Leadership Evolution of *Salafiyah* Boarding School Leader at Lirboyo Kediri

Ahmad Muflih[1], Armanu[2], Djumahir[3] and Solimun[4]

[1] *(Doctoral Program of Management Sciences, Economics and Business Faculty, Brawijaya University, Indonesia)*
[2,3] *(Economics and Business Faculty, Brawijaya University, Indonesia*
[4] *(Basic Science Faculty of Brawijaya University, Indonesia)*

ABSTRACT. *Boarding school has a great contribution to fight Indonesia independence and national development. These traditional institutions have a higher education system value that not realized and noticed by the formal education world. Boarding school role is to empower santri (Islamic students) that certainly can not be separated from role of Kyai (Islamic leader) as an owner and leader to manage boarding school community. Most people know boarding school is a place to deepen their religious knowledge. Kyai Position as a leader of boarding school must uphold the noble values that become reference to act and developing boarding.This study purpose was to describe evolution of Kyai leadership in Lirboyo Kediri Boarding School. This study found that cause factors for founder of Boarding School Lirboyo to hold doctrine are due to less security and comfort in Kediri communities with considering robbery and crime, poor moral crisis, communism emergence, the rise of non Ahlu Sunnah Waljamaah understanding, phenomenon emergence of people who only concerned to common knowledge and lower insight of yellow book. Kyai at Lirboyo boarding school environment have competence and firmness determination to purify religion by learning Salaf, Sam'an watoatan (listen and obey) so boarding school can autonomous and preaching and become Salaf leader.With a mission to create Muslim intellectuals with piety and akhlaqul karimah (good moral) and create a cadre of scholars who are able to transform religion science in a various conditions by establishing institutions of formal and non - formal education are oriented to salafiyah that recognized by community and government with adopting innovation in global era of progress so that alumni can contribute positively in community.Kyai competence at Lirboyo Kediri is shown by intelligence, exemplary, authority, charisma, sincerity, capabilities, and community acceptance. Among many elements of these competencies, the most preferred are scientific competence, charisma and sincerity in accepting leadership mandate. Leadership model evolution of KH Abdul as first generation founder was to implement individual charismatic leadership with monomorphic pattern. Second generation, namely KH. Mahrus Aly and KH. Marzuki Dahlan, implement collective charismatic leadership with polimorphik pattern. Third generation, namely KH A. Idris Marzuki, implement individual charismatic leadership with polimorphic pattern.*

KEYWORDS: *Leadership evolution, Boarding school of Lirboyo Kediri*

I. INTRODUCTION

Boarding school Institutions is an interesting phenomenon to be investigated. Boarding school uniqueness is not only at its long existence, but also because of culture, and method and network that applied has authenticity (indigenious) of Indonesia education system. This is different from formal education institutions pattern, creating problematic distinctive style. Boarding school has been considered as a model institution that excels in scientific tradition that regarded as a great tradition, as well as on side of transmission and internalization of morality.Boarding school role to empower *santri* certainly can not be separated from the *Kyai* role as an owner and a leader to manage Boarding school community. Most people know boarding school as a place to deepen their religious knowledge. Position as a leader makes *Kyai* must uphold noble values that become reference in action and developing Boarding school. Noble values become *Kyai* believeness in live. If *Kyai* contradict or deviate from the noble values he believes in, directly or indirectly, public confidence to *Kyai* will fade. Actually noble values which are believed by *Kyai* and Muslim is spirit (force) which is believed to grace and mercy of Allah SWT.*Kyai* existence as Boarding school leaders not only to develop curricula, create an evaluation system, and arrange institution order, but also managing entire life of Boarding school community as well as community builder. *Kyai* as future leaders must have extensive knowledge, skilled in religious sciences, wise, become people model and give role models. Even some groups consider *Kyai* have supernatural powers and seeking blessing, because *Kyai* is scholars heir, scholars the successor of Prophet Struggle and

companions of Prophet SAW that having a close relationship with God. Boarding schools development heavily depends on *Kyai* ability, especially in high-speed changes at 21st century.Boarding school broadly divided into three groups, namely: a) traditional Boarding school (*salafiyah*), eg. Lirboyo boards school at Kediri, b) modern boarding, eg. Gontor Boarding school at Ponorogo and c) combination of traditional and modern, eg. Tebu Ireng Boarding school at Jombang (Mardiah, 2011). From all three types of boarding schools, this study will reveal the evolution of leadership phenomenon of Lirboyo *Salafiyah* Boarding school at Kediri that still alive and growing larger when other *salafiyah* Boarding school smaller, and other was changed into a modern boarding school.Leadership Evolution theory from August Comte and Herbert Spencer is often applied to social evolution. Soekanto (1990:484-485) defines evolution as a series of small changes slowly and cumulatively that occurs by itself and requires a long time. Society evolution is a series of changes that occur due to efforts of community to adapt to needs, circumstances, and new conditions arising in line with community growth. These changes are not always in line with a series of events in people's history concerned. Evolution theory can be categorized into three categories.

Unilinear evolution theory. This theory argues that humans and society (including culture) had been developed through certain stages, ranging from simple forms to more complex (middle and modern) and eventually became perfect (industrial, secular). Pioneer of this theory include August Comte and Herbert Spencer. Variations of this theory is Cyclical theories that pioneered by Vilfredo Pareto. He said that society and culture have developmental stages circle that can be passed at some stage over and over again. This theory is supported by Pitirim A. Sorokin who proposes theory of social and cultural dynamics. Sorokin said public confidence develops through stages, the second stage is essentially human senses, and the last stage is basically truth.Universal evolution theory. This theory states that development community does not need to go through fixed development stages. Human culture has to follow a particular line of evolution. Spencer suggested principles that society is result of nature development and arrangement of homogeneous groups into heterogeneous groups.

Multilined evolution theory. This theory is more emphasis to studies on certain developmental stages in society evolution. For example, this theory researches the effect of livelihood system from family hunting system to farming systems in community.Leadership in Islamic perspective offers a leader who refers to properties of Muhammad SAW prophet, namely: (1) *siddiq* is nature of Prophet Muhammad, which means a true and fair, (2) *amanah* means can be trusted, responsible and credible, (3) *tabligh* means communicative and argumentative, and (4) fatanah means intellectual, clever and thoughtful.Social studies of Islamic leaders in Indonesia shows *Kyai* as figures that have strategic and central position in society. *Kyai* existence as Boarding school leaders is very important. Most Boarding school success lies in *Kyai* leadership. Some said that *Kyai* leadership is individual in nature that highly depends on charismatic to lead Boarding school.This study considers a need to make *Kyai* leadership model at Kediri Lirboyo Boarding school to his successor and *santri*. Previous research by Arifin (1992) show that religion leadership is paternalistic where there is interaction between *Kyai* and subordinate that based on religious values from Prophet Muhammad. This means that participatory element of subordinates or *santri* almost none, if any, is very small and not very significant compared to influence of *Kyai*.

Reason to select research location at Kediri Lirboyo Boarding School is location and substantive reason. Kediri Lirboyo *Salafiyah* Boarding School (hereinafter abbreviated as PP Lirboyo) was a boarding school that established as Salaf and stick with salaf system. Since its establishment in 1910 until now, salaf system remain in form of values , culture, and civilization in his daily life and education systems with curriculum does not follow government rules of Depag (Religion Ministry) and Diknas (State Education Ministry). Since 2006, this institution obtains a certificate from Depag RI through SK Director General of Islamic Institutions No. DJ.II/46A/06 dated March 9th, 2006 as an evidence that government recognize the certificate for future studies. Uniquely, survival and level of public interest boarding school is increase from only 200 *santri* around 1920's become 9,163 in 2007 and increased to become 10,273 in 2010.This research is focused on views and opinion from experience and understanding of *Kyai* at PP Lirboyo that still holds *salafiyah* philosophy but can develop to become biggest *salafiyah* Boarding school in Indonesia. More detail of this focus can be described into several following sub focus: (i) what causes that encourage *Kyai* to retain *salafiyah* at PP Lirboyo; (b) objectives that encourage *Kyai* to make evolution at PP Lirboyo to meet era progress challenges. These values are crystallized and become leadership models of PP Lirboyo.

