

Charismatic Leadership of Kiai in Developing an Organizational Culture of Islamic Boarding School

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Abstract

This research was designed as a case study conducted by collecting data from Islamic Boarding School (Pesantren) Raudlatut Tholibin Leteh and Al-Anwar Sarang. Based on the data from both sites, the analysis was conducted to understand the differences and similarities of both cases as the basis for determining the characteristics of cultural development and typology, the role, the characteristics of kiai's charismatic leadership in building the *pesantren* organization culture. The result of the study shows that the organizational culture developed at Pesantren Raudlatut Tholibin Leteh includes (1) daily activities, such as praying in congregation, studying the Qur'an, following the pesantren-madrasah, regular and *sorogan* recitation, and learning; (2) weekly activities include speech training, *sorogan* Fiqh, Alfiyah study, Fiqh deliberation, *tahlil*, *maulid* or *manaqib* reading, *sorogan nahwu*, gymnastics, and English lessons; (3) annual activities, among other things, include the *Muharram*, *Ramadan*, *Eid al-Fitr*, *Eid al-Adha* celebrations. The organizational culture developed in Pesantren Al-Anwar includes (1) daily activities of the male learners covering the *Qur'an tadarus* in each *khos*, Qur'an recitation, MGS & MHD school, *mudzakaroh mahally*, MGS afternoon consultation, study group, *Ma'had Aly* learning, MHD deliberation, *Fathul Qorib* deliberation, and *Fathul Mu'in* deliberation. The daily activities of female learners include *Wiridil Lathif*, *Rothib Al Athos*, and *sholawat Masyisyiyah* reading, as well as *Qur'an* recitation, fan Nahwu recitation, MPG deliberation, muhadloroh deliberation, Takhoshush learners recitation, teaching by KH. Maimoen Zubair, teaching by KH. Majid Kamil, *fan fiqh* study, 41 times Yasin reading, level discussion, and Fathul Qorib deliberation; (2) the weekly activities for male learners include *muhafadhah*, *dziba'iyah & khitobiyyah*, and *sorogan*; female learners' activities include recitation of *Yasin fadhilah* and *Asmaul Husna*, as well as *Yasin* and *Burdah* recitation, *Diba'iyah*, *tabligh* (training of *da'wah*), *Burdah* training, math and English courses, *muhafadhoh kubro*, *muhafadhoh tawajjuh* (memorizing), *Ta'limul Muta'allim*, and *muroja'ah* learning; (3) the annual activities include *Muharram*, *Maulud*, *Ramadan*, *Idul Fitri*, and *Eid al-Adha* celebrations.

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INTRODUCTION

Kiai leadership is very strategic in Islamic boarding school (henceforth: Pesantren) because the policy and the whole operation of Pesantren is determined by the kiai. According to Kartono (2008, p.15), leadership is an activity or art of influencing others to want to cooperate based on the person's ability to guide others in achieving the desired goals of the group. Each kiai has a charisma for his learners (*santri*).

Kiai plays a role more than just functions a teacher. He acts as a spiritual guide for those who obey him, advises them concerning their personal life issues, leads important rituals and recites prayers at important events (Bruinessen 2008, pp.21-22). The Kiai policy in *Pesantren* is closely related to the vision, mission, and goals of *Pesantren* education, long-term programs, medium-term programs, matters related to the political, economic, social, and cultural aspects, relation of the pesantren to other *pesantren*, relation of the pesantren to other educational institutions in the country and abroad, relation of the pesantren to the government, relation of the *pesantren* to the community, and so on.

The kiai's charisma depends on the charisma of his father and his other predecessors; he is influenced by his teacher's charisma. A prominent kiai has at least three or four famous scholars in his family tree and some admit to having a much longer pedigree (Bruinessen, 1994, p.152). The charisma of a kiai or Pesantren caregiver also contributes to "enchanted energy" to the Pesantren. The character of a kiai is influential in boosting the self-esteem of the Pesantren in the eyes of people in general.

