



An Analysis of Kyai's Charisma and Leadership in The Marketing of Islamic Boarding School Institutions

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Abstrak

Fokus tulisan ini adalah analisis pengaruh karisma dan kepemimpinan kyai dalam pemasaran Lembaga Pendidikan di pesantren. Penelitian ini bertujuan untuk membahas tentang pemasaran lembaga pendidikan di pesantren yang diukur melalui karisma dan kepemimpinan kyai. Penelitian ini menggunakan metode kualitatif yang dijabarkan secara deskriptif. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi dan wawancara. Penelitian ini dilakukan di Pondok Pesantren Nurul Jadid paiton probolinggo dengan 30 responden yang terdiri dari 10 santri aktif, 10 karyawan atau pengurus, 10 wali santri dan masyarakat. Hasil penelitian menemukan bahwa karisma dan kepemimpinan kyai berpengaruh terhadap pemasaran lembaga pendidikan di Pondok Pesantren Nurul Jadid. Gaya kepemimpinan kyai tersebut dikenal dengan gaya kepemimpinan karismatik-informal. Berdasarkan penelitian diatas dapat disimpulkan bahwa gaya kepemimpinan dan karisma merupakan hal yang menjadi daya tarik, bukan hanya sebagai figur teladan tetapi dapat menjadi media pemasaran lembaga pendidikan pondok pesantren. Oleh karena itu, karisma dan gaya kepemimpinan seorang kyai dapat berpengaruh terhadap pemasaran Lembaga Pendidikan di pondok pesantren.

Kata Kunci: Karisma, Kepemimpinan, Pemasaran, Pendidikan

Abstract

The focus of this paper is the analysis of the influence of charisma and Kyai leadership in the marketing of Educational Institutions in Islamic boarding schools. This study aims to discuss the marketing of educational institutions in pesantren as measured through charisma and Kyai leadership. This research uses qualitative methods that are described descriptively. The data collection techniques used in this study were observation and interviews. This research was conducted at the Nurul Jadid Islamic Boarding School in Probolinggo with 30 respondents consisting of 10 active students, 10 employees or administrators, 10 student guardians, and the community. The results of the study found that the charisma and leadership of Kyai influenced the marketing of educational institutions at the Nurul Jadid Islamic Boarding School. This leadership style is known as the charismatic and informal leadership style. Based on the research above, it can be concluded that leadership style and charisma are attractive things, not only as example figures but can be a marketing medium for Islamic boarding school educational institutions. Therefore, the charisma and leadership style of a Kyai can affect the marketing of educational institutions in Islamic boarding schools.

Keyword: Charisma, Leadership, Marketing, Education

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INTRODUCTION

Islamic boarding schools as religious-based educational institutions are quite interesting to be observed from various sides, not only in terms of education, curriculum, and teaching methods that are different from other educational institutions. The culture and charisma of Kyai leadership is something that is a belief for the community. The culture and charisma of Kyai leadership are very influential in the marketing of Islamic boarding school institutions. The existence of Islamic boarding schools as one of the oldest education systems in Indonesia is a differentiator, especially during the outbreak of modernization and globalization that occurs. Making Islamic boarding schools a distinguishing color compared to other formal educational institutions. The great influence of Islamic boarding schools in the life of Indonesian people makes Islamic boarding schools continue to grow and develop both quantitatively and qualitatively. The success of Islamic boarding schools in solving the moral problems of the nation's children also adds to the public's trust in Islamic boarding schools, especially with various educational system innovations developed into modern Islamic boarding schools by adopting a general education pattern, making Islamic boarding school more competitive to offer education to the community. This community trust is also a demand for Islamic boarding schools to continue to improve and maintain the quality of education held so that it continues to gain the trust of the community is timeless (Suhendar et al., 2017).