II. THEORY STUDY

2.1 Leadership Theory

Leadership evolution theories are grouped into five (Siagian, 2003:11). First is traditional leadership. It comes from the mastery spirit over other. Physical occupation became main feature of this leadership. The focus is all pragmatic to meet biological wishes. The ways are war, murder, occupation, expulsion and control. Second is transactional leadership. It comes from spirit of others. The focus is all interesting things and owned by someone else. The ways are bargained transactions, all of it is undertaken to influence others to give advantages and all things they have for betterment of self and organization. Third is charismatic leadership. It come from spirit to solve social chaos occurred by offering a vision as a solution. The focus is individuals and communities to be tied together with a strong network of emotionality to vision offered. This leadership behavior is tendency of individuals to cult leader. Forth is transformational leadership. It came from a strong desire to transform organization for change and improvement. The focus is to realize organization vision to transform organization members to have an impact on vision and mission realization of organization. Leaders make stimulation, motivation, inspire, and give attention to individuals. Fifth is spiritual leadership. This leadership is originated from spiritual values and is usually attached to great values of Divine. This leadership model believes on individual approach. Empowering individuals spiritually is key to create a good organization systemically, because actually organization is a collection of individuals. Focus of this leadership model is individuals who become organization members should hone and raises greatest potential for values and divine already exists within each of them. Great values appearance should affect on creativity and productivity and ultimately to organization performance as a whole system.

2.2 Leadership Model

Many studies explain leadership skills from various perspectives. Preliminary analysis from 1900s to 1950s focuses on differences between leader's characteristics and followers/employees. Subsequent studies focus on leadership behavior from effective leaders. Researchers use contingency model to understand factors affecting behavior of effective leaders. Researcher use contingency model to examine association between personal character, situation variables and leader effectiveness. During its development, relatively new model in leadership study was known as transformational leadership model. This model is considered as the best model to explain leader characteristics. Transformational leadership concept integrates ideas developed in approach to character, style and contingency. Following will discuss thinking development of management experts on leadership models within literature:Leadership Traits Model generally examine leadership in early stages by trying to examine individual character inherent in leaders, such as: intelligence, honesty, maturity, firmness, speaking skills, sociability, social status, economic and others (Bass, 1960, Stogdill 1974).Situational Leadership Model is a model development of leadership characters that focusing primarily to situational factors as determinants variable of leadership abilities. Situational leadership studies to try to identify characteristics of situation or circumstances as main determinants to make a leader success to do organizational tasks effectively and efficiently. This model also discusses aspects of leadership function, not only based on leader personality. Contingency Leadership Model is a leadership study that focuses on match between leader's personal character, behavior and situational variables. Situational leadership model assumes that different situations require different types of leadership, then contingency leadership model focus wider attention, namely relationship between situational variables with a condition or character or behavior and leader performance criteria (Hoy and Miskel, 1987).

Transformational Leadership Model is a relatively new model in leadership study. Burns (1978) is one of initiators that explicitly define transformational leadership. According to him, in order to get a better understanding of transformational leadership model, this model needs to be contrasted with transactional leadership model. Transactional leadership is based on bureaucratic authority and legitimacy within organization. Essentially transactional leader stressed that a leader needs to determine what needs to be done by subordinates to achieve organizational goals. In addition, transactional leaders tend to focus on completion of organizational tasks. Some management experts explain leadership concepts similar to transformational leadership as charismatic leadership, inspirational and visionary. Although use different terminology, but leadership phenomena that described in these concepts more similar than different. Bryman (1992) has called transformational leadership as the new leadership, while Sarros and Butchatsky (1996) refer to it as breakthrough leadership. Referred as a breakthrough because leader have ability to bring great changes to individuals and organizations with a way: reinventing character of individual self - improvement organizations or individuals in organization, begin process of creating innovations, review structure, processes and values of organization in order better and more relevant, in ways that are interesting and challenging for all parties involved, and try to realize the organization goals that had been considered impossible.

2.3 Boarding School Leadership

Kyai become basic elements that make up boarding school institution and also become a central position in Boarding school community. He is regarded as owner, manager, and lecturer of yellow book as well as the *imam* (Moslem leader). This means that boarding school religious traditions that developed in community has been able to build subculture itself, which tends to impress a closed and exclusive. Exclusive properties of Boarding school management was tested by community development with various influences that arise from clash in public education system, development of science and technology, people's demands for employment, development mindset and increasing needs of community and so on.This reality seemed to be a clash that will test Boarding school existence. This makes boarding school come to a choice between changes the existing management or go away from world progress. Drucker (1999:73) in Sukamto (1999) said that to face such changes, *Kyai* Boarding school should achieve some success, namely to make future policy, a systematic method to understand and anticipate changes, correct way to introduce changes inside and outside the organization. Policies create balance and sustainability. This fact makes position of *Kyai* increasingly shifted from a central point. Charisma and power of *Kyai* was faded by development community. Boarding school as ideal educational institution today became a public option that will be selected if it fulfills demands of times.

2.4 *Kyai* Typology and Ranks in Boarding school

Kyai was derived from ancient Javanese language "kiya-kiya". It means someone who respected. It is used for several usages. First, it is used for sacred objects or animals, such as *Kyai* Plered (spear), and *Kyai* Rebo Wage (elephant's name of Gembira Loka Zoo, Yogyakarta). Second, it is used to call elderly. Third, it is used to call people who have expertise in Islam, which teaches *santri* in boarding school. Terminologically, Manfred Ziemnek defines *Kyai* is " founder and leader of a Muslim boarding school as " educated " moslem who dedicated his life "for sake of God " as well as to disseminate and explore teachings and views of Islam through Islamic education. Generally society equates "*Kyai*" word with scholars in Islamic literatures. Eksan (2000) and Mas'ud (2004, 236-237) put *Kyai* word into five typologies:

[1] *Kyai* (Moslem scholar) of encyclopedia and multidisciplinary that concentrating in science world, learning, teaching, and writing, producing many books, such as al-Nawawi Banteni.
[2] *Kyai* who are expert in one specialized field of Islamic science. Because of their expertise in various sciences, Boarding school sometimes names them according to their specialties, such as Al-Qur'an boarding schools.
[3] Charismatic *Kyai* who get charisma from religious knowledge, particularly from Sufism, such as KH. Kholil from Bangkalan Madura.
[4] *Kyai*/circumference proselytizer who has greater concern and involvement to convey their knowledge through lectures as a form of interaction with the public in conjunction with Sunnism or Aswaja mission with effective rhetorical language.
[5] Movement *Kyai*, because of role and exceptional leadership skills, both in community and organization he founded, as well as his depth religious knowledge, thus becoming most prominent leaders, such as KH. Hasyim. Research result of LP3ES on boarding school from years 1972-1973 in Bogor show several findings, including that formal leadership of boarding school held by a *Kyai*. Boarding school growth was heavily relied on credibility of moral and managerial capabilities of *Kyai*. Generally, Boarding school that adheres to charismatic leadership does not embrace rational leadership. (Prasodjo, 1975).

2.5 Transition Systems Leadership in Boarding School

Leadership exchange at boarding school usually passed down from the founder to son to grandson or to senior *santri*. First heir was a boy, that senior and considered suitable by *Kyai* and public to become *Kyai* based on piety (morality/character) and religious knowledge depth. If not possible, for example founders did not have a son that suitable to replace him, second heir was son-in-law, and then third heir was grandchildren. If nothing possible, then there is a possibility to choose senior *santri*.Leadership transition at Boarding school system adheres to kinship theory. It can be seen from its characteristics (Koentjaraningrat, 1981: 109) "that kinship group is a unity of individuals who are bound by six elements. First, system norms govern behavior of citizens group. Secondly, personality sense of group that realized by all citizens. Thirdly, the activities that are don by citizens groups repeatedly. Fourth, rights and obligations system govern the interaction between citizens group. Fifth, managers or administrators organize group activities. Sixth, rights and obligations system for individual to achieve a number of productive property, consumer assets, or certain treasures".Leadership succession of boarding school as described above does not only apply to Boarding school with foundation status, but it also applies to boarding schools with private status. There is provision that heirs of founder are not by it being a substitute.

