

**“KIAI’S LEADERSHIP STYLE IN DETERMINING
STRATEGIES TO FACING THE COVID-19 PANDEMIC IN
ANHARUL ULUM ISLAMIC BOARDING SCHOOL BLITAR”**

THESIS



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ISLAMIC STATE UNIVERSITY OF MAULANA MALIK IBRAHIM

MALANG

JULY, 2021

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THESIS

*To complete a Thesis on Strata One Program (S-1) Department of Social Science
Education Faculty of Tarbiyah and Teacher Training Islamic State University of
Maulana Malik Ibrahim Malang*



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ISLAMIC STATE UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

2020

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**KIAI'S LEADERSHIP STYLE IN DETERMINING STRATEGIES TO
FACING THE COVID-19 PANDEMIC IN ANHARUL ULUM ISLAMIC
BOARDING SCHOOL BLITAR**

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KIAI'S LEADERSHIP STYLE IN DETERMINING STRATEGIES TO FACING THE COVID-19 PANDEMIC IN ANHARUL ULMU ISLAMIC BOARDING SCHOOL BLITAR

THESIS

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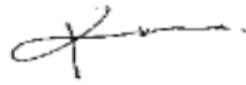
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DEDICATION

Thanks to Allah SWT who always gives the best to me until now, I dedicate this

work to the people I care about:

Firstly for myself, thank you for fighting and pass this all.

Big thanks for my mom and my dad , and all of my sisters who always accompanied

me with prayers and supported me until now, big love for you mom and dad.

MOTTO

وَحَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

"And the best of people are those who are most beneficial to other people." (HR. Al-Qadlaa'iy in Musnad Ash-Shihaab no. 129, Ath-Thabaraaniy in Al-Ausath no. 5787).

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Assalamualaikum Wr. Wb.

After carrying out several times for guidance, both in term of content, language, and writing techniques, and after reading the following thesis:

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Department : Social Science Education

Title : Kiai's Leadership Style In Determining Strategies To Facing The
Covid-19 Pandemic In Anharul Ulum Islamic Boarding School Blitar

As the advisor, I considered that this thesis is qualified to be proposed in the examination.

Walaikumsalam Wr. Wb.

Malang, 3 July 2021

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CERTIFICATE OF THESIS AUTHORSHIP

I declare that in this thesis there is no work that has been submitted to obtain a bachelor's degree at a college, and to the best of my knowledge, there are also no works or opinions that have been written or published by other people, unless written in this manuscript and mentioned in the list of references.

Malang, 3 July 2021



Nur Afifaturrohmah
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FOREWORD



Praise the author's pray to the presence of Allah SWT for all his gifts so that this thesis can completed. Our blessings and greetings may always be bestowed upon the Prophet Muhammad, his family, friends, and followers who have brought the instructions of truth, to all mankind, which we hope for their intercession in the hereafter.

This thesis is one of the tasks that must be taken by students, as one of the final assignments of study at Islamic State University of Maulana Malik Ibrahim Malang, Faculty of Tarbiyah and Teacher Training, Department of Social Sciences Education.

This thesis was compiled with the knowledge that is limited and far from perfection, so that without help and guidance from various parties, it is difficult for writers to complete it. Therefore, with all humility and gratitude, the authors thank:

1. Prof. Dr. Abdul Haris, M.Ag as the Rector of State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. H. Agus Maimun, M.Pd as the Dean of Tarbiyah and Teacher Training faculty, State Islamic University of Maulana Malik Ibrahim Malang.
3. Dr. Alfiana Yuli Efiyanti, MA as the Head of Social Science Education Department, Faculty of Tarbiyah and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang.

4. Saiful Amin, M.Pd as the Thesis Advisor who has guided and directed me in completing the preparation of this thesis.
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6. My mom, my dad and my sisters.
7. My friends, my mate, my bestie Dania and Talita who always cheer me up to complete this thesis, and also my classmate Faris, Amri and Zu who have accompanied my everyday in collage.
8. My partner in every moment in Malang, Alfian and Ikhsan, you always make me mad and laugh in one time.
9. My behind the screen man. Thank u for let me grow with u and learn so many things from u till now.

May Allah SWT, bestow His mercy and gifts on us all. The author is fully aware that in this world nothing is perfect. Likewise with the writing of this thesis, which did not escape the shortcomings and mistakes. The authors present this work to all readers, with the hope of constructive suggestions and criticism for improvement. Hopefully, this work is useful. Amen

Blitar, 03 July 2021

Author

TRANSLITERATION GUIDANCE

A. General

The transliteration guidance which is used by the Sharia Faculty of The State Islamic University of Maulana Malik Ibrahim Malang is the EYD (*Ejaan Yang Disempurnakan*). This usage is based on the Consensus Directive (SKB) from Religious” Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated 22 January 1998, No. 158/1987 and 0543.b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

B. Consonants

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	‘
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H

ش	Sy	ء	‘
ص	Sh	ي	Y
ض	DI		

C. Diphthongs Vocal

In every written Arabic text in the latin form, its vowels *fathah* is written with “a”, *kasrah* with “i”, and *dlommah* with “u”, whereas elongated vowels are written as such:

Elongated (a) vowel = â	example قال becomes <i>qâla</i>
Elongated (i) vowel = î	example قيل becomes <i>qîla</i>
Elongated (u) vowel = û	example دون becomes <i>dûna</i>

Specially for the pronouncing of *ya’ nisbat* (in association), it cannot represent by “i”, unless it is written as “iy” so as to represent the *ya’ nisbat* at the end. The same goes for sound of a difting, *wawu* and *ya’* after fathah it is written as “aw” da “ay”. Study the following example:

Diftong (aw) = و	example قول becomes <i>qawlun</i>
Diftong (ay) = ي	example خير becomes <i>khayrun</i>

D. Ta’ Marbûthah (ة)

Ta’ marbûthah is transliterated as “t” if it is in the middle of word, but if it is *Ta’ marbûthah* in the end of word, it transliterated as “h”. For example: الرسالة

المدرسة will be *al-risalat li al-mudarrisah*, or in the standing among two words that in the form *mudlaf and mudlafilayh*, is transliterated as “t” which is enjoined with the previous word, for example في رحمة الله *fii rahmatillah*.

E. Auxiliary Verb and *Lafadh al-Jalalah*

Auxiliary verb “al” (لا) writte with lowercase form, except if it located at the beginning of word, while “al” in *lafadh al-jalalah* wich located in the middle of two words or being or become *idhafah*, it removes from writing. Study the following:

1. Al-Imâm al Bukhâriy said...
2. Al- Bukhâriy explains, in the prologue of his book...
3. *MasyâAllâhkânawamâ lam yasya” lam yakun.*
4. *Billâhi ,,azzawajalla.*

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ABSTRAK

Afifaturrohmah, Nur. 2021. *Gaya Kepemimpinan Kiai dalam Menentukan Strategi Menghadapi Pandemi Covid-19 di Pondok Pesantren Anharul Ulum, Blitar. Skripsi, Jurusan Pendidikan Ilmu Pendidikan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Saiful Amin, M.Pd.*

Kata Kunci: Gaya Kepemimpinan, Kiai, Strategi

Peran kepemimpinan Kiai merupakan aspek yang sangat penting dan dibutuhkan dalam menjalankan segala aktivitas dan kehidupan seluruh masyarakat yang berada dalam lingkup pondok pesantren. Gaya kepemimpinan Kiai di pondok pesantren tentunya banyak berpengaruh dalam pengambilan keputusan dan berbagai macam kebijakan di pondok pesantren. Gaya kepemimpinan Kiai di pondok pesantren memiliki peran yang signifikan dalam mengambil keputusan untuk mengatasi permasalahan yang ada. Untuk mengatasi permasalahan tersebut maka perlu adanya strategi dan kebijakan yang dibuat oleh pondok pesantren agar kendala tersebut dapat diatasi.

Penelitian dilaksanakan dengan tujuan: (1) Untuk mengetahui pola kepemimpinan Kiai yang diterapkan di Pondok Pesantren Anharul Ulum. (2) Untuk mengetahui strategi yang dibuat oleh Pondok Pesantren Anharul Ulum dalam menghadapi pandemic Covid-19. (3) Untuk mengetahui implementasi dari pola kepemimpinan dan strategi yang dilaksanakan di Pondok Pesantren Anharul Ulum dalam menghadapi pandemic Covid-19.

Penelitian ini menggunakan metode penelitian kualitatif dengan jenis pendekatan studi kasus. Teknik pengumpulan data dengan cara, yaitu: penelitian kepustakaan dan penelitian lapangan yang mencakup wawancara, observasi, dan dokumentasi. Teknik analisis data menggunakan model dari Miles dan Huberman berupa pengumpulan data, reduksi data, tampilan data, dan verifikasi data.

Hasil penelitian ini menunjukkan bahwa: (1) Gaya kepemimpinan Kiai di Pondok Pesantren Anharul Ulum menggunakan gaya kepemimpinan kharismatik yang dipadukan dengan gaya kepemimpinan demokratis. (2) Strategi-strategi yang ditetapkan oleh Pondok Pesantren adalah memberikan sosialisasi dan pemahaman kepada santri dan seluruh masyarakat di Pondok Pesantren Anharul Ulum mengenai virus corona, menerapkan protocol kesehatan di lingkungan Pondok Pesantren, mengimplementasikan peraturan baru di Pondok Pesantren terkait dengan pencegahan virus corona, mengembangkan sarana dan prasarana kesehatan serta perluasan wilayah operasional pondok pesantren, dan membuat peraturan baru bagi santri yang akan masuk Pondok Pesantren (3) Penerapan gaya kepemimpinan Kiai

Dawami di Pondok Pesantren Anharul Ulum memiliki pengaruh dalam penerapan strategi pencegahan penyebaran virus corona..

ABSTRACT

Afifaturrohmah, Nur. 2021. Kiai's Leadership Style in Determining Strategies to Facing The Covid-19 Pandemic in Anharul Ulum Islamic Boarding School Blitar. Thesis, Department of Social Science Education, Faculty of Tarbiyah and Teacher Training, Islamic State University of Maulana Malik Ibrahim Malang. Supervisor: Saiful Amin, M.Pd.

Keywords: Leadership Style, Kiai, Strategies

The leadership role of the Kiai is a very important aspect and needed in carrying out all activities and the lives of the entire community within the scope of the Islamic boarding school. The Kiai's leadership style in Islamic boarding schools certainly has a lot of influence on decision making and various kinds of policies in Islamic boarding schools. The Kiai's leadership style in Islamic boarding schools has a significant role in making decisions to overcome existing problems. To overcome these problems, it is necessary to have strategies and policies made by Islamic boarding schools so that these obstacles can be overcome.

This research was carried out with the aim of: (1) to find out the Kiai leadership style that is applied in the Anharul Ulum Islamic boarding school. (2) To find out the strategies made at the Anharul Ulum Islamic Boarding School in the face of the Covid-19 pandemic. (3) To find out the implications of the leadership styles and strategies implemented at the Anharul Ulum Islamic Boarding School in the face of the Covid-19 pandemic.

This study uses a qualitative research method with the type was case study approach. Data collection techniques by, namely: library research and field research which includes interview, observation, and documentation. Data analysis techniques used model of Miles and Huberman is data collection, data reduction, data display, and data verification.

The results of this study indicate that: (1) The Kiai's leadership style at Anharul Ulum Islamic Boarding School is rich in charismatic leadership combined with a democratic leadership style. (2) The strategies set by the Islamic Boarding School are providing socialization and understanding to students and the entire community at Anharul Ulum Islamic Boarding School regarding the corona virus, implementing health protocols in the Islamic Boarding School environment, implementing new regulations at Islamic Boarding Schools related to the prevention of the corona virus, developing facilities and health infrastructure and expansion of the operational area of Islamic boarding schools, and making new regulations for students who will enter Islamic boarding schools. (3) The implementation of Kiai Dawami's leadership style at the Anharul Ulum Islamic Boarding School has an influence in the implementation of strategies to prevent the spread of the corona virus.

تجريدي

بليتار, انهر العلوم معهد في ١٩-وباء كوفيد وجه طريقة تعيين علي كياي نمط القيادة .٢٠٢١. نور, أفيفة الرحمة
مالانج إبراهيم مالك مولانا الحكومية الإسلامية جامعة , والتعليم التربية كلية الاجتماعية, التربية قسم البحث,
أمين,م سيف :المعلم

طريقة كياي, القيادة, أسلوب :الرئيسية الكلمات

في المحلية المجتمعات لجميع والحياة الأنشطة جميع تنفيذ في ومطلوب للغاية مهم جانب لكياي القيادي الدور إن
القرار صنع في التأثير من الكثير بالتأكيد لديها الداخلية المدارس في القيادة أسلوب كياي .الداخلية المدارس نطاق
اتخاذ في كبير دور له الداخلية المدارس في القيادي كياي أسلوب .الداخلية فيالمدارس المختلفة والسياسات
المدارس تضعها وسياسات طرائق هناك تكون أن يجب المشكلة, ولحل .القائمة المشاكل لمعالجة القرارات
العقبات هذه على التغلب يمكن حتى الداخلية

طرائق معرفة (٢) . العلوم أنهار معهد في المطبقة كياي في القيادة نمط لمعرفة (١) :بهدف البحث أجري وقد
المنفذة وطرائق القيادة أنماط تنفيذ معرفة (٣) . ١٩- كوفيد وباء مع التعامل في العلوم أنهار معهد بها قام التي
١٩- كوفيد وباء مواجهة في العلوم أنهار معهد في

وهي ما, بطريقة البيانات جمع تقنيات .الحالة دراسة نوع نهج مع نوعية بحث طريقة البحث هذا يستخدم
باستخدام البيانات تحليل تقنيات .والوثائق والملاحظات المقابلات تشمل التي الميدانية والبحوث الأدبية البحوث
البيانات من والتحقق البيانات, وعرض البيانات, من والحد البيانات, جمع شكل في وهوبرمان مايلز من نماذج

كاريزمي قيادة أسلوب يستخدم العلوم أنهار معهد في القيادي كياي أسلوب (١) :أن الدراسة هذه نتائج تظهر
والثقافة الاجتماعية التنشئة توفير هي المعهد وضعتها التي وطرائق (٢) .الديمقراطية القيادة بأسلوب مقترنا
بيئة في الصحية البروتوكولات كورونا,تنفيذ بفيروس يتعلق فيما أنهار العلوم معهد في بأكمله والمجتمع للطلاب
والبنية الصحية المرافق وتطوير كورونا, فيروس من بالوقاية تتعلق معهد في جديدة لوائح وتنفيذ المعهد,
(٣) المعهد سيدخلون الذين للطلاب جديدة لوائح ووضع الداخلية, للمدارس التشغيلي المجال وتوسيع التحنية
كورونا الوباء انتشار لمنع طرائق تنفيذ في تأثير العلوم أنهار معهد في داوامي لدى كياي قيادة أسلوب تنفيذ

CHAPTER I

INTRODUCTION

A. Background of the Research

At the end of 2019, the world was shocked by the pandemic which resulted in the change in most of the human life patterns in the world, namely the Covid-19 pandemic. Experts state that Covid-19 or Coronavirus Disease 2019 is a disease caused by a virus called SARS-CoV-2. At first this virus was transmitted through animals and then easily spread to other creatures including humans. This virus was first discovered in Wuhan, PRC.¹ This disease attacks the respiratory system, so the symptoms caused by this virus include shortness of breath, coughing which can lead to pneumonia, acute respiratory syndrome, and death. The spread of this virus is difficult to control because this virus is spread through droplets, that is, when someone coughs or sneezes it becomes a medium for the spread of Covid-19.

Various impacts were caused by the Covid-19 pandemic, both in the health, economy, and education sectors. Many countries have decided to close schools, colleges and universities, including Indonesia. There are two impacts

¹ M. Quraish Shihab, *Corona Ujian Tuhan*, (Tangerang: Penerbit Lentera Hati, 2020) hlm. 2

on the sustainability of education caused by the Covid-19 pandemic.² First is the short-term impact, schooling from home for Indonesian families is one of the things that is surprising, especially for the productivity of parents who are busy working outside the home. Psychological problems of the children of students who are accustomed to learning face to face with their teachers. Teaching online, this process runs on a scale that has never been measured and tested because it never happened in the past. The impact of online learning can be felt in remote villages whose population of school age is very dense and becomes completely confused, because information technology infrastructure is very limited. The second is the long-term impact. Many community groups in Indonesia will be exposed to the long-term impact of Covid-19. The impact of education in the long term is an aspect of justice and an increase in inequality between groups of people and between regions in Indonesia..

