

Transformation of Kyai's Democratic Leadership in Maintaining the Existence of Ibnul Qoyyim Putri Islamic Boarding School Berbah Sleman Yogyakarta

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Abstract: *The purpose of this study is to understand the democratic leadership transformation efforts made by Kyai in increasing the existence of the Ibnul Qoyyim Putri Islamic boarding school in Berbah, Sleman Yogyakarta. This research employs a qualitative approach with a case study design, allowing the researcher to explore the context and dynamics of democratic leadership at Ibnul Qoyyim Putri Islamic Boarding School. The research subjects include the chief of the Islamic boarding school (Kyai), the head of the madrasah, teachers, educational staff, employees, students, and parents of students. Data collection techniques involve interviews, observations, and documentation. The analysis is conducted through several steps: data transcription, coding, thematic analysis, and interpretation. To ensure data validity, the researcher will use data triangulation by comparing information from various sources and methods and perform member checking by providing preliminary results to several respondents for confirmation and feedback. The findings indicate that transformation of the democratic leadership of the Kyai in maintaining the existence of the Ibnul Qoyyim Putri Islamic boarding school in Berbah, Sleman, Yogyakarta brings significant benefits to the existence and development of the boarding school. This democratic leadership is characterized by a deliberative system, where the Kyai shares decision-making responsibilities with staff and employees, delegates authority, and facilitates reciprocal communication. Although Kyai is not directly involved in daily operations, the provided guidance and periodic control demonstrate a collaborative and trusting attitude. This leadership style promotes active participation in decision-making and has positive impacts, including increased engagement and motivation, character development, and community strengthening.*

Keywords: *Leadership, Democratic, Kyai*

Introduction

Islamic boarding schools as Islamic educational institutions have an important role in shaping the character and morals of the younger generation. In Indonesia, boarding schools not only function as centers of religious education but also as moral and social bastions of society. Along with the times and the need for better management, the concept of leadership in Islamic boarding school has transformed. One of the relevant

and necessary leadership models is democratic leadership, namely a Kyai who has a great influence on his students within the scope of the Islamic boarding school.¹

Democratic leadership in the context of Islamic boarding school is an approach that emphasizes participation, collaboration, and joint decision-making between the chief of the Islamic boarding school (Kyai), teachers (ustadz), students, and the entire Islamic boarding school community. This model recognizes the importance of the involvement of all parties in the process of managing and developing Islamic boarding school to create an inclusive and adaptive learning environment to change.²

The implementation of democratic leadership in Islamic boarding school can bring various benefits, including increasing transparency and accountability in the management of institutions, strengthening the relationship between administrators and students, and encouraging active participation from all Islamic boarding school residents. Thus, Islamic boarding school can be more responsive to the challenges of the times and the increasingly complex needs of society. However, the implementation of this leadership model also faces its challenges.

The strong charismatic leadership tradition in many Islamic boarding school is often an obstacle to adopting a democratic approach, so an appropriate strategy is needed to integrate democratic values without losing the essence and local wisdom that has long been maintained by Islamic boarding school. In this context, democratic leadership is not just an option, but a necessity to ensure that Islamic boarding school remain relevant and able to produce graduates who not only understand religion, but also have the ability to think critically, creatively, and collaboratively. Thus, an Islamic boarding school can continue to be an institution that plays an active role in shaping a better and more just society.

Islamic boarding schools are Islamic educational institutions that play an important role in student character building. The boarding school not only provides religious education, but also builds moral and ethical values in the daily life of its students, so it has a great influence on the development of their personality and spirituality as well as the cultivation of religious values in society. In the structure and dynamics of the boarding school, the Kyai plays a central role as the main leader and educator. Kyai's leadership not only influences the effectiveness of education but also reflects how Islamic values and traditions are practiced in social and organizational contexts.

¹ Rifa Zakiah Mahmudah et al., "Kepemimpinan Demokratis Kyai Dalam Mengembangkan Kecerdasan Emosional Students Di Pesantren Tahfidz Nurul Huda Sukabumi," *Student Scientific Creativity Journal (SSCJ)* 1, no. 5 (2023): 64-75, <https://doi.org/https://doi.org/10.55606/sscj-amik.v1i5.1855>.

² Ridwan Maulana Rifqi Muzakky, dkk "Transformasi Pesantren Menghadapi Era Revolusi Digital 4.0" 1, no. 3 (2023): 241-55.

