the tuanguru / kyai always looked after and provided guidance to anyone who was still at the Islamic boarding school or to students who had become alumni”.

The behavior and attitude of tuanguru / kyai accompanied by charismatic values encourages him to become a good example for students and the community in the boarding school environment. Finally, a picture of the leadership of the tuanguru / kyai emerged as a central figure in the boarding school institution and in society. Tuanguru / kyai MRZ is not only used as a leader, but tuanguru / kyai is used as an example by the community and students in carrying out their daily lives. Obedience in keeping worship and all religious orders makes tuanguru / kyai an example for the community in worshiping and carrying out their lives.

Based on the information and data from various sources related to the spirituality of the MRZ chaplain / kyai leadership at the Darul Kamal Islamic boarding school, it can be stated in the following form; (a) with spirituality, tuanguru / kyai are able to form student loyalty to Islamic boarding schools and tuanguru / kyai, (b) the influence of tuanguru / kyai spirituality is used as a role model by students and society, and (c) the ability of tuanguru / kyai to form spiritual strength is not only to students at the boarding school, but to the general public and around the boarding school.

Spiritual Leadership is leadership that prioritizes morality, sensitivity, mental balance, inner wealth and ethics in interacting with others. Spirituality is about how to do everything with the best effort in spiritual perfection according to the

values of life that we believe in. Applying spirituality, which is how we achieve moral authority, even in the most difficult situations. Spirituality leads us to a deeper search for self, seeking the best in ourselves and the best potential, respecting and understanding others, cultivating maturity to think, alert, wise, build compassion for others.

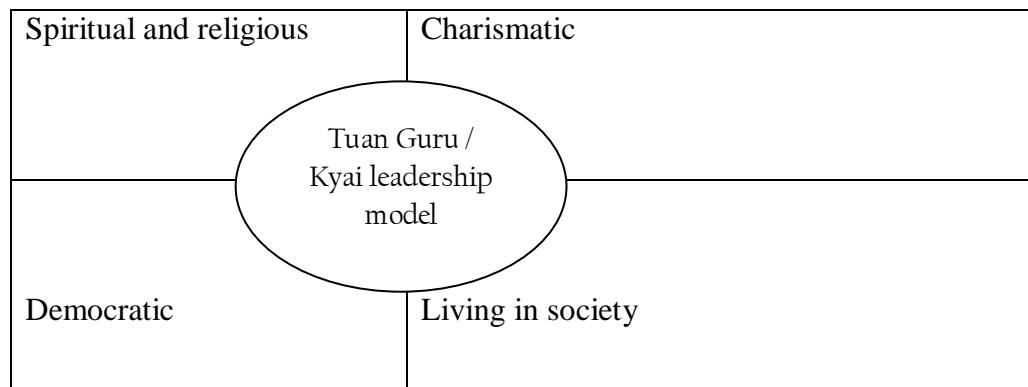
“We can prove his spirituality (tuanguru / kyai MRZ) in leading the people and boarding schools, we can prove it by looking at his habits, both in carrying out his daily life and his activities in guiding and fostering the boarding school wisely. What I know is that he is very simple and able to provide solutions when there are problems faced by the community and families from the Islamic boarding schools, either by using a religious approach or other approaches”.

Spirituality expresses the true love of God who is sincere, fearless, and selfless. The values of life are oriented towards honesty, responsible behavior, inner peace, avoiding conflict, and having noble morals and these are influential in shaping individual character in interacting with others, even in doing any work in this world. Based on various information from various sources related to the spirituality of leadership from tuanguru / kyai MZR at the Darul Kamal Islamic boarding school in East Lombok Regency, it can be concluded that: sincerity, honesty, assertiveness-based on goodness according to religion answer.

Based on the results of research during the field through interviews and observations in several Islamic boarding schools in East Lombok Regency, it was found that the tuanguru / kyai leadership model was a charismatic, religious and democratic leader who was very trusted and became a role model for the community. The leadership of the tuanguru / kyai in planning and implementing each program cannot be separated from religious values, so that with this leadership model, people's trust and belief in tuanguru / kyai is very high, even the community makes tuanguru / kyai an example in carrying out life.