2.6 Thinking Flow
This research was conducted in order to reveal the meaning behind leadership evolution actions of *Kyai* at PP Lirboyo. PP Lirboyo able to maintain and develop *salafiyah* activities with number of *santri* continues to increase, whereas many boarding schools are migrating to modern Boarding school and many *salafiyah* boarding school *santri* are increasingly decreased. Leading process activities by *Kyai* at PP Lirboyo makes a major contribution in development of Boarding school and alumni scattered across country. Therefore, steps are taken by data mining deep experience of individuals involved in leadership activities at PP Lirboyo to answer the research focus, namely: How does *Kyai* leadership model perceive evolution PP Lirboyo? Once data is obtained from informants with defined criteria, it performs data reduction and verification, then data analysis. Data analysis uses recommendations from Cresswell (2007), namely case studies of four general steps. They are 1) analyzing data to obtain important questions, 2) formulating categories of statements and grouping them into one category, 3) making a complete description of these categories, 4) reduce description into a narrative description with deep "meaning" of *Kyai* leadership evolution at PP Lirboyo. This study uses an inductive approach in order to easier to understand experiences related to *Kyai* leadership evolution theme of PP Lirboyo. *Kyai* Leadership is a series actions to implement ideas within factual and policy lines of boarding school. Existence of a strong willingness or intention to grow makes PP Lirboyo survive and achievement of goals or targets was revealed. There is a difference between leadership concept in conventional institutions and leadership in boarding school concept that refers to Islamic values and role models of Muhammad Rasullullah in Qur'an and Hadith.

III. METHODS
This is a case study with a qualitative approach. This study seeks to understand the basic meaning of participant's behavior, describing background and complex interaction, exploration to identify cases behavior. Method or technique to determine informant is purposive technique. Data analysis use recommendations from Cresswell (2007), namely case study analysis which consists of four general steps. It will be described in next sub-chapter.

3.1 Qualitative Research Design
This study purpose was to explore *Kyai* leadership experience at PP Lirboyo. To achieve these study objectives, we used qualitative research methods. Suitable qualitative research approach is case studies. This research was to understand events in relation to people in certain situations. According to Bogdanhal in order able to understand the events meaning and people interactions, it used theoretical orientation or theoretical perspective. As a case study, the steps are collecting data related to research focus. Datamining is conducted up to saturation levels for same data and categorization is done to find typology conception of *Kyai* leadership evolution at PP Lirboyo.

3.2 Case Study Research Strategy
Case study research strategy is used to describes experiences of *Kyai*, teachers and *santri* about *salafiyah* causes and purpose factors and *Kyai* leadership evolution. Qualitative research is useful to understand people's motivation, their reasons, their attitudes, beliefs and actions of their depth context (Myers, 2009:8). Qualitative research aims to investigate issues with all its complexity and focus to understand events from subject own frame as a reference with an emphasis on process (Cresswell, 2007).Research with case study design wants to understand the meaning of events and interactions of people in certain situations. Researchers try to understand subject from subject point of view without limiting interpretation to create a conceptual schema. According to Weber in Vrendenberg, case study approach is called Verstehen if suggested relationship between social phenomena can be tested, not merely empirical understanding. Using this verstehen method, researchers can understand emic of *Kyai* leadership concepts, the views, values , ideas, and norms prevailing at PP Lirboyo so there is no misinterpretation of meaning of studied object.

3.3 Research Setting
At disclosure stage, researcher presence is very important to reveal situation that motivating *Kyai* leadership at PP Lirboyo. Researcher acts as main instrument. Furthermore, informant is a person resource with needed information. In order to explore the experiences, views and perceptions of leadership motivation of salaf *Kyai*, it needs informants who know and experience in caring process at PP Lirboyo. Key informant in this study is PP Lirboyo caretakers, caretakers of Unit part of PP Lirboyo, Madrasah Mudier Hidayatul Mubtadiin, Chairman of PP Lirboyo, senior Alumni, *santri* guardian from PP Lirboyo and Integrated Ar -Risala.To find answers the leadership motivation of Salaf *Kyai*, in addition to first key informants, other key informants are used as Mudier and senior alumni. Given taboo for *Kyai* tell himself, and then in-depth questions were directed to other. Purposive technique was used to determine informant to obtain required information from individuals who have capacity to explain and provide understanding the "meaning" related to specific purpose of action

basis for *salafiyah* causes factors and objective factor of leadership evolution at Lirboyo.At disclosure stage, researcher presence is very important to reveal situation that motivating *Kyai* leadership at PP Lirboyo. Researcher acts as main instrument.Furthermore, informant is a person resource with needed information. In order to explore the experiences, views and perceptions of leadership motivation of salaf *Kyai*, it needs informants who know and experience in caring process at PP Lirboyo. Key informant in this study is PP Lirboyo caretakers.

Table 1. Research Informant Description

| No	Informant	Code	Position
1	KH. A. Fahrurrozi, S,Pdi, MPdi	Fah	PP Annur I Bululawang, Malang (Alumni)
2.	H. Muklas	Muk	Chairman PP Lirboyo
3	KH. A. Muid Shohib	Muid	Second Mudier of MHM
4	KH. A. Kafabihi Mahrus	Kafa	Protector 3 MHM, Caretaker PP HM (grandson of founder)
5	KH Idris Marzuki	Idrs	Primary caretakers PP Lirboyo
6	KH M. Anwar Manshur	Anwr	Protector 2 MHM, Caretaker PP Hidayatul Mubtadiaat (grandson of founder)
7	KH. Abdullah	Wsl	*santri* guardian of PP Lirboyo
8	KH. Lutfi	Wsa	Caretakers of PP Blambangan, *santri* guardian Integrated Ar –Risala Boarding school

Source: Data processed in 2013

3.4 Data Collection Techniques

Data collection is a series activity to collect information to answer research problem. Cresswell (2007:118) explain activities of data collection in qualitative research. Such activities are: 1) determining site/individual as an informant, 2) getting access and relationships with informants, 3) determining informant, 4) data collection, 5) recording information, 6) solving the problems in field and 7) storing data.Data that will be collected in according to research focus is about *Kyai* Leadership evolution at PP Lirboyo. This data type can be divided into two. First, primary data in form of words or verbal utterance (verbal) and the behavior of subject (informant) related to *Kyai* leadership. Second, secondary data from documents, photographs and objects that can be used as a complement to primary data. Characteristics of secondary data are writings, recordings, images or photos related to *Kyai* leadership evolution.Primary data related to *Kyai* leadership evolution was gained through observation, among others: (a) Physical circumstances of PP Lirboyo, (b) ceremonies and rituals, (c) meetings, (d) atmosphere of learning process and (e) other activities that relevant to research focus. Data from interviews, among others are: philosophy, ideology, values , vision, mission, goals, expectations, beliefs life, views on good schools, and other relevant research focus. Secondary data is data that is captured through documents that related to research focus, among other are: (a) history of PP Lirboyo, (b) guidelines and regulations of PP Lirboyo, (c) organizational structure of PP Lirboyo, (d) PP Lirboyo achievement, (e a) curriculum, (f) *santri*, (g) teachers and employees, (h) infrastructure, (i) *santri* organization and the activities.

Data collection was obtained in several ways. This study uses data collection techniques from Cresswell (2007:129) where qualitative data can be classified into four types, namely: 1) easy interview, 2) observation of PP Lirboyo activities, 3) documentation, and 4) material of audiovisual (includes: tape recorders, photographic).