In the modern era, Islamic boarding schools face increasingly complex challenges. These include social changes, technological developments, as well as demands for educational modernization, which require Islamic boarding school to adapt without setting aside the traditional and religious values on which they are based, including social, political, and technological changes. In this context, democratic leadership that emphasizes participation, transparency, and accountability becomes increasingly relevant. However, there are still doubts about how this leadership model can be integrated into the often authoritarian and hierarchical leadership traditions of Islamic boarding school.³

Ibnul Qoyyim for Male and Female Islamic Boarding School has a strategic location because it is located on the edge of a busy highway, making it easily accessible from various directions. In addition, this Islamic boarding school also offers an environment that is conducive to learning, because it is in the middle of the countryside and far from the city crowd, which allows students to focus on learning and interacting with the surrounding community. This makes this Islamic boarding school superior both in terms of accessibility and a supportive learning atmosphere.⁴

The establishment of Ibnul Qoyyim Islamic Boarding School in Yogyakarta is the result of collaboration between two important figures, KH Matori Al Huda and KH Raden Hisyam Syafi'i. This collaboration reflects the synergy between the two scholars in establishing an Islamic educational institution that aims to form a moral and knowledgeable generation, which aims to create an educational institution capable of training cadres of scholars and preachers and managing mosques. This boarding school was established as a response to the need for mosque management and da'wah as well as to face the challenges of Christianization in the Yogyakarta area. This Islamic boarding school has the vision to produce a generation of believers (mu'min), teachers (mu'alim), religious messengers (mubalig), and fighters (mujahid) who are sincere (mukhlis). In achieving its vision, the Islamic boarding school combines religious and general education through a classical system approach and uses a structured curriculum to support comprehensive learning, by integrating government and Islamic boarding school curricula. In later developments, the Islamic boarding school developed into two separate locations for male and female students, but still maintained the same curriculum to achieve the desired educational goals.⁵

³ Muh Sholeh and Suwarna Al Muchtar, "Nilai-Nilai Dalam Transformasi Dan Suksesi Kepemimpinan Di Pondok Pesantren Sebagai Sistem Sosial," *Forum Ilmu Sosial* 45, no. 1 (2018): 10-26, <https://doi.org/10.15294/fis.v44i1.12987>.

⁴ Documentation of PP Ibnul Qoyyim Putri quoted on Thursday 1 August 2024 at 09.00

⁵ Documentation of PP Ibnul Qoyyim Putri quoted on Thursday 1 August 2024 at 09.00

Ibnul Qoyyim for male and female Islamic Boarding School was established with the main purpose of being a sustainable charity and producing the next generation of effective da'wah. To achieve this goal, various strategic steps have been taken, including improving facilities, strengthening the curriculum, developing administration, raising funds, and increasing cooperation with the community. In addition, there is a separate location for male and female students, which demonstrates the Islamic boarding school's efforts to create a structured learning environment that supports the development of students to improve the efficiency and focus of education. The Islamic boarding school has also grown over the years by introducing various levels of education, ranging from Raudlatul Athfal (kindergarten) to Madrasah Aliyah (Senior High School), all of which are officially recognized, demonstrating a strong commitment to both religiosity and general education.⁶

Some of the research that has been done before is Rinda Fauzian's research, this research describes the transformation of Kyai leadership in Pondok Islamic boarding school Al Ummah Sukabumi, which focuses on the democratic leadership style. The transformation process includes changing private ownership to institutional ownership, curriculum development, and infrastructure improvement. The replacement of Kyai after the passing of the founder, who was replaced by a family member with a holistic vision, has encouraged the development of the Islamic boarding school in a broader direction. The recommendations of this study emphasize the importance of Islamic boarding school not only focusing on religious education but also on developing student's practical skills for future life.⁷

Zulkifli Zubedi, this research identified three main aspects of transformation at Al-Huda Islamic Boarding School in Gorontalo City. First, Kyai's leadership style includes various characteristics such as religio-paternalistic, moderate, situational, traditional conventional, and visionary transformational. Second, the transformation to improve the quality of learning is carried out through the development of educator competence, educator regeneration, and curriculum development that combines the Islamic boarding school curriculum with the Ministry of Religion and Ministry of Education and Culture curriculum. Third, the transformation of cultural values in Islamic boarding school includes seven main values:

⁶ Documentation of PP Ibnul Qoyyim Putri quoted on Thursday 1 August 2024 at 09.00

⁷ Rinda Fauzian, "Kyai Leadership Transformation in Forming Regeneration and Developing Pesantren Perspective of Social Change," *Penamas* 33, no. 2 (2020): 323–44, <https://doi.org/10.31330/penamas.v33i2.406>.

religiosity, tolerance, independence, togetherness, social care, and nationalism.⁸

