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## **Distribution of Leadership in Higher Institution; A Case Study at Tribakti University, Kediri**

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### **Abstract**

**Distribution of Leadership in Higher Institution; A Case Study at Tribakti University, Kediri.** This study focuses on the distribution of leadership in Lirboyo Islamic Boarding School, Kediri City, to the scope of UIT Kediri. Charismatic leadership shows modern leadership, which certainly impacts the shift from the pesantren culture to the academic culture (campus). This study uses a qualitative-phenomenological method, extracting data from interviews with key informants and documenting studies according to focus and documentation. The data obtained were compiled and analyzed according to the research focus. The results of this study indicate that since the establishment of the Tribakti Islamic University (UIT), the practice of distribution of leadership at UIT Kediri is a reflection of the courage of PP Lirboyo's caregivers in carrying out leadership transformation. The impact is the creation of academic culture in the UIT Kediri environment by not eliminating the treasures of the pesantren. It can be concluded that the practice of leadership transformation and distribution of leadership at UIT Kediri is not total or total. For example, in developing and accepting human resources at UIT Kediri, the Lirboyo community must involve the Lirboyo community and determine the formation of leaders.

Keywords: Leadership Distribution; Academic Culture; UIT Kediri

## Introduction

Educational transformation is a dominant factor in maintaining existence. Many also understand this transformation as adapting educational universities to the development of the times and the demands of community needs (Massaro et al., 2018). The most evidence we can see is the transformation of Islamic boarding schools characterized by salaf into modern educational universities. This transformation is realized in other cases by adding educational units managed differently from the Salaf University that oversees them (Hafidhoh, 2016).

Conceptually, the transformation of educational universities is understood as an effort to produce new knowledge or understanding (something new) from the integration process of science and technology (tools and technologies) (Salim, 2002). Suppose this concept is applied to the university. In that case, transformation is understood as the process of creating conditions for educational activities that are produced by combining classical (salaf) and modern (technology-based) concepts (Mahmud, 2008).

This transformation process shows success, as shown by Masdar Hilmy's research entitled *Modern Leadership based on Pesantren*. The results of his research show that pesantren education is a model of character education that is needed by the community and has proven to be very relevant to the needs of the nation's leadership regeneration. This is proof that the people in Indonesia need traditional and modern pesantren (Hilmy, 2019).

Indeed, this research answers the question of leadership transformation only occurring in modern Islamic boarding schools. Syahrul's research states that Pondok Gontor VII Putra Southeast Sulawesi can display innovations that characterize integrity, leadership, and modern academic culture (Syahrul, 2015). This research also shows that the leadership transformation factor is the most potent driving force.

Indeed, the debate between the two research results above, such as the philosophical conflict between rationalist and empirical groups, can never be blamed and justified. The reason is that all have proven to be able to exist and answer the needs of the times with different epistemological bases (Nurohman, 2020). Nevertheless, the author believes that research efforts focusing on leadership distribution in pesantren are very feasible. This is because the dynamics of pesantren development continue to develop by the times and the community's

demands. On the other hand, the academic culture produced leadership transformation (Rahmawati, 2017).

In salafiyah boarding schools, the success of transformation is primarily determined by the role of the leader (Kiai) because the relationship between individual components in the pesantren is in the frame of patronage (R. et al., 2008). As the leader, Kiai becomes the only source of law or policy. The reason is that Kiai is considered a figure who determines Santri's success in acquiring knowledge. For Santri, Kiai, as the giver of knowledge, is very worthy of service and sacrifice in any form, including life.

This phenomenon occurs in all boarding schools in Indonesia (Ghafar, 2017). Likewise, it happened at Pondok Pesantren Lirboyo Kediri City. Kiai is the central figure in organizing the education. However, an interesting study at this time is the transformation of Kiai leadership in educational Universities that should not be so thick with patron-king relationships such as campuses (Hilmy, 2019). In this context, Kiai must transform its leadership and management. The most basic reason is the obligation of universities to fulfill administrative feasibility. For example, the rector must have (NIDN). The requirement for obtaining an NIDN is that a person must have a legal education level of at least strata 2 (master's program), as evidenced by a diploma.

