Kiai's Situational Leadership Style in Fostering Santri Spiritual Intelligence
(Case Studies at Pondok Pesantren Daarul Mughni Al-Maaliki Bogor and Pondok Pesantren At-Tawaazun Subang, West Java)

Wahyudin[1*], Iim Was1iman[2], Sofyan Sauri[3], Deti Rostini[4]

[1] Nusantara Islamic University Bandung, Jl. Jl. Soekarno-Hatta St No. 530, Sekejati, Buahbatu, Bandung. EM: wahyudin@uninus.ac.id
[2] Nusantara Islamic University Bandung, Jl. Jl. Soekarno-Hatta St No. 530, Sekejati, Buahbatu, Bandung. EM: iimwasliman@uninus.ac.id
[3] Nusantara Islamic University Bandung, Jl. Jl. Soekarno-Hatta St No. 530, Sekejati, Buahbatu, Bandung. EM: sofyansauri@uninus.ac.id
[4] Nusantara Islamic University Bandung, Jl. Jl. Soekarno-Hatta St No. 530, Sekejati, Buahbatu, Bandung. EM: detirostini@uninus.ac.id

*Corresponding author: Wahyudin (wahyudin@uninus.ac.id)

Abstract

The existence of a kiai as the leader of the pesantren is very decisive in the activities of mobilizing or motivating the members of the pesantren he leads, the kiai must be able to take actions that are always directed at achieving the goals of the pesantren organization. From here comes a leadership style that must be used as an appropriate strategy for running a pesantren organization, especially in terms of fostering the spiritual intelligence of its students. The Spiritual Intelligence (SQ) that must be possessed by students is the intelligence to place the attitudes and behavior of students who are able to implement and practice the knowledge of religion and the values contained in religion in accordance with Allah's orders and the Example of Rosululloh SAW. Spiritual intelligence (SQ) is needed to judge that one's actions or way of life are more meaningful than others. One of the leadership models that can be adopted by kiai is situational leadership whose implementation is tailored to the situation at hand. Hersey and Blanchard (1982: 180) say "there is no one best way to influence people's behavior, which leadership style a person will apply to people or groups of people depending on the level of maturity of the people who will be influenced by the leader." . Furthermore, Hersey and Blanchard (1982: 180) explain the level of maturity of those who are led to give rise to four leadership styles, namely: telling (telling), selling (selling), participating, delegating (delegating). Referring to the leadership model above, using a descriptive qualitative approach, the researcher conducted research on Kiai's Situational Leadership in Fostering the Spiritual Intelligence of the Santri. Case Studies at Daarul Mughni Al-Maaliki Islamic Boarding School Bogor and At-Tawaazun Islamic Boarding School Subang, West Java.

Situational leadership is an approach to the leadership process of a kiai as the leader of the pesantren. In this case, the kiai can understand the behavior, characteristics and situations of his subordinates before adopting the desired leadership style. This approach requires the kiai to have diagnostic expertise in analyzing human behavior. In the community, both in formal and informal organizations, there are always certain people who are considered to have more abilities than others, and in the end someone who has these advantages is appointed and appointed who is given the authority to manage and direct other people. This process is what is called the leader, which then appears the term leadership.

Hersey and Blanchard (1982: 180-183) say that situational leadership theory rests on two fundamental concepts, namely the level of readiness or maturity of individuals and groups as followers of leadership styles. The right leadership style also depends on the readiness or maturity of individuals and groups as followers. Hersey and Blanchard's situational leadership theory identifies four levels of follower readiness known as R1 to R4. Hersey & Blanchard has inspired a leadership style model that follows the situation of subordinates by distributing leadership styles to four dimensions, namely the leadership style of telling, selling, inclusion and assignment. A wise leader will choose a style that suits the situation and abilities of his followers. But no one style can be considered the best style because it depends on the situation, the experience of the follower and the task that needs to be done.

From the process of the kiai's situational leadership style, it will produce the output of students who not only have expertise in the field of religion, but also have spiritual intelligence. Spiritual intelligence enables individuals to interpret each of their activities as worship, not only for the benefit of mankind but also for God whom they love so much. This is in accordance with the opinion expressed by Agustian (2008: 16) that spiritual intelligence (SQ) is the intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life are more meaningful than another.