Institutions engaged in religion and education also have been affected by the covid-19 pandemic, namely Islamic boarding schools. One of the frameworks of the traditional Islamic education system that has roots and is in accordance with the social culture and society of Indonesia is Islamic boarding schools . As an educational institution as well as a social institution, many Islamic boarding schools have grown in Indonesia both in urban and

² Fahmi Fadlillah Syaiful, *Pondok Pesantren Safinda Iv Bangkalandi Tengah Pandemi Covid-19*, Jurnal Edukasi Nonformal, Universitas Trunojoyo Madura, April 2020

rural areas. In this global era, in terms of the existence of Islamic boarding schools, have a lot contributed to the socio-cultural development of society in Indonesia. Islamic boarding schools are traditional Islamic educational institutions for studying, understanding, living and practicing Islamic teachings by emphasizing religious morals as guidelines for daily behavior.³ When juxtaposed with educational institutions that have emerged in Indonesia, Islamic boarding schools is the oldest education system today and considered a product of indigenous Indonesian culture.⁴

Zamakhshari Dhofier categorized Islamic boarding school into two typologies. First, salafi Islamic boarding school that use the classical system and maintain the teaching of classical Islamic books as the core of Islamic boarding school education. Salafi Islamic boarding school have their own characteristics, namely closed, esoteric and exclusive. The second is the khalafi Islamic boarding school which has included the madrasah lessons that was developed.⁵

The Islamic boarding school institution has its own characteristics with other institutions, both from the leadership style, goals, vision and mission and output expected from the Islamic boarding school. Some of these differences affect the quality, both from the scope of the Islamic boarding

³ Zamakhshari Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kiai*, (Jakarta: LP3ES, 1982),hal.84

⁴ Mastuki, dkk., *Manajemen Pondok Pesantren*, (Jakarta: Diva Pustaka, 2003), hlm.1. *Indigenous : Asli*

⁵ Tim penyusun Pustaka Aset, *Leksikon Islam II*, (Jakarta,1998), hlm.588

school's community and the community's perspective regarding the boarding school. The general objective with the establishment of Islamic boarding schools is to foster community members to have Muslim personalities in accordance with the teachings of Islamic religious teachings and to instill a sense of religion for all people in terms of life that are useful for religion, society, the country and the nation.⁶

The leadership role of the Kiai is a very important aspect and is needed in carrying out all activities and the lives of the entire community who are in the scope of Islamic boarding school. The leadership style of the Kiai in the boarding school certainly has a lot of influence in making decisions and various kinds of policies in the boarding school. Kiai is the most essential element in a Islamic boarding school. Islamic boarding school is a separate institution under the leadership of Kiai assisted by several teachers who participate in teaching the students. The mosque building is a center for worship activities as well as a place for teaching and learning, as well as lodges as a place to live for students. That society lives together between the Kiai, caretakers, teachers and students and also as one big family.⁷

The Kiai is the person who controls all sectors of Islamic boarding school. life. The existence of a Kiai is like the heart for the life of the students

⁶ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Erlangga, 2002), hlm.6

⁷ Nurcholis Majid, *Bilik Bilik Pesantren : Sebuah Proses Perjalanan* (Jakarta: Paramadina, 1997), hlm.3

like the heart for human life.⁸ The Kiai is a single leader who plays an almost absolute role. He is the sole center of power that controls the sources of existing resources and also the main sources of what is related to the leadership, science and mission of the Islamic boarding school.⁹

The Kiai is a centralistic, authoritative figure and the center of all policies. The policies and regulations in the Islamic boarding school are binding for all members of the society and students in the Islamic boarding school. With this, Islamic boarding school are expected to produce output, namely a generation that is disciplined in various aspects of life such as religion, morals and education. A good leader focuses on what he is (beliefs and character), what he knows (job, task, human nature) and what he does (performs, motivates giving direction).¹⁰ Meanwhile, in the Islamic boarding school environment, people own and play a central role in the dynamics of the Islamic boarding school life. Each leader has its own style in leading an institution. The leadership style of the Kiai in the Islamic boarding school also differs from one institution to another in accordance with the objectives and vision and mission of the Islamic boarding school to serve as a guide for the students.

⁸ Yasmadi, *Modernisasi Pesantren: Kritik Nurcholis Majid Terhadap Pendidikan Islam Tradisional* (Jakarta: Ciputat Press, 2002), hlm.63

⁹ Mastuhu, *Kiai Tanpa Pesantren: K. Ali Yafie dalam Peta Kekuatan Sosial Islam Indonesia, dalam Jamal D. Rahman et al. (eds), acana Baru Fiqh Sosial 70 Tahun KH. Ali Yafie* (Bandung: Mizan bekerjasama dengan Bank Muamalat Indonesia, 1997,) 259

¹⁰ Benardine R. Wirjana, dan Susilo Supardo, *Kepemimpinan Dasar-dasar dan Pengembanganya*, (Yogyakarta: Penerbit Andi, 2005), hlm.17

Fundamentally, good leadership is good character and unconditional service to the organization. In the eyes of its members, leadership is everything that the leader does to achieve organizational goals so as to improve the welfare of all its members

A good leader focuses on what he is (beliefs and character), what he knows (job, task, human nature) and what he does (performs, motivates giving direction).¹¹ In the Islamic boarding school environment, people own and play a central role in the dynamics of the pesantren's life itself. Each leader has its own style in leading an institution. The leadership style of the Kiai in the Islamic boarding school has a significant role in making decisions to overcome the problems that exist in the Islamic boarding school. Various problems will always exist in carrying out activities in an educational institution, especially here, the Islamic boarding school. To overcome these problems, it is necessary to have strategies and policies made by Islamic boarding schools so that these obstacles can be overcome.

Strategy is a process of determining the top leaders' plans that focus on the long-term goals of the organization, according to the preparation of ways or efforts to achieve these goals.¹² Strategy is a unified and comprehensive plan that links the advantages of an institution's strategy with challenges in its

¹¹ Benardine R. Wirjana, dan Susilo Supardo, *Kepemimpinan Dasar-dasar dan Pengembanganya*, (Yogyakarta: Penerbit Andi, 2005), hlm.17

¹² Husai Umar, *Desain Penelitian Manajemen Strategik* (Cara mudah Meneliti Masalah-Masalah Manajemen Strategi untuk Skripsi, Tesis dan Praktek Bisnis), (Jakarta: Rajawali Pers, 2010) hlm.16

environment. In this case the strategy in the boarding school is an effort made with the hope that the objectives of the boarding school can be achieved.

In this case, the role of Kiai is very important in determining efforts and strategies in dealing with this pandemic problem, because the Covid19 pandemic problem which is quite massive is a new challenge for education actors. According to Muhadjir, Islamic boarding school is not just a teaching and learning institution. Rather it is a non-governmental organization. Many people in the Islamic boarding school environment depend on its existence. Since the Covid-19 pandemic hit, Islamic boarding school activities have generally stopped. So, according to him, there needs to be social safety net assistance from the government for those affected.¹³

If at school teaching and learning activities are carried out in an online network, the education system in the Islamic boarding school cannot fully follow this method. One of the main goals of the Islamic boarding school is the formation of the character of the students where there must be mutual interaction between the Kiai and the students, the students and the students, and the students with their caretakers, mentors or teachers. The challenge itself is for Islamic boarding schools to be able to carry out teaching and learning activities in accordance with the objectives while maintaining the character of the boarding school. So that in this case, Islamic boarding schools

¹³Kemenkopmk, *Penguatan Pesantren Menghadapi Era Kenormalan Baru*, (<https://www.kemenkopmk.go.id/penguatan-pesantren-menghadapi-era-kenormalan-baru>, diakses 27 Oktober 2020 jam 19.30 WIB)

have the potential to become institutions in health development. The role of student and Islamic boarding school in health development is enormous.¹⁴ Several strategies and efforts as well as new regulations must be made so that Islamic boarding schools can continue to carry out activities without causing new clusters to spread Covid-19.

Several strategies and efforts as well as new regulations must be made so that Islamic boarding schools can continue to carry out activities without causing new clusters to spread Covid-19. Head of the Professional Development Division of the Indonesian Epidemiology Expert Association (PAEI) Dr. Masdalina Pane, M.Si (Han) said that Islamic boarding schools are also an effective location in handling COVID-19 prevention. He suggested that there are five effective steps in Islamic boarding schools to anticipate the spread of the corona virus.¹⁵ First, the COVID-19 free test is still applied to students who will enter the Islamic boarding schools area. Second, pay attention to the cleanliness of the Islamic boarding schools environment. Starting from the cleanliness of the bedroom, eating utensils, and also prayer utensils need to be ensured that they are hygienic and not used interchangeably. Third, apply health protocols such as wearing masks, maintaining distance and avoiding crowds, and washing hands with soap in running water as a culture of clean living in the Islamic boarding schools

¹⁴ *Lima Langkah Efektif di Pesantren dalam Mencegah Covid-19*, (<https://www.covid19.go.id/p/berita/lima-langkah-efektif-di-pesantren-dalam-mencegah-covid-19>, diakses 27 Oktober 2020 pukul 19.45 WIB)

¹⁵ *Ibid.*,

environment. Fourth, students who experience mild symptoms immediately report to the boarding school manager for immediate action. If symptoms of COVID-19 are found, handling it at the Islamic boarding schools is much easier because there is less traffic than in a residential area. Fifth, limit the number of visitors to be able to reduce the intensity of meetings with outsiders who have the potential to transmit the corona virus. The schedule of visits from the guardian of the students is also limited and given the distance when meeting the students and physical contact is prohibited.

The strategies and policies in place to prevent the spread of this virus must be thoroughly studied in order to avoid mistakes that cause fatal consequences when they are implemented. Sanctions must also be enforced firmly in this regard. Some of the basic strategies that are mostly carried out in Islamic boarding schools to deal with the Covid-19 pandemic include restricting access to and from the boarding school, proper and quick medical action for students who are sick, use of masks and also independent isolation when students enter the Islamic boarding school is also important. In addition, health outreach about Covid-19 also needs to be done so that students have knowledge and maintain their behavior. Changes in behavior patterns also need to be done, such as the use of personal tools, habits for maintaining cleanliness and washing hands and limiting interactions with people outside Islamic boarding school. The success of these rules is greatly influenced by the style and pattern of leading the Kiai so that the Islamic boarding school

community can comply with the rules, policies and strategies designed to suppress Covid-19.

The main role of Islamic boarding schools in this case is to make strategic strategies in preventing the spread of the Covid19 virus and also to carry out activities at Islamic boarding schools for students. Therefore, the head of the boarding school, namely Kiai, here has a great influence to be able to control the behavior styles of the students in the boarding school. The belief that has been embedded in the students at the Anharul Ulum Islamic boarding school is due to the leadership style of the boarding school leadership. The leadership style applied by the Kiai in the Islamic boarding school will support the implementation of various strategies and policies that apply in this Islamic boarding school.

Based on the explanation above, according to researchers, research on determining strategies in dealing with the Covid19 pandemic at Anharul Ulum Islamic boarding school. With these various considerations the researcher tries to raise an interesting research title, namely *“Kiai’s Leadership Style in Determining Strategies to Facing the Covid-19 Pandemic in Anharul Ulum Islamic Boarding School Blitar”*

B. Problem of the Research

Based on the research context that has been stated above, the researcher took several research focuses, namely:

1. What is the Kiai's leadership style at the Anharul Ulum Islamic Boarding School?
2. What is the strategy made by the leadership of the Islamic boarding school to deal with the covid pandemic at the Anharul Ulum Islamic Boarding School?
3. What are the implications of leadership styles and strategies at the Anharul Ulum Islamic Boarding School in the face of the Covid19 pandemic?

C. Objectives of the Development

The purpose of this study is useful for describing the research focus described above by the researcher, namely:

1. This is to find out the Kiai leadership style that is applied in the Anharul Ulum Islamic boarding school.
2. To find out the strategies made at the Anharul Ulum Islamic Boarding School in the face of the Covid19 pandemic.
3. To find out the implications of the leadership styles and strategies implemented at the Anharul Ulum Islamic Boarding School in the face of the Covid19 pandemic.

D. Benefit of the Development

1. Theoretical benefits

The results of this study can be used to explain, provide understanding, and add knowledge about the leadership style of the Kiai in

Islamic boarding schools in dealing with problems, especially here the Covid19 pandemic, as well as a study for further researchers.

2. Practical benefits

a. For researchers

Researchers can add and expand knowledge about leadership in an institution and leadership styles in overcoming a problem.

b. For Institutions

The results of this research can be used as a reference as well as a reference and also a suggestion for the development and handling of problems in the pesantren.

E. Originality of The Products

Researchers conducted several studies on previous research studies which aim to determine the differences and similarities in studies in research. This is done so as not to happen and avoid repetition of methods, media equations, and study of data that have been found by previous researchers. The following is a table regarding the differences and similarities of studies in the research to be carried out as well as previous research :

1. Izza Laila Lutfiyati (2018), Title “Strategi Pembelajaran Pondok Pesantren dalam Menghadapi Tantangan Era Globalisasi”

This research uses a field research with a qualitative method. In this study, there are findings, among others: (1) the challenges faced by the Al-Muntaha Islamic boarding school in the era of globalization, including technology and

education. (2) the learning strategy applied in the al-Muntaha Islamic boarding school includes the first, by tightening the rules which include not easily giving permission to students, especially permission for activities and going home. Second, it is not allowed to bring gadgets during the learning process. Usually, gadgets are collected before sunset until the end of the activity. Third, the increasing number of activities in the al-Muntaha Islamic boarding school in the form of learning, extracurricular activities, external seminars, outreach and promotions from outside, socialization with caregivers. Fourth, participating in several competitions between cities. Fifth, have a superior program of tahfidzul Qur'an.

2. Afra Shafura Zahra Indra (2017), title "Pengaruh Kepemimpinan Kiai Terhadap Kinerja Pengurus di Pondok Pesantren An-Nur Bantul, Yogyakarta" This research uses quantitative methods with 50 samples. By taking probability sampling with simple random sampling technique. Based on the research conducted, there are findings that the Kiai leadership has a positive and significant effect on the performance of the board of the An-Nur Bantul Yogyakarta Islamic Boarding School. The leadership variable has an influence of 18.2% on the performance variable.
3. Deden Mukhlis (2015), title "Pengaruh Gaya Kepemimpinan Kiai Terhadap Sikap Kemandirian Santri, Studi Kasus di Ponpes Al-Amiin" This study uses a quantitative method with a sample size of 40 students, using correlation analysis. In this study, the results show that the influence of the

Kiai leadership style is the independence of the students of 65.61% while the remaining 34.39% is influenced by other factors.

4. Mukaddis (2017), title “Startegi Pondok Pesantren dalam Persiapan Memasuki Masyarakat Ekonomi ASEAN, Studi Kasus di Pondok Pesantren Darul Istiqamah Maros”

This type of research method is descriptive qualitative, in this study it was found that the strategy applied by the Darul Istiqamah Islamic boarding school focuses on three sectors, namely: the education sector, the strengthening sector of Micro, Small and Medium Enterprises (MSMEs) and the infrastructure improvement sector.

5. Mohammad Muallif (2017), title “Kepemimpinan Kiai Dalam Meningkatkan Kuaitasa Pendidikn Pesantren, Studi Kasus di Pondok Pesantren al-Islamul Ainu Bahiroh Kepanjen Malang”

This study uses a qualitative approach with a purposive technique. The results of this study are as follows: (1) Kiai's leadership style in improving the quality of pesantren education, namely single leadership with an authoritarian-carissmatic model, (2) the Kiai's leadership strategy in improving the quality of pesantren education, namely by; (a) changing the mindset of ustadz, students, and administrators, (b) improving the quality of chaplains, (c) collaborating with the world of industry and companies, (d) increasing the quality of students, (e) improving curriculum, (f) improving infrastructure, (g) becoming the vision and mission as the objective of the lodge. (3) the implication of the ability of the Kiai in increasing the quality of educating

students is that he brings positive changes as evidenced by having produced graduates who have independence in working in their fields.

Table 1.1:Originality of The Products

No.	Researcher, Title, and Year	Similarities	Differences	Originality
1.	Izza Laila Lutfiyati, title “Strategi Pembelajaran Pondok Pesantren dalam Menghadapi Tantangan Era Globalisasi” Thesis, 2018	In this study, on the similarity, namely research conducted on the strategies implemented by Islamic boarding schools in dealing with social conditions.	In this study, this difference is one of the strategies carried out in facing the challenges of the globalization era.	This research shows that there are positive impacts and negative impacts due to the era of globalization, so that there needs to be a strategy to deal with the problems that arise in the era of globalization.
2.	Afra Shafura Zahra Indra, title, “Pengaruh Kepemimpinan Kiai Terhadap Kinerja Pengurus di Pondok Pesantren An-Nur Bantul, Yogyakarta” Thesis, 2017	In this study, the equation is to both examine the leadership patterns of Kiai in Islamic boarding schools.	In this study examined the influence of Kiai leadership on the performance of Islamic boarding school administrators.	This research resulted in a statement that the leadership of the Kiai has a positive influence on variables, namely the performance of the board members at the An-Nur Islamic boarding school, Bantul, Yogyakarta.
3.	Deden Mukhlis, title “Pengaruh Gaya Kepemimpinan Kiai Terhadap	In the research, there are several similarities, namely	In this study examining the leadership of the Kiai on the independent	This study shows that the Kiai leadership style and the independent attitude of the

	Sikap Kemandirian Santri, Studi Kasus di Ponpes Al-Amiin Parungpanjang-Bogor. Thesis, 2015	examining the leadership style of the Kiai in Islamic boarding schools.	attitudes of the students.	students at the Al-Amin Islamic Boarding School have a very strong or very high correlation to the formation of the independent attitude of the students..
4.	Mukaddis, title “Startegi Pondok Pesantren dalam Persiapan Memasuki Masyarakat Ekonomi ASEAN, Studi Kasus di Pondok Pesantren Darul Istiqamah Maros” Thesis, 2017	In this study, both of them examine the strategies implemented in Islamic boarding schools in the face of a new era or new conditions.	In this study there is a difference, namely the strategy carried out in entering the ASEAN economic community.	This research describes several strategies applied in Darul Istiqamah Islamic Boarding School in dealing with the AEC, including: strengthening foreign languages and strengthening competitiveness of MSMEs..
5.	Mohammad Muallif, Judul “Kepemimpinan Kiai Dalam Meningkatkan Kuaitasa Pendidikn Pesantren, Studi Kasus di Pondok Pesantren al-Islamul Ainu Bahiroh Kepanjen Malang” Thesis, 2017	In the research, there are several similarities, namely examining the leadership style of the Kiai in Islamic boarding schools.	In this study analyzed and revealed the Kiai's leadership style in improving the quality of Islamic boarding school education	(1) The authoritarian-charismatic Kiai's leadership style, (2) the Kiai's leadership in improving the quality of pesantren education. (3) implications of the ability of the Kiai in increasing the quality of pesantren education

F. Definitions of Terms

1) Leadership Style

According to the KBBI, style is strength, ability to act or variety (way, shape, form).¹⁶ Leadership itself has the meaning of leading, which is the same as leadership, derived from the word to lead, which is a verb which means leadership, so leading is someone's job on how to direct others.¹⁷

The leadership style referred to in this research is a way of responding to, or the behavior applied by the Kiai at the Islamic boarding school to deal with the problems faced by the Islamic boarding school, so that the leader can control the behavior patterns of the student at the Islamic boarding school through the strategies he devised. The Kiai leadership style referred to in the title of this study includes the behavior of leaders in providing motivation and giving direction to the Islamic boarding school community, including the students to achieve common goals.