3.5 Data Analysis Method

This study uses a case study approach to analyze data in order easier to understand experiences associated *Kyai* leadership evolution of PP Lirboyo. Data analysis use recommendations of Cresswell (2007) which uses a case study analysis with four general steps, namely: (i) analyzing data to obtain important questions, (ii) defining the questions meaning and grouping them into one category, (iii) making a complete description of case; iv) reducing description into a narrative description that has deep "meaning" deep for *Kyai* leadership evolution at PP Lirboyo.

Figure 2. Data analysis flowchart according to Cresswell (2007)
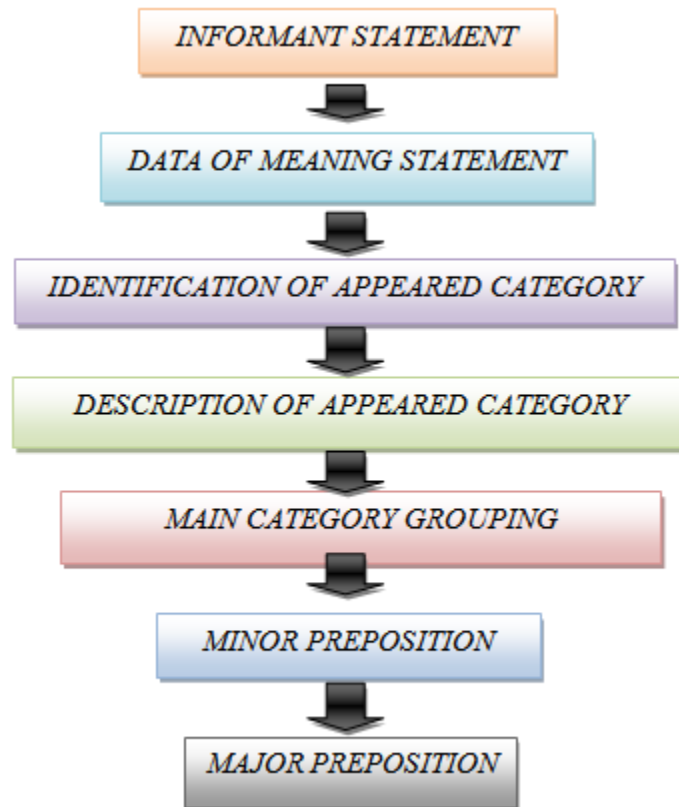
3.6 Checking Validity of Research Data

Lincoln and Guba (1985) in Faisal (1990:31-33) propose are four major criteria to ensure results validity of qualitative research. They are credibility, transferability, dependability and conformability standards.

IV. DATA ANALYSIS AND RESULTS

This section will be described into four major sections. First section gives an overview of research informants, process to find informant and informant's description. Second part describes data analysis based on recommendation of Cresswell (2008). Third part presents description of informants experience related leadership motivation of Salaf *Kyai*. Meanwhile, fourth section contains main grouping categories.\Based on criteria and information from H Mukhlas Noer as chairman of PP Lirboyo about people who have involvement in caring activities or leadership at PP Lirboyo, informants obtained are follows:

Table 2. Informant Data

No	InformanT	Code	Position
1	KH. A. Fahrurrozi, S,Pdi, MPdi	Fah	PP Annur I Bululawang, Malang (Alumni)
2.	H. Muklas	Muk	Chairman PP Lirboyo
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7	KH. Abdullah	Wsl	*santri* guardian of PP Lirboyo
8	KH. Lutfi	Wsa	Caretakers of PP Blambangan, *santri* guardian of Integrated Ar –Risala Boarding school

Source: Data processed in 2013

4.1 Analysis of Data

Analysis data used in this study is related to depth explanation and how to find the categories associated with *Kyai* Leadership evolution at PP Lirboyo. Emerged categories were important experience of informants about their involvement to manage PP Lirboyo.This research uses qualitative case study approach to analyze data in order easier to understand capabilities and experience of competent informants associated with *Kyai* leadership evolution motivation at PP Lirboyo. Data analysis uses recommendations of Cresswell (2007:159), which uses four general steps, namely: (i) analyzing data to obtain important questions, (ii) defining the questions meaning and grouping them into one category, (iii) making a complete description of case; iv) reducing description into a narrative description that has deep "meaning" deep for *Kyai* leadership evolution at PP Lirboyo.Each informant was interviewed, transcribed and analyzed. Research results will be used to describe informants experience related to causes and objective factors of *Kyai* leadership evolution at PP Lirboyo. Table 5.2 shows categories related to *Kyai* leadership evolution motivation at PP Lirboyo.

Table 3. Informant Experiences related to *Kyai* leadership evolution motivation at PP Lirboyo

No	Appeared Category	Fah	Muk	Muid	Kafa	Idr	Anw	Abd	lutfi
1	Purifying and defending the teachings of Salaf	√	√	√	√	√	√	√	
2	Empowering Alumni in independence preaching	√		√	√				
3	Science transformation the caretakers of PP Lirboyo	√		√	√				
4	*Samian wathoatan*	√	√	√		√	√		
5	Establish a superior character of salaf leader with low cost	√	√	√	√	√	√	√	
6	Transformation of ages progress	√	√	√	√				√
7	Empowerment of national religious leaders	√	√	√					
8	Social contributions	√	√	√		√			
9	Future oriented organization	√	√	√	√				√
10	Adoption of Depag curriculum adjustments and Muadalah	√	√	√	√				
11	Spirit strength of founder and successor at PP Lirboyo	√	√		√				
12	Characteristics of Salaf *Kyai* at PP Lirboyo	√	√	√	√				
13	Communication method of *salafiyah* leadership	√	√	√	√				
14	*Da'wah bil hal* (Preach by action)	√	√			√			

Table above it can be used to show emerging categories based on informants experience. This detailed description is the result of in-depth interviews with informants to match important statement. Some appeared categories are based on meaning of informant's actions about causes and objective factors of leadership evolution and values of *Kyai* leadership character at PP Lirboyo. It shown at table 4 follows.

Table 4 Categories grouping based on causes and objective factor of *Kyai* leadership character at PP Lirboyo

Group category	No	Appeared category
Cause factors (Focus 1)	1	Purifying and defending the teachings of Salaf
	2	Empowering Alumni in independence preaching
	3	Science transformation the caretakers of PP Lirboyo
	4	*Samian wathoatan*
Objective factors (Focus 2)	5	Establish a superior character of salaf leader with low cost
	6	Transformation of ages progress
	7	Empowerment of national religious leaders
	8	Social contributions
	9	Future oriented organization
	10	Adoption of Depag curriculum adjustments and Muadalah
Kyai leadership character values at PP Lirboyo (Focus 3)	11	Spirit strength of founder and successor at PP Lirboyo
	12	Characteristics of Salaf *Kyai* at PP Lirboyo
	13	Communication method of *salafiyah* leadership
	14	*Da'wah bil hal* (Preach by action)

V. DISCUSSION

5.1. Cause Factors that Encouraging *Kyai* to Maintain *Salafiyah*

External factors motivate *Kyai* to preserve *Salafiyah*. This due to community circumstances: (a) lack of security and comfort in Kediri with considering the number of robberies and crime, (b) moral crisis began to be concerned, (c) emergence of communism, d) emergence of non Ahlu Sunnah Waljamaah, (e) phenomenon emergence of people who more concern common knowledge than religion science and (f) lower insight of yellow book.Second, internal factor for success of transformation has role and function to maintain *salafiyah* doctrine and still exist in globalization era. It start from caretaker doctrine and founder of PP Lirboyo who likes to learn Salaf from one boarding school to another boarding school until having high competence in religion science with reference to yellow book, continued by caretaker of second period, and so on until KH. A. Idris Marzuki. It increase *santri* number and fulfillment of infrastructure also increase, greater boarding school, more alumni who continue studying abroad and more alumni who take part in political parties and civil society organizations.

5.1.1 Purifying and Retaining the Salaf Doctrine

Internal conditions that can encourage PP Lirboyo caretakers to shape *Salafiyah* are: a) doctrine of PP Lirboyo founder namely is KH. Abdul Karim to maintain and preserve the Islam teachings purity and consistently to hold classic yellow book; (b) Caretakers experience at PP Lirboyo that always studied from Salaf; (c) many books reference available become referral for caretakers and dzuriyah KH. Abdul Karim to learn Salaf and continued to his *santri*; (d) circumstances and existence of monotheism that a genuine and consistent; (e) existence of *Sam'an watoatan* culture between caretakers with caretakers teachers, mustahiq with caretaker, *santri* with mustahiq.