Theoretical Framework

1. Situational Leadership Style

Situational leadership style is a style based on the existing situation. The use of situations is used to ensure what things will be done is very important, so that an organization can be carried out well and can achieve organizational goals. Changes in certain situations that occur in an organization will determine the changing needs of the people in that organization. These changes require a leader to choose and establish a leadership style by adjusting the situations of different subordinates from one another.

Situational leadership has been developed by Paul Heresey & Kenneth H. Blanchard 1982. Hersey and Blanchard (2003: 178) describe situational leadership which is based on the relationship between: a) The level of guidance and direction (task behavior) given by the leader. b) The level of socio-emotional support (relationship behavior) provided by the leader. and c) The level of readiness (maturity) shown by followers in carrying out certain tasks, functions and goals.

Hersey and Blanchard (2003: 180-185) say that a leadership style that is suitable for the selected maturity level of followers is illustrated by a prescriptive curve that moves through the four leadership quadrants. Curves shaped like a bell are called prescriptive curves. This is because it shows a leadership style that is directly equivalent to the related maturity level. There are four leadership styles, namely: "telling" (telling), "peddling" (selling), "including", (participating), and "delegating" (delegating).

Spiritual Intelligence

Spiritual intelligence is the ability of a person to be able to understand the meaning that applies in society so that they are able to have flexibility when facing problems that exist in people's lives. This means that intelligence can be used to place life and behavior in a framework with a broader meaning. This intelligence will ultimately judge if a person's behavior or way of life will be more meaningful than other ways of life. Spiritual Intelligence (SQ) essentially forms the foundation applied to make the work of Intelligent Quotient (IQ) and Emotional Quotient (EQ) work as effective as possible.

This is in line with Zohar and Marshall (2001: 3) who say that spiritual intelligence (SQ) is the intelligence to face and solve problems of meaning and value, namely intelligence to place our behavior and life in a broader and richer context of meaning, intelligence for judging that one's actions or way of life are more meaningful than others, SQ is a necessary foundation for the functioning of IQ and EQ effectively. In fact, SQ is our highest intelligence. Meanwhile, according to Mujib and Mudzakkir (2002: 330) spiritual intelligence is the intelligence of the heart which is closely related to one's inner quality. This intelligence directs a person to act more humanly, so that he can achieve noble values that may not be touched by human minds.

People who have spiritual intelligence are seen when the person has a flexible attitude, high awareness, is steadfast in dealing with problems, and is independent. This is as stated by Zohar and Marshal (2001: 14), which explains the signs of a well-developed SQ which includes the following to test our SQ: 1) Ability to be flexible (adaptive spontaneously and actively), 2) High level of self-awareness, 3) Ability to face and take advantage of suffering, 4) Ability to face beyond pain, 5) Quality of life inspired by vision and values, 6) Reluctance to cause unnecessary harm, 7) Tendency to see the relationship between things, 8) Obvious tendency to ask "why" or "what if" in search of basic answers, 9) Being what psychologists call an independent field is having the ease of working against conventions.

Pesantren, Kiai and Santri

Pesantren is a religious education that serves to prepare students to become members of society who understand and practice the values of their religious teachings and / or become experts in religious knowledge. This is as stated in Law No. 20 of 2003 concerning the National Education System, Part Nine Religious Education Article 30 Paragraph 1-4: 1) Religious education is administered by the Government and / or community groups of religious adherents, in accordance with statutory regulations. invitation. 2) Religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and / or become experts in religious knowledge. 3) Religious education can be held in formal, non-formal, and informal education channels. 4) Religious education takes the form of diniyah education, pesantren, pasraman, pabhaja samanera, and other similar forms.

Method

Research Methods and Approaches

This research uses a type of qualitative research that does not seek cause and effect. However, more trying to understand certain situations with the form of case study research (case study), which is research conducted intensively, in detail, and in depth on an organization, institution or certain symptoms of kiai situational leadership to improve the spiritual intelligence of students at Daarul Mughni Islamic Boarding School. Al-Maliki Bogor and Pondok Pesantren At-Tawazun Subang, West Java.

