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Kyai's Prophetic Leadership in Effectiveness of Learning in Pesantren

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Abstract: This study aims to understand prophetic leadership in realizing effective learning from the perspective of Kurt Lewin at pondok pesantren. This study uses a phenomenological approach, where the researcher tries to understand the meaning behind the phenomenon through in-depth interviews, observation, and documentation. The data sources of this research were obtained from the information submitted by the informants, the results of observations and documents, and the results of the study of several theories taken from reputable scientific books and journals. The data analysis was carried out circularly, from data collection, data presentation, and data reduction to concluding. The results of the study indicate that prophetic leadership in realizing effective learning from the perspective of Kurt Lewin at pondok pesantren is carried out through; first, unfreezing, which consists of changing motivation, feeling towards change, preparation for change; second, moving, namely the movement towards something new or the latest developments; third, refreezing maintains the change results. This study concludes that Kyai's prophetic leadership in making learning effective in Islamic boarding schools in the perspective of Kurt Lewin's change management must be carried out in a planned, systematic and earnest manner concerning the values of humanization, liberation, and transcendence, considering that change is intended to improve the quality of education in Islamic boarding schools. The research has implications for the importance of leaders in responding to the dynamics of existing changes, both internal to the organization and external to the organization.

INTRODUCTION

Along with the dynamics of the times marked by the industrial revolution 4.0 and the complexity of society's demands (Putra et al., 2020; Rymarczyk, 2020; Ellitan, 2020), Islamic boarding schools as Islamic educational institutions that have the cultural peculiarities of the archipelago, must be able to adapt themselves to existing changes, so that they can survive and be able to win the competition amid competition between

educational institutions that demand quality improvement, service and quality assurance for graduates (Angga, 2019; Tohet & Eko, 2020).

Many Islamic boarding schools cannot adapt to the dynamics of the times, eventually "out of business" and abandoned by the community. As a result, only the name and the building remain (Arfandi, 2019; Muttaqin & Pitara, 2019). Likewise, what happened to the three Islamic boarding schools as the sites of

this research, where the leaders of the pesantren tried hard to adapt and adapt their educational institutions to the dynamics of the times, which was carried out through the Kyai leadership system at the Islamic boarding school. Through the leadership of Kyai, who are visionary and adaptive, it is hoped that the pesantren will continue to exist, and the quality of education and learning will run well (Mutmainah & Mahfudoh, 2021).

In the leadership system displayed in the three pesantren, to maintain the quality of education and learning, the kyai's leadership leads to prophetic leadership (Dewi et al., 2020). In education and learning activities, the three pesantren are unique to study, given the local wisdom that develops in pesantren, that educational institutions in pesantren are inclusive educational institutions, where students can learn together even though their intelligence levels vary in understanding the yellow book (Fitriyah et al., 2019). Some students are brilliant at reading and understanding the yellow book; some do not know anything about it because they have never studied it in educational institutions before. Of course, the difference in the characteristics of these students has a significant impact on the teachers who teach (Adham & Mahmudah, 2021; Sudinadji & Kumaidi, 2019). They have difficulty and cannot even easily convey their learning materials to the students because of differences in the competence and intelligence of students (heterogeneity of the ability to read the yellow book and understand it).

The problems teachers face in teaching the material to students are very understandable and understood by Kyai at the three pesantren, which are the research sites. Kyai knows what the teacher feels in teaching, educating, and fostering his students to achieve the desired goals. Therefore, he always displays a pattern of prophetic leadership in overcoming this (Pramono, 2018), in

which the Kyai has the principle taught by the previous scholars (salafus shalih), namely, "So the teacher does not have to have the intention to make students smart, because it will make emotions increase, but what must be addressed is the intention to convey knowledge and educate well (Mundiri et al., 2022). Problems that occur and befall students, leave it to Allah and pray for them to be successful and successful".

Prophetic leadership is leadership based on the Prophet Muhammad's personality in carrying out his leadership (Ma'sumi, 2020; Nugroho & Hamdani, 2021). Prophetic leadership is manifested as a position/position of a leader who bears responsibility for achieving the goals and expectations of the agency/organization through its leadership activities. The Prophet SAW has exemplified this leadership (Nasukah et al., 2018). As a leader in carrying out prophetic leadership, cultural-based Kyai must know and imitate the characteristics of the Prophet Muhammad, namely being able to lead themselves, set an example, can communicate well, be close to the people they lead, always consult, and provide motivation and praise (Harsoyo, 2020; Faishol, 2020; Pamungkas et al., 2021).