A Kiai who leads a pesantren certainly has strategies in developing the organizational culture in the pesantren. Ma'arif (2003, p.19) states that an organizational culture is an influence of the leadership of the organization. Organizational culture is an extension and reflection of the executives' personality. Shastri et al. (2010) state that charismatic leadership has a strong influence on the organizational

commitment. One of the *pesantren* building organized by a charismatic kiai can be found in the district of Rembang, Central Java.

Charismatic Kiai of Pesantren Al-Anwar Sarang and Pesantren Raudlatut Tholibin Rembang are very influential to their students and the surrounding community because of their role as a model and personality that can be trusted. Kiai becomes the leader of the *ummah* and becomes the legitimacy of his citizens which implies the basis of religious foothold in doing his actions so that the people only listen to and obey him (*sami'na wa atho'na*) when the kiai says something. As stated by Sukanto (1999, p.13), through the charisma attached to him, the kiai is made a priest in the field of *ubûdiyyah* and is often asked to solve problems that befall the community. This routine further strengthens the role of the kiai in the community because his presence is believed to bestow blessings.

Based on the above description, this study intends to examine 1) how the form of the organizational culture has been set up by the kiai as the leader of Pesantren Al-Anwar Sarang and Pesantren Raudlatut Thalibin Leteh in the district of Rembang; 2) how is the charismatic leadership of the kiai in establishing organizational culture in the two pesantren; 3) how are the differences and similarities between the two.

This study aims to analyze 1) the organizational culture in Pesantren Al-Anwar Sarang and Pesantren Raudlatut Thalibin Leteh Rembang; 2) charismatic leadership of the kiai in the two pesantren; and 3) the charismatic leadership role of the kiai in establishing organizational culture in Pesantren Al-Anwar Sarang and Pesantren Raudlatut Thalibin Leteh in the district of Rembang.

In the context of organizational development, understanding the meaning of culture in an organizational life is considered highly relevant. Therefore, organizational culture of bias is considered an asset. At least, an organizational culture acts as a tool for

internal integration. If this role can function well and be accompanied by the right strategy, the organizational performance is expected to increase. As according to Bate (1994), "Soft systems means hard systems" and "hard systems means soft systems". That is, there is compatibility between the soft systems (strategy, system, and structure) and the hard systems (staff, skill, styles, and shared values).

However, Hofstede (1997) argues that most of the organizational cultures assume a positive impact on organizational life, whereas in cultural reality it is often a buffering variable. According to Margono (1997), the cause is that organization culture that is too strong encourages the organization to be egocentric and inward looking, as if it is the best of its kind that tends to underestimate and reluctantly recognize the superiority of its competitors. Therefore, the real culture is like two sides of a single coin. On the one hand, the organizational culture can become an asset for an organization and on the other hand it becomes a liability (obstacle).

Javidan et al. (2003) suggest that a survey of over 203 middle and upper middle managers who were assessed by their superiors (N = 51) in the Canadian public sector shows that charismatic leadership in the arrangement consists of four dimensions: (1) energy and commitment; (2) vision; (3) challenges and encouragement; (4) risk taking. However, such leadership has little to do with the consequences and insignificant motivations associated with unit performance.

According to Robbin & Judge (2008, p.256), the organizational culture is a shared system of meaning shared by members that differentiate the organization from other organizations. The shared system is a set of key characteristics upheld by the organization. According to Tunggal (2010, p.1), organizational culture is a set of ideologies, i.e. symbols of complex core values, that shares an entire company and influences the way companies do businesses.

Kast & Roseznweig (2007, p.954) claim that organizational cultures include strong

guidelines that shape behavior. They perform several important functions of conveying a sense of identity, a commitment to something greater than the self, the stability of the social system, the premises (points of opinion) recognized and accepted for decision making.