In leadership theory, simply the meaning of the word 'role model' is an example. According to Wikipedia, a role model is someone who sets an example and behaves that can be followed by others. Therefore, in the Islamic boarding school, besides tuanguru / kyai as the leader, it is also a role model in every activity carried out by the residents of the pesantren and the community. This is the difference from the leadership of tuanguru / kyai with other leaders. The tuanguru / kyai leadership model as described above is a characteristic of every boarding school led by a tuanguru / kyai. The leadership of the tuanguru / kyai does not have formal power, a decree (SK), however, the strong influence that the tuanguru / kyai has can change and influence social life.

Even though as the highest leader, the tuanguru / kyai in the boarding school in East Lombok Regency, did not lead autocratically, but rather the leadership of the tuanguru / kyai was carried out very democratically and based on religious principles. So that the leadership model of the tuanguru / kyai in the boarding school, East Lombok Regency, NTB can be described as follows:



**Figure 1:** Tuan Guru Leadership Model in Islamic boarding schools Of East Lombok Regency

The leadership of the tuanguru / kyai mentioned in Figure 1 above is caused by four factors, namely: (1) the breadth of scientific insights, (2) the personality of the tuanguru / kyai, (3) charismatic influence, and (4) wisdom in making policies / decisions. In taking or deciding a problem, it is always based on religious considerations, so that the people of Lombok generally have the belief that everything that is decided by the tuanguru / kyai is very fair without harming either party, so that the trust of the community and boarding school residents in the leadership of the tuanguru / kyai is very democratic.

According to Tobroni (2015), the Spiritual leadership model is leadership that brings the worldly dimension to the divine dimension. Therefore, spiritual leadership is also called leadership based on religious ethics and spiritual intelligence based on faith and conscience. There are two models of spiritual leadership, namely substantive spiritual leadership and instrumental spiritual leadership. Substantive spiritual leadership is leadership that is born from the spiritual appreciation of the leader and the leader's closeness to divine reality. The spiritual leadership model emerges automatically and integrates into his personality and daily behavior and it is permanent. Instrumental leadership is leadership that is learned and then used as a model or leadership style.

The Charismatic leadership model according to Zazin (2010: 10) is leadership that has extraordinary attraction, energy and character to influence others, so that it has an extraordinary number of followers and followers are very loyal and obedient to serve him. Thus, such a leadership model is more informal, because it does not need to be formally appointed and is not determined by wealth, age level, physical form, and so on. Charismatic leadership is logically extraordinary leadership, especially in influencing others without the usual logic, because charisma is an unreasonable fact (Yulk, 2010: 290).

### ***Tuan Guru Leadership Model in East Lombok***

The birth of a boarding school in East Lombok indicates the birth of a path of struggle in changing society. In historical records, the early days of Islamic boarding schools in Lombok, often faced difficult situations, socio-political conditions, colonialism and others. A figure or leader is largely determined by his leadership model. The wisdom of a leader in carrying out his leadership duties will determine success in his struggle.

Tuanguru / kyai MZAM in his leadership at Pondok Pesantren Darunnahdatain always uses an approach that has pedagogic values, educational values and struggles. Tuanguru / kyai MZAM always act as protectors in the midst of society. Likewise, when he gave his fatwa, it was always adjusted to the conditions and range of understanding of his students and students. This was confirmed by ANS, who is a student and teacher at the Islamic boarding school that tuanguru / kyai leads:

"As long as I was a student and teacher at the Darunnahdatain Islamic boarding school, NW Pancor, led by Mr. Maulana Syeh, I think the nature and attitude of running life always shows simplicity. This is what makes him always close to the community, congregation, and his students without reducing the dignity and charisma that the kyai has. Any complaints that are given by the community members and their students are accommodated, listened to, and a solution is sought with full sense of wisdom, without harming any of the parties".

Mr. Maulana Syeh (tuanguru / kyai MZAM) in accepting and dealing with students, santri, and Nahdlatul Wathan residents, he never differentiated between one congregation or student and another. All of his students and Nahdlatul Wathan residents were given the same amount of attention and affection, like the love and affection of parents for their children. What distinguished his students before him was the level of struggle with him, both for the boarding school and for the Nahdlatul Wathan organization. As he often told us directly and in his recitation, "the best you are in front of me is the one who gives great benefit to Nahdlatul Wathan, and the worst you are in front of me is the one that destroys Nahdlatul Wathan".

The leadership model of the MZAM tuanguru / kyai since the establishment of the al-Mujahidin Islamic boarding school in 1934, the following conclusions can be drawn: (a) his leadership in the Islamic boarding school is carried out with wisdom, (b) leadership at the Islamic boarding school is the beginning of the trust of the community, (c) his leadership at the boarding school is directed to the interests of the people, and (d) the influence and charismaticity of the tuanguru / kyai makes the trust of the community so great in a short time. The leadership of MZAM's chaplains / kyai, both in Islamic boarding schools and the Nahdlatul Wathan organization, has had a huge impact on changes in society on the island of Lombok, both in the religious and educational fields.