5.1.2 Samian Wathoatan

A *Kyai* and *santri* have a very strong emotional relationship. This relationship still exists and done even if the *santri* have completed a study in boarding schools. A teacher or *Kyai* like parent for *santri*. A teacher is considered as a father that must be respected, obeyed, respected, honored, and be gentle to *santri*. S*antri* show respect and high adherence to a teacher who considered have authority, because teacher position who has closeness to God (Dhofier 2011:126). *Kyai* is embodiment of scholars, while scholars are the inheritors of prophets. *Kyai* position is believed to have spiritual closeness with God, and inherit role as a transmitter Prophet teachings. It makes *Kyai* have authority where the words and commands obeyed by *santri*. Adherence to a teacher or *Kyai* realized by *santri* into phrase *Sam'an wathoatan (listens* and obeys)*.

5.1.3 Science Transformation of PP Lirboyo Caretaker to Studied Salaf

KH. Abdul Karim as First Generation

Boarding school who ever visited by K.H. Abdul Karim are: first, PP Gurah Kediri to deepen basic sciences. Second, boarding school in Cepoko Region, 20 km south Nganjuk, besides studying, he also worked. Third, PP Trayang Bangsari Kertosono. Here he deepens the Quran and Tafseer until finish. Fourth, PP Sono at Sidoarjo Regional to study elementary book to high levels, such as Nahwu, Sharaf and Alfiyah Ibn Malik. Fifth, PP Kedungdoro at Surabaya. Sixth, PP Bangkalan Madura, with his kiai KH Kholil and studied almost all religious knowledge. Seventh, PP Tebuireng Jombang (Legend Books of PP Lirboyo, 2013).

K.H. Marzuki Dahlan (1954-1975) and K.H. Mahrus Aly (1975-1985) as Second Generation

Second Period, K.H. Marzuki Dahlan (son in law of KH Abdul Karim) become caretakers of PP Lirboyo from years 1954-1975. K.H. Marzuki Dahlanwas assessed by KH Abdul Karim as *santri* who have a depth knowledge, intelligent, honest, and determined. It make his leadership makes progress ant the fame was known until to international. K.H. Marzuki Dahlan has nickname Gus Juqi. He was born in 1906 AD in Banjarmlati. From childhood, he had received strict supervision and guidance of *Kyai* especially his grandfather, *Kyai* Sholeh. When adult, he moved to Jumpes on his father request, KH Dahlan, but not long after returning to Banjarmlati.When teenager, his grandfather puts Gus Juqi at PP Lirboyo to study to his uncle KH Abdul Karim. PP Lirboyo is first Boarding school to go. After that Gus Juqi moved again to Jampes, but not for long time. Then quietly he went studying without provision except willpower. Gus Juqi then study at PP Tebuireng Jombang who cared by Hadlratussyaikh Hasyim Asy'ari, without provision of any potluck meal everyday. After that, Gus Juqi follows his uncle, *Kyai* Ash'ari who studied at Mejosari, Nganjuk. From Mejosari, Gus Juqi continue to study at *Kyai* Khozin, Bende, Pare, also his was uncle, until 20 years. While in Jampes his brother, *Kyai* Al-Ikhsan Jampasy, already known as scholar in Sufism field. Hearing this, Gus Juqi go home to deepen and cultivate Sufis.

In second period also put K.H. Mahrus Aly (1975-1985) as son-i law of K.H. Abdul Karim as PP Lirboyo caretakers. K.H. Mahrus assessed by K.H. Abdul Karim as *santri* who have depth knowledge, intelligent, honest, and diligent so his leadership and progress is known to international fame.K.H. Aly Mahrus born from Hashinah Binty Sa'id, daughter of KH Sa'id, the founder and caretakers of PP Lirboyo (PP Lirboyo Legend, 2013). Kiai Sa'id set her up with Aly, son of *Kyai* Abdul Aziz, Caretaker PP Wotbogor, Singaraja, Indramayu. After becoming son in law of K.H. Sa'id, *Kyai* Aly is placed in Gedongan to assist father in law Boarding school and his father named KH Aly Bin Abdul Aziz in Gedongan. Gedongan is a very famous with ancient objects storage and also a famous boarding school founded by KH Said, one of greatest scholars in West Java, in late eighteenth century. (Book three of Lirboyo figures, 2013). Rushdi, forename of K.H. Mahrus Aly, born and raised within Boarding school where Rushdi personality was grow as expected, to be a good person, virtuous and filial to parents. Rushdi learned Koran from his own father, *Kyai* Aly and finish Qur'an at age of 15 years. Rushdi learn yellow books from by her own brother, *Kyai* Ahmad Afifi. According to PP Lirboyo Legend Book (2013), *Kyai* Ahmad Rushdi Afifi often scolded him for being slow in memorizing than his friends.
T
hird generation

K.H. Idris Ahmad Marzuki (1985 - Present) is grandson of KH Abdul Karim and son of K.H. Idris Ahmad Marzuki. Educational background of K.H. Idris Ahmad Marzuki is almost same with previous kiai that having capability in science and jurisprudence, as well as consistent on salaf Boarding school education, and mastering the classical texts. Even so, he was active in PKB political organizations and last in PKNU.

5.1.4 Alumni Empowerment in Preaching Independence

Human life task is preaching. Live must harmony with values and rules of religion (*sharia*) to encourage a balance between individual and social interests (Chapra, 2001:51). It was stated by Muslim *Kyai* and intellectuals (Al - Ghazali) that main objective of rules revelation (*maqoshid ash- shariah*) is for mankind welfare (Antonio, et al, 2010: Chapra, 2001:101).*Kyai* leadership evolution at PP Lirboyo is triggered by other factors than *salafiyah*, compliance and independence also caused by practical matters. It practically demand immediate fulfillment of: a) more *santri* number makes *Kyai* not likely to lead boarding school alone, b) need for helper or substitute learning process with bandongan and sorogan system, c) need to establish an Boarding school organization system as *santri* maid, d) more *santri* need more dormitories and learning place, e) need to change the learning place from *Kyai* house to class or mosques, f) need to change musola to become big mosque, g) alumni encouragement that *santri* should equipped by science skills, h) existence of image that Boarding school *santri* are naughty child discharge and criminal, i) need for today's technology to access computers and the internet, j) presence of alumni *santri* who wish to enroll in formal educationBased on theological stage, founder and caretakers of PP Lirboyo have been learn various literature and studied holy book of Qur'an, Al - Hadith and classic books. Boarding school values are alive and driven by a character in boarding school environment component, both visible as physical building, a collection of books, boarding and curriculum activity pesantren. The components seem interact with other components that invisible, among others are: founders philosophy, beliefs and values that believed by founders as Boarding school value to create integrated system that influenced by internal factors namely *santri*, teachers, family caretaker and factors external as *santri* guardians and community as a stakeholder, competent government namely Ministry of Religious Affairs with its MUADALAH certificates and various rules of formal legislation. Accumulated values are continuously transformed by method guidance, habituation and assignments through word, deed, writing, web, and a statement that continues to evolve with the changing era to reach stability of Salaf to be manifested at PP Lirboyo values that up to date.

New propositions found
Proposition Minor (AM)
[1] Boarding school condition to preserve Ahlusunnah Waljamaah teachings become internal factors that encourage *salafiyah* leadership at Boarding school to meet the expectations of stakeholders from moral crisis as a manifestation of sincerity to implement religion teachings.
[2] Boarding School *salafiyah* existence can be obtained through its ability to meet stakeholders expectations through preaching independence in society to create creativity leadership development outcomes from salaf *Kyai* transformation.
[3] Boarding school unit development as Dzuriyyah Boarding school from founder and caretakers of PP Lirboyo can enlarge contribution in developing Ahlusunnah Waljamaah teaching to maintain *salafiyah* education curriculum system.