Robbins & Judge (2008, pp.256-257) state that there are seven characteristics of organizational culture: (1) Innovation and the courage to take risks; (2) attention to the details; (3) orientation of results; (4) orientation of people; (5) team orientation; (6) aggressiveness; (7) stability.

According to Tunggal (2010, pp.12-13), the organizational culture has three levels: (1) an artifact, covering everything that can be seen, heard, and perceived such as work environment, behavior, dress, rituals and ceremonies, documents and technology; (2) exposed values, what is believed in the organization such as open communication by the members of the organization; (3) basic underlying assumption, such as the belief that the customer should be treated well.

According to Siagian (2007, pp.200-201), there are at least four organizational culture types: (1) Academy type, its members show the maximum possible achievement; (2) club type, a club consists of people who have interests and similar hobbies. However, usually a good club member is expected to meet matching criteria, loyalty, and commitment; (3) "sports team," a sports team is usually more likely to win over their opponents when team members are able to work as a team member, not highlighting their personal abilities; (4) "fortress", the characteristic of the inhabitants of a fort is defending themselves against possible attacks from outside.

Sufficient organizational culture is an organizational culture that is able to combine the four types of organizational culture so that the organization will be a figure with high achieving citizens, is a club that has a loyalty and a strong commitment in work, pursuing productivity, as a team that will cooperate in order the achievement of shared ideals and as a fortress

capable of protecting its citizens from security disturbances.

Tika (2006, pp.7-8) argues about the type of organizational culture in terms of implementation process consisting of four) types: (a) rational culture, namely the process of individual information clarification, objectives of logic considerations; (b) ideological culture, i.e. the processing of intuitive information from deep knowledge, opinion, and innovation; (c) consensus culture which constitutes the collective information processing derived from discussion, participation, and consensus; (d) hierarchical culture i.e. the processing of formal information derived from documentation, computation, and evaluation.

According to Vijay Sathe (1982, p.18), looks at the basic assumptions applied in an organization that shares the assumption. Sharing means the same or equal amounts of value shared by as many organizational citizens as possible. This equally valid value assumption is considered to be the factors that make up an organizational culture which can be divided into the following.

- 1) Share things, such as uniforms like *Korpri* clothes for civil servants, *PGRI batik* that becomes the typical characteristics of the organization.
- 2) Share slogans such as the term *tut wuri handayani* and *baldat un toyyibatun wa rabbun ghofur* in the world of education.
- 3) Share doing, for example meetings, service ceremony, and social activities as a form of routines that have become the typical characteristics of an organization. For instance the term *mapalus* in Sulawesi and *nguopin* in Bali.
- 4) Share feeling, for example condolence, anniversary, congratulations, graduation ceremony, and so forth.

The term leadership comes from the word lead or leader. Leadership has become a separate study in the science of management. Most theories explain that the definition of leadership reflects an assumption that leadership is concerned with a deliberate process of a person

to emphasize his/her strong influence on others to guide, structure, and facilitate activities and relationships within the group.

According to Yukl (2007, p.4), leadership is the processes of influencing, the interpretation of events for followers, the choice of goals for groups or organizations, the organization of work activities to achieve goals, the motivation of followers to achieve goals, maintain cooperative and teamwork relationships, and gain support and cooperation from people outside the group or organization. Leadership is an ability of a person to influence others to do work together to achieve the certain goals. In other words, it can be stated that there are five types of leadership: (1) leaders, (2) lead, (3) influence, (4) cooperation, (5) goals to be achieved.

Charismatic is a Greek word meaning "divinely inspired gift" such as the ability to perform miracles or predict future events (Yukl, 2007, p.268). A charismatic leader has a profound impact. His/her followers feel the beliefs of the leader are true, they accept the leader without questioning, they obey him/her, they are emotionally involved in the mission of the group or organization, they can contribute to the success of the mission and they have for high performance goals.

