Leadership Style and Educational Quality at State Islamic University

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ARTICLE INFO	ABSTRACT
	This research aims to identify the leadership style of Kyai in monitoring the quality of education at Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang, as well as the strategic steps of kiai in improving the quality of the Ma'had Al-Jami'ah institution. This research is qualitative research type using descriptive-analytic method. This research was conducted at Ma'hadal-Jami'ah UIN Malang. The primary sources are Kyai, Murabby, Musyrif, Mu'allim, and Mahasantri Ma'hadal-Jami'ah UIN Maliki Malang. And secondary sources are books, dissertations, theses, journals, articles, and other related sources. with research. Then the data collection technique uses document review, in-depth interviews, and observation. The results of this research concluded that the leadership style of kiai in Ma'had al-Jami'ah UIN Malang used the Transformasional leadership style. This can be seen from his charismatic figure and his capability for being a role model *(uswah)* in making any decisions (Idealized Influence), he also very inspiring and always motivating all the academic community of Ma'had al-Jami'ah (inspirational motivation), encouraging musyrif/ah, Murabbi/ah to always do innovation (Intellectual stimulation), He always listen any input and suggestions from the musyrif/ah, Murabbi ah (Individualized reason). This research emphasizes the study of kiai leadership in terms of maintaining the quality of education, This very differ with previous research which is only discuss about quality issues related to institutional transformasional leadership studies without the existence of central figure, which is researched by many scholars such as Ahmad Maki in his thesis under entitled "Leadership Transformasional in fostering tolerance" *This is an open access article under the* <u>CC BY-NC-SA</u> *license.*

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1.   INTRODUCTION

Educational quality plays important role in education world. Dedi, et al concluded in their study, that if quality is not considered by educational institutions, the institution will be left behind by other institutions and eroded by the times so that in the end many students will become unemployed (Kurniady et al., 2017; Usman, 2009). The same thing was said by Zulfakar (2019), that the lack of quality in an educational institution will give a direct impact on the low quality of the work environment, and in the end it will result in low products and difficult to compete at the global level (Kadarisman & Idris, 2019; Zulfakar, 2019).

The question now is how to maintain quality in an educational institution? Deming emphasized the importance of prioritizing conformity to market needs. If an educational institution is able to target the community's needs for an appropriate education, the institution will make students feel satisfied and good in carrying out learning (Deming W.E & W.Edwards, 1982). Pesantren in this case is also part of an educational institution, as well as *Ma'had al-Jami'ah*. In alignment with what was said by Feigenbaum who more agreed that quality is full customer satisfaction. That is, a product is considered quality if it can provide complete satisfaction to consumers, according to consumer expectations for the products. Likewise, educational institutions, including pesantren, must satisfy students with various processes to ensure the comfort of the students (Feigenbaum, 1986; Permadi & Arifin, 2010; Rabiah, 2019).

Comprehensively, Aan Komariah emphasized that the quality of education is not only oriented to customer satisfaction. More than that, the process approach, leadership pattern, customer orientation, involvement of all parties, systems and management, accuracy in making decisions, continuous improvement, and mutually beneficial relationships with several parties are also important (Komariah et. al, 2010).

Jerome S. Arcaro also give opinion regarding matters that must be considered in quality management or the quality of education. According to him, total quality education / Total Quality School (TQS) is not only focused on customers (customers), but the total involvement and commitment of all components of educational institutions is also the key to the success of these educational institutions in managing the quality of education, as well as continuous improvement (Akhtarsha & Karthick, 2016; Arcaro, 1995). Although various factors should not be forgotten, Joseph C. Field still emphasizes that the quality of education must consist of people who are responsible and have an obligation to achieve or pursue customer satisfaction (Fields, 1994).