The leadership of the tuanguru / kyai ZA at the Maraqitta'limat Islamic boarding school lasted from 1951 to 1991. The leadership of the tuanguru / kyai in the Islamic boarding school is often identified with the term charismatic leadership, even though mapping and function have been created in the organizational structure of the boarding school. With this charismatic figure, various opinions say that the chaplain / kyai in the Islamic boarding school, past and present, is an important figure who can shape the social, cultural and religious life of Muslims in Lombok specifically. The influence of the tuanguru / kyai both on their subordinates in the boarding school and in society is not limited only to the Islamic boarding school environment, but this influence continues to prevail both outside the boarding school environment and even for life.

Being a charismatic tuanguru / kyai, apart from having a broad religious knowledge, also has various other advantages compared to society in general. The level of sincerity and the spirit of sacrificing property, energy, and even body and soul for the sake of the public interest and the institution that is in charge has become a characteristic of a tuanguru / kyai. Related to this it was strengthened by the results of interviews with foundation management, ust. AKBK:

"Mr Tuanguru / kyai is not only motivated by his enthusiasm in establishing and building this boarding school, but more than that, he also sacrificed wealth, energy and time. At the beginning of the establishment of this Islamic boarding school, the land used as a place to establish an educational institution, namely the current Madrasah Ibtidaiyyah (MI), was the land or rice fields where he cultivated, and all of this was handed over sincerely to the boarding school and the community. That was the forerunner and initial capital for the establishment of this Islamic boarding school, and Alhamdulillah until now this cottage already has a land area of hundreds of hectares spread throughout the region on the island of Lombok."

The leadership model of tuanguru / kyai ZA from its establishment in 1952 until his death, the following conclusions can be drawn: (1) Tuanguru / kyai has a more dominant role compared to other societies, (2) the leadership model of tuanguru / kyai based on religion and charismatic, (3) the advantages possessed by tuanguru / kyai are used for useful things. The researcher received this information from the results of an interview with uztadz AZH, one of the administrators of the Maraqitta'limat Mamben Lauk Islamic boarding school foundation:

"Mr Tuanguru / kyai is a leader who really values morals. When carrying out recitation on Friday at dawn, tuanguru / kyai always advise his students and congregations to always be humble and tawadhu to everyone; and also, honest and must be able to maintain trust. Even though he was a tuanguru / kyai, he was always humble, polite and tawadhu. To the congregation who was older than him, the tuanguru / kyai always did it well, even he considered him like his own parents.

Based on the results of the interviews and documentation above on the leadership of the HH tuanguru / kyai at the Maraqitta'limat Islamic boarding school, it can be concluded: (1) Tuanguru / kyai as a leader involves all elements related to the Islamic boarding school, (2) Tuanguru / kyai in developing and advancing Islamic boarding schools assisted by subordinates who have the trust of students and the community, (3), Tuanguru / kyai continue to maintain the tradition of the boarding school that has existed since its establishment, and (4) Tuanguru / kyai in leading the boarding school always maintains good communication.

The leadership of the HH tuanguru / kyai while leading the boarding school and the community can be expressed in the form of a desire to continuously develop and advance the boarding school. Thus, the leadership of the tuanguru / kyai in the boarding school is solely for the benefit of the community and their

congregation, and there is no personal or family interest. The Islamic boarding school that was established was used as a place to spread religion and fight ignorance for the community, and thus people who live in the boarding school environment get a proper education.

Meanwhile at Pondok Darul Kamal, based on the explanation and statement from Ustazd HY regarding the leadership of the tuanguru / kyai Ruslan in inviting the community to build a madrasa as follows:

"After he (tuanguru / kyai MRZ) gained the trust and support of the community, then tuanguru / kyai invited religious and community leaders to conduct deliberations in matters relating to his intention to establish an educational institution, namely a madrasa. After conducting several deliberations at the house of the tuanguru / kyai's parents, an agreement was reached that all religious and community leaders who attended the deliberation with the tuanguru / kyai welcomed and agreed with the intention of the tuanguru / kyai to establish a madrasa".