2) Kiai

The Kiai is a centralistic, authoritative figure and the center of all policies. The Kiai is a single leader who has sole power in leading the boarding school. He is the controller of existing resources and is also the main source of what is related to the leadership, science, and mission of the Islamic boarding school. Thus, what Kiai means in this study is the role of Kiai as a leader who has a role in determining strategies to deal with problems in Islamic boarding schools, more specifically in this case,

¹⁶ Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005). Hlm, 258

¹⁷ Ambar Teguh Sulistyani, *Kepemimpinan Professional Pendekatan Leadership Model*, (Yogyakarta: Gava Media, 2008), hlm.9.

is a strategy created to face the challenges of the Covid19 pandemic in Islamic boarding schools.

3) Strategi

In terms, strategy is the science of planning and mobilizing resources for large-scale operations, launching forces at the most advantageous position before attacking the opponent.¹⁸ Strategy can be seen as a pattern of a series of actions that have been taken by the organization. Strategy can also be seen as an objective plan that has been predetermined. Strategy is a plan that is manifested in a pattern of various series of actions. Strategies can be seen as actions that are not planned (not intended) and seem to appear suddenly.¹⁹

The strategy referred to in the title of this research is the efforts and actions taken by the boarding school leadership in dealing with the problem, namely the Covid19 pandemic. This strategy can be in the form of a policy policy or a separate regulation that exists to anticipate the arrival of a new problem. The strategy determined by the boarding school leadership will regulate and control the behavior patterns of the student at the islamic boarding school. With the strategic strategy that applies to Islamic boarding schools, it is hoped that the objectives of Islamic

¹⁸ Jemsly Hutabarat, Martani Huseini, *Strategi : Pendekatan Komprehensif dan Terintegrasi Strategic Excellence dan Operational Excellence Secara Simultan* (Jakarta: Penerbit Universitas Indonesia) hlm. 14

¹⁹ Henry Mintzberg, *Tracking Strategies: Toard a General Theory* (New York: Oxford University Press, 2007), hlm 1-9

boarding schools can still be fulfilled even though there are big challenges, namely the Covid19 pandemic.

4) Covid19 Pandemic

Covid19 is a disease that attacks human respiration originating from the city of Wuhan to be precise in China, this new type of virus has spread to various parts of the world, causing the emergence of the 2019 coronavirus disease. The World Health Organization (WHO) has set the Covid19 pandemic since March 11, 2020 which then because of the vast area and the impact caused by this virus in various parts of the world.

New lifestyle changes must be implemented so that transmission of this virus can stop, or it is called a new normal. In the new normal era, all people must establish applicable health protocols such as wearing masks, maintaining distance, avoiding crowds and maintaining a more clean lifestyle anywhere.

Changing the culture of the islamic boarding school, which has had a communal pattern of student life, has become a challenge during the COVID19 pandemic, which requires the enforcement of health protocols. Islamic boarding school leaders must think carefully about strategies and efforts to control this virus so that health protocols can be adhered to, but not to erode the values and culture of the islamic boarding school.

G. Systematics Discussion

The systematic discussion in research explains the theoretical general description that is discussed in each chapter in the thesis. To provide this theoretical description, the researchers divided into several chapters as follows:

1. **Chapter I Introduction**, this chapter will explain the central point of discussion in the following chapters, this chapter includes research background, research focus, research objectives, research benefits, research originality, and discussion systematics.
2. **Chapter II Perspective Theory**, this chapter will discuss literature review related to research. This chapter will explain the literature review on Understanding Leadership Style and Leadership Typology. Furthermore, there is an overview of the leadership of Islamic boarding schools in relation to its understanding and types. Overview of strategy, understanding of strategy, various kinds of strategies. An overview of the Covid19 Pandemic which is a challenge or problem that must be faced by Islamic boarding schools.
3. **Chapter III Research Method**, This section will explain the research method, namely the approach and type of research, the presence of the researcher, the research location, data and data sources in the study, data analysis, and research procedures.

CHAPTER II

PERSPECTIVE THEORY

A. Theoretical Basic

1. Leadership Style

1) Definition of Leadership Style

Leadership is the ability of a person (to lead or leader) to influence others (namely those who are led or followers of their followers), so that other people behave as desired by the leader. According to Thoha, leadership is an activity to influence the behavior of other people so that they want to be directed to achieve certain goals.²⁰

Leadership has meaning as position and leadership as a social process.²¹ As a leadership position, it is a complex of rights, rights and obligations that a person or body can have. As a social process, leadership includes all actions taken by someone that causes the movement of society.

2) Leadership Theory

The leader's personality, the behavior of the leader, the relationship between the leader and the one being led can show

²⁰ Veithzal Rivai, Bachtiar, Boy Rafli Amar, *Pemimpin dan Kepemimpinan dalam Organisasi*, (Jakarta: Raja Grafindo Persada, 2014), hlm.3

²¹ Koentjaningrat, *Beberapa Pokok Antropologi Sosial, cet. I* (Penerbit Dian Rakyat, 1997) hal.181

what kind of leadership is used by a leader, some experts express the theory of leaders, among others :

1. Trait Theory

The nature of a leader, both physically and spiritually, will determine how he leads. It is important to know the nature of the leader because it is related to the success of a leader.²²

Hadari Nawawi emphasizes the traits and personalities that a leader must have as follows :

- a. Have good intelligence.
- b. Confidence and membership.
- c. Sociable and friendly.
- d. Creative, initiative and have the will to continue to progress and develop in order to be better.
- e. An influential and authoritative organizer.
- f. Have expertise and skills in accordance with the field being cultivated.
- g. Can provide guidance, direction, and assistance and can provide punishment consistently and wisely.
- h. Dare to make decisions and be responsible.
- i. Honest, humble, simple and trustworthy.
- j. Can be fair and wise.

²² Viethzal Rivai dan Sylviana Murni, *Education Manajemen : Analisis Teori dan Praktik*. (Jakarta: Rajaali Pers, 2009), hlm. 28

- k. Discipline.
- l. Have emotional balance and stability.
- m. Have a high spirit of devotion and loyalty.
- n. Knowledgeable, open-minded to new things and broad-minded.
- o. Physically and mentally healthy.²³

2. Behavioral Theory

This theory explains that there are three elements of leadership, because in general leadership is seen as a process through other people who are influenced by the leader so that organizational goals can be achieved, these three elements are leader behavior, follower behavior, and environmental situations..

These three elements can be viewed from two polarizations, namely the thought of the leader who can decide what he does and what he says to his followers, and how his followers can carry it out freely and within the limits set by the leader.²⁴

3. Situational Theory

²³ Hadari Nawawi, *Administrasi Pendidikan*, (Jakarta: CV Hji Masagung, 1998), hlm. 84-90

²⁴ Viethzal Rivai dan Sylviana Murni, *Education Manajemen : Analisis Teori dan Praktik*. (Jakarta: Rajaali Pers, 2009), hlm. 287

In situational theory, it is explained that effective leadership is leadership that is in accordance with the level of a person's leadership style tends to follow a situation, where in carrying out leadership an OEM is formed by certain situations. The situation referred to here is the leadership environment including the values of life, cultural values, and the influence of the work situation and the level of maturity being led. By paying attention to this, the leader can determine the leadership style according to the situation needed.²⁵

Cherry's leadership theory is classified into 7 leadership theories²⁶, that is:

1. "Great Man" Theory

Great Man Theory identifies a leader who has a leadership capacity that has been born with special characteristics such as a hero who is needed to make decisions that impact all.

2. Trait Theory

This leadership theory is a development of the "great man" theory, the language is that leaders are born not created, the individual characteristics that leaders have in relation to effective leadership.

3. Contingency Theory

²⁵ Ibid, hlm.288

²⁶ Rose Ngozi Amanchukwu dkk. *Leadership Theories, Principles and Styles and Their Relevance to Educational Management*, (Nigeria: Ignatius Ajuru University of Education, 2015) hlm.8-9

Contingency theory considers that leadership is a process where the ability of a leader to exert influence depends on the group situation (group task situation), and the level of leadership style, personality and approach to the group.

4. Situational Theory

Situational theory assumes that effective leadership will occur if it is used in accordance with the situation.

5. Behavioural Theory

The focus of leadership shifts from "who the leader is" to "how a leader behaves". There are 2 styles in behavioral leadership theory, namely autocratic leadership and democratic leadership.

6. Transactional Theory

According to this theory, employees will be motivated by rewards or punishments, or by implementing a reward and punishment system.

7. Transformational Theory

This leadership theory is based on the results of research on leadership behavior where leaders who are then categorized as transformational leaders are able to provide inspiration to others in the organization.

Based on the reality, leaders can influence the behavior and behavior patterns of their followers. Leaders can determine the quality of their members, especially in achieving the goals of an organization.

For this reason, the leader must have the ability to guide its members to achieve the goals of the organization.

Kartini Kartono said that a leader is a person who has skills and strengths, especially accidents in one area, so that he is able to influence others to jointly carry out certain activities to achieve one or several goals.²⁷

3) Leadership Typology

1. The Autocratic Type

Autocratic leadership is based on power and coercion which absolutely must be obeyed..²⁸ The attitude and principles are very conservative, where the leader is a person who can rule. The characteristic feature of this autocratic type is that the leader determines all group activities unilaterally. In this leadership, followers are not invited to participate in formulating common goals and how the efforts, strategies and methods need to be done to achieve these goals. The leader is separated from the group and does not seem to interact with members or followers of the group.

2. Militaristic Type

²⁷ Veithzal Rivai, Bachtiar, Boy Rafli Amar, *Pemimpin dan Kepemimpinan dalam Organisasi*, hlm.2

²⁸ Kartini Kartono, *Pemimpin dan Kepemimpinan*, (Jakarta: Raja Grafindo Persada, 2002) hlm. 71

In militaristic leadership, the characteristics of a leader with a militaristic type are as follows:

- a. More using a command or command system to subordinates. The leader is in full power and has the right to ask his followers to carry out his orders.
- b. Want absolute obedience to subordinates or dream.
- c. Identical to formality, rite of passage and exaggeration of regalia.
- d. Leaders demand strong work discipline.
- e. Has its own limits in wanting suggestions, suggestions and criticisms from its members.
- f. Communication only takes place in one direction, namely from the leader to the led.

According to Islamic teachings, authoritarian leadership is not always considered bad because in this leadership the leader has full responsibility for the achievement or common goals that have been agreed upon, thus demanding the leader to act decisively and authoritarian. The future leader will be responsible for his leadership according to the hadith narrated by Bukhori and Muslim:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: كُتُّكُمْ رَاعٍ وَكُتُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (متفق عليه)

Meaning: From Ibn Umar ra. From the Prophet, he said: “You are leaders and you will be held accountable for your leadership. A ruler is a leader, a husband is a leader of the entire family, likewise a wife is the leader of the house of her husband and children. You are a leader who will be held accountable for your leadership. H.R. Bukhori and Muslim²⁹

This hadith explains that a leader is a person who has power over what he dreams of. One form of power is to decide a case or determine a policy. If we stick to the above rules, what is ordered by a leader under him is a must to be obeyed and carried out in accordance with the leader's orders.

3. Paternalist Type

The characteristics of paternalist leaders include: assuming that their subordinates are immature, not beyond themselves; has a high enough overly protective attitude under it; seldom give the opportunity to his subordinates to take part in making decisions; rarely provides opportunities for subordinates to take the initiative; often being omniscient and difficult to provide opportunities for his subordinates to be able to develop their creativity and fantasy.³⁰

4. Charismatic Type

²⁹ Imam Nawawi, *Terjemah Riyadhus Shalihin*. (Jakarta: Pustaka Amani, 2007) hlm. 303-304

³⁰ Kartini Kartono, *Pemimpin dan Kepemimpinan*, (Jakarta: Raja Grafindo Persada, 2002) hlm.19

Charismatic leadership has a characteristic where the leader has extraordinary energy, attractiveness and disposition that can influence others, so that he has many followers and many ingredients and can be trusted. In charismatic leadership, generally people do not know the real reason why a leader has charisma. Charismatic leaders are considered to have supernatural powers (supernatural power) and abilities that are not shared by humans in general (superhuman), which they obtain as gifts from God..

Charismatic leaders have strong beliefs in their founding, have a lot of inspiration and courage in taking action. The characteristics possessed by charismatic leaders can exude great influence and appeal to be able to influence the behavior of those who become their followers. Charismatic leadership types can be defined as abilities with advantages, namely privileges or advantages of personality traits that can influence the thoughts, feelings and behavior of others. This personality makes a leader accepted and trusted as a person who is sincerely respected, respected, and obeyed.³¹

A person with the charismatic leadership type has things in his body that are not visible, but can be felt, so that he is able to direct, guide and become a role model for those under him. With these characteristics, traits

³¹ Hadari Nawawi, *Kepemimpinan Menurut Islam*, (Yogyakarta: Gajah Mada University Press, 2001) hlm. 58

and things the leader will be admired by his followers as Allah says in surah al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning : Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much. (al-Ahzab verse 21)

This verse explains that a leader must be a role model, become an example of the akhlakul karimah under him in all fields, maintain the sunnah and worship rituals. The key to being a charismatic leader is the exemplary of a leader as the example of the Prophet Muhammad to his people as well as nobility in all aspects. Rasulullah is a perfect leader, where he reflects the morals of a Prophet who struggled with courtesy, patience, and sincerity. Thus a charismatic leader has the ability to accommodate his followers, because without being told they already love him. His presence is very accepted and approved by the community, it remains how the leader can help his followers to be better.

5. Democratic Type

In this type of leadership there is work coordination of all subordinates, with an emphasis on a sense of internal responsibility (to oneself) and good cooperation. The strength of the democratic leadership

type does not lie in the self or individual a leader, but lies in the participation of every member. Following are the characteristics of a democratic leader, among others:³²

- In the process of mobilizing subordinates, they always have a starting point from the opinion that humans are the noblest creatures in the world.
- Leaders try to synchronize common interests and goals in an organization with the personal interests and goals under them.
- Can receive suggestions, opinions and also criticism from the people being led.
- Trying to prioritize cooperation and teamwork in an effort to achieve common goals.
- Give the widest possible freedom to his subordinates to have the courage to act which may result in mistakes so that they are then guided and corrected so that their subordinates do not repeat the same mistakes, and can consider when they will act in the future.
- Trying to make his subordinates more successful and also be able to develop their personal capacity as a leader.

According to the Islamic view of democracy, democracy is equality, where a leader cannot impose his full will on his followers. One of the verses explains that democracy is actually the teachings of Islam, the

³² Sondang Siagian, *Filsafat Administrasi*, (Jakarta: Bumi Aksara, 2003) hlm.36.

same as shuro (deliberation), namely Allah's firmah in al-Qur'an surah as-Shura verse 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning : And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (as-Shura verse 38)

From this verse, there is one of Allah's orders to Muslims so that if they face a problem it must be resolved by deliberation. Rasulullah also invited his companions to consult in all matters, apart from legal issues determined by Allah.

4) Leadership Function

In achieving common goals in an organization, leadership is an important factor. A leader has a leadership function who is a role model for the various attitudes and characters of his followers or those who are led. The leadership function is directly related to the social situation in the life of each group which implies that each

leader is inside, not outside the situation, the leader must try to be part of the social situation of the group or organization..³³

There are 5 main functions of leadership operationally to achieve common goals, among others³⁴

a) Instructive function

The leader has a function as a decisive communicator, about what (contents of orders), how (how to do orders), when (time to be able to carry out, start and report the results), and where (place to carry out orders) so that decisions can be realized effectively. So that the function led is only to carry out orders from the leader.

b) Consultative function

The leader uses this consultative function as a tool for two-way communication between the leader and the one being led and vice versa. When making a decision that requires consideration and consulting with subordinates, the leader can use the consultative function.

c) Participation function

³³ Hasibuan Malayu, S.P. 2010, *Manajemen Sumber Daya Manusia*. (Jakarta: PT Bumi Aksara, 2010) hlm. 108.

³⁴ Hadari Nawawi dan M. Martini Hadari, *Kepemimpinan yang Efektif*, (Yogyakarta, Gadjah Mada University Press, 2006) hlm. 74-80

In carrying out the function of participation, the leader can activate the people led by him in the implementation and when making decisions. With this function the leader can ensure that everyone who is led by him gets the same opportunity to participate in carrying out the activities described from the main tasks, according to their portion.

d) Delegation function

The delegation function can assist leaders in providing delegation of authority to cradle or make decisions. The function of delegation is the trust delegated by a leader in terms of authority by carrying out it with responsibility. This delegation function needs to exist because the progress and development of the group in order to achieve common goals cannot possibly be realized by the leader himself.

e) Control function

The control function emphasizes that effective leadership must be able to regulate the activities of its members as a whole. With directed and effective coordination, it can maximize the possibility that common goals can be achieved. Leaders can carry out activities of guidance, direction, coordination and supervision in carrying out control functions.