Islamic boarding schools an original Indonesian educational institution, as the center of the learning process of Islamic sciences. In the history of its development, the Islamic boarding school became the printing agent of the religious elite and the maintainer of Islamic traditions that lived in society. Although it develops in line with the process of Islamization, Islamic boarding school is more of a cultural product of the Indonesian people so it has very strong traditional roots in the community. In an Islamic boarding school, four components are characteristic of an Islamic boarding school, namely: Kyai, student, mosque, and cottage. Islamic boarding school is a traditional educational institution that is used as a place to learn, understand, explore, live, and practice the teachings of Islam and the existence of Kyai, students, mosque, and the cottage is its main characteristic (Hamdi, 2021).

Kyai is the most important figure in the Islamic boarding school. The existence of Kyai in a boarding school environment is similar to the heart in the human body. So essential because it manages, nurtures, and leads a boarding school. Kyai is a moral role model as well as a central figure in society. Talking about the leadership role of Kyai, the charisma of a Kyai is one of the parameters of people's attraction to Islamic boarding schools. Charisma Kyai has a very strong influence on people's mindsets and beliefs. A complex leadership style as an example, motivator, and role model for students and society. The existence, function, and role of Kyai as the leader of an Islamic boarding school can be viewed as a unique leadership phenomenon. It is said to be unique because Kyai as the leader of an Islamic educational institution is not only in charge of designing the design of Islamic boarding school education that includes curriculum, making rules, and evaluation systems, as well as a leader in the implementation of the teaching and learning process but also as a leader in all Islamic boarding school governance, even the community (Khanif, 2011).

The impact of kyai's charisma and leadership is very strong, making it easier to market Islamic boarding school educational institutions to the community because people's trust in Kyai is very large. The charisma owned by Kyai is used as a medium to be more communicative and bring himself closer to the community by preaching and promoting educational institutions in Islamic boarding schools. Through this media, Kyai is positioned as an individual who plays the role of personal branding of educational institutions in Islamic boarding schools, to be able to stimulate, direct, influence, and involve their community in every activity and program of Islamic boarding school (Hakiki, 2018).

The efforts made by Kyai in marketing educational institutions, namely with Public Relations, are a way to establish good relations with the outside world, be it students, guardians of students, and the surrounding community, and form public relations in a structured manner, to carry out the functions of public relations itself

which are implemented through good communication. This communication can be through proselytizing at various religious events or through mass media. The message obtained from the communication carried out is expected to be a message that can persuade the mindset of the community related to educational institutions in Islamic boarding schools (Hakiki, 2018).

Based on previous research, it is stated that the most essential characteristic of a pesantren is the presence of a Kyai. Kyai or *anregurutta* is essentially a title given to people who have broad, charismatic, and authoritative religious knowledge. The important role of Kyai in the establishment, growth, development, and management of a boarding school shows that it is the most essential element. The existence of Kyai in pesantren is very central. An Islamic educational institution is called a pesantren if it has a central figure called Kyai. Even the back and forth of a pesantren is determined by the authority and charisma of a Kyai (Hamdi, 2021). In this study, the author discusses the influence of Kyai's charisma on the back and forth of an Islamic Boarding School.

According to (Hakiki, 2018) it is explained in his research that the charisma and leadership of Kyai have a strong influence, making it easier to market Islamic boarding school educational institutions to the community because public trust in Kyai is very large, so it is used as a medium to promote educational institutions in Islamic Boarding Schools.

Meanwhile, Angga (2019) in his research found that the existence of Kyai in leading Islamic boarding schools is very influential on the development of students and also their institutions (cottages). The leadership of Pondok Pesantren is controlled by the figure of a Kyai with democratic leadership and prioritizes deliberation. A very important factor that a Kyai must have is Wibawa (charisma) so that students, administrators, and the community can emulate Kyai alim's attitude, wisdom, fairness, and also simplicity. So Kyai's figure and charisma are also the main factors in the formation of the branding image of pesantren-based schools.