Yusuf's research with research objectives 1.) Ummushabri Islamic Boarding School in Kendari City has undergone a significant transformation in the institutional aspect that has an impact on the entire system in the Islamic boarding school. This transformation includes changes in educational policies, leadership restructuring, and institutional governance reforms. The Islamic boarding school curriculum also changed from 1986 to 2023, along with increased participatory management and growing partnerships. This transformation has strengthened the role of Islamic boarding school Ummushabri as a progressive Islamic education institution in Kendari City, and the contribution of Islamic boarding school alumni in the development of Islamic education in the area is increasingly visible.⁹

These studies show that democratic leadership transformation by Kyai can be an effective strategy to maintain the existence of Islamic boarding schools in rapid social, cultural, and technological changes. This leadership style allows Islamic boarding school to remain adaptive and responsive to the challenges of the times, while still maintaining the traditional values on which they were founded.

Based on the above, this article aims to describe the transformation of Kyai's democratic leadership in maintaining the existence of Ibnul Qoyyim Putri Islamic boarding school in Yogyakarta.

Method

This study aims to analyze the transformation of Kyai's democratic leadership in Ibnul Qoyyim Putri Islamic boarding school Berbah Sleman Yogyakarta, as well as its impact on the sustainability and development of the Islamic boarding school. By using qualitative methods and a case study design, this research provides in-depth insights into the practice of leadership and the interaction between Kyai and the elements in the Islamic boarding school.

This research was conducted at Ibnul Qoyyim Islamic boarding school, located in Berbah Sleman Yogyakarta. The research subjects include: The data collection techniques in this study were conducted through in-depth interviews and participatory observation, which allowed researchers to obtain comprehensive and detailed information about the subject under study, Researchers will observe daily activities in the Islamic boarding school, including the decision-making process, teaching and learning

⁸ Zulkifli Zubedi, Nina Lamatenggo, and Arifin Arifin, "Kepemimpinan Kyai Dalam Transformasi Pondok Pesantren," *Student Journal of Educational Management* 2 (2022): 65–79, <https://doi.org/10.37411/sjem.v2i1.1187>.

⁹ Yusuf, "Transformasi Pondok Islamic boarding school Ummushabri Sebagai Lembaga Pendidikan Islam di Kota Kendari" (Universitas Muhammadiyah Makassar, 2024).

activities, and interactions between administrators and students. Documentation, Collection of related documents such as curriculum, Islamic boarding school policies, meeting minutes, and activity reports to understand the structure and implementation of democratic leadership.

The data collected will be analyzed using thematic analysis techniques, which include steps such as transcribing the interviews and identifying themes through data codification. It aims to organize and extract meaning from the information obtained by the main categories of interview transcripts, and documents. Thematization: Grouping data based on themes that emerge, namely the transformation of the Kyai's democratic leadership in maintaining its existence, data analysis aims to identify patterns and relationships between themes and interpret the findings in the context of the Kyai's democratic leadership transformation at Ibnul Qoyyim Putri Islamic boarding school Berbah Sleman Yogyakarta. To ensure the validity of the data, researchers will use triangulation by comparing information from various sources and methods, as well as member checking by providing temporary results to several respondents for confirmation and suggestion.

Result and discussion

1. Leadership

Leadership includes a person's ability to lead, organize, and control the efforts of others through influence, power, or position. A leader must be a pioneer who is able to face uncertainty and have a clear vision to direct the implementation of leadership tasks and functions.¹⁰ According to Henry, there are three functions of leaders. First, the interpersonal function, which includes roles as an organizational representative, leader, and intermediary. Second, the decision-making function, which is concerned with decision-making and includes the roles of entrepreneur, disturbance resolver, resource allocator, and negotiator.

Leadership functions related to groups include: Initiating, Regulating, Informing, Supporting, Evaluating and Summarizing.¹¹ In addition, leadership has various important functions that play a role in organizations or institutions, including Planning, Initiating, Controlling, Supporting, Informing, and Evaluating.¹²

¹⁰ Alma'arif, "Adaptive Public Leadership: Tantangan Kepemimpinan Menghadapi Masyarakat Ekonomi ASEAN (MEA)," *Jurnal Administrasi Pemerintahan Daerah VIII* (2015): 15-29.

¹¹ A Sahabuddin, A Agustang, and A M Idkhan, "Fungsi Leadership Dalam Peningkatan Pelayanan Publik Di Kantor Kecamatan Makassar," *Journal Governance and Politics...*1(2021):118-26, <https://iyb.ac.id/jurnal/index.php/jgp/article/view/207%0Ahttps://iyb.ac.id/jurnal/index.php/jgp/article/download/207/186>.