2. Kiai Leadership Style

Leadership style is a way that a leader applies to influence the process of someone's activities in leading, guiding, influencing or controlling the thoughts, feelings or behavior of others. E. Mulyasa said that the way leaders influence their followers is called leadership style.³⁵ Some literature divides the Kiai's leadership model into two, namely the individual leadership model and collective leadership. Kiai leadership is the ability to move, influence, motivate, invite, direct, advise, guide and foster with the intention that humans as management media are willing to work in order to achieve administrative goals effectively and efficiently carried out by a pious as well as the founder and leader of a boarding school as educated Muslims have dedicated their lives for the sake of Allah and spread and deepened the teachings and views of Islam through Islamic education activities.

a. Individual Leadership

Leaders in Islamic boarding schools, namely Kiai, have an existence seen from their duties and functions, which is a unique phenomenon. The duties of the Kiai are apart from compiling curriculum, making policies, regulations and rules, carrying out teaching and learning activities at the islamic boarding school, and the main thing is as a guide and educator of the students as well as

³⁵ E. Mulyasa, *Manajemen Berbasis Sekolah : Konsep, Strategi, dan Implementasi* (Bandung: PT. Remaja Rosdakarya, 2004), hal. 108

being a leader for the community.³⁶ The development of large islamic boarding school is determined by the charisma possessed by the Kiai carers because if only the central role is played by the Kiai as a leader alone, it makes it difficult for the islamic boarding school to develop. Whether or not many people flock to the islamic boarding school to study or even to seek blessings from the Kiai and the islamic boarding school is directly proportional to the level of charismaticity of a Kiai.

The individual leadership model brings an exclusive impression where there is no leeway or space for criticism, external input has the aim of developing the islamic boarding school to be better. With this individual leadership it also has a strong impression that the islamic boarding school is the private property of the Kiai.³⁷

b. Collective Leadership

Collective leadership is a process of mutual collaboration in which all elements in the institution take part in building agreements that accommodate common goals. The collaboration meant here is that all elements complete their tasks in an atmosphere of togetherness and mutual support (*al-jam'iyah al murassalah* or collegiality and supportiveness). To meet the

³⁶ Imron Arifin, *Kepemimpinan Kiai* (Malang: Kalimasada Press, 1993), hal.46

³⁷ Mujamil Qomar, *Pesantren : dari Transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Erlangga, 2004), hlm.40

demands of today's times, it is necessary to consolidate the aspects of leadership and management in an institutional organization. The collective or foundation leadership model is a solution to ease the burden on the Kiai because the tasks are done together. The Kiai also does not bear too much moral burden on the continuation of the islamic boarding school in the future.³⁸

The Kiai leadership style in the Islamic boarding school is different from other Islamic educational institutions and also has differences from the Kiai in other islamic boarding school. The Kiai's leadership style is influenced by the social character in which he resides or lives. According to research, there are several Kiai leadership styles in islamic boarding school, among others :

1. Religio-paternalistic leadership style, in this leadership style there is an interaction between kiau and students or their subordinates based on religious values which are based on the leadership style of the Prophet Muhammad SAW.³⁹
2. Paternalistic-authoritarian leadership style, where the leader is passive, as a father who gives his children the opportunity to be creative but also has an authoritarian nature, namely giving the final decision whether the work of his subordinates is continued or stopped.⁴⁰

³⁸ Amin Hadari dan M. Ishom El Saha, *Peningkatan Mutu Terpadu Pesantren dan Madrasah Diniyah*, (Jakarta: Diva Pustaka, 2004) hlm. 22

³⁹ Imron Arifin, *Keoemimpinan Kiai* (Malang: Kalimasada Press, 1993), hal.46

⁴⁰ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), hal.80

3. Legal-formal leadership style, has a mechanism with an institutional system, in this case all elements have a role in their respective fields, and jointly work to maintain the integrity of the institution.
4. Natural style leadership, this leadership model does not open space for thoughts concerning policies in islamic boarding school, because it is absolutely regulated by the leader. If there are suggestions for development from outside that are different from the policies that have been determined by the Kiai at the Islamic boarding school, they will be considered and responded negatively.⁴¹

Kiai is not just a leader but as the owner of the Islamic boarding school, the mentor of the students or the surrounding community in all things. In addition, there needs to be a basis that can strengthen leadership, including the following:

1. Humanity, prioritizing human traits, namely human guidance by humans to develop the potential and abilities of each individual for human purposes.
2. Efficient, technical and social efficiency, related to the limited resources, materials, and human numbers based on the principle of thrift, the existence of economic values and the principles of modern management.
3. More equitable prosperity and happiness, leading to a higher standard of living.⁴²

⁴¹ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2004) hlm.40

⁴² Kartini Kartono, *Pemimpin dan Kepemimpinan: Apakah Kepemimpinan Abnormal itu?*, cet. Ke-20, Rajawali Pers, Jakarta, 2008, hlm. 94.

Human caliphate on earth as a gift from Allah, whatever is on this earth has been bestowed by Allah and Allah has made humans as caliphs to take care of preserving and using everything to achieve His pleasure. With this, humans are not rulers or owners themselves but are only representatives of the real owners. If it wasn't for His pleasure, no one would be given the mandate of leadership, whether small or large. Therefore, every leadership mandate must be accounted for before God. Including matters relating to managing the people they lead, directing the people they lead to achieve common goals, protecting and protecting the interests of the people they lead.⁴³

3. Strategy

1. Definition of Strategy

Strategy comes from the word strategic in Greek which is a combination of stratos or soldiers and ego or leader.⁴⁴ Strategy is a tool used by an organization to achieve common goals, in this case the link is long-term goals, follow-up programs, and priority allocation of resources. Stephanie K. Marrus explained that strategy is an action that is always binding (incremental) and continuous, and is carried out from the perspective of what customers expect in the future. Strategy starts with what happened

⁴³ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, Vol. 1, Lentera Hati, Jakarta, 2002, hlm. 171-172

⁴⁴ Triton PB, *Manajemen Strategis Terapan Perusahaan dan Bisnis*, Cet. ke-1, (Yogyakarta: Tugu Publisher, 2007), hlm.13

and not because of what will happen.⁴⁵ Meanwhile, in the Big Indonesian Dictionary, strategy is defined as a careful planning of activities to achieve specific goals.⁴⁶

From several definitions of the strategy above, strategy is the process of determining the plans of top leaders to achieve common goals accompanied by the preparation of ways and efforts so that these goals can be achieved.

2. Stages of Strategy

Crown explained that strategy can be divided into 3 stages, among others:

1) Strategy Formulation

Strategy formulation or formulation is the process of determining a plan or program carried out by an organization in accordance with the end goals (aims) it wants to achieve, as well as the means and efforts used to achieve these goals.⁴⁷ At this stage the emphasis is more focused on main activities, among others:

- a. Prepare alternative strategies;
- b. Strategy selection;
- c. Determine the strategy to be used.

2) Strategy Implementation

⁴⁵ Husein Umar, *Strategic Management in Action*, (Jakarta: PT Gramedia Pustaka Utama, 2001) hlm.31

⁴⁶ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, Cet. ke-8, Edisi IV (Jakarta: PT Gramedia, 2014) hlm, 1340.

⁴⁷ Robinson Pearce, *Manajemen Strategi Formulasi, Implementasi dan Pengendalian Jilid I*, (Jakarta: Bimarupa Aksara, 1997), hlm. 20

This stage is where the formulated strategy is then implemented, where Crown explains the existence of several activities that are emphasized, including: a) setting annual goals, b) establishing policies, c) motivating members / subordinates, d) establishing organizational structures effective, e) develop a supportive culture, f) prepare a budget, g) make use of information systems.

In order for the implementation process to run as expected, there must be a proper controlling system. The top leader must be able to carry out his role as well as possible in conjunction with the implementation of coaching based on the results of the records obtained while carrying out this function.⁴⁸

d. Strategy Evaluation

Strategy evaluation is an attempt to monitor the results of strategy formulation and implementation, including measuring organizational performance, and taking corrective steps if necessary.⁴⁹ With strategy evaluation, a leader can find out the various obstacles faced during the strategy implementation process. The evaluation strategy can also minimize the errors or problems that have been implemented.

⁴⁸ Prim Masrokan Mutohar, *Manajemen Strategik dalam Menentukan Mutu Pendidikan: Konsep dan Implementasinya di Lembaga Pendidikan Islam*, Jurnal, EPISTEME, Vol.3, No.2, (Tulungagung: PPs STAIN Tulungagung, 2008), hlm.158

⁴⁹ Winardi Karshi Nisjar, *Manajemen Strategik*, (Bandung: Mandar Maju, 2007)

Therefore, with the strategy evaluation, a leader is expected to be able to evaluate himself and the organization to be better in the future in dealing with problems and challenges that must be overcome in order to achieve common goals. By starting from the results of the evaluation and finding the obstacles in it, a leader is able to formulate new strategies for the future

4. Challenges of Islamic Boarding Schools in Facing the Covid19 Pandemic

According to the Big Indonesian Dictionary, a pandemic is an epidemic that occurs simultaneously everywhere, covering a wide geographical area. Meanwhile, Covid19 is a disease that attacks human respiration originating from the city of Wuhan, to be precise in China, this new type of virus has spread to various parts of the world, causing the outbreak of the 2019 coronavirus disease. The World Health Organization (WHO) has set the COVID19 pandemic since March 11, 2020 past because of the vast area and the impact caused by this virus in various parts of the world.

The virus that attacks the respiratory organs has brought about many changes in lifestyle in various sectors ranging from health, economy, education, politics and other sectors. This is because this virus is very easily transmitted to others through the air. So it is necessary to establish various health protocols and efforts and ways to prevent the spread of this virus. New

lifestyle changes must be implemented so that transmission of this virus can stop, or it is called a new normal. In the new normal era, all people must establish applicable health protocols such as wearing masks, maintaining distance, avoiding crowds and maintaining a more clean lifestyle wherever.

Changing the culture of the islamic boarding school, which has had a communal pattern of student life, has become a challenge during the COVID19 pandemic, which requires the enforcement of health protocols. Islamic boarding school leaders must think carefully about strategies and efforts to control this virus so that health protocols can be adhered to, but not to erode the values and culture of the islamic boarding school. The culture of the Islamic boarding school is somewhat at odds with health protocols, for example the use of shared cutlery and eating habits together.

In the field of education in general, the distance learning system is applied in a number of schools and other educational institutions. Meanwhile, all this time the Islamic boarding school does not recognize this distance learning system.

For students, face-to-face learning with the teacher or Kiai is very important. Transfer of knowledge in Islamic boarding school is not just how to read books. Student see and observe firsthand the daily life of the Kiai, such as how to interact with neighbors, and how the Kiai is happy or sad. Therefore, the values taught by the Kiai cannot be transferred online. Even if learning at the Islamic boarding school is tried online, it is only temporary to fill in the time gap until the situation returns to normal.

The discourse of implementing a new normal life in Islamic boarding schools leaves parents with worries. They are worried that children may be exposed to Covid19 when they return to activities at Islamic boarding schools, among others the concern of parents is the implementation of health protocols. For example, the application of social distancing. In a number of Islamic boarding school, this rule is potentially difficult. This is because the number of students per room can reach dozens or even 20 children. Other facilities such as bathrooms, places of worship where to eat also raise concerns for the parents of the students.

The implementation of education in Islamic boarding school in the new normal era is considered carefully. Islamic boarding schools that will start learning activities must be ready to accept students and return to education with health protocols. However, in its implementation it also needs to be considered so as not to harm the students, learning at the Islamic boarding school is very special and requires direct and ineffective interactions between the student and the Islamic boarding school caretakers, if done online.

In this case the leader of the Islamic boarding school, namely the Kiai, has an urgent role in determining strategies, ways and efforts to continue to be able to carry out a series of activities at the Islamic boarding school and implement health protocols in the Islamic boarding school so that they do not become a cluster for the spread of the corona virus.

The Islamic boarding school leader must be able to determine strategic strategies for the entire boarding school community so that the ongoing activities at the Islamic boarding school do not disturb the students and their parents. The leader of the Islamic boarding school also has the influence to be able to direct changes in the behavior patterns of students while in the boarding school so that the main goal can be achieved without having to bear the risk of contracting the corona virus.

The implementation of the strategies carried out by the Kiai in this Islamic boarding school will be related to his leadership style so that his followers, both students and the entire boarding school community can comply and implement the applicable strategy.

B. Framework Thinking

Thinking framework is the basis used to express the flow of social phenomena understudy logically and rationally so that it can describe the research problem. The theoritical points used can be used to explain or analyze the phenomenon under study, after the researcher searches the reading material.⁵⁰

The following is the researcher's frame of mind which is :

1. Problem (Coronavirus Pandemic)
2. Kiai's Leadership Style
3. Strategies to facing Covid19 Pandemic

⁵⁰ Hamidi, *Metode Penelitian Kuantitatif*, (Malang : UMM Press, 2008), hlm. 91

4. Implications kiai's leadership style in determining strategies to facing Covid19 Pandemic

5. Result

CHAPTER III

RESEARCH METHOD

The research method in research is very important in order to achieve a valid and systematic data.

A. Types of Research

Based on the research objectives to be achieved, this study includes qualitative research, where this research aims to understand a problem. The qualitative definition according to Sugiyono is the research method used to examine the condition of natural objects, (as a laanya is experiment) where the researcher is the key instrument, the data collection technique is done by triangulation (combined), the data analysis is inductive, and the results of qualitative research emphasize the meaning. rather than generalizations.⁵¹

Qualitative research is a research procedure that produces descriptive data in the form of speech, writing and behavior observed by the people (the subject) itself.⁵² In this case, the type of research used is a case study.⁵³, namely: a study conducted to study intensively about the style of leading the

⁵¹ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2007), hal.78

⁵² Winarno Surahmad, *Pengantar Penelitian Ilmiah*, (Bandung:Tarsito,1990), hlm.19

⁵³ Sumadi Suryabrata, *Metodologi Peneitian*, (Jakarta : Raja Grafindo Persada, 1998).hlm.22

Kiai in facing the Covid19 pandemic and its effects at the Anharul Ulum Islamic Boarding School in Blitar.

B. Researcher Presence

Researchers gradually seek to understand social phenomena by differentiating and classifying the object of study. Researchers will seek the informant's point of view and dive directly into the world of informants. The level of trust and mutual understanding is obtained by the attitude of the researcher to avoid things that appear to be detrimental to informants for their presence and involvement in the research field.

Therefore, researchers conducted interviews with Kiai as caregivers and leaders at the Islamic boarding school including how to lead, policies and strategies in dealing with problems in the Islamic boarding school scope. Interviews were also conducted with Mr. Agus Pranatan as caretaker of the Anharul Ulum Islamic boarding school foundation, regarding the general description, the history of the Islamic boarding school, and the process of implementing strategies and policies in the Islamic boarding school in the face of the Covid19 pandemic. Researchers deal directly with institutions and also related parties so that they get data according to the instrument and create a harmonious relationship between researchers and especially those under study.

C. Research Location

As stated in the title, the research location to be studied is located at the Anharul Ulum Islamic Boarding School, which is located at Suko Hamlet, Plumpungrejo Village, Kademangan District, Blitar Regency. The reason the researchers chose the Anharul Ulum Islamic Boarding School was the uniqueness of the Kiai's leadership style in this Islamic boarding school which was more directed at a low profile but instead became an attraction for students and also members of the boarding school foundation for tawadhu '. With various policies and strategies that are different from other institutions, especially in facing the Covid19 pandemic, the Anharul Ulum Islamic boarding school can still carry out activities in accordance with the islamic boarding school's vision and mission.

D. Data and Data Source

Sources of data in research are the subjects from which data can be obtained.⁵⁴ Sources of data are things that are obtained during the research as they are in the form of words, utterances and opinions, from various parties related to the research. Moleong cites Lofland's opinion which states that the main data source in qualitative research is words or actions, the rest is additional data such as documents and others..⁵⁵

⁵⁴ Suharsimi, Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Remika Cipta, 2006), hlm 129.

⁵⁵ Lexy J. Moleong, *Metode Penelitian Kualitatif*, hlm.112

Therefore, in this study, the type of data used is qualitative data that is not in the form of numbers, with two available data sources, namely primary data sources and secondary data sources, namely :

1) Primary data sources

Primary data sources are data obtained directly from research subjects using measuring devices or direct data collection tools on the subject as a source of information sought.⁵⁶ Primary data in this study the writer will carry out direct interviews with the Kiai, administrators, teachers, and also students at the Anharul Ulum Islamic Boarding School, Blitar.

2) Secondary data source

Secondary data source is second hand data, meaning that data obtained through other parties, is not directly obtained by the researcher from the research subject. Data obtained from other reading sources to support research reports. This data will be useful as supporting data from the results of research in the field and complement the researcher's information.

Secondary data in this study were obtained from documents of boarding school foundations related to the Kiai's leadership style which influenced the determination of the operational standards of

⁵⁶ Saifudin Anwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1997), hlm 91.

the boarding school, activities, regulations, and strategic strategies carried out in the face of the Covid-19 pandemic.

E. Data Collection Technique

Data collection is important in research so that techniques are needed for data collection so that it is easier for researchers to obtain and collect data. The data collection method used in this research is :

1) Library research

Library research is data collection that is carried out by searching for books or literacy related to the research being carried out.