Based on the phenomena and discussion of the results of previous research described above, the author feels interested in studying the pattern of the relationship between charisma and Kyai leadership with the marketing of educational institutions of Pondok Pesantren, especially at the Nurul Jadid Islamic Boarding School located in Paiton District, Probolinggo Regency. This election was chosen based on the reality that occurs in a society that is very exemplary and trusts the figure of Kyai as a role model in everything in life. In addition, one of the reasons for choosing this theme is that there has not been much research that discusses in detail the relationship between charisma and Kyai leadership in the marketing of educational institutions of Islamic Boarding Schools.

METHOD

This research uses qualitative research that is described descriptively with a case study approach (Nugrahani & Hum, 2014). The data collection techniques used in this study were observation and interviews. Observation is used to find out the steps taken related to the influence of charisma and Kyai leadership on the marketing of educational institutions for Islamic boarding schools. Interviews are used to obtain data directly with research informants, namely students, administrators, guardians of students, and the community. Documentation is used to obtain data relating to the research focus.

This research in its data analysis uses qualitative data analysis techniques. Miles and Hubberman's view qualitative analysis consists of reducing data, presenting data, and drawing conclusions. The data collection techniques used in this study were observation and interviews (Arikunto, 2010). This research was conducted at the Nurul Jadid Islamic Boarding School located in the Paiton District of Probolinggo regency with the subject of the study a total of 30 respondents consisting of 10 active students, 10 employees or administrators, 10 guardians of students, and the community.

RESULTS AND DISCUSSION

In the culture of Indonesian Islamic society, especially among the people of East Java, especially in the horseshoe area, the social structure formed is in the form of charismatic leadership with a leader who is the central figure. Generally, this position is held by a Kyai, ranging from the economic, educational, and even political sectors. A person who is used as a leader must have the abilities and knowledge needed by the community. So what happened later was a portrait of the life of a person or several people who represented a community as charismatic informal leaders to maintain the survival of society. Informal leaders are leaders who can carry out the function of being a controller or control in people's daily lives. From the facts, it can be said that the position of informal leaders is on an equal footing with formal leaders and even society considers them higher than formal leaders and makes them role models and role models in everyday life. The activities of informal leaders are generally followed by community groups (Wahidin et al., 2017).

In the context of the social life of the community, especially in the horseshoe area, people's admiration for the charisma of a Kyai who is considered capable of overcoming conflicts in society is the main factor in a Kyai getting charisma from his community. This ability shows that Kyai pays attention to and understands the reality that occurs in society. This belief makes people feel psychologically safe to continue to be under fanaticism towards a Kyai.

With the charisma possessed by a Kyai, he is not only able to rally the strength of his community but also establish relationships with the Kyai community itself. In various forums, Kyai seeks to establish horizontal and vertical dimensions with fellow Kyai and society. So traditions and cultures in society such as tahlilan, friendship, recitation, and other religious routines create a relationship between Kyai and society. Such traditions and cultures are a medium used by Kyai against society because there is a distance that separates Kyai as leaders and society as people. People need to know everything about Kyai because he is an important figure in society.

Charisma and Leadership of a Kyai

Charisma comes from the Greek word meaning "grace". A force that cannot be logically explained is called a charismatic force. Charisma is considered a combination of personal charm and appeal that contributes to the incredible ability to make others support the vision and also promote it vigorously. A charismatic leader is a leader who embodies an atmosphere of motivation based on commitment and emotional identity to their vision, philosophy, and style in his subordinates. Charismatic leaders can play an important role in creating change (Hurin, 2013).

In Max Weber's opinion in Permatasari, M, D, (2021), charisma can be formulated as follows: First, charisma is a Divine gift given to someone He desires. No one can intervene in the selection of the award; Secondly, Charisma has an extraordinary nature, beyond the reach of human reason (superhuman), this can be equated with miracles given to prophets or the magical powers that certain people have in primitive believers; Third, because it has an extraordinary charisma, its owner is regarded as a leader or role model in society, just as the prophets or clerics who lead the community to the path of salvation; Fourth, artificial charisma can be acquired through certain efforts such as asceticism or religious behavior Other charisma It can be concluded that charisma is used as a designation for the personality qualities of a person other than ordinary people and is obtained as God's gift of extraordinary ability so that the person becomes an example and leader. Thus, it seems that the concept of weber's charisma departs from theological thought and developed into the social sciences.