A charismatic leader is a leader who has the privilege or excess of personality in influencing thoughts, feelings, and behavior of others to admire him/her. We are willing to do things desired by the leader (Nawawi, 2006, p.174). Charismatic is a personality attitude that grows from the process of interaction of a leader with his/her followers. Attitudes which include self-confidence, strong conviction, calm, ability to speak, more influential are the ways how the leader conveys his/her vision and operationalizes it in the form of mission, goals, and procedures.

The characteristics of charismatic leadership include (1) subordinates/ followers believe in the truth and belief of the leader; (2) there is a common belief of the subordinates with the belief of the leader; (3) accepting the

leaders' ideas without their need to unanimously or unanimously objection; (4) the followers' affection to the leader; (5) the willingness of the subordinates to obey the leader; (6) the emotional involvement of the subordinates in carrying out the mission of the organization; (7) there is a subordinate belief that the charismatic leader will be able provide assistance for the success of the group.

Charismatic leadership style has its weaknesses and advantages. Among the weaknesses is that if a charismatic leadership style is adopted in a sustainable way, it will be difficult for the organization to develop because everything depends on the decision of the kiai. Meanwhile, the advantage is that charismatic paternalistic leadership tend to show the kiai's responsibility (Haedari and Hanif 2004, p.62).

Charismatic leadership requires a high level of style and skill. Charismatic leaders are able to stimulate beliefs, emotions, and followers' goals. Charisma is the ability of using influence to the followers using his/her power (Hofl 1992). A charismatic leader has an influence on the members of the group. Charisma is the authority relationship that arises when a leader is able to evoke the amazing response, respect, and piety of a group of people through the dynamics of unique ways of teaching.

Kavanagh & Ashkanasy (2006) in their journal entitled "The Impact of Leadership and Change Management Strategy on Organizational Culture and the Individual Acceptance of Change during a Merger" state that in many cases the changes are caused by their own leaders and the pace of change often inhibits the success of cultural reengineering. In this case, the success or unification of each component depends on the individual's perception on which process is handled and to which culture will be transferred. Transparent communication and change processes are important because they determine perception; it is not how a leader is perceived but who will be considered a leader. Leaders must be competent and trained in organizational transformation

processes to ensure that individuals within the organization accept change.

Willner (2013) states that a charismatic leader can influence the members in the group. Charisma is the authority relationship that arises when a leader, through the dynamics of the unique person's teaching, is able to evoke amazing response, respect, and piety of a group of people.

There are many pesantren that run because of the influence of the charismatic kiai, such as the tradition of listening to the yellow book, the tradition of haul, the tradition of asking for blessings of the kiai, and so on. *Santri* and the community are so obedient to the traditional values built by the kiai. As Ziemek (2007, p.138) says, the kiai is a respected status with a set of roles he/she plays in the community.

Dhofier (2009, pp.61-62) in his findings states that the important role of the kiai is his/her contribution concerning how the kiai, as the leader and the main element and central figure of the pesantren makes efforts to maintain the survival of pesantren he leads and to maintain the pesantren culture or tradition which has existed for centuries in the modern era so that the tradition does not extinct.

METHODS

This study used a qualitative approach that aimed to understand the phenomena experienced by the research subject. This research used a case study on 2 Islamic boarding schools, namely Pesantren Al-Anwar Sarang and Pesantren Raudlatut Thalibin Leteh, Rembang.

The focus of this research was the charismatic leadership of kiai in building organizational culture of pesantren in Rembang district, namely Pesantren Raudlatut Thalibin leteh Rembang, Pesantren An-nur soditan Lasem, and Pesantren Al-Anwar Sarang.

The researchers tried to find out values in the data collected, namely by interpreting them based on the researchers perspectives so that

new premises are obtained and new questions are reviewed, tested, and developed based on the data obtained through data triangulation. According to Mc Millan & Schumacer (1992, p.409), data triangulation is the ultimate way of ensuring the validity of the data. The process of data validation is an important part of qualitative research to produce a credible premise or conclusion. Establishing validity (trustworthiness) of data requires a technique to check the validity of the data. There are four criteria used to test the data validity i.e. the degree of credibility, transfer-ability, dependent ability, and confirmability.