2) Field research

Data collection with field research is carried out directly at the research location and research object, in this case it is carried out by various methods, namely:

a) Interview

The interview method is a method of direct questioning to related parties. According to Sutrisno Hadi, the interview method is a method of collecting data by means of one-sided question-jab which is done systematically and based on the researcher's objectives.⁵⁷

⁵⁷ Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1993) hlm.136

In this study, informants related to the results of the research carried out included: :

- a. Kiai as the leader of the Anharul Ulum Blitar Islamic boarding school.
- b. Caregivers and administrators at the Anharul Ulum Islamic boarding school
- c. Ustad ustadzah at the Anharul Ulum Islamic boarding school.
- d. Student at the Anharul Ulum Islamic boarding school.

b) Observation

The observation method is a method used by systematically observing and recording data in accordance with the phenomena of the phenomena being investigated.⁵⁸

c) Documentation

Data in qualitative research are generally obtained directly from human sources through observation and methods on the object of research. The documentation method observes inanimate objects associated with the researcher as a source of data in the study.⁵⁹ The easiest method of documentation to do is compared to other methods, this method is done by searching and collecting

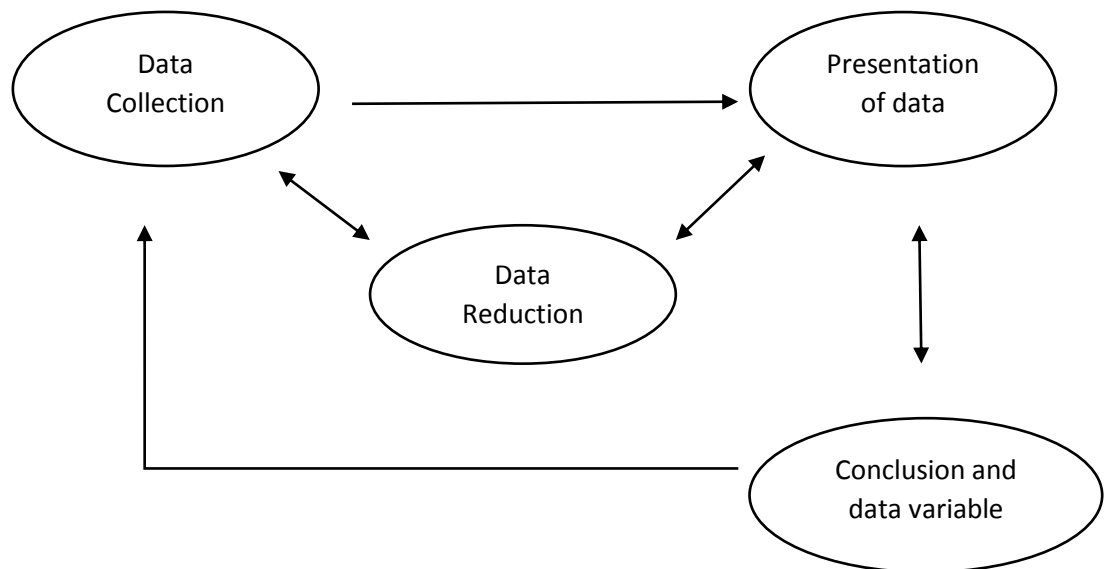
⁵⁸ Ibid, hlm.193

⁵⁹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta 2013), hlm.206

things or variables such as books, magazines, photos / pictures, notes and so on.

F. Data Analysis

Data analysis is the process of systematically searching for and compiling data that has been obtained from interviews, observations, and documentation so that it is easy to understand and the results of all of them can be used as information for others.⁶⁰ In this study, the analysis used was the analysis and interactive model of Miles and Huberman. Activities in data analysis include data collection, data reduction, data presentation and data verification.⁶¹



⁶⁰ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2007), hal.88

⁶¹ *Ibid*, hal. 92

Picture 1.1 Miles and Huberman's Interactive Model Data Analysis Techniques⁶²

The analysis activities carried out by researchers are as follows :

a. Data Collection

The data collected by researchers came from interviews, observations, and documentation.

b. Data Reduction

Data reduction is also called data simplification, this activity is carried out by selecting and sorting data, which ones are in accordance with the focus of the study. The data obtained from interviews and observations will be simplified into points to make it easier to understand.

c. Presentation of data

Data will be presented in accordance with the research focus and problem formulation.

d. Data verification

Researchers will make conclusions from data verification in accordance with the data actually used in the next stage and their validity can be accounted for. This conclusion explains that the data analysis by researchers to discuss this research problem is descriptive. The data obtained will be obtained as a description of the problem, then compared and analyzed with theories that are in accordance with the research for further conclusions to be drawn.

⁶² *Ibid*, hal. 92

G. Data Validation Checking

Obtaining the validity of the findings in this study using triangulation techniques. Triangulation is a data validity checking technique that utilizes something other than the data for checking purposes or as a data comparison. In this study, the use of triangulation of data sources and data collection methods. By checking the validity of this data, the researcher will later compare and recheck the degree of confidence of the information obtained during the qualitative research. The comparison used in the study is the observation of the focus of the study by interviewing informants. Triangulation of data sources was done by testing certain truths with other informants and comparing the data collected through interviews with field observations.

H. Research Procedure

The research conducted by this researcher includes 4 stages, namely:

- a. Pre-Research, namely the researcher's action to compile a research proposal
- b. Research implementation, is the action of researchers carrying out data mining in the field
- c. Data management, namely the action of the researcher in making transcripts of research results, data reduction, data presentation, and drawing conclusions.

- d. Writing research results in the form of research reports.

CHAPTER IV

DATA EXPOSURE AND RESEARCH RESULT

A. Data Exposure

1. Geographical Location of Anharul Ulum Islamic Boarding School

Anharul ulum Islamic Boarding School was located in one of the villages in Blitar Regency, namely Plumpungrejo Village. Plumpungrejo Village had administrative boundaries as follows, to the north it was bordered by Jimbe Village, to the west by Kademangan Village, to the south by Dawuhan village and Sumberjo village, while to the west it borders Tulungagung Regency. The administrative area of Anharul Ulum Islamic Boarding School was right on Jl. Pondok no. 17 Sokosari Hamlet, Plumpungrejo Village, Kademangan District, Blitar Regency⁶³.

2. History of Anharul Ulum Islamic Boarding School⁶⁴

Anharul Ulum Islamic Boarding School was established as a result of the persistence and struggled of a village youth who had been independent since he was sat in madrasah ibtidaiah until he finished his education in

⁶³ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

⁶⁴ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

college, where during his academic education he also gained knowledge and blessings at the pesantren, namely k. H. Mohamad Dawami NHQ. He had felt the ups and downs and the bitter sweetness of life that he had to went through with great sacrifices in ordered have been useful for himself and the wider community. With the background possessed by Kiai Dawami, he was ready have been the pioneer of the establishment of the Anharul Ulum Islamic Boarding School which was expected have been able to made the community had knowledge skills in the field of religion and other fields so that it could've made people's welfare in the future.

At the beginning of its establishment, the Anharul Ulum Islamic Boarding School was a *tahdifhul qur'an* boarding school that adhered to the *aqidah alussunnah wal jamaah*. Anharul Ulum Islamic Boarding School was founded in 1995 by K.H. Mohamad Dawami NHQ. He himself chose the name Anharul Ulum with the aim of glorifying Almagfurlah Kiai Akhyar who became the Mursyid Thoriqoh An Naqsabandhy based in the Plumpungrejo Village.

Initially, this islamic boarding school concentrated on fostering the community around Plumpungrejo Village. Starting from youths who dropped out of school, youths who were negligent in managing spiritual souls, youths who were still underage who were involved in juvenile delinquency and accommodate orphans who were weak in the economy so that they could've studied religion, explore spiritual knowledge and increase faith with a

fastabiqul khoirot mentality, namely people who compete in goodness. Over time, many students began to studied at the anharul ulum islamic boarding school and studied at Kiai Dawami, from people in the city and district of Blitar to students from outside the city such as from Banyuwangi and Malang even from the islands of Kalimantan and Sumatra.

Along with the development of the times and seeing the needed in the society, Anharul Ulum Islamic Boarding School began to develop its education system which initially only focused on the field of Islam by organizing a formal educational institution, namely the Anharul Ulum Islamic Junior High School which was inaugurated by the government on June 28, 2013.

After three years of formal education at Anharul Ulum Islamic Junior High School, Anharul Ulum Islamic Boarding School expanded their formal education with the establishment of the Anharul Ulum Islamic Vocational High School in 2016. The initial purpose of the Anharul Ulum Islamic Vocational High School was to equip students have been able to lived independently and been able to prosper in life in the future by opening up job opportunities in the midst of the community in ordered to improved the standard of living and the economic standard of the wider community. Initially, Anharul Ulum Islamic Vocational High School was established with one major program namely Agricultural Product Processing in 2016 which was in accordance with the culture of the community and the conditions of the surrounding area where many people worked as farmers and there was still many rice fields there. Until

2018, Anharul Ulum Islamic Vocational High School opened a new department, namely Automotive Light Vehicle Engineering and also the department of Pharmacy because of the many interests and sufficient teaching staff have been able to develop the abilities of students at Anharul Ulum Islamic Boarding School. The existence of the Anharul Ulum Islamic Vocational High School with its three majors was expected to produced alumni who had intellectual skills and spiritual skills so that they became intellectuals who could've became future leaders of the nation.

In 2019, to facilitate the administrative activities of both the Islamic Boarding School and Anharul Ulum formal school, the Kiai Haji Dawami Education Foundation (YPKHD) was founded, spearheaded by Kiai Dawami. The Kiai Haji Dawami Education Foundation now oversees three educational institutions, namely one religious education at the Anharul Ulum Islamic Boarding School and two formal education namely Anharul Ulum Islamic Junior High School and Anharul Ulum Islamic Vocational High School. However, the rule that applies at the Kiai Haji Dawami Education Foundation was that only students who were registered at the Anharul Ulum Islamic Boarding School and living there could've studied at Anharul Ulum Islamic Junior High School and Anharul Ulum Islamic Vocational High School

3. Vision and Mission of Anharul Ulum Islamic Boarding School⁶⁵

Confidence and enthusiasm to work with full dedication and responsibility for religion, nation and state, as well as society is the main capital in running Anharul Ulum Islamic Boarding School. To determine the direction of the movement, struggle, and service of the Anharul 'Ulum Education, Social and Da'wah Foundation, the Vision, Mission, Objectives, Basic Principles, and Values of the Anharul Ulum Islamic Boarding School are drawn up as follows: The following is the vision Anharul Ulum Islamic Boarding School, as follow:

a. Vision of Anharul Ulum Islamic Boarding School

To become a leading and modern Islamic Education, Social, and Da'wah Islamic Boarding School in educating the nation's life in order to form Islamic Human Resources and Indonesian people who are faithful, devoted, knowledgeable, have good character, charitable, competent, have the spirit of Nationalism, have the spirit of Patriotism, and are independent Entrepreneurs with excellence in technology for a just, prosperous, and prosperous life.

b. Mission of Anharul Ulum Islamic Boarding School

To actualize this noble vision, the mission of Anharul Ulum Islamic Boarding School is as follows:

⁶⁵ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

- a. Implementing Islamic law correctly and guided by the holy book Al-Qur'an and Al-Hadith,
 - b. Producing Indonesian Human Resources who are Islamic, faithful, devoted, knowledgeable, have good character, are charitable, competent, have the spirit of Nationalism, have the spirit of Patriotism, and have the spirit of independent entrepreneurs through the implementation of holistic education with a modern boarding school system that is integrated with formal, non-formal and informal education. informal,
 - c. Creating community welfare by fostering an independent, just, prosperous, harmonious, peaceful and sentausa life.
 - d. Developing Islamic Da'wah in the context of fostering faith, piety, morality, and good deeds of the Indonesian people,
 - e. Building independent entrepreneurs based on Islamic teachings, populist-based, and economic and creative industries,
 - f. Build a network of cooperation with the government, educational and research institutions, local, regional, national and international business entities.
- c. Purpose

Based on the vision and mission above, the following objectives are to be achieved:

- a. The realization of a life in accordance with Islamic law based on the Qur'an and Al Hadith,

- b. The realization of Indonesian Human Resources who are Islamic, faithful, devoted, knowledgeable, have good character, are charitable, competent, have the spirit of Nationalism, have the spirit of Patriotism, and are independent entrepreneurs.
 - c. The realization of a society that is prosperous, independent, just, prosperous, harmonious, peaceful and at peace,
 - d. The realization of Islamic Da'wah which produces people who believe, are devout, have good morals, and do good deeds,
 - e. The realization of Islamic independent entrepreneurs based on the economy and creative industries,
 - f. The establishment of a network of cooperation with the government, educational institutions, and business entities both locally, regionally, nationally, and internationally
- d. Basic principles
 - e. Based on the Qur'an and Al Hadith,
 - f. Based on the 1945 Constitution and Pancasila
 - g. Spirit of Islam, Nationalism, Patriotism, and Entrepreneurship
 - h. Scientific Method, Natural, and Divine
- i. Values
 - a. *Fathanah*,
 - b. *Amanah*
 - c. *Siddiq*,

d. *Tabligh*

4. Organisation Structure of Anharul Ulum Islamic Boarding School⁶⁶

Anharul Ulum Islamic Boarding School has a management structure and leadership ranks in an effort to form an ideal institution so that it can support the effectiveness of activities at Anharul Ulum Islamic Boarding School. With the existence of components and work units within the institution and the division of work authority, it will produce work programs that are in accordance with the vision and mission of the institution. The management structure at Anharul Ulum Islamic Boarding School is as follows:

Tabel 4.1 Organisation Structure of Anharul Ulum Islamic Boarding School

No	Name	Position
1.	Kiai H. Mohamad Dawami NHQ	Caregiver
2.	Murtanto, S.T	Chairman
3	Syahru Munir	Deputy Chairman
3.	Agus Pranatan, S,S.	Secretary
4.	M. Umar Da'i	Treasurer

⁶⁶ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

5.	Hima	Da'wah Sector
6.	Dimas Aldi Fajar	Youth and Sports Sector
7.	Binti Miratus Sholihan	Talent Development Interests
8.	Sasmita Hanum	Field of Arts and Culture
9.	Mohamad Rizal	Public Relations
10.	Abdul Hakim	Security
11.	Siti Hanifah	Cooperative Development
12.	Isa Mughiroh	Health Sector

5. Amount of Students and Teachers at Anharul Ulum Islamic Boarding School⁶⁷

a. Amount of Educators at Anharul Ulum Islamic Boarding School

1. Ustadz : 15

2. Ustadzah : 9

b. Amount of Students at Anharul Ulum Islamic Boarding School

1) Male Santri : 447

2) Female students : 326

⁶⁷ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

3) Alumni Students: 23

6. Facilities and Infrastructure of anharul Ulum Islamic Boarding School⁶⁸

The following are the facilities and infrastructure to support Anharul Ulum Islamic Boarding School to achieve goals, as follow :

- a. Dormitory : 4
- b. Mosque :1
- c. Management Room : 1
- d. Teacher's Room : 2
- e. Administration Room : 1
- f. Security Post : 3
- g. Library : 2
- h. Classroom : 32
- i. Health Unit : 4
- j. Cooperative : 1
- k. Canteen : 2
- l. Bathroom : 78
- m. Kitchen : 3
- n. Field : 1
- o. Hall : 2
- p. Wi-Fi : 4

⁶⁸ Obtained from documents owned by Anharul Ulum Islamic Boarding School, Blitar Regency

7. Kiai's Leadership Style at Anharul Ulum Islamic Boarding School

The description of the data is our way of conveying the results of the research we have done. The description of this study aims to let us know about the leadership style applied by Kiai Dawami at Anharul Ulum Islamic Boarding School.

Leadership style is how the leader directs what someone does, both as a reference in guiding, influencing and controlling the way of thinking of his followers. In this case, the Kiai's leadership is how the Kiai can direct and influence his followers to do things so that goals are achieved, both personal goals, the goals of the Islamic boarding school as well as the common goals of both the leader and his followers. Each Kiai has his own way and style that is different from other Kiai to realize the goals of the Islamic boarding school.

Kiai Dawami at Anharul Ulum Islamic Boarding School leads a boarding school with a charismatic leadership style combined with a democratic leadership style. This is based on the results of an interview with Rizal, one of the boarding school administrators.

“Kalau cara memimpin Kiai Dawami mungkin termasuk dengan karismatik yang dimiliki oleh beliau sebagai seorang Kiai, jadi apapun yang dicontohkan dan diperintahkan oleh beliau kami percaya itu sudah pasti baik dan tujuannya untuk kemaslahatan di pondok pesantren. Jadi kita sudah otomatis tunduk dengan perkataan beliau. Kita ngikut saja dengan beliau, walaupun sekarang saat melakukan

*apa yang diperintah beliau mungkin kami belum tahu apa tujuan utama beliau tapi kita tetap melakukannya”*⁶⁹

We can examine the opinion of the boarding school administrator in more depth, where his statement about Kiai Dawami's leadership style leads to a charismatic leadership style. As a leader of a boarding school, he has fulfilled the character traits as a religious role model, starting from his knowledge and also the nature of his daily life. The achievement of these goals at Anharul Ulum Islamic Boarding School cannot be separated from the characteristics and personality possessed by Kiai Dawami as described in the trait theory regarding this matter, namely having skills in scientific midwives and in the social field because leading Islamic boarding schools in addition to teaching about religion also teaches live together in society. From the very beginning of the establishment of Anharul Ulum Islamic Boarding School which aims to guide village youths who are weak in the field of religion and in the economic field, it shows that he really has a desire to teach what he has regardless of what circle and group the santri are from.

Kiai Dawami reflects the figure of a religious leader who without violence or an authoritarian leadership style can make the goals of the Anharul Ulum Islamic Boarding School achieved. Kiai Dawami is also a person who is very humble, friendly and also kind to the students and also the people around the Anharul Ulum Islamic Boarding School. This proves that with his charisma

⁶⁹ Interview with Muhamad Rizal, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2020

even though he is popular and friendly to his followers, it does not necessarily eliminate the great respect for Kiai Dawami. His charisma is considered by his followers as a gift from God that not everyone has, so his followers are so obedient to him.

Kiai Dawami also has very broad knowledge skills, especially in the spiritual field, he has abilities that cannot be reached by ordinary humans. He has this ability so that his followers will always obey what is ordered by him. This is reinforced by our interview with Agus Pranatan the Ustadz who lives right in the pesantren environment at Anharul Ulum Islamic Boarding School.