KH. Moh Zuhri Zaini is the caretaker of Nurul Jadid Islamic Boarding School, an Islamic boarding school located in Karanganyar Hamlet, Paiton District, Probolinggo Regency. She has been the caretaker of Nurul Jadid Islamic boarding school since 2000. He is known as a charismatic Kyai, because of his steadfastness in upholding the principles of religion, simplicity, and the nature of his tawadduk. The charisma possessed by KH Zuhri is not only known in Islamic boarding schools but also known by the wider community, especially people

in the horseshoe area. So that every activity from KH Zuhri in the community always gets a positive response from the wider community. Recitation activities and other religious activities are one of the media liaisons between Kyai and the local community.

A person is said to have charisma if he has four pillars which are described into various aspects as follows; a). Sidiq is SQ (Spiritual Questions), namely the heart: Honest, self-control, able to control emotions, religious. The terms in modern scientific leadership are (time management, stress management, goal setting, and life purpose, transforming character, transforming beliefs). b). Amanah, is the intelligence of AQ (Adversity Questions): the nature of a leader with a high fighting spirit is tough, disciplined, responsible, and does not give up easily or be resilient / hardiness). The term in modern scientific leadership in it contains motivation skills, leadership skills, self-marketing skills negotiation skills. c). Tabligh is an EQ (Emotional Questions) intelligence: empathy, respect, altruism, compassion, respect. The term in modern scientific leadership in it contains presentation skills, communication skills, relationship-building skills, and public speaking skills. d). Fathonah is intelligence or IQ (Intellectual Questions): intelligent, open mind, linear, logical, reason. The terms in modern scientific leadership include creative thinking, accelerated learning, and change management. Both of Rosululloh's traits in leadership are termed in contemporary leadership science with intrapersonal skills (Muarifah, 2014)

From the results of the interviews that have been conducted, the figure of Kyai Zuhri can be said to be a man of charisma because; 1). Out of 10 active students, he said he was known as a meek Kyai figure and never got angry. 2). Of the 10 employees and administrators revealed that he was a disciplined and responsible person in the density of activities outside the cottage he always took the time to review the book in the morning and evening even when he was not in good health. 3). Of the 10 trustees and the public said that he was a very humble person, a tawadduk, respectful without discriminating against the guests who came to him. 4). 6 employees and 7 guardians admired his writings published in print and online media and even one of the interviewees quoted a word from prof Mahfud MD who said that "in NU there are at least two Kyai who almost all his life was lived in Islamic Boarding Schools and always wore a simple sarong but was able to write with references and modern style. 1. Kyai Zuhri Zaini in Islamic boarding school Nurul Jadid, 2. Kyai Afifudin Islamic boarding school Salafiyah Shafiiyyah".

Therefore, from the charisma owned by Kyai Zuhri Zaini, it can be seen in the number of students who become students at the Nurul Jadid Islamic boarding school, which amounts to approximately 7448 active students in 2022. Hundreds or even thousands of Alumni are members of several communities such as P4NJ, KAMANURJA, NJIC, PANJY, IMAN, and also group groups on social media. Many well-wishers are always present at events and contribute energy and thoughts to every activity he holds.

Leadership is a process, behavior, or relationship that causes a group to act jointly or in cooperation or according to rules or according to a common goal. Leadership is a set of a series of abilities and personality traits, including authority, to be used as a means to convince those led by them that they are willing and able to carry out the tasks imposed on them willingly, energetically, with inner joy, and feeling unforced (Noor, 2019). Meanwhile, according to Robins in Rokhmaloka Hasboro Abdilah & Djastuti (2016), leadership is the ability to influence a group toward achieving goals.