The qualitative approach in this study aims to: First, the researcher intends to develop the concept of thinking, the understanding contained in the

kiai's situational leadership style in increasing the spiritual intelligence of students at Daarul Mughni Al-Maliki Islamic Boarding School and At-Tawazun Islamic Boarding School, seeing as a whole a situation, processes that take place, sensitive and describe it inductively. Second; The researcher intends to analyze and interpret facts, symptoms and events related to the focus of research, in the context of space and time and natural situations. Third; The source of this research study is related to the kiai's situational leadership style in increasing the spiritual intelligence of students in Daarul Mughni Al-Maliki Islamic Boarding School, Bogor and Pondok Pesantren At-Tawazun Subang, West Java.

In particular, in this study researchers used a case study method. What is meant by a case study is to examine the lives of one or several communities, organizations or individuals who are used as units of analysis, using a qualitative approach. As explained by Creswell (2008: 19) that a case study is a research strategy in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time and activity, and researchers collect complete information using various data collection procedures based on a predetermined time.

Instruments and data collection techniques

In qualitative research, the research instrument or tool is the researcher himself so that the researcher must be "validated". According to Sugiyono (2014: 305) validation of researchers includes; understanding qualitative research methods, mastery of insight into the field under study, readiness of researchers to enter the object of research both academically and logically. Furthermore, still in Sugiyono (2014: 306) that qualitative researchers as human instruments have the function of determining; focus of research, choose instruments as data sources, interpret data and make conclusions on the findings.

The data collection technique is the most strategic step in research, because the main purpose of research is to get data. Without knowing data collection techniques, a researcher will not get data that meets the established data standards. Data collection can be done in a variety of settings, multiple sources, and a variety of ways. When viewed from the setting, data can be collected in a natural setting. At home with various respondents, at a seminar, street discussions and so on. When viewed from the data source, data collection can use primary and secondary sources.

To be able to increase the depth of researcher's understanding both about the phenomenon under study and the context in which the phenomenon appears, triangulation is needed. However, a deep understanding of the phenomenon under study is a value that must be fought for by every researcher in qualitative research, because qualitative research is born to capture meaning or understand certain symptoms, events, facts, events, realities or problems regarding social and human events with their deep complexity, and not to explain (to explain) the relationship between variables or to prove a causal relationship or correlation of a particular problem. Depth of understanding will be obtained only if the data is rich enough, and various perspectives are used to capture a comprehensive focus of the problem. Therefore, understanding and explaining, are clearly two distant regions. In general, there are four types of data collection techniques, namely observation, interviews, documentation and combination / triangulation.

Data collection procedures and sources

The data collected by researchers in this study were obtained directly from informants (qualitative research terms). The informants referred to in this study are people who can provide information or information related to research needs through interview observation, documentation equipped with triangulation. The data collected in this study are in the form of words and actions accompanied by documents, this is as stated by Lofland in

(Moleong, 2011: 157). The main data sources in qualitative research are words and actions, the rest is additional data such as documents. and others. However, to complete the research data, two sources of data are needed, namely primary data sources and secondary data sources.

The technique for selecting informants is called purposive sampling technique, in which researchers tend to select informants who meet certain criteria and are considered to know and can be trusted to make accurate data sources and know the problem in depth. This purposive sampling technique is relevant to the requirements of qualitative research in which there is no random sample, but the sample aims (purposive sampling). Purposeful samples are samples taken based on a goal, and are usually taken based on several considerations due to limited time, effort and cost so that they cannot take a wider sample. Then, to obtain accurate information, the data collected through interviews and observations used snowball sampling techniques or snowball sampling techniques. This is done because the small number of data sources has not been able to provide satisfactory data. Then, look for other people who can be used as data sources, so that the sample size of the data sources will be large, like a rolling snowball.

Data analysis techniques and data validity checks

Data analysis is carried out in a process, the process means that its implementation has started since data collection and is carried out intensively, namely after leaving the field, the work of analyzing data requires efforts to focus attention and direct physical energy and thoughts from the researcher, and in addition to analyzing or justifying new theories perhaps found. In qualitative research, the data collected is enormous and consists of field notes and comments from researchers, pictures, photos, documents in the form of reports, biographies, articles and so on. Data analysis work in this case is to organize, sort, classify, code and categorize it. The purpose of organizing and managing these data is to find themes and working hypotheses which are finally abbreviated as substantive theory.