Major Preposition I:

Kyai basic spiritual to maintain *salafiyah* is created from inherent Islam value transformation with classic book teachings and fulfillment of stakeholders expectations through preaching independence based on *Samian wathoatan* with constellation to Boarding school values, figure and *Kyai* understanding in general.
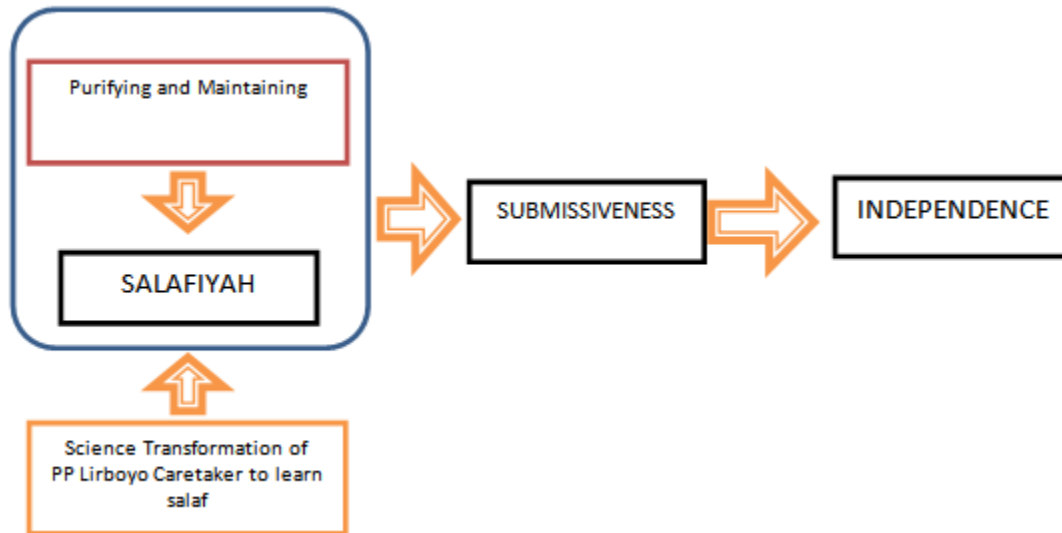
Figure 3 Model the Cause of *Kyai* Leadership Evolution

5.2 Purpose Factor of *Kyai* Evolution to Answer Age Progress Challenge
5.2.1 Adopting Innovation at Advancement Ages

Innovation adoption substance at PP Lirboyo can be divided into three, namely innovation in insight/concept/theory, innovation in new technology products, and innovations of new structure and functions. Innovation in insight or concept of PP Lirboyo is the caretakers begin to differ functions Lirboyo Parent Boarding School, which is inherited from KH. Abdul Karim who have to continue to present *salafiyah*. Madrasah Hidayatul Mubtadi (MHM) is an educational institution at PP Lirboyo that applies their learning to *santri*. At early construction, PP Lirboyo uses bandongan method where caretakers read books and *santri* give meaning to book, as well as sorogan where *santri* pronounce book while caretakers listen and correcting *santri* readings. Such process could work for a few *santri*. Similarly, more *santri* at all level should need help from other mustahiq.Depth level of material and specificity to learn yellow book creates curriculum change at MHM, by inserting a new subject as makategoritical, faroid or inheritance share, or calculating zakat to facilitate recognition from Depag. In fact MHM curriculum at secondary level has been recognized by Al-Azhar at senior level.These positive developments symptom bring news to public that three educations in MHM ranging elementary, secondary and senior high Scholl have gained certificate from Department of Religion. Muadalah Depag also so important because so many *santri* who have returned to community will continue to formal education level, will enter to government agencies, private companies, become village head or people representative that would become a public figure and thus require formal legality.Tribakti Foundation as part of PP Lirboyo environmental also facilitates *santri* who wish to study in Science Faculty at Tarbiyah Tribakti University, because Senior High School at PP Lirboyo is equivalent with Tarbiyah science education in universities. High degree of material PP Lirboyo was recognized by Al-Azhar University at Cairo, Egypt. Even *tsanawiyah* (junior high school) at PP Lirboyo was equivalent with *Aliyah* (senior high school) in Cairo, so certificate of Madrasah Diniyah Hidayatul Mubtadi'ien can be directly used to continue studying there.

5.2.2 Future-Oriented Organization

PP Lirboyo early was identified as "rural symptom". Rural symptom Boarding school is traditional Islam education institution in Lirboyo village, Kediri District where the existence not to prepare skilled labor or professional as demands of today's modern society. Lirboyo boarding school founded by individuals, namely *Kyai* Manab. This educational institution was intended to teach *santri* to learn religion from elementary to advance.This Boarding school education orientation may imply the *santri* can get out from boarding school if they have felt enough. Instead, dozens of *santri* "allowed" to study in boarding schools and even from one boarding school to another boarding school to increase knowledge while religion knowledge was not enough. It

is tradition to enrich religious knowledge that conducted by caretakers of PP Lirboyo. This education orientation makes boarding schools does not have *santri* who cheating, falsify the value list, certificate, and creating programs with formal oriented to left substantial aspects.

5.2.3. Curriculum Adjustment Adoption from Depag and Mu'adalah

Terminologically, according to journal Tadris volume 7 No. 1, June 2012: 81, mu'adalah definition is a equalization process between educational institutions (both boarding school education or outside boarding school) using standard criteria and quality that has been set in a fair and open. Furthermore, mu'adalah results become basis to improve services and providing education at PP Lirboyo. In this context, mu'adalah Boarding school in Indonesia is divided into two part (2) parts: First, boarding school which including PP Lirboyo as an educational institution that equated by abroad educational institutions as University al - Azhar Cairo Egypt, Umm al - Quran University Saudi Arabia and the non-formal institutions of other religious groups that exist in Middle East, India, Yemen, Pakistan or Iran. These boarding school so far not been registered properly because generally they are directly associated with abroad educational institutions abroad without any coordination with Depag and Kemdikbud. Second, boarding school that equated by Aliyah by Depag and equated by Senior High School by Kemdikbud. Both of them get SK from related Director General.

5.2.4 Empowerment of National Religious Leaders

In present era KH. Idris Marzuki also very concern to age progress with stick on *salafiyah*. It shown by his activity to become political party officials. The simple reason is if everyone in politics are greedy, then who should to warn. At 1985, *santri* who want to read diba' must permit military command to rang the speaker. It is a form of helplessness scholars. Scholars must improve oppressive power of other scholars or to guarantee religious freedom to pray in accordance with his beliefs.*Santri* increase rapidly in KH. A. Idris Marzuki leadership. Boarding school alumni can continue in Higher Education at Tribakti or Al-Azhar University in Cairo. Many PP Lirboyo alumni hold important positions in Nahdatul Ulama at central or branch level. It prove that PP Lirboyo able to give a role to Human Resources development.KH Idris very concern to *santri* empowerment as a potential successor for scholars in later life. His efforts are to support *santri* to be active in practicing skills or technology access. Pupils should preach through mass media.