The ability of the tuanguru / kyai MRZ in dealing with parties who disagreed with the establishment of the madrasa was handled wisely and in a friendly manner. In this way, the figures or parties who try to block the tuanguru / kyai from establishing a madrasah, eventually receive an explanation and support the intention of the tuanguru / kyai to establish a madrasah. Statement from Ustazd ZYDN:

"In establishing madrasahs, the MRZ tuanguru / kyai never made unilateral decisions, every plan and decision made was always based on the agreements made in deliberations with other religious figures, the community, and related parties. So, I can also say, tuanguru / kyai apart from being a religious person, he can also be said to be a democratic leader".

Based on information and data from various sources relating to the leadership model of the tuanguru / kyai at the beginning of establishing a madrasa as follows; (1) Tuanguru / kyai establish madrasahs by involving all elements in the community, (2) all decisions in establishing madrasahs are agreed upon in deliberations, (3) parties who refuse, are faced wisely and in a friendly manner, and (4) leadership in Educational institutions in Islamic boarding schools, are handed over to each institution, which then reports the results of the election to the tuanguru / kyai after someone is elected.

Tuanguru / kyai not only invites the community to establish and build madrasahs, but also invites the community to send their children to school, considering that education is so important for life in society. With education, it will create a harmonious and prosperous society. For this reason, tuanguru / kyai continuously make the public aware of the importance of education, and until now, the invitation to tuanguru / kyai has been proven in the community, even with economic conditions that are far different from urban communities, but many have already studied at the S1, S2, and S3 level. In this regard, the opinion of Ustazd APDN has confirmed as follows:



"The invitation to tuanguru / kyai MRZ from the very beginning was so that all residents in his community could get religious education and other education both at Islamic boarding schools and madrasas. And the invitation has received a positive response so far it has proven its results with the large number of community members who have graduated from S1 to S3, and various kinds of professions ranging from civil servants to teachers, lecturers and becoming personnel in other fields. It is all inseparable from the role and influence of tuanguru / kyai. There are students who have become civil servants, lecturers at Islamic State Universities and so on ".

Based on the above information from various sources regarding the leadership model of the tuanguru / kyai at the beginning of establishing Madrasah educational institutions, it can be concluded that: (a) Tuanguru / kyai involves all elements of society in establishing madrasas, (b) All decisions made by tuanguru / kyai are agreed upon in discussion. (c) In establishing madrasas, they get support and trust from the community. (d) In addition to establishing madrasas, tuanguru / kyai make the community aware of the importance of education. (e) Tuanguru / kyai through established educational institutions invites people to be aware of education and increase welfare in the family.

In connection with the leadership of the tuanguru / kyai MRZ in establishing educational institutions at the Darul Kamal Islamic boarding school, it can be concluded that: (a) the establishment of madrasa and school educational institutions is continuously carried out by tuanguru / kyai, (b) to maintain legality from the boarding school that is led, then tuanguru / kyai in 1984 made a deed of establishment, (c) Tuanguru / kyai in every establishment of educational institutions are actively involved in leading their subordinates, and (d) on the basis of the leadership role of the tuanguru / kyai, Pondok Pesantren Darul Kamal currently has educational institutions from kindergarten to tertiary levels.

If drawn on a broader node, East Lombok district - considering that these three Islamic boarding schools have an influence on the development of education in East Lombok -, various information and data above are related to the involvement of tuanguru / kyai in solving problems that occur in the boarding school. Islamic boarding school, the researcher can conclude that: (a) tuanguru / kyai as the main leader must know every problem that occurs in the boarding school, (b) Directions and fatwas from tuanguru / kyai are believed to be able to solve problems quickly, (c) The agreement made at the board meeting and the teacher council must reach the tuanguru / kyai, and (d) With the tuanguru / kyai charisma, the big family of the boarding school can carry out its duties properly and sincerely.

It is true that the thesis says that the leadership of tuanguru / kyai at the Pondok Pesantren in East Lombok Regency, NTB Province is often identified with the term charismatic, religious and democratic leadership. Although the mapping and function of the boarding school organizational structure has emerged, with this charismatic figure, various opinions say that the tuanguru / kyai in the Islamic boarding school was and is an important figure who can shape the social, cultural and religious life of Muslims especially in Lombok.