Basically, in qualitative research there is no standard technique in analyzing data, or in qualitative data analysis, the technique is clear and definite. Meanwhile, in qualitative data analysis, such a technique is not yet available. Therefore, the sharpness of seeing data by researchers as well as a wealth of experience and knowledge must be possessed by researchers. In testing the validity of the data the researcher uses triangulation technique, which is checking the validity of the data which uses something other than the data for checking purposes or as a comparison to the data, and the most widely used triangulation technique is by checking through other sources. This is in accordance with the opinion expressed by Moleong (2009: 330) triangulation is a technique of checking the validity of data that utilizes something else. Outside the data for checking purposes or as a comparison against that data.

Findings And Discussion

Research Findings at Pondok Pesantren Daarul Mughni Al-Maliki Bogor

a. The Leadership Style of Telling Kiai in Fostering the Spiritual Intelligence of the Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor Regency

Based on the results of research at the Daarul Mughni Al-Maliki Islamic Boarding School, Bogor, it is known that the leadership style of telling kiai in fostering the spiritual intelligence of students is obtained through two dimensions, namely the dimension of task behavior and the dimension of relationship behavior. In the dimension of task behavior, there are five indicators consisting of 1) setting goals to be achieved, 2) organizing work situations, 3) setting time limits, 4) providing specific directions and 5)

establishing regular reports on the progress of work implementation.

The second dimension in the leadership style of telling the kiai in fostering the spiritual intelligence of students is the dimension of relationship behavior which consists of five indicators: 1) providing support and encouragement, 2) involving people in giving and receiving discussions about work activities, 3) convenience, interaction between people, 4) trying to find and listen to people's opinions and concerns, and 5) giving feedback about achievements.

In line with the findings of this study, the leadership style of telling the kiai in fostering the spiritual intelligence of the students shows that they provide a lot of direction in task behavior. Similarly, in relationship behavior, kiai shows little support, applies strict supervision and provides specific instructions characterized by one-way communication. Therefore, initiative and decision-making are carried out by the leadership, meaning that the leadership imposes role limits on subordinates so that all aspects of work including the functions and roles of subordinates are conveyed directly by the leadership.

b. The Kiai's Selling Leadership Style in Fostering the Spiritual Intelligence of the Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor Regency.

In the kiai's selling leadership style in fostering the spiritual intelligence of students at the Daarul Mughni Al-Maliki Islamic Boarding School, Bogor was found based on the dimensions of task behavior and dimensions of relationship behavior. In the dimension of task behavior, there are five indicators consisting of 1) setting goals to be achieved, 2) organizing work situations, 3) setting time limits, 4) providing specific directions and 5) establishing regular reports on the progress of work implementation.

The second dimension in the kiai's selling leadership style in fostering the spiritual intelligence of students is the dimension of relationship behavior which consists of 1) providing support and encouragement, 2) involving people in giving and receiving discussions about work activities, 3) ease of interaction between people. -people, 4) seeking and listening to people's opinions and concerns, and 5) giving feedback about achievements.

Referring to the findings in the field, it is known that the kiai's selling leadership style in fostering the spiritual intelligence of students in terms of roles and functions has been successfully implemented by the kiai. The success of the kiai's selling style was found by implementing four aspects, namely two-way communication, the division of tasks carried out by the leadership, the implementation of tasks being supervised by the leader and the leadership listening to the opinions, ideas and suggestions of subordinates.

c. The Leadership Style of Participating Kiai in Fostering the Spiritual Intelligence of Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor Regency.

The same thing as the previous leadership styles (telling and selling), to find out the kiai's participating leadership style in fostering the spiritual intelligence of students was found based on the dimensions of task behavior and dimensions of relationship behavior. In the task behavior dimension, the kiai's participating leadership style shows lower and shows a high amount of relationship behavior.

In the dimension of task behavior, it is known through five indicators, namely indicators of setting goals to be achieved, indicators of organizing work situations, indicators of setting time limits, indicators of giving specific directions and indicators of determination and requirements for regular reports on progress of work implementation. Furthermore, in the dimension of relationship behavior, the kiai's participating leadership style in fostering the spiritual intelligence of students with results showing that it

is higher is measured through the five indicators above.