In this context, this paper examines the dynamics of leadership transformation at the Tribakti Islamic University (UIT) Kediri. UIT itself can be described as one of the universities resulting from the transformation of the leadership of the *Salafiah* boarding school (PP Lirboyo). However, it cannot be denied that the transformation is not 100% into a modern institution such as higher education institutions such as Airlangga Surabaya or Brawijaya Malang.

Indeed, in its journey, PP Lirboyo has developed by having cottage units led by the descendants of the founders and various formal educational institutions consisting of Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Junior High School (SMP), Atasa High School (SMA), college (PT) Institut Agama Islam Tribakti (UIT) Lirboyo Kediri, and Ma'had Aly Lirboyo. In these educational institutions, the leadership involves the extended family of the founder of the Lirboyo Islamic Boarding School. However, the difference is the role of each founding family member in managing educational institutions. This is more pronounced in formal educational institutions such as UIT Kediri.

The early establishment of higher education institutions in Lirboyo was known as Islam Tribakti (UIT) Kediri. At that time, KH. Mahrus Aly, as the founder and caretaker of the Lirboyo Kediri Islamic Boarding School, is well aware that the higher education institution in the future must be *sannpai*. The reason is that there is a need to make higher education institutions provide students or students with the integration of Islamic and general science. Evidently, in its inauguration, UIT has four faculties: law, economics, agriculture, and English. Based on the history and studies above, this paper will review the distribution of leadership in PP Lirboyo (Publication, Tribakti 2016. a).

Pendahuluan terdiri dari latar belakang yang memuat teori pendukung yang jelas, perumusan masalah, dan tujuan penulisan ditulis dalam satu bab tanpa sub judul. Pendahuluan memuat 3 – 5 paragraf dimana satu paragraf harus memuat paling tidak 300 kata.

## **Theoretical Review**

Leadership is an essential component in the organization of educational institutions. Leadership is often defined as a continuous activity with a very high level of consistency to influence other community members to achieve goals set in writing or orally. In practice, leadership is often interpreted as a mature and measurable strategy to achieve their vision and mission. Rothaerment said that "strategy Leadership is the behavior and styles of executives that influence others to achieve the organization" (Alavi et al., 2016).

Nanang Fatah argues that leadership is using his ability to influence someone to work voluntarily (N. Fatah, 1999). In this context, the spirit of leadership is the spirit of power that becomes the power to direct and influence a subordinate related to the tasks that must be carried out. Stephen P. Robbins, on the other hand, says, "Leadership is the ability to influence a group towards achieving goals." This view explains that leadership is humans' potential to influence others according to predetermined goals. This ability is essential to leading an organization (Robbins, 2006).

The explanation above gets actualization space in the boarding school. Kiai plays a crucial role in every event in the pesantren. This condition, of course, will not be a problem among the founding family members. However, this phenomenon will become problematic if the families desire to lead. In general, the leadership model

in pesantren is divided into two parts: individual leadership and collective leadership.

### *Individualized Leadership*

Since the beginning of the establishment of Pondok Pesantren, Kiai has played a multifunctional role. As the leader of an educational institution, Kiai must be able to compile a curriculum and make rules and processes to manage learning activities effectively and efficiently. On the other hand, Kiai must not make mistakes or maintain their spirit to maintain leadership capital. This is very important to do so that subordinates, students, and the community appreciate the existence of Kiai (Safi'i, 2020).

Such roles and functions test personal leadership's ability to manage educational institutions. History proves that the Kiai have long existed in Indonesia. This phenomenon is very close to the dominance of the ego mastery of the boarding school because he feels like the founder. In such conditions, subordinates must negotiate with him to create a sense of security in learning and developing knowledge (Rahmawati, 2017).

Along the way, the role of the individual Kiai has shifted to collective leadership. The most dominant factor is that the Kiai, as the founder, has descendants and is instructed to participate in management. As there are more and more Santri / students, the Kiai decides to become his generation as colleagues. Another dominant factor is trust in others to manage the institution. Many studies have shown that Kiai, as the founder, has more trust in his family to create his boarding school as a unit than in other people who are unit leaders in the boarding school. This phenomenon has given rise to the existence of collective leadership.