Charismatic leadership type can be interpreted as the ability to use privileges or advantages of personality traits in influencing the thoughts, feelings, and behavior of others so that in the inner atmosphere of admiring and glorifying the leader is willing to do something that the leader wants. The leader here is seen as special because of his admirable and authoritative personality traits. In that personality, the leader is accepted and trusted as a person who is respected, respected, obeyed, and obeyed willingly and sincerely (Hurin, 2013).

In addition to his charisma, he is also known as a leader who is widely admired for his leadership style, not only commands but is also an example or example to his subordinates. One of the most memorable words of KH Zuhri for people who learn about leadership is, "When the above is only good at telling, then the one

below will always rebel". He is such a leadership style that makes the management and employees, especially in the Nurul Jadid Islamic boarding school environment, really admire his figure as a leader.

Of the two things discussed above charisma and leadership, it is one of the things that attract the community and student guardians to choose the Nurul Jadid Islamic Boarding School as a place to study. Because parents not only want their children to understand science in the academic field but also know the religious field, especially about akhlakul karimah. Considering that at this time, the era of globalization is increasingly widespread with all its positive and negative impacts, making parents more aware of the negative impacts of the globalization era. This is what makes parents prefer Islamic boarding schools as their place to study.

The Impact of Charisma and Leadership on Education Marketing

Educational marketing management has an important and strategic role in the continuity of an educational institution, especially Islamic educational institutions, educational marketing management must be dotted with the needs and desires of consumers (society) by estimating and determining the needs and desires of the community as well as the delivery of satisfactory services effectively and efficiently. Marketing in the context of educational services is a social and managerial process to get what is needed and desired through the creation of offers, and the exchange of valuable products with other parties in the field of education. Marketing ethics in the world of education is to offer quality intellectual services and the formation of a complete disposition (Wahyudi, 2018).

In the processing of marketing management of educational services offered by educational institutions to the community must be able to convince the public, so that what happens is that public interest as users feel interested in the strategies it offers, and finally the community also sends their children to the educational institution, marketing educational services is to offer a comprehensive and comprehensive quality of intellectual services (Rofiki et al., 2021).

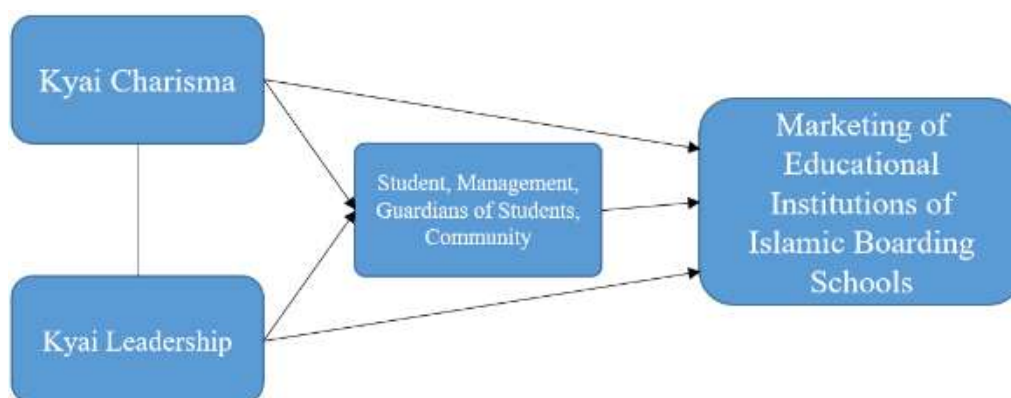
There are three marketing strategies, namely: direct marketing strategy, indirect marketing strategy, and differentiation marketing strategy. The strategy of marketing educational services directly is a strategy carried out by utilizing several media, be it electronic, print, or oral media (word of mouth) such as school websites, school magazines, and through alumni associations. An indirect education service marketing strategy is a strategy carried out by holding or participating in an event or events either directly or through the zoom application, Google Meet both on a regional, national, and international scale. And the marketing strategy of differentiation education services is a marketing strategy carried out by highlighting the differences and advantages of Educational Institutions (Rofiki et al., 2021).