Therefore, every citizen of the Islamic boarding school led by a tuanguru / kyai, both the academic community and congregation from the boarding school, has extraordinary obedience to the tuanguru / kyai. This can be proven that every invitation and order from the tuanguru / kyai is always carried out well and sincerely. The leadership of the tuanguru / kyai has a great impact on change, especially in the field of religion and in carrying out social life in accordance with religious demands, because this is a characteristic of a tuanguru / kyai who cannot be separated from religious principles. The influence of the tuanguru / kyai himself, both on his subordinates in the Islamic boarding school and in the community, is not limited only to the Islamic boarding school environment, but this influence still applies both outside the boarding school environment and even for life.

In addition, the influence of the leadership of the tuanguru / kyai in the Islamic boarding school in East Lombok Regency, NTB, is not only on the extended family of the Islamic boarding school, but comes from government agencies and other agencies. Every program that will be implemented by both district and provincial governments often asks for the opinion and approval of religious leaders, namely tuanguru / kyai. Considering the social conditions of the people of Lombok Island, especially in East Lombok Regency, are very strongly filled with religion and belief in the figure of the tuanguru / kyai, so that the government will find it easier to implement the program that is made if it gets support from the tuanguru / kyai.

### ***Model Human Resource Management in Islamic Boarding Schools in East Lombok***

The leadership and managerial systems that are strong and well run by the leadership of the Darunnahdlatain NW Pancor Islamic boarding school are able to have a positive impact in the development of educational institutions located in Islamic boarding schools. In an organization, the implementation of tasks and jobs cannot be separated from the leadership influence of a leader. Weak leadership will certainly hinder operational activities, and conversely, strong leadership can encourage the achievement of subordinates and their activities in achieving goals. Conversely, good leadership can create an organizational climate that is conducive to achieving goals.

The results of observations and researcher documentation on Monday, 4-11-2019 at the Darunnahdlatain NW Pancor Islamic boarding school show that the leadership of MZAM tuanguru / kyai is still being felt and all directions and rules that have been made are still being implemented today. Such as the implementation of deliberations in making decisions, the teaching and learning process, and so on. In addition, tuanguru / kyai has a good and charismatic leadership model and has a strong commitment, because good and strong leadership is an ability that a leader or tuanguru / kyai must have in leading a boarding school, whether organized or not. The role of a tuanguru / kyai is very important, considering that the leader of the boarding school is a role model (central figure). tuanguru / kyai becomes a barometer of the success of Islamic

boarding schools in the process of planning, organizing, implementing, providing motivation, monitoring so that common goals are achieved.

The success of the tuanguru / kyai MZAM leadership at the Darunnahdlatain NW Pancor Islamic boarding school in implementing leadership management based on religious, charismatic and democratic values can provide very significant changes in the development of the Darunnahdlatain NW Pancor Islamic boarding school into an advanced and quality boarding school; and has a level of education ranging from kindergarten to college. The leadership of the tuanguru / kyai who always follows the situation and the times, as well as a modern Islamic boarding school while maintaining the characteristics of a traditional Islamic boarding school. In accordance with the statement of Ustazd RJL, one of the teachers and administrators of the foundation at the Darunnahdlatain Islamic boarding school:

"Darunnahdlatain Islamic boarding school, from the time it was founded by Maulana Syeh (tuanguru / kyai MZAM) up to now has always kept up with the times. This should be done by him and us, because if this is not the case, then this boarding school will be left behind, maybe even just a name. This Islamic boarding school must be willing to change and keep up with advances in science and technology and the times. That's why we are in this boarding school in the future trying to provide general lessons to students with a system and curriculum that has been implemented by the government."

This happens because the leadership management of the tuanguru / kyai always thinks about the orientation of change and better development, and the tuanguru / kyai are more concerned with the interests of their congregation rather than personal interests. Tuanguru / kyai MZAM apart from ordering his students to explore Islamic religious knowledge, he also wanted the students at this boarding school to learn and understand general sciences, because they seek luck and happiness in the world and the hereafter. This conclusion is based on the results of the researcher interview with Ustazd ALW, a teacher at MA Mu'allimin NW Pancor:

"It has been a problem for a long time, in the Islamic boarding schools there is a thought that general science is a science only for life in the world which will change the thoughts and principles of the students to be more world-loving and more concerned with the world. But through the assertiveness and leadership of Mr. Maulana Syeh, not long after he founded a boarding school which initially only taught Islamic religious knowledge, then he converted a learning model and curriculum with a portion of 60% religious lessons and 40% general lessons by following the curriculum imposed by the government."