### *Collective Leadership*

According to Dhofir, collective leadership is often understood as a form of collaboration of mutually beneficial desires and goals. The basic principle is the togetherness of the members. This means that all Kiai in Lirboyo Islamic Boarding School have an equal leadership role as long as it is for the common good. In this context, a Kiai does not mean that it has to solve a problem based on only one role, but all play a role in solving it. (Dhofier, 1981).

In this discussion, the distribution of leadership in Islamic boarding schools uses the concept of transformational leadership. Bass said that transformational

leadership must be seen in three essential components: charismatic, very high empathy, and intellectual (Bass, 1985). Charismatic capital in leadership is often interpreted as an ideological aspect that can mobilize members to have high loyalty. The same applies to empathy. However, empathy allows leaders to pay more attention to and appreciate each work their members do. On the other hand, intellectualization is a leadership capital related to scientific competence and reasoning (Atwater et al., 2015).

This concept of transformation also allows for the distribution of leadership. This is because the distribution of authority or policy is a form of high trust from leaders to their subordinates. An organization can function well if each member has high trust (Helmi & Arisudana, 2009).

## Method

This research uses the researcher as an instrument by conducting interviews, observations, and document studies (Bogdan, Robert, 1992). The approach used to read the phenomenon of leadership transformation at Universities Agama Islam Tribakti (UIT) Lirboyo Kediri. This transformation emphasizes the distribution of leadership from Pondok Pesantren Lirboyo to UIT Kediri more. To accomplish this, the researchers interviewed all the key informants, such as the supervisors of PP Lirboyo Kediri City and several leaders of UIT Kediri. To complete and confirm the data, researchers used the document study method by looking at strategic plans, statutes, and quality documents related to leadership at UIT Kediri. In addition, researchers also conducted direct field observations.

## Results and Discussion

### *History of Tribakti*

Since its inception, the caretaker of PP Lirboyo has been a critical figure in the establishment of Tribakti Islamic University (UIT, namely KH. Mahrus Aly). Initially, UIT Kediri was named Islam Tribakti (UIT), officially dated 9 Muharram 1386 H. coinciding with 30 April 1966 M. and was inaugurated by the Minister of Religion of the Republic of Indonesia. Since then, KH. Mahrus Aly held the leadership of UIT until then, which was continued by his successor.

The establishment of UIT Kediri has its reasons. At that time, KH. Mahrus Aly wanted to ensure that the Lirboyo Islamic Boarding School students were equipped

with general knowledge. At least, PP Lirboyo graduates also have the opportunity to get a form. Since its inception, the caretaker of PP Lirboyo has been a critical figure in the establishment of Tribakti Islamic University (UIT, namely KH. Mahrus Aly). Initially, UIT Kediri was named Islam Tribakti (UIT), officially dated 9 Muharram 1386 H. coinciding with 30 April 1966 M. and was inaugurated by the Minister of Religion of the Republic of Indonesia. Since then, KH. Mahrus Aly held the leadership of UIT until then, which was continued by his successor.

The establishment of UIT Kediri has its reasons. At that time, KH. Mahrus Aly wanted to ensure that the Lirboyo Islamic Boarding School students were equipped with general knowledge. At least, PP Lirboyo graduates also have the opportunity to get a formal diploma as one of the provisions for the struggle at home (their home area). All Kiai in other pondok pesantren agreed on this reason. Al diploma is one of the provisions for the struggle at home (in their home area). All Kiai in other pondok pesantren agreed on this reason.

From then on, the leadership changes from charismatic to formal. The leadership in Tribakti must be different from the leadership in Lirboyo boarding school, where the leadership in Tribakti must follow the formal standards of administrative guidelines set by the state. For example, the qualifications of a rector must be that he/she has completed at least a second level of education or has a master's degree. This is because the rector, as the head of a higher education institution, also must teach or work in the field of education.

Despite this, Tribakti is still appointing one of PP Lirboyo's family members as principal even though he does not have the required qualifications. Nevertheless, Tribakti's leadership prioritizes policies and professional management according to modern organizational criteria. All ranks under the Rector have met the level criteria under the applicable regulations.

When KH headed it, Mahrus Aly, UIT had 6 study programs: Sharia, Tarbiyah, Law, Economics, Agriculture, and English. These six programs implement a great vision, namely the development of Islamic science in Indonesia. The students will be equipped with the results of the dialogue between the clusters of the religious sciences and the sciences in general.