Many types of research on prophetic leadership have been carried out. Rahman & Hamdi (2021) said that the prophetic leadership displayed by school principals gave birth to many important decisions in the management of their education. Moreover, according to Maulana, et al., (2019) and Nugraha et al., (2021), these leadership characteristics practice the essential characteristics of the leadership of the Prophet, namely sidiq, amanah, tabligh, and fatonah. Faishol (2020) added that this leadership is not only horizontal-formal but also vertical-moral, namely the existence of responsibility before God in the hereafter. Prophetic leadership is ideal for everyday life (Dewi et al., 2020). Zaini (2021) says that leadership will run

effectively and efficiently when practicing predictive values in running the wheels of the organization. This is because the idea of prophetic leadership can realize three ideals that become the values of prophetic leadership, namely humanization, liberation, and transcendence (Nasukah et al., 2020).

Some of the studies mentioned above show the importance of prophetic leadership in educational institutions so that they can run according to the expectations of all parties, namely by implementing prophetic values in all organizational activities. However, from several studies on prophetic leadership, it turns out that there have been no researchers who have studied Kyai's prophetic leadership in making learning effective in Islamic boarding schools through Kurt Lewin's theory, namely unfreezing, moving, and refreezing. This is the novelty of this research because the researchers are trying to combine Kyai's prophetic leadership, which has uniqueness, very high local wisdom, and is based on the development of local potential, with learning through Kurt Lewin's approach.

In this case, Kurt Lewin offers a structured approach that can help identify the need for change, navigate through the change process, and achieve the desired goals or results (Wulandari & Handiyani, 2019), making it very appropriate to be applied in Islamic boarding schools. Lewin's theory of change consists of three stages: unfreezing, moving, and

refreezing (Burnes et al., 2016; Desmond & Wilson, 2019). Lewin's model is in the form of stages that are tired of being planned in response to a change and improvement that takes place on an ongoing basis that help a change and improvement that takes place on an ongoing basis that can help the sustainability of an organization (Saleem et al., 2019; Sa'idu, 2021), especially in educational and learning activities Islamic boarding schools. Therefore, in this case, the researcher seeks to understand the prophetic leadership of Kyai, which has a uniqueness according to the culture of the archipelago in making learning effective in Islamic boarding schools through Kurt Lewin's theory.

METHOD

Through Kurt Lewin's theory, research on Kyai's prophetic leadership, and specificity in making learning effective in Islamic boarding schools, is carried out through qualitative methods of phenomenological types with multiple sites. A phenomenological approach is a research approach that tries to explore and discover human life experiences with themselves and their lives (Sugiono, 2017). In this case, the researcher wants to reveal the similarity of meaning which is the essence of a concept or phenomenon that is consciously experienced by a group of individuals in their lives.

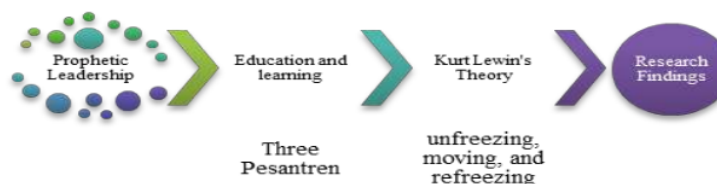


Figure 1. Systematic Research

Kurt Lewin's theory, in this case, is used as a paradigm to dissect the phenomena that occur in Islamic boarding

schools located in Probolinggo Regency related to his leadership in carrying out a change, especially in the aspect of

education and learning in a better direction. The sites of this research are several Islamic boarding schools in Probolinggo Regency, East Java, led by Kyai, including the Pondok Pesantren Nurul Jadid, Paiton, Probolinggo, Pondok Pesantren Al-Madaniyah, Kraksaan Probolinggo, and Pondok Pesantren Darul Lughah Wal Karomah, Kraksaan Probolinggo.