¹² Hidayat, *Kepemimpinan Dan Supervisi Pendidikan* (Banten: Yayasan Pendidikan dan Sosial Indonesia Maju, 2019). 8

Leadership today depends not only on talent and experience but also on careful and planned preparation, including training future leaders. This process involves systematic planning, research, experimentation, analysis, supervision, and training to develop superior leadership qualities so that they can be successful in carrying out their tasks.¹³ In an organizational context, leadership involves motivating individuals and groups to work effectively toward achieving organizational goals. In addition, leadership is also a process that provides important meaning to groups, which encourages them to strive to achieve desired goals.¹⁴

Based on the various definitions above, the author concludes that leadership is a process in which a leader influences his staff or employees to work together to achieve maximum organizational goals. This leader has unique methods or characteristics in motivating and influencing his team. In this process, Kyai in the scope of Islamic boarding schools or principals as leaders of educational institutions must be able to recognize differences, changes, and develop various possible solutions. Mastery of various alternative problem-solving is very important for a principal in making decisions. This process requires several stages, including careful consideration before making a decision. The alternative chosen must be the most appropriate by considering all possible consequences.¹⁵

Leadership activities can only occur if the leadership functions are carried out properly. By analyzing these activities in detail, we can identify the various leadership styles and the patterns they employ.¹⁶ The democratic leadership style is often considered more effective because it recognizes that decisions made based on input from many people are usually better than decisions made alone. Participation in decision-making also encourages members to feel more responsible for the implementation of the decision. In addition, this participation provides an opportunity for members to develop their ability to express their opinions.¹⁷

¹³ Kartono, *Pemimpin Dan Kepemimpinan Apakah Kepemimpinan Abnormal Itu ?* (Jakarta: Rajawali Pers, n.d.). 56

¹⁴ Sisilia Vivin Panggau and Ocky Sundari, "Pengaruh Gaya Kepemimpinan Demokratis Dan Motivasi Kerja Terhadap Kinerja Karyawan Kantor Otoritas Bandar Udara Sam Ratulangi Manado," *Jurnal Maksipreneur: Manajemen, Koperasi, Dan Entrepreneurship* 13, no. 2 (2024): 459–82, <https://doi.org/10.30588/jmp.v13i2.1696>.

¹⁵ Dea Mustika et al., "Konsep Kepemimpinan Demokratis Dalam Membuat Keputusan Di Lingkungan Sekolah," *Jurnal Pendidikan Tambusai* 6, no. 2 (2022): 11139–42, <https://doi.org/https://doi.org/10.31004/jptam.v6i2.4205>.

¹⁶ Susi Hendriani, Rika Yohana Sari, and Nurhizrah Gistituati, "18972-Article Text-75873-1-10-20240531" 17, no. 1 (2024): 171–84, <https://doi.org/https://doi.org/10.31849/niara.v17i1.18972>.

¹⁷ Beatus Tambaip, Paul Adryani Moento, and Alexander Phuk Tjilen, "Partisipasi Masyarakat Dalam Musyawarah Perencanaan Pembangunan," *Societas :*

Leadership has certain characteristics, namely having the ability to influence others in certain situations.¹⁸ Based on several definitions, leadership can be defined as a process in which a leader influences his employees to work together in running an organization in order to achieve optimal goals. Leaders have their own ways or characteristics of influencing their employees. In the context of the Ibnul Qayyim Putri Islamic Boarding School, the leadership in brief is the leadership of a chief known as Kyai.

2. Democratic Leadership

Democratic leadership is a type of leadership in which a leader involves the active participation of his or her group members in decision-making. The leader consults with members on important issues, creating open and two-way communication.¹⁹ The employees contribute to setting goals and finding solutions, which in turn increases their commitment to the decisions taken. Democratic leaders create an environment where individuals can learn, monitor their performance, set challenging goals, develop ways of working, and correct mistakes while receiving recognition for their achievements.²⁰

Democratic leadership focuses on shared decision-making and providing effective guidance to its team members. This type of leadership derives its authority from the support of employees, emphasizing teamwork to achieve goals. Democratic leaders are open to suggestions, opinions, and criticism from their employees, creating opportunities for group discussions and decisions.²¹ They value individual potential and listen to advice and input from team members. A democratic leader is respected for his or her approach that motivates and encourages innovation and creativity, not for the fear it engenders.²² Democratic

Jurnal Ilmu Administrasi Dan Sosial 12, no. 1 (2023): 121–28, <https://doi.org/10.35724/sjias.v12i1.5096>.