“Beliau itu orang yang sangat pintar, cerdas dan hebat dan memiliki intelektual yang membuat kami semua kagum. Keilmuan spritual Kiai Dawami ini sulit dijangkau dan dinalar oleh pikiran kami, jadi apa apa yang dikatakan beliau kami sudah pasti patuh. Beliau juga orang yang sangat merakyat dan sederhana, sehari-hari beliau tetap bergaul dengan masyarakat desa, baik menanam padi di sawah, berkebun, mengikuti kegiatan sosial di masyarakat seperti orang biasa. Setiap hari juga pakai kaos, membawa capil dan cangkul ke sawah, ngobrol dengan kami seperti orang biasa itu. Jadi kami merasa beliau pemimpin yang sangat mengayomi masyarakat. Bukan pemimpin yang sangat mengagungkan dirinya, bukan yang menunjukkan bahwa “Hei

aku ini Kiai” begitu bukan. Tapi ya tanpa beliau menunjukkan hal itu kita sendiri sudah mengagungkan dan memuliakan beliau.”⁷⁰

Anharul Ulum Islamic Boarding School is now not only nurturing the students of village youth, it has now expanded its educational struggles in formal schools as well. The schools at Anharul Ulum Islamic Boarding School have young students who are expected to become future leaders of the nation. In realizing this goal, Kiai Dawami collaborates with his subordinates and management to determine strategies to achieve these goals. He tries to synchronize his personal interests and goals, those of Anharul Ulum Islamic Boarding School and those of his followers. One of the characteristics of the democratic leadership style that exists in Kiai Dawami is where he gives the widest possible freedom to his subordinates and the board of directors under him to express their aspirations and inspiration to achieve the goals of the Anharul Ulum Islamic Boarding School. Discussion with the board of directors when there is a problem at Anharul Ulum Islamic Boarding School and what actions need to be taken to resolve it. He always put the common interest for the benefit of his people. Here is what the Mr. Murtanto as chairman at Anharul Ulum Islamic Boarding School said about his openness in leading

“Beliau itu orangnya fleksibel dalam memimpin, selalu mempertimbangkan kekurangan dan kelebihan dalam keputusanya, dan beliau selalu mengajak kami berdiskusi, meminta pendapat dan

⁷⁰ Interview with Agus Pranatan, Anharul Ulum Islamic Boarding School Teacher, on 28 February 2020

ide-ide kami untuk memecahkan masalah yang ada di Anharul Ulum Islamic Boarding School. Misalnya beliau memiliki cara seperti ini ibaratnya, beliau mengatakan kepada kami dan meminta pertimbangan kami juga, walaupun sudah pasti kita semua setuju dengan keputusan beliau. Beliau juga selalu mengajarkan kami untuk dapat menjadi seorang pemimpin juga untuk bawahan kami, beliau selalu menginginkan keberhasilan kami dalam melakukan tugas kami, tetapi tetap memberi arahan dan juga mengontrol apa yang beliau pasrahkan kepada kami, kalau kami ada salah dalam melaksanakan perintah beliau yan beliau selalu membimbing kami agar tidak melakukan kesalahan itu lagi”⁷¹

This shows that Kiai Dawami has also characterized the characteristics of a democratic leadership style, namely trying to make his subordinates more successful and also able to develop his personal capacity as a leader⁷².

Kiai Dwami also performs his leadership functions to accomplish a common goal. There are 5 main functions of leadership operationally to be able to realize common goals, including instructive functions, consultative functions, participatory functions, delegation functions and also control functions⁷³. The instructive function of Kiai Dawami is that he gives orders to

⁷¹ Interview with Mr. Murjianto, Anharul Ulum Islamic Boarding School Chairman, on 28 February 2020

⁷² Sondang Siagian, *Filsafat Administrasi*, (Jakarta: Bumi Aksara, 2003) hlm.36

⁷³ Hadari Nawawi Dan M.Martini Hadari, *Kepemimpinan yang Efektif*, (Yogyakarta, Gajah Mada University Press, 2006) hlm. 74.

his subordinates or followers, and immediately gives instructions on how the order is, as well as when and where the order is carried out, so that the subordinates can do well what the order is instructed by him. The consultative function is a two -way communication between the leader and the led and vice versa, he gives freedom to his subordinates to consult in carrying out his decisions or orders. Kiai Dawami also asked his subordinates and teachers to participate in setting his decision, he ensured that the people he led had the opportunity to carry out their duties in accordance with their respective duties. Here are the results of an interview with Dila, one of the alumni who serve at Anharul Ulum Islamic Boarding School.

“Jadi kalau untuk keterlibatan kita dalam melaksanakan perintah beliau, bisa dibilang beliau selalu meminta kami agar dapat terlibat, misalnya beliau mengutus kami untuk memerintah para santri yang duduk di bangku SMP dan SMK untuk melakukan kegiatan peringatan Maullid Nabi Muhammad, ya beliau hanya menyampaikan perintah itu, sehingga secara teknis pelaksanaanya beliau meminta kami untuk mengaturnya, lalu setelah kami menyampaikan rencana kami, kami berkonsultasi dan beliau kan memberikan pengarahan lebih lanjut kepada kami.”⁷⁴”

⁷⁴ Interview with Dila, Anharul Ulum Islamic Boarding School Alumnus, on 28 February 2020

The delegation function is also carried out by Kiai Dawami where he also gives authority to the leaders of Islamic boarding schools such as the chairman of the Anharul Ulum Islamic Boarding School, namely Mr. Murtanto, the director of the Kiai Haji Dawami Education Foundation, to be able to realize common goals. He also gave trust and authority to the leadership of the Anharul Ulum Islamic Middle School and Anharul Ulum Islamic Vocational School so that the religious knowledge studied by the students at Anharul Ulum Islamic Boarding School and integrated with the times and progress of science and technology in accordance with the knowledge in their respective fields so that Anharul Ulum alumni were printed. Islamic Boarding School which is expected to be a leader in the future.

8. Kiai's Strategy and Dealing with the Covid-19 Pandemic in Anharul Ulum Islamic Boarding School

The year 2019 became a very crucial year because the Covid-19 pandemic began to spread simultaneously in a wide geographical area. This virus that attacks the respiratory organs brings various lifestyle changes ranging from the health sector, economy, education, politics and various other sectors. Health protocols are needed to prevent the spread of this virus, starting from wearing masks, social distancing, and other protocols that can reduce infection with this virus. This is a big enough challenge for each

Islamic boarding school, especially for the leaders to be able to overcome this problem.

The role of Kiai is very urgent and needed in determining strategies, methods and efforts to continue to be able to carry out a series of activities at Islamic boarding schools and establish health protocols for all Islamic boarding schools so as not to become clusters of the spread of the corona virus.

The strategy carried out by Kiai Dawami at Anharul Ulum Islamic Boarding School is a preventive measure, because at the beginning of the virus he made sure that no students and educators at Anharul Ulum Islamic Boarding School were infected with the corona virus. This is a fairly difficult challenge because in Islamic boarding schools all live together using shared facilities so that when one is infected with the corona virus, it can spread to other students quickly. So in determining strategies and efforts to prevent the spread of this virus, he also considers the state of the Islamic boarding school and the culture of the Islamic boarding school itself.⁷⁵

Kiai Dawami along with the leadership of the Kiai Haji Dawami Education Foundation discussed this carefully, regarding strategies and efforts to overcome the spread of the corona virus. The strategy is carried out in three stages, namely the first stage is determining the strategy that we will discuss in this chapter, the second stage is the implementation of the strategy and the

⁷⁵ Obtained by the results of researchers' observations at Anharul Ulum Islamic boarding School on March 13, 2021

third is the evaluation of the strategy which will be discussed in the research discussion.

Based on the results of the interview, the following are the strategies carried out by Anharul Ulum Islamic Boarding School to prevent the spread of the corona virus in the pesantren environment:

1. Provide socialization and understanding to the students and the entire community at Anharul Ulum Islamic Boarding School regarding the corona virus. This was conveyed by the chairman of Anharul Ulum Islamic Boarding School.

“Salah satunya langkah awal pencegahannya adalah kita wawasan dan pemahaman kepada seluruh santri di Anharul Ulum Islamic Boarding School tentang apa itu virus corona, bagaimana gejalanya, bagaimana penularannya, pencegahan tersebarnya virus ini, dan juga protokol kesehatan yang harus diterapkan. Dalam kegiatan ini kami bekerja sama dengan Dinas Kesehatan Kecamatan Kademangan dan juga Pukesmas Desa Plumpungrejo untuk menyampaikan materi tentang virus corona⁷⁶.”

2. Implementing health protocols throughout the Anharul Ulum Islamic Boarding School. In this case, the role of the leader is very important to be able to give orders and directions to his subordinates to always maintain

⁷⁶ Interview with Mr. Murtanto, Anharul Ulum Islamic Boarding School Chairman, on 28 February 2020

health protocols. The following is the health protocol at Anharul Ulum Islamic Boarding School:

- a. Using masks in every activity outside the room at Anharul Ulum Islamic Boarding School.
- b. Wash hands and shower regularly.
- c. Bring hand sanitizer in every activity that involves a lot of students.
- d. Diligently clean the area of the Islamic boarding school on a small scale such as bedrooms to classrooms, mosques and halls which are often used for joint activities.

The administrators of Anharul Ulum Islamic Boarding School as well as educators at both Anharul Ulum Islamic Boarding School and Anharul Ulum Islamic Junior High School and Anharul Ulum Islamic Vocational School must be able to become pioneers and examples for students and students at Anharul Ulum Islamic Boarding School. As stated by Abdul Hakim, the administrators of Anharul Ulum Islamic Boarding School.

“Ya guru, jajaran pimpinan juga harus mengawali untuk taat dan patuh terhadap protokol kesehatan karena kita kan menjadi contoh bagi santri santri disini, nanti kalau para guru

tidak mencontohkan bagaimana bisa muridnya mau menerapkan juga⁷⁷”

3. Making new regulations adapted to the conditions at Anharul Ulum Islamic Boarding School. The following are the new regulations imposed at Anharul Ulum Islamic Boarding School during the covid-19 pandemic:

- a. Santri have no contact with people outside the Anharul Ulum Islamic Boarding School.
- b. Teachers and educators who live outside Islamic boarding schools must carry out regular health checks and check body temperature every time they enter the Anharul Ulum Islamic Boarding School area.
- c. All administrators, leaders and teachers must carry out vaccines as an effort to prevent the corona virus, because they are the ones who have the potential to be infected with the corona virus because they carry out many activities outside the Anharul Ulum Islamic Boarding School.
- d. Not holding an agenda for visits by the parents of the students face to face to reduce direct interaction with people outside the pesantren.
- e. Not holding activities that invite people outside the Anharul Ulum Islamic Boarding School members.

⁷⁷ Interview with Abdul Hakim, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2020

- f. Do not schedule a regular return home every month to reduce the possibility of students being infected with the corona virus.
- 4. Development of health facilities and infrastructure and expanding the operational area of Anharul Ulum Islamic Boarding School. Health facilities and infrastructure built to prevent the spread of this virus include the construction of the Student and Santri Health Unit, especially for students with symptoms of being infected with infectious diseases, especially the corona virus. The construction of a sink in each building to make it easier for students to wash their hands. Addition of bathroom buildings, kitchens, student and student cooperatives, as well as new residence dormitories for new students. This is so that students do not gather together so as to minimize the possibility of the spread of the corona virus. Construction of isolation rooms for symptomatic students and also independent isolation rooms for students who have just entered the Islamic boarding school⁷⁸.
- 5. New rules for students who will enter the Islamic boarding school, both new students and old students who return and will return to Anharul Ulum Islamic Boarding School, including:
 - a. Must bring the results of a health test, namely the Rapid Test or Swab antigen which states that the student is negative for the corona disease.

⁷⁸ Obtained by the results of researchers' observations at Anharul Ulum Islamic boarding School on March 13, 2021

- b. Self-isolate for 1 week at home and continue to self-isolate for 14 days in Islamic boarding schools after they enter.
- c. The arrival of students back home and also new students are scheduled and periodically so as to reduce the crowd for the introduction of students.

These strategies were determined and decided by Kiai Dawami along with the leadership at Anharul Ulum Islamic Boarding School. This strategy is expected to be carried out according to the target in accordance with the initial expectations and objectives, namely the continued implementation of safe and comfortable teaching and learning activities for students in the midst of the Covid-19 pandemic.

9. Strengths and Weaknesses of the Kiai's Leadership Style on the Implementation of the Strategy to Prevent the Spread of the Covid-19 Virus at Anharul Ulum Islamic Boarding School.

Based on the research results, Kiai Dawami's leadership style at Anharul Ulum Islamic Boarding School refers to two typologies, namely charismatic leadership style and democratic leadership style, each of which also has advantages and disadvantages in its implementation. In the implementation of Kiai Dawami's leadership style strategy, it is related to the implementation of strategies to prevent the spread of the covid-19

virus. The following are the results of our interview with Mr. Syahru Munis as deputy chairman at Anharul Ulum Islamic Boarding School.

“Kalau strategi yang ditentukan oleh Kiai Dawami sudah sangat tepat dan efisien, tinggal bagaimana penerapannya di lingkungan Anharul Ulum Islamic Boarding School, kelebihan dari cara memimpin beliau dalam hal ini mempengaruhi ketaatan dan kepatuhan para santri dan civitas Anharul Ulum Islamic Boarding School, sehingga mereka sudah menyadari bahwa apa-apa yang diperintahkan oleh Kiai Dawami itu sudah pasti benar dan tujuannya baik, jadi ya kami membantu terlaksananya tujuan dari strategi tersebut dengan menerapkannya. Karena Kiai Dawami juga memberikan pemahaman tentang virus ini yang dikaitkan dengan ajaran agama islam dimana kita harus merawat tubuh karena ini merupakan pemberian Allah, dan mensyukuri kesehatan yang kita miliki dengan menjaga kesehatan tubuh ini khususnya dalam hal ini agar tidak terinfeksi virus corona⁷⁹”

Another opinion was conveyed by a chairman at Anharul Ulum Islamic Boarding School, who said that:

“Kiai Dawami sangat terbuka terhadap pendapat kami dalam hal apapun, dalam hal penerapan strategi ini, kan kita yang langsung terjun berhadapan dengan para santri sehingga kita yang mengetahui

⁷⁹ Interview with Mr. Syahru Munir, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2020

bagaiman respon dan tindakan para santri setelah sosialisasi mengenai strategi ini, beberapa santri ada yang langsung menerapkan beberapa pula ada yang harus diperintah dulu baru memakai masker, mencuci tangan. Ketika kami menyampaikan beberapa hambatan dalam pelaksanaan strategi ini, Kiai Dawami memberi kebebasan dan wewenang kepada kita untuk memberikan tindak lanjut kepada santri yang tidak patuh pada aturan protokol kesehatan⁸⁰”

From the results of the interview, it is explained that the charismatic and democratic leadership style used by Kiai Dawami has a positive influence and becomes an added value because it can facilitate the implementation of the strategy taken to prevent the spread of the corona virus at Anharul Ulum Islamic Boarding School. However, there are still shortcomings in each leadership style, although it can be said that this charismatic and democratic leadership style is appropriate for use among students and the community around Anharul Ulum Islamic Boarding School.

Sasmita, one of the students at Anharul Ulum Islamic Boarding School we interviewed said:

“Kekurangannya adalah masih ada beberapa santri yang harus setiap hari diingatkan dan santri santri tersebut sedikit mengacuhkan ketika yang mengingatkan hanya temanya sendiri, mereka merasa hanya harus

⁸⁰ Interview with Mr. Murtanto, Anharul Ulum Islamic Boarding School Chairman, on 28 February 2020

patuh dan tunduk kepada Kiai Dawami. Jadi baru kalau Kiai-nya sudah mengingatkan langsung ke teman teman yang nggak mau menerapkan protokol kesehatan itu ya baru mereka mau⁸¹”

In addition, the democratic leadership style certainly has shortcomings in its implementation, namely when there are problems or obstacles it will take longer to be able to formulate solutions because they must be considered together by deliberation. As said by Mr. Umar Da’i, the treasurer at Anharul Ulum Islamic Boarding School

“Ya kalau kekurangannya itu kita lebih lama kalau mau memutuskan suatu hal karena kan harus berdiskusi dahulu dengan pihak-pihak yang berwenang, kira-kira tindakan apa yang perlu kami lakukan saat ada yang melanggar protokol kesehatan, atau ada yang melanggar aturan, ya tapi itu hanya di awal awal saja ketika ada masalah baru dalam penerapan strategi pencegahan penyebaran virus corona ini, kalau sudah dua kali atau lebih ya kita bisa langsung mengambil tindakan.”⁸²”

Based on the results of the interview above, we can conclude some of the advantages and disadvantages of the charismatic and democratic leadership style carried out by Kiai Dawami at Anharul Ulum Islamic Boarding School. The advantage is that it is easier for students and the community to do what Kiai Dawami has ordered in this case to prevent the

⁸¹ Interview with Sasmita, Anharul Ulum Islamic Boarding School Students, on 28 February 2020

⁸² Interview with Mr. Umar Da’i, Anharul Ulum Islamic Boarding School Treasurer, on 28 February 2020

spread of the corona virus, because they have realized that they must obey and obey Kiai Dawam's orders because they believe that it has a good purpose for themselves. alone. While the drawback of the charismatic leadership style is that if there are students who only obey and obey the orders of Kiai Dawami, he must immediately jump in to give orders. In the democratic leadership style of Kiai Dawami at the Anharul Ulum Islamic Boarding School, the board of directors, both the management of the Anharul Ulum Islamic Boarding School and the management of the Kiai Haji Dawami Education Foundation, can provide and convey their ideas and opinions to further maximize the results of this corona virus prevention strategy. The weakness of this democratic leadership style is that at the beginning there were problems when implementing the strategy, there were new problems, and action could not be taken immediately because they had to wait for the results of the agreement from deliberation that could be a solution to these problems.

CHAPTER V

DISCUSSION

A. Research Result

In accordance with the purpose of the research where the focus of this research is how the leadership style of the Kiai at Anharul Ulum Islamic Boarding School in determining strategies to deal with the Covid 19 pandemic. After the data on the results of the research in Chapter IV are presented, then in chapter V will be discussed about the focus of the research, namely: (1) the Kiai leadership pattern applied at Anharul Ulum Islamic Boarding School, (2) the implementation of the strategy carried out by the Kiai at Anharul Ulum Islamic Boarding School to deal with and prevent the spread of the covid-19 virus, (3) the implications of the Kiai leadership style on the implementation of strategies to deal with the covid-19 virus pandemic at Anharul Ulum Islamic Boarding School.