May avoid things that can harm the informant. The subjects of this research consist of people or objects that are observed to obtain the desired information, so researchers must maintain good relations with research subjects in the form of mutual trust and understanding so that the desired data can be obtained as completely as possible for the success of the research and wherever possible. The researcher interviewed ten informants of several leaders, administrators, ustadz, and students to get

accurate data. They were determined through the purposive sampling technique. Furthermore, the researchers also conducted participatory observations and documentation to understand the phenomena in the field. The data analysis was carried out in stages by referring to the concept presented by Milles & Huberman (2014), namely; first, data reduction. The researcher sorts and selects data through coding to suit the research focus. Data reduction was carried out to make it easier for researchers to find the data obtained when needed and provide codes for certain aspects. Second, data display means that a large amount of data is presented as a whole so that it is easier to connect one data to another. Third, drawing temporary conclusions, this activity is carried out to find meaning, relationships, similarities, differences, and research findings.



Figure 2. Data Analysis Technique

RESULT AND DISCUSSION

The results of the study indicate that prophetic leadership in realizing effective

learning from the perspective of Kurt Lewin at pondok pesantren is as follows.

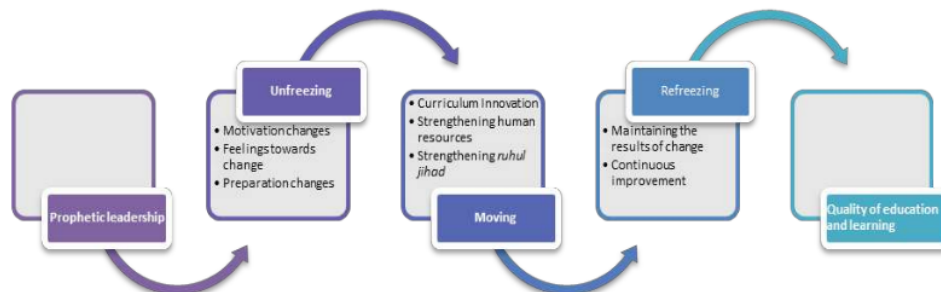


Figure 3. Streamlining Learning through the Concept of Prophetic Leadership

Unfreezing

Unfreezing is the first step in change management at the three Islamic

residential schools. The thawing stage (unfreezing) consists of motivation, feelings towards change, and preparation

for change. In this aspect of motivation to change, there are unique and exciting things experienced by pesantren residents when changes will be made by a leader or Kyai, where there is a bit of cultural shock caused by these changes.

Through the attitude of the Kyai leaders here, Alhamdulillah, some changes in educational and learning activities, both directly and indirectly, have begun, and the response from the management, ustadz, and students has been very positive. As one of the administrators at the Nurul Jadid, AMD said that the change was needed, so when you want to change, the thing that must be prepared first is the quality of the human resources in it. Likewise, in this pesantren, so that there is no surprise in a change, the management's HR must be adequately prepared, so that when the change is echoed, it will be able to run smoothly.

In contrast to the statement by SLH as the administrator at the Pondok Pesantren Darul Lughah Wal Karomah, he stated that a change does require powerful thoughts and emotions because some will be harmed, and some will benefit. Usually, the losers are people whose performance is prolonged and their work ethic is weak, but they want to get something more. On the other hand, pondok pesantren will benefit through changes that lead to continuous improvement in educational and learning activities because they will gain public trust and improve their quality. ARF also said that motivation to change needs to be fostered among *asatidz* (teachers), administrators, and students. Likewise, the mindset of the community and the guardians of students who need to get upgrading, so that they are by the changing dynamics of the pesantren, can live in the zone of developing the quality of pesantren education which is constantly changing to be the best.

It is clear from the informant's comment that, during this Unfreezing

stage, the individual realizes the need for change and is prepared to deal with the changes. The outcomes of this step are frequently observed in behavioral changes among persons who indicate that feelings of discomfort, fear, and distress may be experienced throughout this period. Such as the existence of curriculum development policies in pondok pesantren, policies for discipline in attending and teaching in class, developing teaching materials and materials, always paying attention to students' development, etc. To advance to the next stage, all pesantren residents must recognize and deal with this behavior in-depth so that the motivation of all existing teachers and personnel is stable. It does not cause demotivation (Suwarma & Apriyani, 2022), hindering educational and learning activities.