The educational marketing strategy carried out by Islamic boarding schools in addition to using marketing strategies directly, indirectly, and differentiation marketing, educational marketing is also influenced by the charisma and leadership style of a Kyai. The most essential characteristic of an Islamic boarding school is the presence of a Kyai. Kyai is essentially a title given to people who have broad, charismatic, and authoritative religious knowledge. The important role of Kyai in the establishment, growth, development, and management of an Islamic boarding school shows that it is the most essential element. The existence of Kyai in an Islamic boarding school is very central. An Islamic educational institution is called an Islamic boarding school if it has a central figure called Kyai. Even the back and forth of an Islamic boarding school is determined by the authority and charisma of a Kyai (Hamdi, 2021).

The educational marketing strategy carried out at the Nurul Jadid Islamic Boarding School is a direct marketing strategy, an indirect marketing strategy, and a differentiation marketing strategy. The direct marketing strategy carried out at the Nurul Jadid Islamic Boarding School is through online media, such as websites, social media (Instagram, Facebook, Twitter, Youtube), and print media (Pamphlets, Banners, and Magazines). The marketing strategy is indirectly carried out through several institutions under the auspices of the Nurul Jadid Islamic boarding school, such as laziskah (zakat infaq and shodaqoh institutions) in the social

sector, Azzainiyah health clinics in the health sector, and in the business sector such as NJ Mart which provides food and clothing needs (Koko clothes, sarongs, kopyah) and Convection (Garment). Hold events or activities such as webinars, BKOS (arts and student sports), and NJ trainers in the field of basic organizational leadership training. The deference marketing strategy carried out at the Nurul Jadid Islamic Boarding School which distinguishes it from other Islamic boarding schools is to provide education levels ranging from early childhood education (PAUD) to universities (Universities) which are all well accredited and rarely found in other Islamic boarding schools. Also, there are extracurriculars to develop the potential of students ranging from academic and non-academic fields.

At Nurul Jadid Islamic boarding school, Kyai Zuhri Zaini's charisma and leadership influenced the marketing of education. It is evident from several interview information obtained from the average source that they knew and entered the Nurul Jadid Islamic boarding school was influenced by these two factors. The success of education marketing at Nurul Jadid Islamic boarding school cannot be separated from the charisma and leadership of Kyai Zuhri Zaini.



Picture 1. Chart of the Relationship of Charisma and Leadership with the Marketing of Educational Institutions

From the results of interviews with 10 active students, 10 employees or administrators, 10 guardians of students, and the community, it was found that the interest of students in choosing the Nurul Jadid Islamic Boarding School as a place to study was from the charisma possessed by KH Zuhri which can be used as an example in everyday life. According to employees and active administrators at the Nurul Jadid Islamic Boarding School, his leadership style has made many administrators and employees devote themselves to the Nurul Jadid Islamic Boarding School. Meanwhile, according to the guardians of students, and the community, simplicity, and laughter, as well as the charisma of KH Zuhri, make the Nurul Jadid Islamic Boarding School chosen by the guardians of students and the community as a place for their children to study.

CONCLUSION

Based on the research above, we can conclude that Islamic boarding schools are religious-based educational institutions with a Kyai as the main figure who has an important role in the establishment, growth, development, and management of an Islamic boarding school. Kyai is a leader who has charisma and is used as a role model. Kyai's charisma and leadership style make Kyai a central figure in the social life order of society. From the results of the research that has been carried out, the leadership style and charisma possessed by a Kyai can become an exemplary figure in life for students, employees, and administrators as well as the community. In addition, the leadership style and charisma possessed by a Kyai can be an attraction for the community and student guardians to make Islamic boarding schools a place for their children to gain knowledge. Leadership style and charisma are attractive things, not only as an example figures for students, employees, administrators, and the community but can be a marketing medium for Islamic boarding school educational institutions.

Therefore, the charisma and leadership style of a Kyai can be influential in the marketing of Educational Institutions in Islamic boarding schools.

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