¹⁸ D Nugroho, S R Aldawiyah, and ..., "Karakter Kepemimpinan Terhadap Keberlangsungan Organisasi," *Jurnal Ilmiah ...* 2, no. 6 (2024): 8–14, <https://doi.org/https://doi.org/10.61722/jiem.v2i6.1260>.

¹⁹ Sodikun Sodikun, "Gaya Kepemimpinan Demokratis Untuk Peningkatan Kinerja Guru," *INOPENDAS: Jurnal Ilmiah Kependidikan* 5, no. 1 (2022): 20–28, <https://doi.org/10.24176/jino.v5i1.7671>.

²⁰ Zakiah Mahmudah et al., "Kepemimpinan Demokratis Kyai Dalam Mengembangkan Kecerdasan Emosional Students Di Islamic boarding school Tahfidz Nurul Huda Sukabumi."

²¹ Sri Abdul Yana and Rasyid Syamsuri, "Jurnal Bisnis Mahasiswa Gaya Kepemimpinan Demokratis Dan Komunikasi Organisasi Terhadap Kepuasan Kerja Karyawan Pt. Airindo Sentra Medika Cabang Medan Info Artikel Abstrak," *Jurnal Bisnis Mahasiswa*, 2021, 67–78, <https://doi.org/https://doi.org/10.60036/jbm.v2i1.29>.

²² Ahmadi, *Kepemimpinan Islamic boarding school Pola Komunikasi Dan Komitmen Integrasi Budaya* (Yogyakarta: Genta Visa Utama, 2021). 26

leadership type places people as the key element in any group or organization. It features behaviors that protect and support, as well as direct and develop the organization or group. A leader who adopts this style involves all team members in the decision-making process. This kind of leader tends to always appreciate the point of view or creativity of his employees.²³ In decision-making, a Kyai focuses on the existing situation and conditions, by delegating tasks and authority to his employees. This is reflected in the way Kyai organizes the division of responsibilities among his employees.

Democratic leadership focuses on collective decision-making and providing effective direction to team members.²⁴ This leadership model values individual potential, open to suggestions and input from employees. Democratic leaders are respected for their approach that supports the development of innovation and creativity in the organization, instead of using an approach that generates fear. This type of leadership makes people the center of attention in the group or organization, with the function of being the protector and developer of the organization.²⁵ A democratic leader involves all team members in the decision-making process and values the contributions and ideas of his employees, as stated by Wiyono.²⁶ Leaders within the scope of the school or principal in making decisions adjust to the existing situation and conditions, such as delegating tasks and authority to staff. This can be seen in the division of tasks between teachers.

Democratic leadership is characterized by decision-making conducted through group deliberation with the active participation of all members, where policies are collectively formulated and the division of tasks is determined by the group. The leader acts as a facilitator who offers several alternatives to technical procedures and encourages free collaboration among members. According to Mulyasa, democratic leadership also emphasizes balanced attention between tasks and members' welfare, with leaders being objective in providing feedback

²³ Mustika et al., "Konsep Kepemimpinan Demokratis Dalam Membuat Keputusan Di Lingkungan Sekolah."

²⁴ Farhan Suhada, S Sos, and M Si, "Model Kepemimpinan Demokratis Dalam Bisnis Keluarga Komunitas Bugis-Makassar Di Kabupaten Timor Tengah Selatan (Studi Kasus Pada Keluarga HASTA Di Kota Soe)" 8, no. 1 (2024): 248-59, <https://doi.org/https://doi.org/10.31316/jk.v8i1.6107>.

²⁵ Lusy Rahmawati et al., "Kajian Kepemimpinan Path Goal Theory Studi Literature Review," *Jurnal Riset Dan Inovasi Manajemen* 1, no. 3 (2023): 197-223, <https://doi.org/https://doi.org/10.59581/jrim-widyakarya.v1i3.798>.

²⁶ Mustika et al., "Konsep Kepemimpinan Demokratis Dalam Membuat Keputusan Di Lingkungan Sekolah."

and trying to be an equal part of the group without excessive domination.²⁷

The application of a democratic leadership style can provide benefits such as more objective decisions and actions, an increased sense of belonging, and the fostering of high morale. However, this style also has disadvantages, such as sometimes slow decisions and actions, lack of a sense of responsibility, and decisions taken are not always the best decisions.