However, this grand vision is difficult to realize. It is still scarce to find teachers or lecturers who have a Santri background. On September 19, 1988, UIT changed its name to Institut Agama Islam Tribakti (IAIT) Kediri, based on Kopertais

Wil. IV Surabaya number: 123/1/Kop. Wil IV/88, dated September 19, 1988, by ensuring the focus of orientation and Islamic studies based on Islamic dormitories by managing only 3 (three) faculty, namely the Faculty of Sharia with the Ahwal Alyakhsiyah Study Program, the Faculty of Tarbiyah with the Islamic Religious Education Study Program, the Faculty of Da'wah with the Islamic Communication and Broadcasting Study Program.

The name change is based on the decision of the Minister of Religious Affairs of the Republic of Indonesia. Number: 42 of 1988 concerning the establishment of private religious universities and letter of Binbaga Islam in Jakarta, number: E.III/PP.009/AZ/3041/88, dated July 25, 1988, regarding the change of name from PTAIS to PTAIN, both guidelines related to academic and non-academic aspects. In a further development, Tribakti Islamic University (UIT) Kediri has 3 (three) faculty with 6 (six) undergraduate courses and 2 (two) postgraduate courses (S2).

In its journey, UIT Kediri also had a change of leadership (rector). At the beginning of its establishment, UIT Kediri was led by KH. Mahrus Aly, then continued by KH. Imam Yahya Mahrus, then KH Adnan. Then again, led by KH. Imam Yahya Mahrus, then KH. Kaffabihi Mahrus, and now headed by Dr. KH. Reza Ahmad Zahid Lc. Ma. With each change of leadership, Tribakti makes administrative adjustments and completions. The Salaf character is maintained as the identity of Lirboyo Islamic Boarding School.

### *Leadership Transformation Practices*

As mentioned earlier, the pesantren culture makes Kiai an essential part of the pesantren. According to KH Abdurrahmad Wahid, Kiai's figure is described as having a dual position: caregiver and owner of the pesantren. Culturally, this position is the same as feudal nobility in the Javanese tribe known as “*kanjeng*”. The tradition of feudalism has given the Kiai absolute policy and authority.

Mujamil Qomar describes pesantren as a kingdom. The policy is single, whereas the Kiai, considered the oldest, becomes the single policy reference. This model also defeated the leadership of modern units under Pondok Pesantren (Qomar, 2002). Dhofir also gives the same view; in his view, the role of Kiai is a factor in the development of pesantren. Because Kiai has absolute authority (Dhofier, 1981). According to Jauhar Fuad, "We realize that we are part and parcel of the Tri Dharma of higher education under the auspices of the boarding school. So, we cannot leave the directives or orders directly from the Kiai or caretaker of the



Lirboyo Islamic Boarding School. Although sometimes we want to make a breakthrough" (Fuad, 2021).

Currently, the leadership of Islamic boarding schools can be interpreted as having distributed the roles, functions, and status of leadership. This transformation also has an impact on the distribution of leadership. "Although the distribution of

According to Fuad, 'this pattern or strategy or management, deliberately chosen by Pondok Pesantren Lirboyo Kediri to make a significant transformation, is not possible, even if it happens, it will take a very long time. The causative factor is that most caregivers and students want to maintain Lirboyo and its units with a salaf character (Fuad, 2021).

Nevertheless, PP Lirboyo shows that one of the boarding schools was not resistant to change from the beginning. PP Lirboyo still holds that as a higher education institution with comprehensive public trust, PP Lirboyo always prepares its students to compete with the times. Evidence of this is the establishment of the UIT Kediri campus, which, at the time of its establishment, had very few boarding schools that opened universities. KH Reza stated, "*We often meet with administrators or leaders of higher education institutions under the auspices of Islamic boarding schools. They are proud of being the oldest higher education institution, even though when we explain its history, it is proven that Tribakti is historical evidence that PP Lirboyo has transformed. Many founders have not considered the boarding school's needs in the future; at least the Lirboyo boarding school was already expanding at that time*". (Reza. 2021).