1. Kiai's Leadership Style at Anharul Ulum Islamic Boarding School

Leadership is the ability of a person to be able to influence others, which in this case is meant by those who are led or followers, so that other people behave as desired by the leader. In addition, leading is also an activity to influence others so that they want to be directed to achieve certain goals⁸³. While the leadership style is a way that is applied by a leader to influence the process of one's activities in leading, guiding and

⁸³ Veithzal Rivai, Bachtiar, Boy Rafli Amar, *Pemimpin dan Kepemimpinan dalam Organisasi* (Jakarta: Raja Grafindo Persada, 2014), hlm.3

influencing while controlling the thoughts, feelings or behavior of others.⁸⁴

The Kiai's leadership style is the way that the Kiai is able to provide direction and influence to his followers in order to achieve a common goal. A Kiai or leader in a boarding school is an *uswatun hasanah* who is a good role model in the *pesantren* and society. Aspects that are followed are not only religious aspects, but also other aspects such as social, economic, political and cultural aspects. The leadership of the Islamic boarding school Kiai is always identified with charismatic leadership. This is based on the extraordinary qualities possessed by a Kiai as a distinct person. This understanding is theological, because to identify the personal attractiveness that exists in a person, one must use the assumption that the stability and quality of the personality possessed is a gift from God⁸⁵. Each Kiai has his own way that is different from one another with the aim of achieving the common goals expected in the Islamic boarding school. Various characteristics must be met so that the leader can be a good leader. In the Qur'an, Surah As-Sajdah verse 24 describes one of the characteristics of a leader, which reads:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

⁸⁴ Onong Ujhana Effendi, *Kepemimpinan dan Komunikasi*, (Bandung: Alumni, 1977), hlm.15

⁸⁵ Neni Rosita, *Kepemimpinan Kharismatik Kiyai di Pondok Pesantren Ali Maksum Krapyak Yogyakarta*, Jurnal Kajian Sosial Keagamaan, Vol. 1, No. 2, (Kebumen : Pascasarjana IAINU Kebumen, 2018)

Meaning: And We made among them leaders who guided by Our command when they were patient. And they believe in Our signs. (Q.S. As Sajdah: 24)

In this verse explains about a leader where the group who becomes the leader is the one who guides the people by Allah's orders. A leader in this verse is the one who is patient in doing charity, studying and preaching and being patient in bearing suffering in His way, they also refrain themselves from plunging into disobedience and lust. In the face of trials in which they take solutions in every problem from the arguments in the Koran which they believe in and it is with patience and belief that they gain the position of *imamah fiddin* (religious leaders).

According to trait theory, there are three important elements in leadership in order to achieve common goals, namely, leader behavior, follower behavior, and environmental situations. The thought of a leader who can decide what he does and what he says to his followers, and how his followers can do it freely and according to the limits set by the leader.⁸⁶ A leader himself must have certain characteristics in order to be a good leader. As a leader of a boarding school, he has fulfilled the character traits as a religious role model, starting from his knowledge and also the nature of his daily life. The achievement of these goals at Anharul Ulum Islamic Boarding School cannot be separated from the

⁸⁶ Vethzal Rivai dan Sylviana Murni, *Education Manajemen : Analisis Teori dan Praktik*. (Jakata: Rajawali Pers, 2009), hlm.287

characteristics and personality possessed by Kiai Dawami as described in the trait theory regarding this matter, namely having skills in scientific midwives and in the social field because leading Islamic boarding schools in addition to teaching about religion also teaches live together in society. He is also a sociable and friendly person, can give instructions, direction and help and can provide follow-up actions consistently and wisely.

The leadership style used by Kiai Dawami at Anharul Ulum Islamic Boarding School is a charismatic leadership style and a democratic leadership style. Democratic leadership style is a leadership style in which there is coordination of work to all subordinates, with an emphasis on a sense of responsibility for oneself and good cooperation. One of the characteristics of Kiai Dawami's democratic leadership style is that he always invites his subordinates to discuss matters relating to the achievement of the goals of the Anharul Ulum Islamic Boarding School. Discussion with the board of directors when there is a problem at Anharul Ulum Islamic Boarding School and what actions need to be taken to resolve it. Solving problems and making decisions by discussing and deliberation is in accordance with the verses of the Qur'an, namely:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Meaning : And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (as-Shura verse 38)

This verse explains that every decision making should be carried out by deliberation, because with this deliberation and discussion everyone becomes aware of what was decided, understands and can adjust to what must be done.

The charismatic leadership style is also attached to the personality of Kiai Dawami in leading the Anharul Ulum Islamic Boarding School. Kiai Dawami has his own charm and extraordinary disposition that can influence others. A charismatic leader is considered to have abilities that are not possessed by humans in general⁸⁷. The characteristic of a charismatic leader that exists in Kiai Dawami is that he can radiate great influence and attraction to be able to influence the behavior of those who become his followers.

2. Strategy Implementation Carried out by Kiai at Anharul Ulum Islamic Boarding School to Deal with and Prevent the Spread of the Covid-19 virus.

The corona virus or covid-19 that emerged in 2019 where this virus attacks the respiratory organs, brings various changes in lifestyle

⁸⁷ Hadari Nawawi, *Kepemimpinan Menurut Isla*, (Yogyakarta: Gajah Mada University Press, 2001) hlm. 60

ranging from the health sector, economy, education, politics and various other sectors. This is a big enough challenge for each Islamic boarding school, especially for the leaders to be able to overcome this problem.

The role of the Kiai is very urgent and needed in determining strategies, methods and efforts to continue to be able to carry out a series of activities at Islamic boarding schools and establish health protocols for all Islamic boarding schools so as not to become clusters of the spread of the corona virus. Several strategies were determined and decided by Kiai Dawami along with the leadership at Anharul Ulum Islamic Boarding School. This strategy is expected to be carried out according to the target in accordance with the initial expectations and goals, namely the continued implementation of a safe and comfortable teaching and learning process for students in the midst of the Covid-19 pandemic. After the strategy is determined, the next step is the implementation and evaluation of the strategy⁸⁸. The following are some of the strategies and implementations carried out at the Anharul Ulum Islamic Boarding School in order to prevent the spread of the corona virus:

⁸⁸ Prim Masrokan Mutohar, *Manajemen Strategik dalam Menentukan Mutu Pendidikan : Konsep dan Implementasinya di Lembaga Pendidikan Islam*, Jurnal, EPISTEME, Vol, No.2, (Tulungagung: Pps STAIN Tulungagung, 2008), hlm.158

a. Providing socialization and understanding to the students and the entire community at Anharul Ulum Islamic Boarding School regarding the corona virus. The outreach conducted by the Health Service in collaboration with the Plumungrejo Village Health Center had a positive impact where students had an understanding of the corona virus, the symptoms of the corona virus, the spread of the virus, corona virus, and the dangers of the corona virus so that they can be more alert and can take preventive measures so as not to be infected with the corona virus.

b. Implementing health protocols throughout the Anharul Ulum Islamic Boarding School. The implementation of the health protocol at the Anharul Ulum Islamic Boarding School went according to what was expected, so that no students were infected with the corona virus. Satri santri wear masks every activity, always wash their hands and maintain cleanliness regularly so that they avoid the corona virus.

c. The implementation of the new regulations at the Anharul Ulum Islamic Boarding School related to preventing the spread of the corona virus went according to expectations. All educators and the leadership of the Anharul Ulum Islamic Boarding School have carried out vaccinations so

as to minimize the possibility of being infected with the corona virus. A slight problem is the regulation, namely the absence of a visit schedule for the guardians of the santri and the absence of a return schedule for the santri, which has sparked a little protest for the parents because they miss their children and want to know the condition of their children at the Islamic boarding school. However, with the explanation given by Kiai Dawami as the leader of the Anharul Ulum Islamic Boarding School, they finally understood and realized that this action was true and had good intentions.

d. Development of health facilities and infrastructure and expanding the operational area of the Anharul Ulum Islamic Boarding School. The new buildings that have been completed for now are hand washing sinks at 25 points in Islamic boarding schools, 20 new bathrooms, 2 new dormitories, an additional 1 UKS and 4 isolation rooms and an additional 1 student cooperative building. With the existence of new infrastructure facilities at Anharul Ulum Islamic Boarding School, it can reduce the emergence of crowds and make it easier for students, especially in implementing health protocols, one of which is maintaining cleanliness.

e. New regulations for students who will enter the Islamic boarding school, both new students and old students who have just returned. The results of the rapid test or antigen swab that must be brought by students must show negative results for them to enter the pesantren area. This makes it easier for the health team at the Islamic boarding school to ensure that no asymptomatic students who have been infected with the corona virus enter the pesantren area. Self-isolation carried out at home is indeed rather difficult to control by the administrators of the Anharul Ulum Islamic Boarding School, so that self-isolation in the area of the Islamic boarding school must be carried out for 14 days after the first day of their arrival at the Islamic boarding school. Scheduling the arrival of students who are made in shifts and periodically can reduce the crowd for the guardians of the students who take them, the schedule for returning students to the cottage is also given a period of 14 days where the students who have come previously have finished self-isolation at the Anharul Ulum Islamic Boarding School which will be replaced by students who has just arrived, this aims to ensure that there are no symptomatic students or have been incubated with the

corona virus so that they do not enter the Anharul Ulum Islamic boarding school area.

3. Implications of the Kiai's Leadership Style on the implementation of strategies for Facing the Covid-19 Pandemic Virus at Anharul Ulum Islamic Boarding School

The existence of the Kiai's role and how the Kiai's leadership style in an Islamic boarding school proves that this has an impact on the implementation of predetermined strategies. In this case, of course, Kiai Dawami's leadership style, namely democratic leadership style and charismatic leadership style, has an influence on the implementation of strategies to prevent the spread of the corona virus at Anharul Ulum Islamic Boarding School. The implications of this Kiai leadership style have advantages and disadvantages.

The advantages obtained in implementing the strategy to prevent the spread of the corona virus in a charismatic leadership style are that the students are obedient and always carry out the orders requested by Kiai Dawami, while the drawback is if Kiai Dawami does not directly meet face-to-face with the students, for example orders to maintain health protocols it was conveyed by his friend, some students would not pay attention because they only wanted to do what Kiai Dawami ordered.

Kiai Dawami's democratic leadership style at Anharul Ulum Islamic Boarding School has advantages and disadvantages as well as in

implementing strategies to prevent the spread of the corona virus at Anharul Ulum Islamic Boarding School. The advantage is that all decisions to determine strategies to prevent the spread of the corona virus are obtained from the results of deliberation so that Kiai Dawami's subordinates can convey their ideas, aspirations and opinions. While the drawback is that when problems arise in the implementation of the strategy, it is necessary to hold a thorough deliberation first so that it takes quite a long time.

CHAPTER VI

CLOSING

A. Conclusion

Based on the discussion of the findings of researchers, both theoretically and empirically regarding the result of the thesis title”, the researchers concluded :

1. 1. The Kiai's leadership style at Anharul Ulum Islamic Boarding School is rich in charismatic leadership combined with a democratic leadership style. This leadership style has an influence in the realization of common goals at Anharul Ulum Islamic Boarding School. The Kiai's followers at the Anharul Ulum Islamic Boarding School regard him as someone who is charismatic and obliged to obey his orders. Meanwhile, in terms of management and decision making at the Anharul Ulum Islamic Boarding School, the deliberation system between leaders and also the management is carried out openly so that it can produce decisions that are in accordance with the situation and conditions at Anharul Ulum Islamic Boarding School.
2. 2. The strategies determined by Kiai Dawami at the Anharul Ulum Islamic Boarding School can be adhered to and implemented by all members of the Anharul Ulum Islamic Boarding School, so as to prevent the spread of the corona virus at the Anharul Ulum Islamic Boarding School.
3. 3. The implementation of Kiai Dawami's leadership style at the Anharul Ulum Islamic Boarding School has an influence in the implementation of

strategies to prevent the spread of the corona virus. Both the charismatic leadership style and the democratic leadership style each have advantages and disadvantages in their application, such as the obedience and tawadhu' of the santri to the Kiai, efficient decisions because they are decided by consensus, and have disadvantages where it takes longer to take action if something happens. This is a problem because it requires coordination and deliberation between management and leadership.

B. Suggestion

After the researcher carries out the research process, the researcher can provide several suggestions as follow :

1. For Kiai and Leaders at the Anharul Ulum Islamic Boarding School, which are actually compatible with the charismatic and democratic leadership style, it would be even better if the students were given an understanding by the Kiai to also be more obedient and humble towards the Kiai's subordinates who were given the responsibility and authority by Kiai.
2. The implementation of corona virus prevention strategies can be further developed in accordance with the development of the corona case so that it really creates a comfortable and safe learning atmosphere at the Anharul Ulum Islamic Boarding School, because at this time various symptoms and types of COVID-19 are appearing

3. All members, from Kiai, leaders, teachers, administrators to students to be able to implement health protocols and rules in accordance with the Kiai's orders at Anharul Ulum Islamic Boarding School.
4. For leaders and management so that if there are problems or discrepancies in the implementation of the corona virus prevention strategy, they should immediately conduct an evaluation so as to produce more appropriate decisions.

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INTERVIEW

Interview with Muhamad Rizal, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2020

Interview with Mr. Agus Pranatan, Anharul Ulum Islamic Boarding School Teacher, on 28 February 2021

Interview with Mr. Murtanto, Anharul Ulum Islamic Boarding School Chairman, on 28 February 2021

Interview with Dila, Anharul Ulum Islamic Boarding School Alumnus, on 28 February 2021

Interview with Abdul Hakim, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2021

Interview with Mr. Syahru Munir, Anharul Ulum Islamic Boarding School Administrators, on 28 February 2021

Interview with Mr. Umar Da'i, Anharul Ulum Islamic Boarding School Treasurer, on 28 February 2021

ATTACHMENTS

Attachment 1 Research Permit Letter

	KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG FAKULTAS ILMU TARBIYAH DAN KEGURUAN Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang http:// fitk.uin-malang.ac.id , email : fitk@uin_malang.ac.id	
Nomor	: 1891/Un.03.1/TL.00.1/12/2020	03 Februari 2021
Sifat	: Penting	
Lampiran	: -	
Hal	: Izin Survey	
Kepada Yth. Ketua Yayasan Pondok Pesantren Anharul Ulum Blitar di Blitar		
Assalamu'alaikum Wr. Wb.		
Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Jurusan Pendidikan Ilmu Pengetahuan Sosial (PIPS) Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:		
Nama	: Nur Afifaturrohmah	
NIM	: 16130015	
Jurusan	: Pendidikan Ilmu Pengetahuan Sosial (PIPS)	
Semester - Tahun Akademik	: Ganjil - 2020/2021	
Judul Skripsi	: Kyai's Leadership Style in Determining Strategies to Facing the Covid19 Pandemic in Anharul Ulum Islamic Boarding School Blitar	
Lama Penelitian	: Februari 2021 sampai dengan April 2021 (3 bulan)	
diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.		
Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.		
		 _____ Dr. H. Agus Maimun, M.Pd NIP. 19650817 199803 1 003
Tembusan :		
1. Yth. Ketua Jurusan PIPS		
2. Arsip		

Attachment 2 Letter of Having Conducted Research



YAYASAN PESANTREN K.H. MOHAMD DAWAMI NURHADI

“PONDOK PESANTREN ANHARUL ULUM”

Akta Notaris Lia Retno Wulan, SH. M.Kn. No. 09 – TH. 2017

Alamat: Jalan Pondok No 17 Dusun Sokosari RT. 02/ RW. 01 Desa Plumpungrejo Kec. Kademangan Kab. Blitar

ypsdanharululum@gmail.com

Blitar, 25 Juni 2021

Nomor : 126/YPSD-AU/06/21

Hal : SURAT KETERANGAN PENELITIAN

Kepada Yth.

DEKAN FAKULTAS ILMU TARBIYAH DAN KEGURUAN

UIN MAULANA MALIK IBRAHIM MALANG

Di

Tempat

Assalamu’alaikum Wr. Wb.

Salam silaturahmi kami sampaikan semoga kita senantiasa dalam lindungan Allah SWT dan sukses dalam menjalankan segala aktifitas sehari-hari. Amin. Sehubungan dengan ini kami menerangkan bahwa :

Nama : NUR AFIFATURROHMAH

NIM : 16130015

Jurusan : Pendidikan Ilmu Pengetahuan Sosial

Lembaga Asal : UIN MAULANA MALIK IBRAHIM MALANG

Judu Skripsi : “Kyai’s Leadership Style in Determining Strategies to Facing the Covid-19 Pandemic in Anharul Ulum Islamic Boarding School Blitar”

Telah melakukan penelitian skripsi di Pondok Pesantren Anharul Ulum yang dimulai pada bulan Februari 2021 sampai dengan bulan Mei 2021.

Demikian surat keterangan ini kami sampaikan, atas perhatian dan kerjasamanya kami ucapkan terimakasih

Wassalamu’alaikum Wr. Wb.

Blitar, 25 Juni 2021

Ketua Pondok Pesantren Anharul Ulum



Murtanto, S.T.