Based on various information from Bb sources related to tuanguru / kyai leadership at the Darunnahdlatain NW Pancor Islamic boarding school in keeping up with the times and globalization as well as the dichotomy of religious and general lessons at Islamic boarding schools, it can be concluded that: (a) Islamic boarding schools led by tuanguru / kyai MZAM from the beginning of the establishment of Islamic boarding schools has always kept up with the times, (b) although it still experiences obstacles related to the means in

supporting the implementation of government programs such as UNBK, the Islamic boarding schools always try to complete these supporting facilities, (c) the Islamic boarding schools follow the model learning and curriculum imposed by the government, and (d) Islamic boarding schools no longer only teach religious lessons, but also provide general lessons to students.

Based on the explanation above, the preparation and formulation of programs at Islamic boarding schools carried out by the tuanguru / kyai can be concluded in several steps, including: (a) in formulating the boarding school program, tuanguru / kyai conducts deliberations, (b) program formulation at the Islamic boarding school is carried out by adjusting the ability of the boarding school and involving all human resources, (c) on professional considerations, program planning involving internal and external parties, and (d) On the basis of the belief and charismatic influence of tuanguru / kyai, all the academics of the boarding school jointly run each program.

As a first step in managing the development of Islamic boarding schools in the Maraqitta'limat Islamic boarding school, it is done by planning. This is in accordance with the results of interviews conducted by researchers with Ustazd MRDN, foundation management and teaching staff at the Maraqitta'limat Islamic boarding school, which contained the following:

"Planning is the first step taken in the management of the development of Islamic boarding schools in the Maraqitta'limat Islamic boarding school foundation. This planning includes all activities such as formulating the objectives to be achieved by Islamic boarding schools, formulating development programs for Islamic boarding schools, especially educational institutions in accordance with the demands of the times and the needs of educators, students, and the community. In addition, planning is carried out to simplify and expedite and clarify the direction and objectives in developing Islamic boarding schools for both educational institutions, teachers, students, employees, parents of students, the community, as well as to establish cooperative relationships with the relevant government."

The Maraqitta'limat Islamic boarding school always holds activities aimed at developing the skills and knowledge of each of its human resources. MHDN as the teaching staff at SMK Maraqitta'limat explains the viewpoint of developing human resource personnel in Islamic boarding schools:

"In my opinion, activities aimed at developing expertise in human resources owned by Islamic boarding schools have been sufficiently carried out by the leaders of the Islamic boarding schools. Another thing that becomes an inhibiting factor is related to funding constraints, considering that this is a private institution".

Professional human resources should be able to individually improve their knowledge and competence, so they don't always expect only from institutions or Islamic boarding schools. Human resource development in the Maraqitta'limat Islamic boarding school can be inventoried in the following steps, including: (a) Human resource development in the form of seminars,

workshops and scientific development in their respective fields. (b) Planning activities related to competency development are held regularly every year.

**Table 4:** HR 'Management and Development' at the Islamic Boarding School Maraqqitta'limat

No	Human Resources Management and Development in Islamic boarding school	Findings
1	Planning	<ul style="list-style-type: none"> <li>- Formulate the priority of the boarding school program</li> <li>- Formulate the goals of the boarding school</li> <li>- Adjusting the boarding school program according to the needs of the boarding school</li> </ul>
2	Organizing	<ul style="list-style-type: none"> <li>- Create workflows and tasks</li> <li>- Work and systematic arrangement</li> <li>- Arranging the working mechanism</li> <li>- Placing each component / element according to their respective areas of expertise</li> </ul>
3	Actuating (Education sector)	<ul style="list-style-type: none"> <li>- Fulfillment of content standards and graduate competency standards</li> <li>- Compliance with process standards</li> <li>- Fulfillment of standards for educators and education personnel</li> <li>- Fulfillment of facilities and infrastructure standards</li> <li>- Fulfillment of financing standards</li> <li>- Fulfillment of assessment standards for increased internal and external support</li> <li>- Compliance with the curriculum that is characteristic of Islamic boarding schools</li> </ul>
4	Evaluating	<ul style="list-style-type: none"> <li>- Evaluation of the implementation of the Pondok Pesantren program is carried out twice a year</li> <li>- The evaluation involves all components, both internal and external.</li> </ul>

As for Pondok Darul Kamal, the success of the leadership of the tuanguru / kyai MRZ in implementing leadership management based on religious, charismatic, and democratic values can provide very significant changes in the development of the Darul Kamal Islamic boarding school in East Lombok. Darul Kamal Islamic Boarding School is a boarding school that is advanced, high-quality, and high-quality, and has educational levels ranging from Early Childhood Education (PAUD) to higher education.