The statements above show that there has been an institutional transformation in the distribution of leadership in the Lirboyo Islamic Boarding School at UIT Kediri. The distribution of leadership of PP Lirboyo caregivers in the leadership at Tribakti is regulated in the statute. The leadership components consist of the rector, the University Senate, the Dean, the Head of the Quality Assurance Center, the Center for Research and Community Service (P3M), and the Head of the Personnel Bureau. All activities of the Tri Dharma of Higher Education are under the responsibility of the rector. The statute states that the rector is responsible for implementing the Tri Dharma of Higher Education. In order to understand the implementation of leadership distribution at UIT Kediri, the supposed policy and its implementation will be presented (Kediri, 2016). This will be the door to understanding the Tri Dharma of Higher Education implementation at Tribakti.

### *Shape of Leadership Distribution*

Traditionally, the leadership of Pondok Pesantren Lirboyo Kota Kediri is held by one Kiai, who is a descendant of the founder of Pondok Pesantren Lirboyo Kota Kediri. Now, the caretaker is K.H. Anwar Mansur. However, substantively, the person who runs the leadership is the board listed in the Tribakti Islamic Education Foundation Lirboyo Kediri City. So that its implementation can be fully collective-collegial, democratic, egalitarian, and equal (Winarto, 2015).

The change in the pesantren leadership model from individual to collective will significantly affect the relationship between the main pesantren and its units. The leadership of UIT Kediri uses collective leadership in organizing the Tri Dharma of Higher Education. Every policy taken is based on deliberation with the same point of view of achievement and steps. Nevertheless, the caregiver's involvement, Pondok Pesantren Lirboyo, is also very high. (Helmi & Arisudana, 2009).

Changes towards development in PP Lirboyo can be seen for two substantial reasons: first, the traditional roles and functions of pesantren, namely (1) as a place to study and deepen Islamic religious knowledge and disseminate it to the community based on *Ahlussunah Wal Jama'ah*; (2) as a place of transmission and transformation of Islamic traditions and culture which further influences the behavior of the social, economic and cultural life of the community (Winarto, 2015). **These two** traditional functions of Pondok Pesantren Lirboyo Kota Kediri do not seem to be adequately replaced by other educational institutions. Second, the role and function of social and modernity of pesantren. That is, in addition to carrying out its traditional roles and functions, Pondok Pesantren Lirboyo Kota Kediri is also a center for health counseling and technology development, which is housed in a formal institution called Institut Agama Islam Tribakti (UIT) Kediri (Kediri, 2016).

UIT Kediri answers Azzra's statement that Islamic boarding schools must develop their various components: vision, mission, goals, objectives, curriculum, teaching and learning process, and various aspects by modern education standards. However, it cannot be denied that these components are well fulfilled in the three new management (Kediri, 2016; Publication, n.d.). In connection with fulfilling these two demands, the leadership model that can be applied is a leadership model that combines a bureaucratic collegial collective approach with a charismatic individual approach. A bureaucratic collegial collective approach allows various programs that vary and are developed in pesantren to be distributed to human resources who

have expertise in their fields and are systematically arranged in job descriptions, and standard operating procedures (SOPs), which are described in a systematic organizational structure and outlined their duties in the statutes.

Meanwhile, the charismatic individual approach allows various problems that cannot be solved with a scientific analysis approach or SWOT analysis (strength, weakness, opportunity, and treatment) to be solved through the intuition and authority of the Kiai. That is the domain of leadership transformation given from PP Lirboyo to UIT Kediri. Furthermore, special awareness is needed to accept and implement ideas that can bring UIT in a better direction—the creativity of thinking and innovative attitude. As a result, all organizers or academicians at UIT Kediri must have a very high level of loyalty and innovation power.

Furthermore, the implementation stage requires the institution to set annual goals, make policies, motivate employees, and allocate resources to implement the formulated strategy. Strategy implementation includes developing a culture that supports the strategy, creating an effective organizational structure and directing marketing efforts, preparing budgets, developing and empowering information systems, and linking employee performance to organizational performance. Meanwhile, the strategy evaluation stage is directed at (1) reviewing the external and internal factors on which the current strategy is based, (2) measuring performance, and (3) taking collective action. In general, the implementation of leadership is described above, and it is down to the scope of the faculty and postgraduate. However, all of these rules can be invalidated if there is an instruction from the caretaker of the Lirboyo boarding school. However, there has never been an instruction from the caretaker of the Lirboyo boarding school that conflicts with the policies set by the leadership of UIT Kediri.