In the Indonesian context, Riza Yonisa revealed that the unprofessionalism of teachers is a source of educational problems that makes the quality of education in Indonesia is very difficult to improve (Kurniawan, 2016). In contrast, Arief Rahmawan and Muhammad Nur Kholis in their research reveal that the curriculum has the greatest influence in shaping graduates in an educational institution to become good graduates (Rahmawan & Kholis, 2017). Some pesantrens in modern times already have a systematic curriculum. Even Cetinkaya et al believe that the position of the curriculum will determine the direction of the nation's progress. Because the progress of a nation depends on the progress of its education (Jabbar, 2017) and the progress of educational institutions (which pesantren is also an educational institution) depends on whether the quality of the curriculum is good or not (Cetinkaya et al., 2019).

Recently, Idatul Fitriyah and Achadi Budi Santoso have conducted research on various factors that influence quality improvement in an educational institution, especially pesantren. There are many factors that influence quality improvement in an educational institution, but the biggest factor in the quality improvement process is the leadership factor. Moreover, in the 4.0 era, leaders must follow technological developments and have the skills to influence, encourage, guide, direct, and mobilize others who have to do with the implementation and development of the quality of education in the 4.0 era (Fitriyah & Santoso, 2020).This is also emphasized by Mulyasa who argued that the principal or a leader has the most important role in determining the direction and quality of education in an educational institution (Mulyasa, 2007).

Meanwhile, in the dynamics of leadership in Islamic educational institutions, especially pesantren at this time, there are various models of pesantren leadership (Arifin, 2016; Fithriah, 2018), including charismatic, paternalistic, autocratic, and democratic leadership (Aziz, 2015; Sudryono, 2014; Wahyuni & Arifin, 2016). In contrast to Muslichan who said that for now, the style or model of kyai leadership in pesantren consists of religio-paternalistic leadership, paternalistic-authoritarian, legal-formal, natural-style leadership, and charismatic-traditional-rational leadership. In essence, all these leadership styles really determine the direction and quality in the educational institution.

The magnitude of the problem in terms of the quality of educational institutions caused by an unqualified leader makes Juran spoke about it that a leader should take 10 steps as follows: forming awareness of the need for improvement and opportunities for improvement, setting improvement goals, organizing to achieve set goals, provide training, implement projects aimed at solving problems, report progress, provide rewards, communicate results achieved, and maintain momentum by making improvements in the regular system of educational institutions (Juran, 2003).

The role of this leadership pattern is also the last terminal that must become an important awareness for educational institutions at the level of *Ma'had al-Jami'ah* to bring Islamic educational institutions under the university to become institutions that are able to compete with other pesantren-based institutions. At least, until now the presence of *Ma'had al-Jami'ah* in universities in Indonesia has begun to show its existence as a supporter of student religious knowledge.

Under State Islamic Colleges, there are already many *Ma'had al-Jami'ah* scattered which have been integrated with universities, such as *Ma'had al-Jami'ah* State Islamic University Maulana Malik Ibrahim Malang, State Islamic University Syarif Hidayatullah Jakarta, State Islamic University Sunan Ampel Surabaya and others. The rise of *Ma'had al-Jami'ah* certainly requires a clear formulation in managing its institutions and ensuring its quality and quality, one of which is by ensuring that its leaders (Kyai, Mudir or the like) have a precise strategy.

The importance of leadership factors in an Islamic educational institution is also one of the concerns of *Ma'hadal-Jami'ah* State Islamic University Maulana Malik Ibrahim Malang (later called *Ma'hadal-Jami'ah* UIN Maliki Malang) in order to improve the quality of its institutions. In principle, *Ma'hadal-Jami'ah* UIN Maliki Malang is a Ma'had or pesantren under the auspices of the University. Based on observations and the results of a temporary study by researchers (Observation previously, 5 February 2020), the State Islamic University of Maulana Malik Ibrahim Malang is one of the universities under the auspices of the Ministry of Religion which implements an education system modeled after the pesantren which is directly integrated with activities on campus. All new students from semester one to two are required to participate in activities at *Ma'hadal-Jami'ah* UIN Maliki Malang without exception for one year (Rasyidah, 2018).