The leadership of the tuanguru / kyai who always follows the needs and abilities as well as the times, as well as a modern Islamic boarding school while maintaining the characteristics of the Islamic Boarding School. This is in accordance with the statement of Ustadz HY, foundation management and the board of teachers at the Darul Kamal Islamic boarding school in East Lombok:

"Darul Kamal Islamic boarding school since its establishment and led by a tuanguru / kyai MRZ until now follows the pattern of the times. This must be done by the leadership of the boarding school and the teacher council, because if this is not the case then this boarding school will be left behind by other educational institutions. Islamic boarding schools must be able to keep up with developments in science and technology. That is why in the future this boarding school will try to balance between religious and general knowledge for students with a system and curriculum that has been determined by the government and supported by local content ".

This happens because the leadership management of the tuanguru / kyai always thinks about the orientation of change and better development, and the tuanguru / kyai are more concerned with the interests of their congregation rather than personal interests. This is supported by the statement of Ustadz JML, leader of the Darul Kamal Islamic College (STAI):

"Tuanguru / kyai often conveyed to us and his congregation that he always had the hope that in the future Darul Kamal boarding school would be better, more advanced, and bigger, more quality, and had great benefits for Muslims in general. In addition, he often expressed and prayed for all students who later graduated from this Islamic boarding school to become qualified students, devoted to Allah SWT, as well as graduates who understood the broad knowledge of Islam."

Ustadz JML stated that the tuanguru / kyai MRZ ordered his students to deepen Islamic religious knowledge and also study and understand general sciences. Based on various information from various sources related to the leadership of the tuanguru / kyai at the Darul Kamal Islamic boarding school in East Lombok in keeping up with the times and globalization as well as the dichotomy of religious and general lessons in Islamic boarding schools it can be concluded, below: (a) Islamic boarding schools led by tuanguru / kyai since its establishment has followed the development of science and technology, (b) Islamic boarding schools 100% follow the curriculum imposed by the government, and (c) Islamic boarding schools no longer only teach religious subjects, but have provided general subjects to Students.

In essence, the management of the boarding school cannot be separated from the leadership of a tuanguru / kyai. Islamic boarding schools are the first Islamic educational institutions in Indonesia, therefore good management will help Islamic boarding schools achieve their planned goals effectively and efficiently. In management principles and functions, there are at least four functions that must be carried out both in organizations and educational institutions, namely planning, organizing, actuating, and monitoring. The four functions are interrelated with one another, and by implementing these functions properly, it will certainly help the boarding school and its leaders in achieving the desired targets.

The formulation of a good program for boarding schools and can be carried out properly, should be through careful considerations and in accordance with the demands of the times, and certainly involve people who are professionals in that field. Ustazd MRL as the former head of MTs Darul Kamal, revealed:

"Tuanguru / kyai Ruslan in formulating programs at the Islamic boarding school, always makes considerations of the parties who will be assigned to implement the program that has been compiled. It could be from the internal boarding school or from external parties from the boarding school. As in the implementation of the event 'how to quickly read the yellow book' which was guided by a teacher from East Java for one month".

The creation and formulation of programs at Islamic boarding schools does not only involve the internal boarding schools, but in the implementation of programs, especially those related to education, Islamic boarding schools have also involved external parties as an effort to develop Islamic boarding schools and involve professional parties in programs that made by the boarding school. Based on the explanation above, the preparation and formulation of programs at Islamic boarding schools carried out by tuanguru / kyai can be concluded: (a) In formulating a boarding school program, tuanguru / kyai conduct deliberations and involve all related elements. (b) Program formulation at the Islamic boarding school is carried out by adjusting the capabilities of the boarding school and human resource support. (c) The implementation of programs at Islamic boarding schools, especially those related to educational institutions and students, not only involves internal parties, but has also involved external parties.

When drawn on a broader scale, the ideal workforce planning for Islamic boarding schools in East Lombok Regency under the leadership of the tuanguru / kyai consists of planning for placement, empowerment and development. It is important that HR planning is carried out by every leader at the boarding school as a managerial start to guarantee the acquisition of personnel according to the qualifications, competencies and requirements that have been determined in accordance with the vision, mission, and objectives of the Islamic boarding school itself.