According to Kurt Lewin's psychology, this is quite potential to be found in life in society, especially in pondok pesantren, which are experiencing fairly dynamic developmental dynamics. Kurt Lewin's inner conflict regarding conflict when individuals are faced with choices in change activities (Meigita, 2018). Kurt Lewin mentions that three types of conflict will occur in the dynamics of this change, namely: Approach-approach conflict; Avoidance-avoidance conflict; approach-avoidance conflict (Mayangsari, 2019).

Moving

The second step is known as moving. This stage has started a movement towards something new or the latest developments, where education and learning have begun. CHM conveyed this as one of the teachers at the Nurul Jadid who said that; what are the caregivers' goals related to the development of the education and learning curriculum in pondok pesantren by integrating the trilogy and the five consciousnesses of students getting optimal results. How can outstanding education in pondok

pesantren slowly be achieved well, especially in creating students who know the field of religion and morality?

Kyai, as the highest policymaker, constantly supervises and provides motivation and role models for all *pesantren* residents in educational and learning activities. Likewise, DJM as a teacher at the Darul Lughah Wal Karomah stated that the educational and learning innovations being developed today result from a joint agreement between the leaders, *asatidz*, and administrators after a thorough evaluation are held. In this case, the teacher must play his role as an educator in transferring his knowledge to learning activities in the classroom (Bada, 2022).

As a teacher at the Al-Masduqiyah, BSA added that the Kyai's leadership displayed in educational and learning activities always raises the teacher's spirit of jihad in teaching and serving in the *pesantren*. Kyai often said that, in teaching, teachers would be faced with many problems in class, both personal problems, student problems, teaching and learning conditions that are not conducive, shifts in dedication, and so on. Therefore, every week, he always motivates all teachers to realign their intentions and dedication.

What was conveyed by the informants showed that the movement carried out by Kyai in making learning effective, not only in the aspect of his direct learning activities, but he always focused on aspects of human resources in the *pesantren*, namely the teacher. Human resources have a significant role in achieving organizational goals (Akkermans et al., 2021; Shimazoe, 2021; Prestiana & Sugito, 2021). Kyai is aware that teachers are the spearhead who can streamline learning (Sasmito et al., 2020; Sop & Bişkin, 2021). Their motivation in teaching and serving must always receive earnest attention, such as strengthening intentions in applying religious values (*siddiq, amanah, tabligh, fathonah*) and

strengthening the welfare of educators and education staff. Effective learning will be challenging if this is not getting enough attention.

As a result, change management techniques should either boost the driving factors or lessen the restraining pressures that *pesantren* encounter while participating in educational and learning activities (Cooper, 2017; Anggini et al., 2021; Alqudah et al., 2022). Furthermore, measures must be implemented to persuade individuals that the intended change would benefit organizational change (Cui et al., 2018; Wang, 2019). When people comprehend the advantages, they are more likely to support proposed changes and become actively involved in activities that advance change and cause change to occur, improving education and learning in *pondok pesantren*.

Refreezing

Refreezing is the final step in the Lewin process. This stage successfully educates and educates. As a result, modifications are made to standard procedures and activities at *pondok pesantren* through evaluation and continuous improvement (Entsie et al., 2020; Braithwaite et al., 2021). The refreezing stage consists of maintaining the change results, where the person making the change has reached a new level or stage with a new balance (Mansaray, 2019; Lines & Smithwick, 2019). In this sense, the goals that have been designed and planned are adequately achieved.

To prevent personnel, both educators and education staff in *pondok pesantren*, from regressing to the previous phase, Kyai needs to continue cultivating, maintaining and re-evaluating existing changes. This can be achieved by using supporting mechanisms such as policies, awards, education, and training and strengthening competencies between units in the *pesantren*.

ABDM, as one of the leaders at the Darul Lughah Wal Karomah, said that after the change plan desired by the caregivers or the highest leadership in this pesantren, and executed by the pesantren administrators through the creation of a planned, systematic and measurable work program, then various policies to oversee various decisions that have become mutually agreed. This policy is binding on all individuals in the pesantren. As the highest leader, the caregiver has unlimited wisdom because he is very wise and wise.