This research was done through two stages: 1) data collection through participant observation and in-depth interview and 2) data analysis including data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Organizational culture in Pesantren

KH. Ahmad Musthofa Bisri always wants the santri to keep learning and willing to teach. He wants his students to convey all the knowledge and science possessed by the santri to the community. Based on the research conducted by interviewing the informants, it was found out that according to Ahmad Farichi (usdadz/alumni),

"His message to us as santri is for us to always learn, learn, and learn because learning is endless. He also advised the santri who almost complete their studies to be able to practice the knowledge that has been obtained. His prayer to us: may we have students (santri) even although only one or two. He does not demand us to be like him, he also does not demand us to be this and that, must be like this and that, but he just prefers that science has got to be practiced. "

The organizational culture in Pesantren Raudlatut Thalibin is applied in the form of santri activities, whether daily, weekly or yearly. Daily activities followed by the santri, among other things, include after sunset lessons taught by KH. Makin Shoimuri & KH. Syarofuddin.

The after dawn lessons are taught by KH. Yahya Cholil Staquf. After-sunset lessons for junior students are mentored by some senior santri students who are considered already qualified. The senior students who are allowed to teach in the madrasah are directly guided by KH. Mustofa Bisri through recitation every night after the time of evening prayer, except for 'santri madrasah teachers' who are required to gather in the halls for *nderes* (to repeat the lessons already received) together at 21.00-23.00.

The weekly activities were conducted by the santri every Monday and Tuesday night following the *munfarjahan* and speech practice after sunset. Every Thursday evening after sunset all students are required to attend *keplok*, i.e. reading a thousand memorized *Alfiyyah* verses together accompanied by applause. After the event, *al-barzanji* readings are held, then from 22:00 to 23:00 a book discussion is attended by all santri. In addition, there are also public recitation activities every Tuesday that used to be mentored by KH. Cholil Bisri. Now this activity is continued by his son, KH. Yahya C. Staquf. The special Friday lesson is mentored by KH. Mustofa Bisri. If both are unable to teach in those days, KH. Syarofuddin ss asked to replace them.

The activities which are routinely done once a year at Pesantren Roudlotut Tholibin Leteh Rembang include Muharram activities, Ramadan lessons, Idul Fitri, and *Idul Adha*. Muharram activities are conducted to welcome the Hijriah new year by having year-end prayers after afternoon (ashar) prayer and new year prayer after maghrib. In addition, Muharram is usually commemorated by the implementation of alumni gathering, haul, and lessons. The other activity is *Ngaji Ramadan*. Ngaji Ramadhan is an annual event that is always held every month of Ramadhan. It is attended by the santri every afternoon before fast breaking. Idul Fitri and Eid al Adha are also an annual events held at Pesantren Leteh. Eid al-Fitr and Eid al-Adha are commemorated by id prayers in Pondok. Eid al-Adha is also carried out by slaughtering sacrificial animals.

The organizational culture applied among the santri includes the formation of a committee consisting of senior santri who have had practice teaching. This committee is coordinated by a chair chosen by the mentor. The santri who are assigned to teach become supervisors for a two-year apprenticeship as members of the advisory board. Everything is under KH. Ahmad Mustofa Bisri and KH. Yahya C. Staquf's direct guidance who replaced his father's position.

The santri attending he Tuesday and Friday morning lessons are commonly called Jamaah Seloso-Jum'ah. They also have their own responsibility to deal with the aid to the members of jamaah, pilgrimages, memorials of Islamic holidays and so on that are directly related to the community. This is because the number of santri kalong to date reaches thousands members.