Based on the findings obtained through the dimensions of task behavior and relationship behavior, it can be concluded that the kiai's participating leadership style in fostering the spiritual intelligence of students displays four characteristics in their leadership. These four characteristics are evidenced in the communication aspect that implements two-way communication, meaning that kiai always involves other parties in communicating. Another thing that is characteristic of participating leadership style is the attitude of the kiai who always exchange ideas in solving and making decisions. Furthermore, the characteristics displayed are making decisions together, the kiai in making decisions is said to make decisions collegial. The last characteristic is to support and support the efforts of subordinates.

d. The Leadership Style of the Kiai Delegation in Fostering the Spiritual Intelligence of the Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor Regency.

To find out the leadership style of the kiai's delegation in fostering the spiritual intelligence of students at the Daarul Mughni Al-Maliki Islamic Boarding School, Bogor, it is known through the dimensions of task behavior and relationship behavior. In the task behavior dimension, the findings show high because the leader transfers responsibility for the decision-making process and its implementation.

Furthermore, in the dimension of relationship behavior, it is theoretically suggested that the delegating leadership style in the implementation of the relationship behavior dimension shows high. This means that the kiai must be able to delegate responsibility for decision-making and implementation.

Based on the research findings, it is emphasized that the leadership style of the kiai delegating at Pondok Pesantren Daarul Mughni Al-Maliki Bogor is still not in tune with the concept and context of the delegating leadership style. In the pesantren, the figure of the kiai is still central so it will be very difficult for followers or subordinates to be separated from the kiai figure as the leader, even though some are sent to replace their roles and functions.

e. Constraints of the Kiai's Situational Leadership Style in Fostering the Spiritual Intelligence of the Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor

The kiai's situational leadership style constraints in fostering the spiritual intelligence of the students, stated by the kiai there are three factors that cause obstacles in developing the spiritual intelligence of students through situational leadership, namely 1) family background factors, 2) background factors of parental education and different abilities of students, 3) The performance factor of the cleric or teacher is not always stable. Of the three factors that cause the constraints mentioned above, it is emphasized that the constraints of the kiai's situational leadership style in fostering the spiritual intelligence of the students are caused by the factors of parents, teachers and the students themselves. Every factor influences in creating students to have spiritual intelligence.

f. The Kiai's Situational Leadership Style Solution in Fostering the Spiritual Intelligence of the Santri at the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor.

The solution to the kiai's situational leadership style in fostering the spiritual intelligence of students based on the constraints is explained as follows: Solutions in family background factors. The solution made by the kiai in addressing students who have different family backgrounds, especially in adapting to the rules of the Islamic boarding school, is that the kiai as the leader places the newly entered santri separated from the old santri. Gradually, through the guidance of senior santri and teachers, the new students are trained to adapt to the habits of the pesantren.

Solutions for factors of parental background and different abilities of students. The solution in dealing with the problem of parental educational backgrounds and the ability of different students, kiai and asaatidz, is to periodically evaluate the progress or decline of the students once a week. The results of the findings in the field will be reported in the form of deliberation. Through deliberation, the kiai is said to have carried out an evaluation related to the obstacles in developing spiritual intelligence. The effectiveness factor and the performance of the cleric or teacher are not always stable. The solution in overcoming the constraints on the effectiveness and performance of the cleric or teacher who is not always stable in fostering the spiritual intelligence of students. The kiai performs the effectiveness of the performance of all related parties consisting of leaders, principals of schools and pesantren, structural ranks and all ustadz and ustadzah in the pesantren environment. Through all of the above roles, the kiai makes strategies in creating students who have spiritual intelligence, such as organizing tasks and implementing work that leads to direct supervision of the students.

Findings at Pondok Pesantren At-Tawazun Kab.Subang

a. The Leadership Style of Telling Kiai in Fostering the Spiritual Intelligence of Santri at Pondok Pesantren At-Tawazun Kab.Subang.

To find out the leadership style in fostering the spiritual intelligence of the students, data was obtained through two dimensions, namely the dimensions of task behavior and dimensions of relationship behavior. In the dimension of task behavior, the telling leadership style is known through five indicators including (1) setting goals to be achieved, (2) organizing work situations, (3) setting time limits, (4) providing specific directions and (5) establishing regular reports on progress of work implementation.

In relation to the leadership style shown by the kiai in fostering the spiritual intelligence of the students, it can be concluded that the kiai in leadership presents a leader with a characteristic focus on goals, creates togetherness in work situations and does not differentiate one from another. The kiai is considered to be focused on the goal as evidenced by the program of cadre activities for students as preachers, in this case the kiai has the goal of making the students able to practice knowledge and preach as the conveyor of Allah's verses to mustami or listeners.