Based on the explanation of democratic leadership, a democratic leader tends to involve employees' opinions and utilize their suggestions and ideas before making decisions in problem-solving. In addition, democratic leaders provide opportunities for employees to participate in setting goals, making decisions, and compiling orders. Democratic leaders also encourage their employees to develop innovation and creativity. He seriously listens to opinions, suggestions, and even criticism from others, especially from his employees.

Democratic leadership is characterized by the active involvement of leaders and their employees in the decision-making process and organizational activities. Leaders with this style value the potential of each individual, listen to criticism and suggestions from employees and recognize the expertise of specialists in their respective fields. In addition, they encourage cooperation and collaboration with their employees to achieve organizational goals. Democratic leadership aims to create a participatory environment, where input from all members is valued, and learning from mistakes and self-improvement are encouraged.

Based on these indicators, a leader should be able to understand the conditions of his employees. Each leadership style will have a different impact on employees, so it is important for leaders to focus on ways to move the organization forward.

3. Transformation of Kyai's Democratic Leadership in Maintaining the Existence of Ibnul Qoyyim Putri Boarding School Berbah Sleman Yogyakarta

Ibnul Qoyyim Putri Islamic boarding school is led by a Kyai, where he is someone who has power and authority that is used to guide and direct his employees such as the head of the madrasa, ustadz ustadzah, educational staff and employees, in addition to leading these employees, other members are part of the boarding school, namely students and parents of students, all of this certainly gives recognition and support to the Kyai because he is able to move all towards the

²⁷ Zakiah Mahmudah et al., "Kepemimpinan Demokratis Kyai Dalam Mengembangkan Kecerdasan Emosional Students Di Islamic boarding school Tahfidz Nurul Huda Sukabumi."

direction of the goals to be achieved by the Ibnul Qoyyim Islamic boarding school in Berbah Sleman Yogyakarta.²⁸

Kyai at Ibnul Qoyyim Putri Islamic boarding school has interpersonal functions which include: as a symbol of the organization of a boarding school, it is led by a Kyai. Then the function as a leader, the Kyai of the Islamic boarding school uses his influence as a leader not arbitrarily, but to motivate as well as encourage all employees in the boarding school to improve work performance in order to achieve the boarding school goals that have been formulated.²⁹ The next function is the Kyai as the main link in the Ibnul Qoyyim Putri boarding school is a spiritual leader who provides guidance and direction in religious aspects. Responsible for educating students about Islamic teachings, teaching tafsir, hadith, fiqh, and moral ethics.³⁰ Lead worship activities and ensure that the teaching provided follows the correct teachings of Islam.³¹ Kyai is a bridge between students and the wider community, such as if there is a local community who has passed away, the Kyai invites the students to make the pilgrimage and offer prayers.³² Being a mediator in solving social problems or providing advice and guidance in various aspects of daily life. In addition, Kyai also plays a role in establishing good relations with community leaders and other institutions outside the Islamic boarding school. Kyai is also responsible for the management of the boarding school. They organize the administration of the Islamic boarding school, oversee the welfare of the students, and organize daily activities in the Islamic boarding school. Kyai needs to ensure that everything goes well and follows the purpose of establishing the Islamic boarding school.

As a leader, the Kyai is a role model for students and the entire Islamic boarding school community. Through their attitudes and actions, Kyai sets an ideal role model in terms of ethics, morals, and the Islamic way of life. Kyai has high integrity and attitudes that can inspire students to follow Islamic teachings consistently. Kyai also plays a role in determining the curriculum and learning methods in Islamic boarding school. They ensure that the teaching materials delivered are relevant and effective in educating the students. Kyai can also collaborate with

²⁸ Results of the interview with the Director of Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024 at 10.00

²⁹ Results of the interview with the Director of Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024 at 10.00

³⁰ Results of an interview with the Director, Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024 at 10.00

³¹ Results of an interview with the Director, Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024

³² Results of an interview with the Director, Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024 at 09.00

other teaching staff to develop teaching methods that suit the needs of the students. In making important decisions related to the Islamic boarding school, Kyai is often at the center of arguments and decision-making. They must be able to consider various aspects and interests and make decisions that are best for the progress of the Islamic boarding school and the welfare of the students. Kyai not only acts as a spiritual leader but also as a liaison who ensures that all aspects of life in the Islamic boarding school run harmoniously and follow the values taught by the Islamic boarding school.³³

Kyai plays an important role as a supervisor in ensuring that the various operational and educational aspects of the Islamic boarding school run well by ensuring that the teaching and learning process in the Islamic boarding school takes place effectively and follows the established curriculum, responsible for overseeing the welfare of students, both in physical and emotional aspects, responsible for overseeing the administrative and managerial aspects of the Islamic boarding school, overseeing the implementation of programs and activities held at the Islamic boarding school, overseeing the interaction between the Islamic boarding school and the surrounding community. With this supervisory function, the Kyai ensures that the boarding school runs following the purpose of its establishment, which is to educate students properly and maintain an environment conducive to learning and development.