The organizational culture applied in Al Anwar Sarang Islamic Boarding School consists of daily, weekly, monthly, additional, and annual activities. These activities are differentiated for male and female santri. The daily activities of male santri start at 05.00 and finish at 24.00. These activities are divided by levels. Weekly activities for male santri are held every Tuesday and Friday, while those for female santri are conducted on Monday, Thursday, Friday, and Saturday. Male santri's additional activities are held once in three weeks, there are activities which are conducted once in three months, and some are done once a week. Meanwhile, the activities of female santri are held every Friday Kliwon night and on 11th of every *Qomariyah* month. Annual activities include those of Muharram, Maulud, Ramadan, Idul Fitri, and Eid al-Adha.

Organizational culture applied among the santri is also in the form of organizational management coordinated by the santri. The organizational culture in Pesantren is taught directly by the instructors of Pesantren Al-Anwar. The pesantren also provides special training and provides opportunities for internships in some places that fit with the development of the boarding school.

Besides the independent culture, independence can be inherited from KH. Maimoen Zubair is always making personal efforts to develop the pesantren. Despite his position as a politician, he never uses his position to develop the pesantren for luxury. The results of the interviews to the data sources show that, according to Najih MZ, "if his independence is clear, even though being a great politician – a role model in the political world, he does not abuse his political position. I think this pesantren is very luxurious and great".

Kiai Charismatic Leadership at Pesantren

Being siddiq is one of the characteristics of Prophet Muhammad S.A.W. It means being correct and honest. KH. Ahmad Mustofa Bisri always behaves correctly and honestly throughout his leadership, in leading both the family and his santri. Based on the results of the research, some informants provide information about the siddiq attitude of KH. Ahmad Mustofa Bisri. According to Muhammad Ikhsan, Bisri is an alumni of Roudhotut Tholibin boarding school. He said:

I understand clearly that KH. Ahmad Mustofa Bisri always behaves honesty, he always teaches us to be honest anywhere, anytime, and with anyone. According to me, he is always correct in talking and behaving. He is the caretaker of the pesantren and takes the role model for Muslims.

There are similarities and differences between the charismatic leadership at Pesantren Raudlatut Thalibin Leteh and that at Pesantren Al Anwar. One of the similarities is that as mentors kiai directly intervene in running the leadership in the Islamic boarding school. In performing his role as caretaker of the pesantren, KH. Ahmad Mustofa Bisri directly runs the leadership in the Islamic boarding school. Similar to KH. Ahmad Mustofa Bisri, KH. Maimoen Zubair also runs direct leadership at his boarding school. Despite the similarities, in practice there are differences. KH. Ahmad Mustofa Bisri applies a system of democratic leadership so that decisions are made

unilaterally, while KH. Maimoen Zubair implements a guided leadership system, so all decisions are based on the outcome of his decision.

According to M. Ajib Shofwantoni, "Mbah Mun always teaches the nature of honesty to the santri. According to him, honesty is part of the self-esteem that must be maintained because of its high value. Do not say without foundation. Everyone is allowed to deliver good news to anyone as long as they are sure that the information is true without harming others. That is his message ". The same thing is clarified by Mustofa Kamal who states that "Being honest is achieved when you pass the temptation, you are honest when you can be trusted and always keep your promises, that's a word he often conveys to us. He also once said "Living honestly is comfortable, life is calm, and do not feel anxious. In order to convey the truth, do not add or subtract anything to".

Roles of Kiai's Charismatic Leaders in Building Organizational Culture in Pesantren

Charismatic leadership of kiai has a strategic role in building organizational culture in Islamic boarding school. The charismatic leadership found at Pesantren Raudlatut Thalibin, among other things, is providing example to santri in terms of discipline, responsible freedom, honesty, independence, simplicity, fervor, courage and justice. In addition, the a kiai also becomes the leader in terms of taking care of the importance of the boarding school and performing his role as a mentor of the pesantren.

Based on the research conducted by interviewing the informants, it is found that, according to Najih MZ,

"His simplicity is remarkable. I've heard that Maimun does not sleep not on the mattress, but on the floor; people who sleep on the floor do not need to sleep for long. We can also see his house, compared to the homes of other kiai. The size of his house is ... well, very small. The living room is so small let alone the other rooms inside the house. So, in geneal all are used for

the pesantren. Then the way he dresses; it is so simple. The implicity can be seen from the clothing, house, and food; all are simple. I do not think there is any luxury ".