With the kiai's seriousness in planning, implementing and evaluating, it was proven that the program was able to produce santri who were skilled in preaching. Furthermore, the kiai is considered successful in creating togetherness in the pesantren environment. This is found during the implementation of tasks; it is seen that tasks are simultaneously carried out so that togetherness is created through teamwork by complementing one another. The kiai succeeded in performing equality of actions to all subordinates with the facts that showed at the time of performance evaluation, the kiai was only guided by the work appraisal without looking at it individually. Based on the findings described above, it is concluded that the leadership style of telling the kiai in fostering spiritual intelligence is aligned both conceptually and technically in field implementation.

b. The Kiai's Selling Leadership Style in Fostering the Spiritual Intelligence of Santri in At-Tawazun Islamic Boarding School, Subang Regency.

The selling leadership style of the kiai in fostering the spiritual intelligence of students can be seen through the dimensions of task behavior and dimensions of relationship behavior. The selling leadership style of the kiai in fostering the spiritual intelligence of the students was found in the dimensions of relationship behavior with value finding that was quite high because in this leadership style the kiai no longer carried out instructions but instead instilled responsibility and trust. The implementation of the selling leadership style explains that there are three actions that lead to high values and two actions that lead to low

values in the dimension of relationship behavior. High value is found in providing support and encouragement, involving individuals in giving and receiving work activities and efforts in listening to opinions. The three actions were found to be carried out by the kiai very well, meanwhile the provision of ease of interaction and giving feedback was considered low.

Based on the research findings, the kiai's selling leadership style in fostering the spiritual intelligence of students was found in five characteristics. The five characteristics include: 1) Two-way communication, 2) The division of tasks is determined by the leadership, 3) The implementation of tasks is supervised by the leader, 4) Explains tasks and decisions, 5) Listens to the opinions, ideas and suggestions of subordinates.

c. Leadership Style of Participating Kiai in Fostering the Spiritual Intelligence of Santri at Pondok Pesantren At-Tawazun Kab.Subang.

Based on the findings on the kiai's participating leadership style in fostering the spiritual intelligence of students at the Attawazun Subang Islamic Boarding School, it is known through two dimensions, namely the dimensions of task behavior and dimensions of relationship behavior. Based on the findings in the field, it is known that the kiai's task behavior through participating leadership style leads to five actions which include how to carry out tasks, organize tasks, evaluate tasks, provide specific directions and assign task reports.

Furthermore, the dimensions of relationship behavior are known through five indicators with the following explanations: From the research findings it can be concluded that the participating kiai's leadership style in fostering the spiritual intelligence of students has four characteristics in their leadership. These four characteristics are evidenced in the following aspects: 1) Communication that implements two-way communication, meaning that kiai always involves other parties in communicating, 2) The attitude of the kiai who always exchanges ideas in solving and making decisions, 3) Making decisions together, kiai in making decisions, it is stated that they make decisions collegial and 4) Support and support the efforts of subordinates.

d. Leadership Style of Delegating Kiai in Fostering the Spiritual Intelligence of Santri at Pondok Pesantren At-Tawazun Kab.Subang.

Based on the findings on the leadership style of the kiai's delegating in fostering the spiritual intelligence of students at the Attawazun Subang Islamic Boarding School, it was found in two dimensions, namely the task behavior dimension and the relationship behavior dimension. However, it is known that this has not yet been realized because the subordinates are not in the condition referred to in the delegating leadership style. On the other hand, in the act of providing support and setting goals to be achieved, the kiai's actions were found to be in line with the delegating leadership style. This is evidenced by the absence of the kiai in the two acts, but it was found that there were subordinates who were able to replace the role of the kiai in the two conditions above.