### *Purpose of Leadership Distribution*

In management, UIT Teribakti is meeting the needs of trying externally to stimulate and encourage its personnel and trying internally by creating attractive conditions to give birth to specific behaviors (culture) as expected. In this case, Pondok Pesantren Lirboyo Kota Kediri, as an educational and social system in UIT Kediri, has placed its position equal to other social institutions, which have a distinctive culture, climate, organizational model, and leadership structure to achieve the goals it has built effectively.

Based on the research findings, leadership at UIT Kediri is carried out by several people in the daily and section administrator ranks. However, some teachers (masyayih) from Lirboyo also run the wheels of the organization. This is evident in every strategic decision; Masyayikh is also involved, for example, in campus development, lecturer recruitment, and so on. According to Fuad, the approval of Masyayikh has significant meaning because the organizational climate is very thick, and the character of Salaf pesantren is powerful. Although it cannot be denied that all academic communities and sections have their meeting schedules, all are still well coordinated because, in essence, the whole is the unity of the managerial series in PP Lirboyo.

In this context, the function of UIT Kediri can be understood as a derivative value of the system running in the boarding school, that is, being given the authority to hold internal meetings, which raises the professionalism of each existing unit leadership. Such conditions turned out to be utilized well by the units in UIT Kediri. There are at least five main leadership functions, including;

1) Instructive Function

This function is a two-way communication. First, to make decisions, leaders often need considerations requiring consultation with those they lead who are capable of sharing information materials. This condition is usually done formally and culturally. Formally, it is done by conducting a limited meeting. Culturally, it is done when there are activities to eat together or activities outside the meeting that have been set.

2) Consultative function

This function is a two-way communication. First, to make decisions, leaders often need considerations requiring consultation with those they lead who are capable of sharing information materials. This condition is usually done formally and culturally. Formally, it is done by conducting a limited meeting. Culturally, it is done when there are activities to eat together or activities outside the meeting that have been set.

3) Participative Function

In carrying out this function, the leader tries to activate the people he leads, participating in making decisions and implementing them. In this context, management at UIT often carries out active activities with all existing components

as a form of dedication to the Kiai at the Lirboyo Islamic Boarding School, Kediri City.

4) The Consultation Function

This is a two-way communication function. First, in making decisions, leaders often need to consider considerations requiring consultation with those they lead, who are capable of sharing information material. This is usually done formally and culturally. Formally, it is done by holding a restricted meeting. Culturally, it is done when there is a meal together or activities outside the meeting that has been set.

5) Participative function

In exercising this function, leaders try to activate the people they lead, both in participating in making decisions and in implementing them. In this context, the management of UIT often carries out active activities with all existing components as a form of dedication to the Kiai at Lirboyo Islamic Boarding School, Kediri City.

6) Delegation Function (Trust)

This function is carried out by delegating the authority to make and determine decisions, either with or without the leadership's approval. This function is a form of trust.

7) Control Function

This function seeks to organize and direct its members' activities in an organized manner with effective in-depth coordination. The leader is always firm in directing work with subordinates and surveying directly to see the better performance of his subordinates. The leader is steadfast in making decisions concerning the duties and functions of his subordinates.

Another goal in this leadership distribution is to build an academic culture within UIT Kediri. UIT's academic culture refers to the national education standards that ensure the achievement of national education goals. National education standards consist of standards of content, process, graduate competence, teaching and education personnel, facilities and infrastructure, management, financing, and educational assessment. Four of the eight education standards, namely the Graduate Competency Standards (SKL), Content Standards (SI), Process Standards, Assessment Standards and the development of Content Competencies (KI), and

Basic Competencies (KD), are the primary references for educational units in developing institutional organizational culture.

## Conclusion

The results of this study indicate that the distribution of leadership at UIT Kediri can be understood in the frame of leadership transformation. In practice, leadership transformation is not carried out in total. This means that the caretaker of the Lirboyo Islamic Boarding School is partially involved in the leadership at UIT Kediri. This condition also impacts determining the policy for the Tri Dharma Perguruan Tinggi activities. Nevertheless, UIT Kediri regulates the course of the organization by making statutes based on regulations enacted in Indonesia.

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