Likewise, with the narrative of ATJ, one of the leaders at the Al-Masduqiyah, Kyai as the highest leader in this pesantren, is very wise in making decisions to solve various problems in educational and learning activities at the pesantren. Usually, he uses ratios and *istikharah* prayers to decide a complex case when he is facing various problems at the pesantren. This is done considering the number of students they have and the various backgrounds, cultures, education, and economics of their guardians, which impact the heterogeneous motivation of students in learning in the classroom. Besides that, he always rewards several students, administrators, and *asatidz* who have achievements and advantages that distinguish one another. Likewise, punishment will be given to students, administrators, and *asatidz* who do not obey the rules in the pesantren.

Furthermore, AHL said that Kyai always makes policies related to joint decisions, especially in developing the capacity of teachers and students. In addition, education and training activities are also carried out to upgrade educators, education staff, and students. About these policies, usually, Kyai always seeks information from several administrators related to the needs of education and learning, either directly or indirectly.

This shows that the leadership displayed by Kyai pays attention to the dynamics of organizational ²⁷eds in the pesantren and is based on strengthening

the quality of existing human resources to achieve the vision and mission of the pesantren organization. Thus, the prophetic leadership displayed by Kyai in *pondok pesantren* contains the values of humanization, liberation, and transcendence (Um²⁸arso, 2022). In this context, it is found the meaning of *da'wah* in prophetic leadership as well as the initiator, namely: 1) Humanization as a derivation of *amar ma'ruf*, which is interpreted as advocating or enforcing virtue, humanizing humans by elevating the positive dimensions and potential (*ma'ruf*) of humans to emancipate humans. To nur or the light of divine guidance to reach a state of *fitrah* (Yusuf, 2022). 2) Liberation, as a derivation of *nahi munkar*, is interpreted to prevent all crimes. Prophetic leadership means liberation from ignorance, poverty, or oppression (Bashori, 2019; Nurhayati et al., 2018). 3) Transcendence as a derivation of *tu'minuna billahi* (faith in Allah) (Umiarso, 2022; Asykur et al., 2022).

The research findings on prophetic leadership in learning align with the results of ¹alah's research (2019), which says that prophetic leadership in growing student character will be better because prophetic leaders understand the importance of the learning process with complete discipline. Likewise, the research submitted by Zaini (2021) says that in educational activities, it is necessary to have the behavior of someone who implements prophetic values in their daily lives, whether displayed by the principal, teachers, and students together trying to realize the wishes and expectations of the community such as fair and wise principal leadership, attentive teachers and intense guidance, employees always provide convenience in administrative matters, and students respect each other.

Furthermore, Kurt Lewin's perspective results are relevant and corroborate the research results by

Bhayangkara et al., (2020), which says that instructional leadership plays a role in controlling the change process. The process of changing educational institutions in improving the teaching ability of a teacher is carried out through; a) the disbursement process uses a symposium and Culture (Culture Routine); b) the Movement process using workshops and the formation of a new graduate teacher support team; and c) the refreezing process is carried out collaboratively. Related to Kurt Lewin's concept of organization psychology in the Unfreezing aspect, the results of his research are in line with Meigita's research (2018), which says that the inner conflict experienced by a person includes approaching-close conflict, away-away. To overcome this, five styles are used to resolve the inner conflict: the turtle style, the shark style, the mouse deer style, the fox style, and the owl style.

CONCLUSION

This study concludes that Kyai's prophetic leadership in making learning effective in Islamic boarding schools in the perspective of Kurt Lewin's change management must be carried out in a planned, systematic and earnest manner concerning the values of humanization, liberation, and transcendence, considering that change is intended to improve the quality of education in Islamic boarding schools. Suppose a change does not refer to the indicators conveyed through Kurt Lewin's theory and is not adequately supervised by the Kyai. In that case, all innovations, programs, and ideas will not work well and will not be in line with expectations. This shows that Kurt Lewin's idea of making a change must be planned, systematic, and refers to continuous improvement. This research is, of course, limited to the three Islamic boarding schools that have different characteristics and cultural backgrounds so that it can be generalized to all Islamic boarding schools. Therefore, the

limitations of this research can be used as an opportunity for further research to deepen further the study of prophetic leadership, education, and learning through the concept of change management with different sites and backgrounds.

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