Based on the facts in the field, the kiai's delegating leadership style is concluded not in line with the concept and context of the delegating leadership style. In the pesantren, the figure of the kiai is still central so it will be very difficult for followers or subordinates to be separated from the kiai figure as the leader even though some are sent to replace their roles and functions

e. Constraints of the Kiai's Situational Leadership Style in Fostering the Spiritual Intelligence of the Santri at the At-Tawazun Islamic Boarding School, Kab. Subang

The constraints of the kiai's situational leadership style in fostering the spiritual intelligence of students at the At-Tawazun Subang Islamic Boarding School are due to five factors consisting of, 1) task complexity and performance achievement 2) the form of technology used, and

3) external threats and the climate contained within organization.

f. The Kiai's Situational Leadership Style Solution in Fostering the Spiritual Intelligence of the Santri at the At-Tawazun Islamic Boarding School, Kab. Subang

The kiai's leadership style solution in fostering the spiritual intelligence of students at the At-Tawazun Islamic boarding school is based on the obstacles faced, namely:

Solutions in addressing work complexity and performance achievement. The solution for achieving the performance of subordinates (asaatidz and stakeholders) kiai supervises directly in the field. This is done by the kiai at least once a day, in which case the kiai specifically supervises the implementation of the work. For example, the kiai deliberately conducts supervision during learning hours to determine the continuity of the teaching and learning process. In other conditions, the kiai also supervises the implementation of programs in fostering the spiritual intelligence of students such as the implementation of moral guidance and the study of the Yellow Book.

Solutions in addressing the form of technology used. One of the activities of fostering the spiritual intelligence of students is obtained through learning activities. The number of media that can be used to facilitate teaching and learning activities. Current conditions require the application of technology so that the goals of spiritual intelligence through learning can be achieved. To meet the needs of learning media based on information communication technology (ICT), which is still limited in the number of computers and human resources of the asatidz in the use of ICT, the kiai is trying to make a breakthrough by holding courses on the use of ICT-based learning for asatidz, especially when there is an examination National Computer Based (UNBK).

Solutions in addressing threats from outside and the climate that exists within the organization. The solution in dealing with threats from outside the

kiai conducts an evaluation once a week. It is known that every Friday night deliberation activities between the leadership and the ranks of ustad are usually held at the Attawazun Islamic Boarding School, Subang. In this activity, one of the topics of discussion was an evaluation of the program constraints in fostering the spiritual intelligence of students. When we find that there are students who have left the boarding school without permission, they will immediately be followed up and traced because there are concerns about negative effects from outside the pesantren. The location of the At-Tawazun Islamic boarding school is located in a densely populated area, which of course there are threats from outside such as the proliferation of online games, internet cafes, stalls, hangouts, etc. As a solution, in addition to strict supervision and security in access to and from the cottage, rules are also made for students, and stipulate penalties for violators. The punishment is not a physical punishment but an educational punishment, such as memorizing the Al-Qur'an, prayers so that the students become more spiritually intelligent.

Conclusion

Based on the results of the research and discussion, a general conclusion is obtained that the kiai's situational leadership style in fostering the spiritual intelligence of students in West Java, especially in the Daarul Mughni Al-Maaliki Islamic Boarding School, Bogor and the At-Tawazun Subang Islamic Boarding School, are not only fixed with one style. Apart from the style of telling, selling, participating, the style of delegating is used, because in situational leadership there is no one best way or style to influence people with different levels of maturity. People can acquire maturity in a particular task through education or experience and a combination of the two. Therefore, in discussing maturity in relation to ability, it can be seen from job maturity (ability) and psychological maturity (maturity).

The constraints of the kiai's situational leadership style in fostering the spiritual intelligence of students in West Java, especially in the Daarul Mughni Al-Maaliki Islamic Boarding School and the At-Tawazun Islamic Boarding School, namely the behavior of relationships related to the attitudes and actions of subordinates individually and in groups in responding to work. Another obstacle is that the supporting factors for the facilities needed by the students are considered inadequate where the number of students is not directly proportional to the availability of the facilities. The obstacles that come from the students themselves are the differences in character, unequal attitudes of the students, and attitudes that are opposite to the identity of a santri. Low motivation of santripun becomes an obstacle, such as feeling lazy and undisciplined in carrying out obligations as a student. The different educational backgrounds of parents are another obstacle. The various intellectual abilities of the students and the different levels of maturity of their subordinates are also constraints because they require that the teaching approach method be different, and also require the kiai as a leader to adjust his leadership style.