5.2.5 Social Contribution

Boarding school life pattern was manifested in religious soul that harmony between *Kyai*, *santri* and community. Whole competency of PP Lirboyo caretakers was begun from Lirboyo founder until fourth generation. It becomes *santri* attraction who will study at PP Lirboyo. Spiritual values have been transformed from caretakers to *santri* at PP Lirboyo. Superior soul always becomes a social contribution when *santri* back to community. This superior soul is spirit of sincerity, simplicity of life, independence of spirit, Islam brotherhood and the responsible freedom. Sincerity soul is reflected in expression of *sepi ing pamrih* namely worship only for God, not motivated by desire for certain benefits. This spirit was shown by sincerity of KH A. Idris Marzuki, KH Anwar Manshur, KH. Aziz Mansur and KH Kafabihi.Simplicity spirit at PP Lirboyo appears from daily activity of PP Lirboyo caretakers as KH A. Idris Marzuki, KH Anwar Manshur, KH. Aziz Manshur, KH Kafabihi and aides as mustahiq in Madrasah Hidayatul Mubtadiin. Caretakers Simplicity was shown by did not ask salary from Boarding school but instead help Boarding school life. Caretaker been active fields of agriculture, ornamental fish and trade.Independence spirit was seen from PP Lirboyo caretakers in managing limited income sources. Standing on his own feet does not mean that *santri* should learn to take care himself. It has become principle of early boarding Lirboyo founder that never rely on aid and compassion of others to get survival. S*antri* are accustomed to live independently to meet all life needs ranging from cooking, washing, ironing and learning books.Islamic brotherhood spirit at PP Lirboyo was shown in brotherhood spirit so hard and happy was felt together. Although they come from Malaysia, Subang or Pekalongan, but they live in dormitory that constructed independently. Independent development requires a mutual help spirit.Freedom spirit at PP Lirboyo is given to *santri* in choosing future life in society. They freely determine their future using a great soul and optimism that they get during learn in Boarding school. It should in line with education values at PP Lirboyo. PP Lirboyo point of view has been free from foreign interference and influence from outside. That is why Boarding school usually becomes private institutions in the full sense.

New propositions found

Minor Proposition (MP)

[1] Leadership cadre formation at PP Lirboyo was originated from social interaction and *Kyai* religious values that manifested in the establishment of pure salaf educational institutions in Parent Boarding school and modern salaf education boarding school modern units.

[2] Innovation adoption process begins with salaf modern view of the KH Mahrus Aly leadership and dzuriyah to create formal education institutions and to accommodate people interests who want a modern Salaf.

[3] *Kyai* desire to create Islamic religious leader of *Ahlusunnah Waljamaah* contribute to create nation's leaders that capable to enforce *Amar makruf nahi munkar* (ordering to goodness and preventing to evil) with Boarding school continues to exist in globalization progress era.

[4] Value received by Boarding school stakeholders with social contributions can provide feedback to boarding school as more *santri*, more graduates become national organizations leaders and making Boarding school as a barometer of salaf teachings.

Major Proposition (MP) II :

Purpose of *Kyai* leadership evolution is determined by Ahlusunnah Waljamaah Spirit inherent in parent Boarding School that inherent with modern Salaf curriculum based on muadalah in Boarding school units that positively correlated to leadership understanding to contribute to social and become a reference to another Salaf Boarding school.
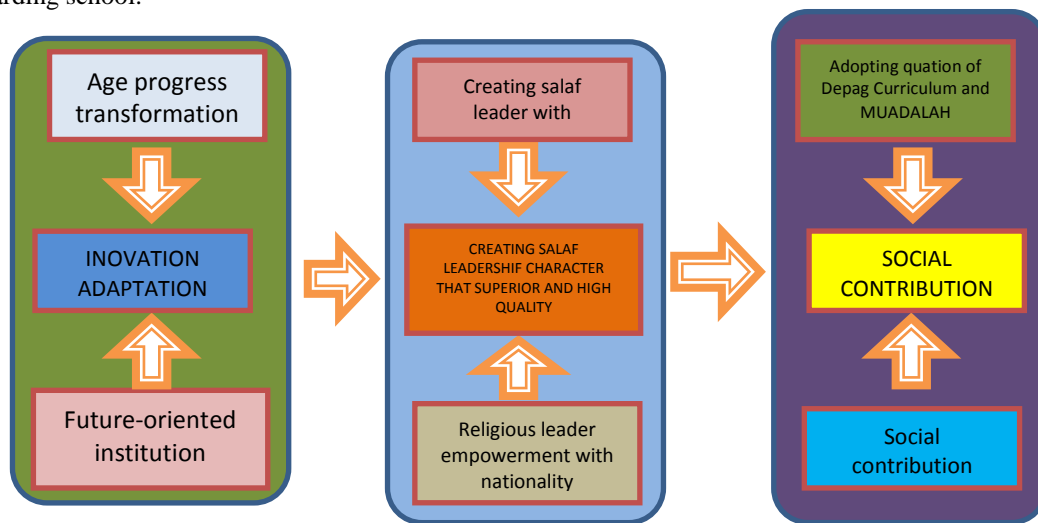
Figure 4 Objective Of *Kyai* Leadership Evolution Model

5.3 Characters Values that Crystallized and Become Model of PP Lirboyo Leadership.
5.3.1 Competence of PP Lirboyo Caretaker

Kyai leadership simply can not be separated from his competence. *Kyai* competence at PP Lirboyo is manifestation of stock of knowledge leadership from founder *Kyai*, second *Kyai* and the successor. *Kyai* competence is a manifestation of a set of capabilities in carrying out leadership tasks at PP Lirboyo. Interaction between external transformation processes on one hand and internal transformation process on other hand affect innovation process from outside that adopted by PP Lirboyo. Authority and power of *Kyai* was associated with filtration book that will be taught in curriculum that directly related to selection of yellow book to be taught to *santri*. According to Weber there are three types of authority, namely traditional, rational (legal) and charismatic authority. Traditional authority is a derivation of tradition such as in government system or a constitutional monarchy. Rational authority is derivation of constitutional that built on rational thought of some sort bureaucracy. While charismatic authority is more based on *Kyai* quality as a supernatural power, superhuman or at least regarded as having special qualities. From three authority types, PP Lirboyo besides within charismatic also within traditional *salafiyah* that also called polimorphic.*Kyai* leadership at PP Lirboyo is a combination of ascribed status and achieved status. *Kyai* regeneration process from PP Lirboyo birth is a descendant of founder who has family bound. Because KH. Abdul Karim does not have a son then next leader was son in law from qualified senior *santri*. Competence of yellow book deepening is a blend of achieved status ascribed status.

Kyai leadership style at PP Lirboyo is a product of a series activities conducted by religious scholars from founder to present generation. They refer to maintain *salafiyah* but also not ignore Boarding school purpose. According to Edwin Al Locke in Halim Soebahar (2013:59), interpreting leadership as a process of persuading (inducing) or affect others with expectation to achieve a common goal. Leadership in Locke 's definition is divided into three categories: first, leadership in relationship with others (relations concept); secondly, leadership is a process, in a sense that it can lead to, a leader is not enough to rely on position of formal authority but must do something; third, leader must have ability to persuade or influence others rather to act.

Persuading people can be done by authority of legitimated leader, creates a model, counts of reward and punishment, communicate a vision, mission and goals.*Kyai* competence in PP Lirboyo was shown from knowledge, intelligence, exemplary, authority, charisma, sincerity, ability, and community acceptance. But among many elements of these competencies, the most preferred is scientific competence, charisma and sincerity in accepting leadership mandate. The longer *Kyai* to manage Boarding school then the greater his authority among *santri*, alumni and the community.KH. Abdul Karim Leadership as PP Lirboyo caretakers for first generation founder implements charismatic individual leadership with monomorphic pattern, the second-generation caretakers, namely KH. Mahrus Aly and KH. Marzuki Dahlan implements collective charismatic leadership with polimorphic pattern, while third generation, namely KH.A. Idris Marzuki implements charismatic individual with polymorphic pattern. In addition, there is dzuriyah Boarding school of founders who also within Welfare Trustee Agency of Lirboyo Boarding School (WTA LBS). Therefore all descendants have authority in Boarding school although not full.

5.3.2 Leadership Functions of PP Lirboyo Caretaker

Central figure in boarding school life is *Kyai* or caretakers. *Kyai* are custodians of values and transform the value to *santri* as well as a high commander that define policies. *Kyai* with his aides is the only power hierarchy that explicitly recognized in boarding school environment. It is distinguishes Boarding school life from public life. *Kyai* have authority to determine all education aspects and religious life on his own responsibility. According to M. Dawam Rahardjo in Mardiyah (2012), "*Kyai*; Boarding school and Village", *Kyai* also teacher in boarding school, *Kyai* and *santri* live together in a boarding school complex which is a big family and *Kyai* regarded as highest leadership and family head.*Kyai* leadership authority at PP Lirboyo is individual but organization process is collective because having WTA LBS with each work unit. Caretaker position is unlimited, so leadership succession was not done unless *Kyai* already die. *Kyai* role as a manager in a boarding school is a visionary, communicator, motivator, innovator and educator in nature.