The Islamic boarding school in East Lombok Regency was originally a type or model of a traditional Islamic boarding school, but along with the times it began to turn into a modern Islamic boarding school, even though the Islamic boarding school did not eliminate the values that have become the tradition of the Islamic

boarding school, namely doing yellow book studies, memorizing the Koran and activities related to religion. This is done because it follows the teaching pattern in which the tuanguru / kyai learns, namely Madrasah Shaulatiah Makkah, but time goes on, the tuanguru / kyai begin to change by following the curriculum that has been made by the government.

In addition, the ideal position or responsibility of tuanguru / kyai in the boarding school as a leader should be in the form of conceptual and thought-provoking matters, not physical things. As the highest leader in the boarding school, the tuanguru / kyai has insight into the field of religion, and must also have theoretical and practical experience. However, in practice, with his advanced age, tuanguru / kyai need assistance from other pesantren residents, so that their leadership can work as expected. According to Supriadi (2015: 87), the obstacles for those who are aged can be in the form of changes in the ability of the five senses that lack sensitivity and changes in physical function in the form of increased blood pressure and so on. Such changes can interfere with the activeness of tuanguru / kyai in leading the Islamic boarding school.

The leadership model of tuanguru / kyai in leading Islamic boarding schools should use collegial management. The approach used is in the form of an ethical approach not a command. The nature of leadership is in the form of "meneb", "ngemong", and "ameng", which should be done by "dikaruhke" (called), "wiken" (respected) and the attitude of the leader in the form of "ngemong" (caring), "ajur" (melts), "ajer" (melts). The collegial management provides space for every resident of the boarding school to jointly promote the boarding school. Sharma (2009: 13) argues:

“Collegial models assume that organizations determine policy and make decisions through a process of discussion leading to consensus. Power is shared among some or all members of the organization who are thought to have a shared understanding about the aims of the institution”.

Tuanguru / kyai at the boarding school in East Lombok Regency is known as a wise leader and respects all elements both associated with the Islamic boarding school and outside the Islamic boarding school environment. In addition, tuanguru / kyai is used as a role model for every member of the boarding school both in action and in carrying out their respective duties and functions in the boarding school.

## **CONCLUSION**

From the presentation and analysis of field data, interviews and processing of various data sources, and using measurable analysis; the researcher concluded that the leadership model of Tuan Guru at the East Lombok Islamic Boarding School into three major conclusions:

First, the profile and history of the establishment of the Islamic boarding school under the leadership of tuanguru / kyai can be described as successful with a religious approach and patience, although there were obstacles at the beginning of the establishment of the boarding school by several religious leaders. These obstacles can quickly be overcome by the kyai / kyai with a family and religious approach and consistency in fighting for the good for the community and their congregation. The leadership capital in building an institution, in addition to



community trust, is also the soul of Spirituality, namely leadership that prioritizes morality, sensitivity, mental balance, inner wealth and ethics in interacting with others. So, tuanguru is known as a spiritual leader, even though they carry out and make managerial policies. The contribution of tuanguru / kyai in establishing Islamic boarding schools and educational institutions for the community is divided into two, namely the contribution of funding and contribution of thought.

Second, the leadership model in the Islamic boarding school in East Lombok Regency, NTB, under the leadership of tuanguru / kyai, appears in the collective leadership model. It is known that the implementation of the tuanguru / kyai leadership in the boarding school is carried out jointly with the boarding school residents consisting of the board of the foundation, the head of the madrasah, the teacher council and the community as jama'ah both in establishing and developing the boarding school. In addition, the leadership model of the tuanguru / kyai in the boarding school in East Lombok Regency, NTB is charismatic, spiritual and democratic, this is based on the individual tuanguru / kyai who is not only the leader of the boarding school but also the leader of religious activities. Therefore, in making decisions and policies, tuanguru / kyai in Islamic boarding schools is more flexible, meaning that it is adjusted to existing conditions and carried out wisely and together with all parties related to the boarding school and tuanguru / kyai.

Third, the HR management model and the human resource development model implemented in the boarding school in East Lombok Regency, NTB, under the leadership of the tuanguru / kyai consisted of placement, empowerment, and development. The placement of human resources is carried out by considering the educational background, the ratio of teacher needs and teaching hours at the madrasah that are housed in the Islamic boarding schools. This can be seen at the beginning of the school year, it is always carried out at foundation meetings and at educational institutions. Empowerment of human resources at Islamic boarding schools in East Lombok Regency, NTB, is carried out well, due to the ability of each human resource and their superior competence as well as the opportunities provided by the tuanguru / kyai as leaders and foundations to adjust to their respective competencies.

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