Democratic leadership is a suitable type of leadership in educational organizations, where leaders are cooperative and not authoritarian. Based on the results of interviews with research subjects, namely the Director, Head of Madrasah, ustadz /ah, education staff, students, and also parents of students, that the Kyai's democratic leadership in its existence at the Ibnul Qoyyim Putri Islamic boarding school has indicators that have been implemented, namely:

a. Making decision together

Leaders are one of the important elements in an institution, where this role is very important in making decisions, however, it still depends on the existence of staffs or employees. Decisions made collectively are a key indicator of a democratic leadership style and greatly influence the smooth operation of an agency. This joint decision-making process can be seen from the results of interviews with several informants regarding the attitude of the Kyai as the leader of the Ibnul Qoyyim Putri Islamic boarding school, who holds regular deliberations or meetings, both planned and impromptu with the head of the section and the head of the field to determine policies

³³ Results of an interview with the Director, Pondok Islamic boarding school Ibnul Qoyyim Putri on Wednesday 24 July 2024 at 10.00

and make decisions.³⁴ This is in line with Nawawi's statement which emphasizes that democratic leaders must prioritize obedience to established rules, procedures, and work mechanisms.

b. Appreciating employee potential

In addition to making joint decisions, the indicators of democratic leadership style also include respect for the potential of employees. This can be seen from how leaders appreciate the performance and potential of employees and support every planned activity, both those carried out by employees and those planned by the planning and reporting section. For example, he visits employees' rooms regularly to provide direction, control, and interact with them.³⁵ In addition, Kyai also showed his appreciation by attending an event organized by one of the fields and giving a speech. Some fields also get praise as a form of appreciation for satisfactory work results. This kind of appreciation is very important for the continuity of the agency because it can affect employee performance and is a form of appreciation for the potential of employees.

c. Allowing criticism, suggestions, or opinions from employees

Listening to employees' criticisms, suggestions and opinions is one indicator of collective decision-making. To reach a collective decision, leaders must receive input from employees, as this affects the democratic leadership style and the progress of the agency. Listening to feedback can also increase employee potential, as leaders can better understand and utilize the strengths of each employee. A democratic leader must be ready to listen to criticism, accept suggestions, and consider every opinion from his employees. Interviews with several informants showed that Kyai is always open to criticism and input without complaining, and accommodates opinions for the progress of the organization. In addition, he also often receives criticism from outside regarding the policies taken.

d. Collaborating with employees

One of the key indicators for the continuity, progress, and harmony of an institution is cooperation with employees. This cooperation involves all elements in the institution to achieve a common goal and may increase the sense of care between individuals. Based on interviews with several informants, Kyai shows high activity in cooperation with his employees. This Kyai consistently establishes good communication and often goes directly to the field.³⁶

³⁴ Results of interviews with madrasa heads, ustadz/az, educational staff, employees on July 24 2024

³⁵ Results of interviews with madrasa heads, ustadz/az, educational staff, employees on July 24 2024

³⁶ Results of interviews with madrasa heads, ustadz/az, educational staff, employees on July 24 2024

Democratic leadership is where leaders influence employees to work together to achieve common goals by involving employees in determining activities and decisions.

Based on the results of interviews that researchers have conducted, both with the Kyai, the head of the madrasa, ustadz /ah, students, and also the parents of students that the leadership of the Kyai of the Ibnul Qoyyim Putri Islamic boarding school is not absolute, because every problem or program that is to be implemented must be based on the results of deliberation. For example: Preparation of work programs and their implementation. In addition, the leader in this case is the Kyai of the Ibnul Qoyyim Putri Islamic Boarding School is willing or has delegated some of his authority to his employees, because his principle is that with the delegation of authority, the work can be completed more quickly, then also provides opportunities for employees, appreciates the potential possessed and encourages all employees to have work achievements in accordance with their respective positions and abilities. For example: Teacher and staff training. Occasionally, the principal of the madrasah takes the lead with the mandate of the chief.³⁷

Decisions and policies are made together between leaders and employees, according to him, this is done because policies in Islamic boarding school are not absolute decisions of the leadership but the results of deliberations with leadership staff. When deciding on a policy that will be taken, deliberation is held first to reach a mutual agreement. For example: Building facilities, and preparing the structure of KMI / Madrasah.