New propositions found
Minor proposition

[1] *Kyai* leadership competencies is formed in manifestation process of knowledge leadership stock from founder *Kyai* and dzuriyah is a manifestation of interaction transformation of internal and internal boarding schools in realizing social values of religious boarding schools.

[2] *Kyai* role as a managerial and leadership functions can reconstruct *Kyai* leadership evolution to create innovative and adaptive leadership.

[3] First *Kyai* leadership generation has individual charismatic leadership with monomorphic pattern. Second generation *Kyai* leadership has charismatic leadership with polymorphic pattern. Third *Kyai* leadership generation has individual charismatic leadership with polymorphic pattern.

Major Proposition :

Kyai leadership competencies are a manifestation knowledge leadership stock to create individual leadership evolution models with monomorphic pattern as a manifestation of charismatic *Kyai* at Boarding school. *Kyai* leadership of next generation has polimorphic pattern who implement collective leadership with legal rational and charismatic power.
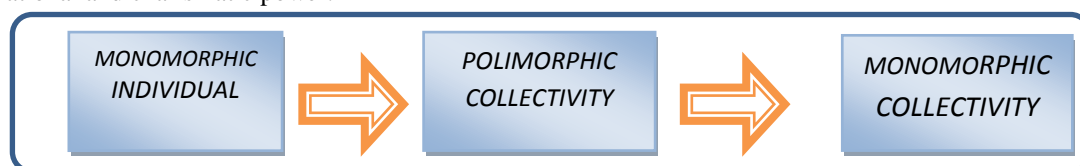

Figure 4. *Kyai* Leadership Model at PP Lirboyo

Three leadership models above creates *Kyai* leadership evolution model. It start from triggers factors of leadership evolution leadership namely salaf recommendation would cause compliance of entire *Kyai* caretaker at PP Lirboyo to Sam'an wathoatan to teachers and parents that will create independence spirit to preach content of classic yellow book. Slow and long duration will lead to changes in *Kyai* worldview along with all *santri* who always united in word and daily practice. Similarly, in evolutionary process of *Kyai* leadership at PP Lirboyo was started from first founder until present generations to create a leadership model. Leadership models evolution at early boarding school is individual charismatic leadership with monomorphic pattern who provide role models to create a second generation of collective leadership model with polymorphic pattern between KH Marzuki Dahlan and KH Mahrus Aly. Polimorphic Leadership Model is combination of charismatic authority and rational legal authority. Second leadership generation is son in law of founder because no son successor.

After both of them die was followed by third generation, namely KH. A. Idris Marzuki, who is also a chairman ex-officio of Welfare Trustee Agency of Lirboyo Boarding School (WTA LBS) and simultaneously nurture Parent PP Lirboyo with monomorphic collectivity leader pattern. KH. Idris Marzuki is single leader that become manifestation of founder dzuriyah at WTA LBS institutions. He is charismatic leader. His leadership makes a change by providing opportunities to open Innovation Adoption unit. Innovation adoption is important regarding to adjustments related to needs to learn technological advances. Learning innovation adoption and *ijtihad* (deep thinking) was done to establish a superior and high quality leader that will be able to contribute to social community, nation and State.
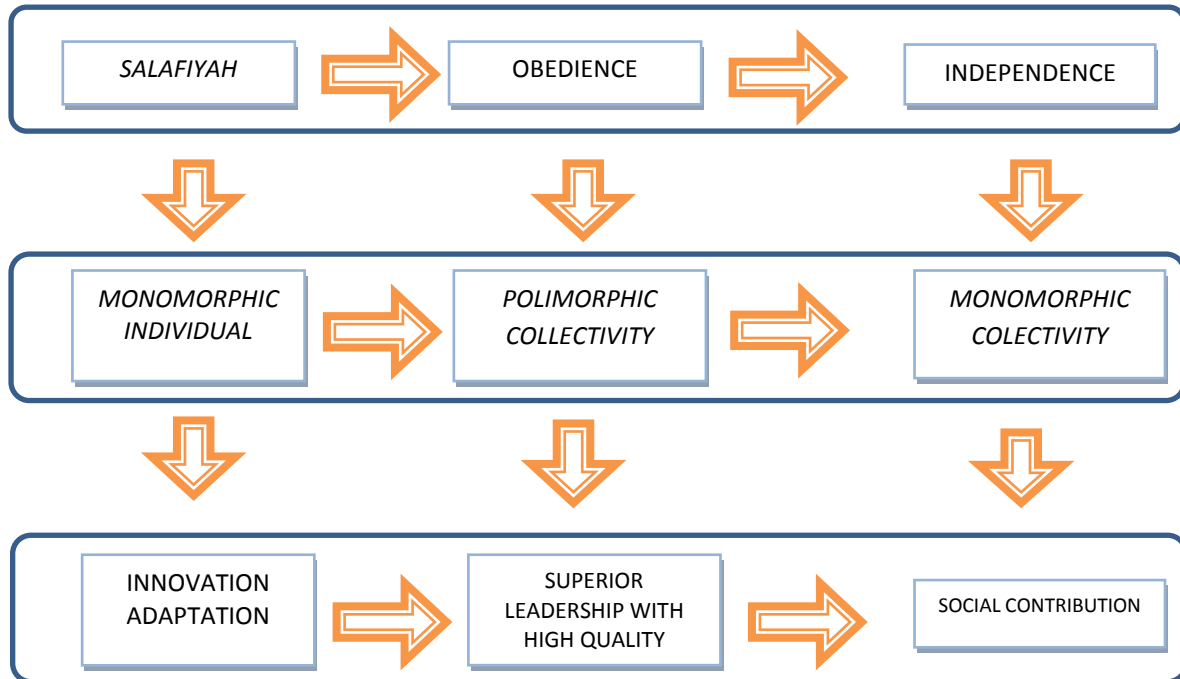
VI. CONCLUSION

Background and society condition that able to support PP Lirboyo Founder to preserve *salafiyah* are less conformity and safety at Kediri environment because of many robberies and criminality, morality crisis began to concern, rise of communism, rise non Ahlu Sunnah Waljamaah understanding, emergence phenomenon of people who more concerned with common knowledge than religion science and lower insight of yellow book. Caretakers of PP Lirboyo have competence and firmness to purify religion by Salaf learning, *Samian watoatan* so alumni have preaching independence with salaf leadership.Regeneration of PP Lirboyo caregivers creates leadership evolution along with more *santri* where *Kyai* may not lead PP Lirboyo alone. *Kyai* need helper or substitute in learning process and need to establish dormitory organizational systems as *santri* servant, need to add facilities and infrastructure to support skills learning, eroding the image that *santri* is a discharge naughty child and criminal with a need to access technology as well as alumni needs who wish to enroll in formal education.Objectives that become mission and vision are to create *santri* who believe to Allah and obey to Prophet, good morality and discipline. Mission to create Muslim intellectuals who believe obey to Allah and good morality and to create scholars cadre who able to transform religion science into various conditions by establishing formal and non-formal education institutions with *salafiyah* orientation that recognized by community and government with adopting *muadalah* innovation in global progress age so alumni *santri* can contribute positively to community.*Kyai* competence of PP Lirboyo is shown in science, intelligence, exemplary, authority, charisma, sincerity, capabilities, and community acceptance. Among many elements of these competencies, the most preferred is scientific competence, charisma and sincerity in accepting leadership mandate. KH Abdul Karim as first caretaker generation of PP Lirboyo Founder implements individual charismatic leadership with monomorphic pattern. Second generation caregivers, namely KH. Mahrus Aly and KH. Marzuki Dahlan, implement collective charismatic leadership with polymorphic pattern. While KH.A. Idris Marzuki as third generation implement individual charismatic leadership polymorphic pattern

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