The distribution of *mahasantri/wati* at *Ma'hadal-Jami'ah* UIN Maliki Malang is very heterogeneous, not only heterogeneous in terms of ethnicity, race, ideology, and even country. So it can be said that *Ma'hadal-Jami'ah* UIN Maliki Malang is rich in differences. On the other hand, the existence of *Ma'hadal-Jami'ah* UIN Maliki Malang institutionally will greatly assist the university in inculcating the morals of *mahasantri/wati*, but pesantren management is also a challenge for a kyai in managing the quality of education in the midst of differences. In addition, the different departments and faculties of each student causes problems for *Ma'hadal-Jami'ah* to foster all students under the auspices of *Ma'hadal-Jami'ah* in order to improve the quality of their education. Concrete integration seems very difficult to apply between the departments and faculties at UIN Malang and *Ma'hadal-Jami'ah* UIN Malang. Not to mention *Ma'had Jami'ah*, which operates on the principle of this pesantren, not all of its students departed from the boarding school, all of them were in junior high or high school. There are even those who depart from scratch to study religion, there are also those whose knowledge is already as high as the muysrifs and murabbis. In addition, the internalization of religion, especially in fields that are closely related to religious principles, is more difficult to teach to adults than children. This is confirmed by what Syahran said that it is easier for children to learn religion because they have a strong memory and do not really question what the teacher teaches. Meanwhile, adults will question what they receive

from their teacher more without focusing on the real understanding, or it can be said that they are too long-winded (Jailani, 2014).

Apart from the challenges faced by the kiai above, the existence of Ma'hadal-Jami'ah UIN Maliki Malang in quality has shown the best results. This is shown from the various achievements obtained by the students, including; achievements in winning the Festival al-Banjari Nurul Ulum Blitar, first place in the Banjari field, and second place in the Nasheed field at ITS (Surabaya Institute of Technology) (Ma'had Al-Jami'ah, 2019). Not only in the extracurricular field, Ma'hadal-Jami'ah UIN Maliki Malang also often wins Arabic and English debate matches at national and international levels, as well as various yellow book reading events and various other academic competitions (Ozair, interview, 1 March 2021).

Various achievements above, of course there is the role the kiai with a good management pattern give influence about it. The skill of a kiai in playing his leadership pattern will determine the direction of progress of the institution he leads. That is, a kiai or leader must be precise in determining the pattern or model of his leadership because it will have an impact on every component of the institution, especially the quality of its graduates. Starting from the explanation above, the researchers are interested in examining how the kiai's leadership model in improving the quality of education at Ma'hadal-Jami'ah UIN Maliki Malang and how the implementation of the kiai's leadership pattern in maintaining the quality of the education.

2. METHODS

This research was conducted in the field which is categorized as a qualitative research type using descriptive-analytic method (Nardi, 2018; Sugiyono, 2015). This research was conducted at Ma'hadal-Jami'ah UIN Malang. The primary sources are Kyai, Murabby, Musyrif, Mu'allim, and Mahasantri Ma'hadal-Jami'ah UIN Maliki Malang (W.Creswell, 1998). And secondary sources are books, dissertations, theses, journals, articles, and other related sources. with research. Then the data collection technique uses document review, in-depth interviews, and observation.

3. FINDINGS AND DISCUSSION

The existence of Ma'had Al-Jami'ah UIN Maualana Malik Ibrahim Malang

The beginning of the establishment of Ma'had Sunan Ampel Al-'Aly (now called Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang) started by an idea that was intended for students of UIN Maulana Malik Ibrahim Malang, and this has long been thought about it since the leadership of KH Usman Manshur (around 1999), while this has not been realized. The idea has only been realized since of Prof. Dr. H. Imam Suprayogo leadership, being still the head of STAIN Malang. The laying of the groundwork for the Ma'had building began on Sunday, April 4, 1999, attended by Kyai from almost all East Java, especially from Malang Raya, and 4 building units consisting of 189 rooms (3 units) and 1 unit of 39 rooms) and 5 house for several kyai's staff and 1 house for Mudir or kyai Ma'had have been successfully completed. On August 26, 2000, Ma'had started to operate well, there were 1041 Mahasantri, 483 male Mahasantri and 558 female Mahasantri inhabites residential units or buildings. The students are those who are registered as new students from all faculties at university (Ma'had Al-Jami'ah Team, n.d.).