In addressing the constraints of the situational leadership style in Islamic boarding schools in West Java, especially in the Daarul Mughni Al-Maaliki Islamic boarding school in Bogor and the At-Tawazun Subang Islamic Boarding School, several actions were taken by the kiai. Constraints related to infrastructure and completeness to support ICT learning, the kiai tries to meet them either through funding sources owned by pesantren or through breakthrough government assistance. Meanwhile, to improve Human Resources, seminars or trainings are held. The kiai conducts direct field visits to find out directly related constraints. Kiai displays personality which can be used as a role model in implementing the spiritual intelligence of students. Another solution taken by the kiai in facing obstacles is to conduct an evaluation. Every program that begins with a plan then the implementation always ends with an evaluation. This action is carried out in every program implemented at the pesantren as an effort to foster the spiritual intelligence of students.

References

_____. 1991. Kamus Besar Bahasa Indonesia Edisi Kedua. Jakarta: Balai Pustaka.

Agustian, Ary Ginanjar, (2008), Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ . Jakarta: Arga Publishing, cet ke-42.

Al- Qur'ɒn al- Karɑm. (2005). Departemen Agama RI, Al-Qur'an dan Terjemahannya, Bandung: CV. Penerbit Jumanatul Ali, 2005.

Berg, C.C.. (1974). Penulisan Sejarah Jawa. Terjemahan. S. Gunawan. Jakarta: Bhratara.

Bukhari, Muslim. 12 ─ Keseimbangan Hak Rakyat dan Tanggung Jawab Pemimpin.Shahih Bukhari: Hadis no. 6622, 6722, 7146 dan 7147. (online).
Tersedia:http://labs.pusatkajianhadis.com/tematik/iain-pekalongan-tematik-4/hadis-13-keseimbangan-hak-rakyat-dan-tanggung-jawab-pemimpin/. (20 juli 2020).

Creswell, John W, (2008), Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed, Edisi Ketiga. Bandung : Pustaka Pelajar.

Departemen Agama RI, (2001), Pola Pembelajaran Pesantren. (Proyek Peningkatan Pondok Pesantren). Jakarta: Direktorat Pembinaan Perguruan Agama Islam. Direktorat Jenderal Kelembagaan Agama Islam,

Departemen Pendidikan Nasional, (2008), Kamus Besar Bahasa Indonesia Pusat Bahasa (Edisi:4). Jakarta: PT Gramedia Pustaka Utama.

Dewan Redaksi Ensiklopedi Islam, (2003), Ensiklopedia Islam. Cet-4. Jakarta: PT Ichtiar Baru Van Hoeve.

Dhofier, Zamakhsari, (2011), Tradisi Pesantrenan, Jakarta: PT.Pustaka LP3S Anggota Ikatan Penerbit Indonesia.

Hersey, Paul dan Ken Blanchard, (1982), Manajemen Perilaku Organisasi, Pendayagunaan Sumber Daya Manusia,. Penerjemah: Agus Darma, Jakarta: Erlangga

Hersey, Paul dan Kenneth. H. Blanchard, Kepemimpinan Birokrasi, Terjemahaan Harbani Pasolong, (2013), Alfabeta, Bandung.

Imam, M. (2014).: Ensiklopedia Nahdlatul Ulama: Sejarah, Tokoh, dan Khazanah Pesantren. Jakarta: PBNU dan Mata Bangsa.

Mastuhu, (1994), Dinamika Sistem Pendidikan Pesantre. Jakarta: INIS.

Moleong, Lexy .J. (2011). Metodologi Penelitian Kualitatif . Edisi Revisi. Bandung: PT. Remaja Rosdakarya.

Moleong, Lexy J. 2009. Metode Penelitian Kualitatif. Bandung: Remaja Rosdakarya.

Mujib, Abdul dan Jusuf Mudzakir, (2002), Nuansa-Nuansa Psikologi Islam. Jakarta: PT Raja Grafindo Persada.

Sugiyono. (2014), Metode Penelitian Kuantitatif Kualitatif dan R&D, Bandung : Alfabeta.

Suharto B. (2011). Dari Pesantren Untuk Umat: Reiventing Eksistensi Pesantrendi Era Globalisasi. Surabaya: Imtiyaz.

Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Lembaran Negara Republik Indonesia Tahun 2003 Nomor 78, Tambahan Lembaran Negara Republik Indonesia Nomor 4301).

Yasmadi. (2005). Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam.

Zohar, Danah dan Ian Marshal, (2001), SQ Memanfaatkan Kecerdasan Spritual dalam Berpikir Integralistik dan Holistik Untuk Memaknai Kehidupan. Bandung: Penerbit Mizan.