Communication takes place reciprocally, both between leaders and employees and among employees. In the matter of coordination, each part of the leadership will be given a report on the results of their coordination, as well as leaders who want to carry out any Islamic boarding school mission, will be conveyed to their employees.

Supervision of the attitudes, behavior, actions, or activities of employees is carried out reasonably, every ustadz/ah, employees are given the freedom to associate or organize. As long as it does not defame or interfere with Islamic boarding school activities.

Initiatives may be initiated by leaders and employees, because not all programs are initiated by leaders, so employees may also provide some ideas and suggestions. Even if employees are allowed to convey suggestions, considerations, or opinions, tasks to employees are given by their requests rather than instructions. Every Thursday afternoon there is coordination between the chief and the entire academic community to discuss programs or solve problems faced. Here is the opportunity for employees to provide suggestions and some ideas to the Islamic

³⁷ Results of observations and interviews with the Head of Madrasah, ustadz/ah and employees of PP Ibnul Qoyyim Yogyakarta.

boarding school. This shows that Kyai pays attention to behaving, acting, mutual trust, and respect. Then the indicators or characteristics of Kyai's leadership are democratic, where Kyai always cooperates with employees so that it does not rule out the possibility of programs being implemented on the suggestions or proposals of employees. Because Ibnul Qoyyim is related to teaching and learning activities (KBM) under the supervision of the Director so that the Kyai does not have much direct involvement. But even so, the Director continuously provides reports related to the continuity of KBM to the Kyai. Kyai always provides monthly regular guidance and controls the performance of teachers/employees in carrying out their duties. There is a periodical control.

This study found that the transformation of Kyai's democratic leadership in Maintaining the Existence of Ibnul Qoyyim Putri Islamic boarding school Berbah Sleman Yogyakarta is characterized by the active participation of all elements of the Islamic boarding school in the decision-making process. Some of the main characteristics identified include:

- a. Disclosure: Islamic boarding school leaders show openness to suggestions and criticism from teachers, students, and administrative staff.
- b. Deliberation: Important decisions are taken through a process of deliberation involving various parties, reflecting democratic values in Islam.
- c. Collective Leadership: Leadership responsibility does not rest only on Kyai, but is also distributed to senior teachers and other staff.

The transformation of Kyai's democratic leadership in maintaining the existence of Ibnul Qoyyim Putri Islamic boarding school Berbah Sleman Yogyakarta contributed positively to the existence and development of the Islamic boarding school. Some of the positive impacts identified include:

- a. Increased Engagement and Motivation: Students and teachers feel more valued and motivated to participate actively in Islamic boarding school activities.
- b. Character Development: Democratic leadership encourages the development of strong character traits, such as responsibility, disclosure, and cooperation.
- c. Community Strengthening: Frequent deliberation and collaboration strengthen the sense of community and solidarity among all members of the Islamic boarding school.

Democratic leadership follows Islamic values that prioritize deliberation and justice. At Ibnul Qoyyim Islamic boarding school, the implementation of this leadership not only strengthens the organizational structure of the Islamic boarding school but also enriches the educational

experience for students. The implementation of democratic values supports the development of students who are more critical, independent, and responsible.

Democratic leadership encourages a more inclusive and holistic approach to education. Students not only passively receive teaching but are also actively involved in the teaching and learning process. This is in line with the goal of Islamic boarding school education to produce individuals who are noble and competent in various aspects of life.

Conclusion

This research shows that the transformation of Kyai's democratic leadership in maintaining the existence of Ibnul Qoyyim Putri Islamic boarding school Berbah Sleman Yogyakarta brings many benefits to the existence and development of Islamic boarding school. The democratic leadership is characterized by a deliberation system in which Kyai does not hold absolute authority but rather shares responsibilities with staff and employees in decision making. Kyai delegates authority to accelerate work and respects each other's potential. Reciprocal communication between leaders and employees and reasonable supervision allow initiatives and open suggestions from all parties.

Although the Kyai is not directly involved in day-to-day operations, the Director regularly reports on teaching and learning (KBM) activities, and the Kyai provides periodic guidance and control. This reflects an attitude of mutual trust, respect, and collaboration in Islamic boarding school leadership. It is also characterized by the active participation of all elements of the Islamic boarding school in decision-making, with characteristics of openness, deliberation, and collective leadership. This leadership brings positive impacts such as increased engagement and motivation, character development, and community strengthening. This democratic leadership following Islamic values strengthens the Islamic boarding school organizational structure and supports the holistic development of students so that it can remain in existence.

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