Attachment 3 Qualitative Research Guidelines

Kiai's Leadership Style in Determining Strategies to Facing the Covid-19

Pandemic in Anharul Ulum Islamic Boarding School Blitar

Problem Focus	Informant	Method		
		Interview	Observation	Dokumentation
1. What is the leadership style used by the Kiai at Pondok Pesantren Anharul Ulum? 2. How was the strategy determined by the Kiai at the Anharul Ulum Islamic Boarding School to overcome the prevention of the corona virus? 3. How is the implementation of the strategy to prevent the spread of the corona virus at the Anharul Ulum Islamic Boarding School?	Chairman of the Foundation / Caregivers	a. How is the leadership style applied by the Kiai at the Anharul Ulum Islamic Boarding School? b. What are the strategies and efforts determined by the Kiai at the Anharul Ulum Islamic Boarding School to prevent the spread of the corona virus among Islamic boarding schools? c. Who has a role in determining policies and strategies to prevent the spread of the corona virus at Anharul Ulum Islamic Boarding	a. Facilities and infrastructure b. Strategies to prevent the spread of the corona virus.	a. Corona virus prevention facilities and infrastructure at Anharul Ulum Islamic Boarding School. b. Leadership Structure at Anharul Ulum Islamic Boarding School.

<p>4. Does Kiai's leadership style have an influence in implementing strategies to prevent the spread of the corona virus at Anharul Ulum Islamic Boarding School?</p>		<p>School?</p> <p>d. Is there any influence from the Kiai's leadership style at the Anharul Ulum Islamic Boarding School in determining the strategy to prevent the spread of the corona virus?</p>		
	<p>Administrator / Educator</p>	<p>a. How is the leadership style applied by the Kiai at the Anharul Ulum Islamic Boarding School?</p> <p>b. What are the strategies and efforts determined by the Kiai at the Anharul Ulum Islamic Boarding School to prevent the spread of the corona virus among Islamic boarding schools?</p> <p>c. Who has a role in determining policies and strategies to prevent the spread of the corona virus at</p>		

		<p>Anharul Ulum Islamic Boarding School?</p> <p>d. Do the administrators at the Anharul Ulum Islamic boarding school have their own authority in implementing the strategy to prevent the spread of the corona virus at the Anharul Ulum Islamic boarding school?</p> <p>e. Does the strategy to prevent the spread of the Corona Virus at Anharul Ulum Islamic Boarding School have a direct impact on students?</p> <p>f. How to socialize and invite students to participate in implementing the strategies and policies determined by the Anharul Ulum Islamic Boarding School?</p>		
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Attachment 4 Interview Transcript 1

Respondent : K.H. Muhammad Dawami, NHQ

Place : Pondok Pesantren Anharul Ulum

Date : 12 Juli 2021

1. Bagaimanakah sikap anda dalam menghadapi adanya pandemi Covid 19 ini?

Jawab : Ya saya langsung melakukan evaluasi dan kajian dengan para pimpinan sehingga masalah pandemi ini tidak menjadi masalah besar atau hambatan bagi para santri dan para guru untuk melakukan kegiatan belajar mengajar di Pondok Pesantren Anharul Ulum.

2. Bagaimana anda menentukan strategi-strategi untuk mengatasi penyebaran Covid19 di Pondok Pesantren Anharul Ulum?

Jawab : Strategi-strategi tersebut saya tentukan berdasarkan ide dan pikiran saya yang saya diskusikan dengan para pimpinan yayasan dan pimpinan pondok lainnya serta para pengurus, kami melakukan diskusi dan musyawarah berkali-kali untuk mengkaji hal tersebut, sehingga nanti bisa tepat sesuai tujuan kami. Yang jelas strateginya juga sesuai dengan anjuran dari pemerintah dan dinas kesehatan setempat dan kami sesuaikan lagi dengan keadaan lapangan di Pondok Pesantren Anharul Ulum.

3. Menurut anda apakah langkah yang anda ambil sudah tepat?

Jawab : Untuk tepat tidaknya kami belum bisa memastikan 100% , karean dengan perkembangnya virus ini harus perlu adanya evaluasi secara bertahap, untuk sejauh ini yang kami lakukan dan penerapannya sudah sesuai dengan tujuan kami, yaitu

mencegah penyebaran covid di lingkungan Pondok Pesantren Anharul Ulum sehingga kegiatan belajar mengajar bisa berlangsung dengan aman dan nyaman. Mungkin kadang kala ada beberapa kendala dalam penerapannya, namun sejauh ini masih bisa kami atasi dan kami temukan solusinya.

4. Bagaimana respon santri-santri dengan adanya strategi yang tentunya melahirkan peraturan-peraturan baru di PondokPesantren Anharul Ulum?

Jawab : Alhamdulillah, dengan beberapa upaya dan strategi yang kami lakukan, para santri dapat memahami dan menjalankan peraturan peraturan tersebut dengan baik, dibantu dengan adanya pengurus, guru dan juga para ustadz yang juga selalu memberi himbauan agar virus corona tidak tersebar di lingkungan pondok pesantren.

Attachment 5 Interview Transcript 2

Respondent : Muhamad Rizal, Dila, Sasmita, Abdul Hakim

Place : Pondok Pesantren Anharul Ulum

Date : 28 Februari 2021

1. Bagaimana gaya memimpin Kiai di Pondok Pesantren Anharul Ulum?

M Rizal : Kalau cara memimpin Kiai Dawami mungkin termasuk dengan karismatik yang dimiliki oleh beliau sebagai seorang Kiai, jadi apapun yang dicontohkan dan diperintahkan oleh beliau kami percaya itu sudah pasti baik dan tujuannya untuk kemaslahatan di pondok pesantren. Jadi kita sudah otomatis tunduk dengan perkataan beliau. Kita ngikut saja dengan beliau, walaupun sekarang saat melakukan apa yang diperintah beliau mungkin kami belum tahu apa tujuan utama beliau tapi kita tetap melakukannya

2. Apakah tepat gaya kepemimpinan tersebut digunakan di pondok pesantren anharul Ulum?

Abdul Hakim : "Ya, karena sesuai dengan kultur masyarakat dan santri pedesaan dimana mempercayai adanya kekuatan tersendiri atau ilmu ilmu yang dimiliki oleh Kiai.

3. Bagaimanakah sikap Kiai dalam menghadapi adanya pandemi covid 19 ini?

Sasmita : "Tetap tenang dan berhati-hati dalam menentukan setiap keputusan, tidak terburu-buru juga, karena dalam menghadapi masalah Kiai kami selalu berdiskusi dengan pimpinan-pimpinan yang lain dalam

menentukan solusinya, sehingga bisa tepat dan sesuai dengan keadaan lapangan di pondok pesantren"

4. Apakah strategi pencegahan penyebaran virus corona di pondok pesantren Anharul ulum dapat diterapkan sesuai dengan tujuannya?

M. Rizal : "Ya, bebrapa aturan atau kebijakan dapat terlaksana sesuai dengan rencana dan tujuan namun ada juga beberapa yang lainnya memiliki kendala dalam pelaksanaanya."

5. Apakah gaya kepmimpinan Kiai memiliki pengaruh dalam pelaksanaan strategi pencegahan penyebaran virus corona di Pondok Pesantren Anharul Ulum?

Sasmita : "tentu sangat berpengaruh, karena denga karismatik yang dimiliki oleh Kiai Dawami, para santri dan anggota Pondok Pesantren Anharul Ulum akan melaksanakan apa yang diperintahkan oleh beliau, karean tujuanya pasti untuk kebaikan kita bersama"

Dila : "Jadi kalau untuk keterlibatan kita dalam melaksanakan perintah beliau, bisa dibilang beliau selalu meminta kami agar dapat terlibat, misalnya beliau mengutus kami untuk memerintah para santri yang duduk di bangku SMP dan SMK untuk melakukan kegiatan peringatan Maullid Nabi Muhammad, ya beliau hanya menyampaikan perintah itu, sehingga secara teknis pelaksanaanya beliau meminta kami untuk mengaturnya, lalu setelah kami menyampaikan rencana kami, kami berkonsultasi dan beliau kan memberikan pengarahan lebih lanjut kepada kami."

Abdul Hakim: "Tidak hanya pengurus saja yang ikut andil tetapi pengaruh dari tenaga pendidik yang setiap hari bertemu dengan santri juga ikut andil Ya guru, jajaran pimpinan juga harus mengawali untuk taat dan

patuh terhadap protokol kesehatan karena kita kan menjadi contoh bagi santri santri disini, nanti kalau para guru tidak mencontohkan bagaimana bisa muridnya mau menerapkan juga.

6. Apakah ada kekurangan dan kelebihan gaya kepemimpinan Kiai dalam penerapan strategi pencegahan penyebaran virus corona di Pondok Pesantren Anharul Ulum?

M. Rizal : "Ya ada beberapa kendala dalam pelaksanaan strategi pencegahan penyebaran virus corona salah satunya dikarenakan santri itu akan sangat taat kepada Kiainya sehingga kalau yang memberi perintah hanya pengurus seperti kami belum tentu langsung mau melakukannya begitu, tapi diluar itu gaya kepemimpinan Kiai Dawami ini memiliki banyak pengaruh positif sehingga pencegahan penyebaran virus corona di Pondok Pesantren Anharul Ulum dapat terlaksana dengan baik.

Sasmita : Kekuranganya adalah masih ada beberapa santri yang harus setiap hari diingatkan dan santri santri tersebut sedikit mengacuhkan ketika yang mengingatkan hanya temanya sendiri, mereka merasa hanya harus patuh dan tunduk kepada Kiai Dawami. Jadi baru kalau Kiai-nya sudah mengingatkan langsung ke teman teman yang nggak mau menerapkan protokol kesehatan itu ya baru mereka mau

Attachment 6 Interview Transcript 3

Respondent : Bapak Agus Pranatan , Bapak Murtanto, Bapak Umar Da'i,

Place : Pondok Pesantren Anharul Ulum

Date : 28 Februari 2021

1. Bagaimana gaya memimpin Kiai di Pondok Pesantren Anharul Ulum?

Mr. Agus Pranatan : “Beliau itu orang yang sangat pintar, cerdas dan hebat dan memiliki intelektual yang membuat kami semua kagum. Keilmuan spritual Kiai Dawami ini sulit dijangkau dan dinalar oleh pikiran kami, jadi apa apa yang dikatakan beliau kami sudah pasti patuh. Beliau juga orang yang sangat merakyat dan sederhana, sehari-hari beliau tetap bergaul dengan masyarakat desa, baik menanam padi di sawah, berkebun, mengikuti kegiatan kegiatan sosial di masyarakat seperti orang biasa. Setiap hari juga pakai kaos, membawa capil dan cangkul ke sawah, ngobrol dengan kami seperti orang biasa itu. Jadi kami merasa beliau pemimpin yang sangat mengayomi masyarakat. Bukan pemimpin yang sangat mengagungkan dirinya, bukan yang menunjukkan bahwa “Hei aku ini Kiai” begitu bukan. Tapi ya tanpa beliau menunjukkan hal itu kita sendiri sudah mengagungkan dan memuliakan beliau”

Mr. Murtanto: Beliau itu orangnya fleksibel dalam memimpin, selalu mempertimbangkan kekurangan dan kelebihan dalam keputusannya, dan beliau selalu mengajak kami berdiskusi, meminta pendapat dan ide-ide kami untuk memecahkan masalah yang ada di Anharul Ulum Islamic Boarding School. Misalnya beliau memiliki cara seperti ini ibaratnya, beliau mengatakan kepada kami dan meminta pertimbangan kami juga, walaupun sudah pasti kita semua setuju dengan keputusan beliau. Beliau juga selalu mengajarkan kami untuk dapat menjadi seorang pemimpin juga untuk bawahan kami, beliau selalu menginginkan keberhasilan kami dalam melakukan tugas kami, tetapi tetap memberi arahan dan juga mengontrol apa yang beliau pasrahkan kepada kami, kalau kami ada salah dalam melaksanakan perintah beliau yang beliau selalu membimbing kami agar tidak melakukan kesalahan itu lagi². Bagaiamanakah strategi yang ditentukan oleh Kiai di Pondok Pesantren Anharul Ulum?

Mr. Syahrul Munir : Sesuai dengan anjuran pemerintah dan dinas kesehatan tentunya, kami semua mempelajari benar benar tentang virus ini juga sehingga bisa mengambil langkah yang tepat dalam menangani masalah ini. Pihak eksternal dari dinas kesehatan juga ikut andil dalam salah satu strategi kami, Salah satunya langkah awal pencegahannya adalah kita wawasan dan

pemahaman kepada seluruh santri di Anharul Ulum Islamic Boarding School tentang apa itu virus corona, bagaimana gejalanya, bagaimana penularannya, pencegahan tersebarnya virus ini, dan juga protokol kesehatan yang harus diterapkan. Dalam kegiatan ini kami bekerja sama dengan Dinas Kesehatan Kecamatan Kademangan dan juga Pukesmas Desa Plumpungrejo untuk menyampaikan materi tentang virus corona.

3. Apakah strategi yang ditentukan oleh Kiai di Pondok Pesantren Anharul Ulum dalam menghadapi virus corona ini sudah tepat?

Mr. Syahrul Munir : Kalau strategi yang ditentukan oleh Kiai Dawami sudah sangat tepat dan efisien, tinggal bagaimana penerapannya di lingkungan Anharul Ulum Islamic Boarding School, kelebihan dari cara memimpin beliau dalam hal ini mempengaruhi ketaatan dan kepatuhan para santri dan civitas Anharul Ulum Islamic Boarding School, sehingga mereka sudah menyadari bahwa apa-apa yang diperintahkan oleh Kiai Dawami itu sudah pasti benar dan tujuannya baik, jadi ya kami membantu terlaksananya tujuan dari strategi tersebut dengan menerapkannya. Karena Kiai Dawami juga memberikan pemahaman tentang virus ini yang dikaitkan dengan ajaran agama islam dimana kita harus merawat tubuh karena ini merupakan pemberian Allah, dan mensyukuri kesehatan yang

kita miliki dengan menjaga kesehatan tubuh ini khususnya dalam hal ini agar tidak terinfeksi virus corona

4. Bagaimanakah pengaruh gaya kepemimpinan Kiai di Pondok Pesantren Anharul Ulum?

Mr. Agus Pranatan : Tentu saja sedikit banyak gaya kepemimpinan Kiai Dawami ini memiliki pengaruh dalam penerapan strategi ini, karena beliau adalah komando kami, jadi hal hal yang diperintahkan beliau tentu saja akan kami lakukan dengan melewati berbagai hal yang telah kami pertimbangkan sehingga lebih efisien dan efektif dalam pelaksanaanya.

5. Siapa sajakah yang memiliki andil dalam penentuan startegi pencegahan penyebaran virus corona di pondok pesantren Anharul Ulum?

Mr. Murtanto : "Ya yang pertama dan menjadi dasar dari pengambilan keputusan ini adalah Kiai, selanjutnya kita selaku pimpinan akan melaksanakan diskusi lagi, dan untuk menghasilkan keputusan strategi pencegahn [penyebaran virus corona ini semua pihak baik yayasan, pengurus, tenaga pendidik memiliki kesempatan untuk menyampaikan aspirasi nya dan ide idenya agar strategi yang dihasilkan nantinya bisa maksimal hasilnya sesuai harapan.

4. Apakah ada kekurangan dan kelebihan gaya kepemimpinan Kiai dalam penerapan strategi pencegahan penyebaran virus corona di Pondok Pesantren Anharul Ulum?

Mr. Murtanto : Kiai Dawami sangat terbuka terhadap pendapat kami dalam hal apapun, dalam hal penerapan strategi ini, kan kita yang langsung terjun berhadapan dengan para santri sehingga kita yang mengetahui bagaimana respon dan tindakan para santri setelah sosialisasi mengenai strategi ini, beberapa santri ada yang langsung menerapkan beberapa pula ada yang harus diperintah dulu baru memakai masker, mencuci tangan. Ketika kami menyampaikan beberapa hambatan dalam pelaksanaan strategi ini, Kiai Dawami memberi kebebasan dan wewenang kepada kita untuk memberikan tindak lanjut kepada santri yang tidak patuh pada aturan protokol kesehatan

Mr Umar Dai : Ya kalau kekurangannya itu kita lebih lama kalau mau memutuskan suatu hal karena kan harus berdiskusi dahulu dengan pihak-pihak yang berwenang, kira-kira tindakan apa yang perlu kami lakukan saat ada yang melanggar protokol kesehatan, atau ada yang melanggar aturan, ya tapi itu hanya di awal awal saja ketika ada masalah baru dalam penerapan strategi pencegahan penyebaran virus corona ini, kalau sudah dua kali atau lebih ya kita bisa langsung mengambil tindakan.

Attachment 5 Consultation Sheet



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CONSULTATION SHEET

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Supervisor : Saiful Amin, M.Pd
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No.	Date of Consultation	Consultation Contents	Signature
1	12/6/2020	ACC Judul dan Pengajuan Outline	
2	20/10/2020	Bab I, II, dan III	
3	2/11/2020	Revisi Bab I, II dan III	
4	9/11/2020	Acc Pengajuan Seminar Proposal	
5	13/12/2020	Revisi Seminar Proposal	
6	15/03/2020	Bab IV	
7	24/05/2020	Revisi Bab I, dan Bab V	
8	19/06/2020	Bab IV, V, dan VI	
9	05/07/2020	Revisi Bab IV, V dan VI, ACC Pengajuan Sidang Skripsi	

The Head Of Social Science
Education Department

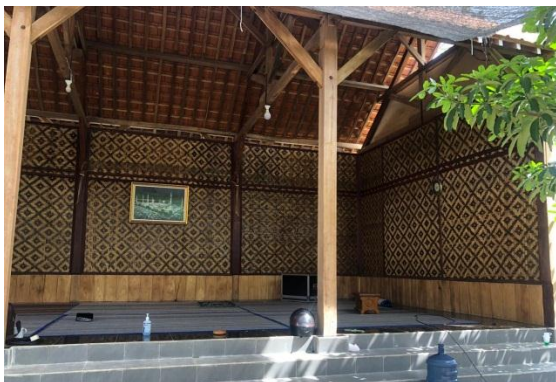
Dr. Alfiana Yuli Efianti
NIP.197107012006042001

Attachment 6 : Documentation during Observation





Attachment 7 : Documentation of Facilities and Infrastructure





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