One characteristic of a leader's communication power is his courage to express the truth even if it is so risky. He is very strict on those who break the law, but very gentle and forgiving when there is a mistake that concerns himself. Say or convey the truth even though it is bitter; that is how he teaches his santri.

KH. Ahmad Musthofa Bisri is a fair figure. He always applies the principles of justice in everyday life. He is very fond of his family and nurturing his santri. He becomes a model of justice for his saniti. He applies the principles of justice in the boarding school with no exception to his family. He always firmly upholds the principles of justice although from the provide punishment. According to him, the justice should be implemented starting from the family. This is in accordance with the opinion of H. Rosyidi (ustadz). He said that "KH. Ahmad Musthofa Bisri is the figure of a fair leader, he will surely reprimand the santri who act wrong or deviate from the regulations. He is very firm in applying a fair attitude in his family. He does not hesitate to punish the members of his family if they indeed make mistakes.

Al Ghazali (1997, pp.152-154) asserts that brotherhood must be based on the love of each other. Love of each other for Allah SWT and brotherhood in His religion is an approach to God Almighty. In terms of his ukhuwah, KH. Maimoen Zubair is an ulema who always prioritizes ukhuwah. Though sometimes having disagreements with others, he strives to remain harmonious and keep the ukhuwah always being intertwined to anyone.

According to KH. Maimoen Zubair one of the factors of decline and weakness of Muslims today is not because Muslims are lazy to think, but because in thinking some Muslims distanced themselves from the teachings of Islam, fascinated by the teachings outside of Islam. In this case, KH. Maimoen Zubair

teaches his santri about the freedom of thought to put reasons above the Qur'an and Hadith.

Based on the results of the interview, according to Muhammad Ikhsan "KH. Ahmad Mustofa Bisri is a very trustful person, he is a very credible proof of his trustworthy so that he is assigned to lead the great pesantren. He is a popular religion figure. It proves that KH. Ahmad Mustofa Bisri is a trustworthy leader. This is in line with the opinion of (Amirin, 2007) who says that trust is given to someone to be fulfilled properly. A trustful person is a person who can perform any given assigned task properly.

Freedom of thought (also called freedom of conscience or idea) is an individual's freedom to hold or express facts, points of view, or thought in itself free from other points of view. KH. Maimoen Zubair always clings to the freedom of thought, but it is a type of freedom that does not deviate from the Islamic Shari'a. He also gives freedom to the santri. This can be seen during deliberations, santri convey their opinions during the deliberation freely but they still obey the rules of shari'a. In addition to that, freedom of thought also appears in everyday life.

The charismatic leadership found in Al Anwar also is almost similar to that in the other pesantren. As the caretaker of the pesantren, KH. Maimoen Zubair runs a guided leadership in the boarding school so that all decisions are left to him. As the main character in leading the pesantren, he is also an example for the santri. He applies many of the commendable qualities that can be embraced and practiced by the santri. These traits include sincerity, simplicity, honesty, fervor, freedom of thought, innovation in science, justice, and independence.

CONCLUSION

Based on the previous explanations, some conclusions can be drawn as the following. First, organizational culture in pesantren is applied through santri activities, which include daily, weekly, monthly, or additional activities. In addition through activities, organizational

culture is also applied in the life of the cottage through the establishment of stewardship cottage in which also followed by santri. Second, the leadership of the charismatic kiai at the Pesantren Raudlatut Thalibin and Al Anwar have differences. KH. Ahmad Mustofa Bisri implements a system of democratic leadership in running the Islamic boarding school, while KH. Maimoen Zubair implements a guided leadership. Third, charismatic kiai have a strategic role in the effort to develop organizational culture. Kiai become role models in the community inside the pesantren and beyond it.

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