On April 17, 2001, the fourth President of the Republic Indonesia, KH. Abdurrahman Wahid was pleased to attend and inaugurate the four residences of Ma'had, and he give name to each of buildings, including mabna (building) al-Ghazali, mabna Ibn Rushd, mabna Ibn Sina, mabna Ibn Khaldun. a few months later, a residential unit with a capacity of 50 room for 300 students can builded and named "Al-Farabi" which was inaugurated by the Vice President of the Republic Indonesia, Hamzah Haz and accompanied by the Vice President of the Republic Sudan when he inaugurated the transfer of status STAIN Malang to the Indonesian Islamic University of Sudan (UIIS). And In 2016, Ma 'had Medicine

was established namely Mabna Ar-Razi which is located at Campus II Batu City (Ma'had Al-Jami'ah Team, n.d.). Complementing the religious nuances and culture of East Java Muslim religiosity, a monument (inscription) was built simultaneously to describes Ma'had's vision and mission written by Arabic in front of the entrance of residential unit area for male students. The inscription reads: (Observation, 3 October 2021)

كونوا أولي ٱلأبصار	You must be people who have the eyes of heart
كونوا أولي النهى	You must be people who have intelligence
كونوا أولي ٱلألباب	You must be people who have intellect
وجاهدوا في هللا حق جهاده	And struggle to defend Allah's religion seriously

The vision and mission of Ma'had al-Jami'ah UIN Mulana Malik Ibrahim Malang, including: (Ma'had Al-Jami'ah Team, n.d.)

Vision	Mahasantri with Ulul Albab character, have aqidah, knowledge, charity, and good character.
Mission	by make Mahasantri has a solid aqidah, spiritual deeply, character nobility, and knowledge widely.
	by Organize the learning of the Qur'an and the study of the salaf/turats
	by Provide Arabic and English language skills
	by Implementation of integrated guidance between ma'had and university activities.
Purpose	Produce students who have good personality and strong aqidah, spiritual deeply, and the horizon of knowledge holistic
	Improve the quality of reading Qur'an and study the book of Salaf or islamic classic book
	Create language environment (bi'ah lughawiyyah) that is conducive to the development of Arabic and English.
	Produce students who have excellence in scientific integration.

The leadership of Ma'had al-Jami'ah Center from 2000 until now is as follows:

Periode	Kyai of Ma'had (Director)
2000-2006	TGB. Lalu A. Busyairi, MA
2006-2008	Drs. KH. Chamzawi, M.HI
2008-2016	Dr. H. Isroqunnajah, M.Ag
2016-Now	Dr. H. Akhmad Muzakki, MA

The Leadership Style to Increase The quality of Education at Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang

Ma'had al-Jami'ah is a disorientation and a necessity for reorienting the development of the *Pesantren* model in student environment. The effectiveness of Ma'had al-Jami'ah will not be implemented if the kyai who leads the institution is not right in determining the model or style of leadership to increase the quality of education. The importance of accuracy in determining the leadership style of Ma'had al-Jami'ah is based on the more diverse characteristics and phenomena that exist in Ma'had al-Jami'ah than pesantren in general. A kyai must be smart in analyzing the strengths, weaknesses, threats, and opportunities that exist in the Ma'had al-Jami'ah environment.

UIN Maulana Malik Ibrahim as a university that implements the Ma'had al-Jami'ah system in his journey, it really hopes that kyai able to improve the quality of human resources in Ma'had al-Jami'ah

because directly, it will also determine the level of quality university that have correlation which is integration concept with Ma'had Al-Jami'ah in development of students.

Generally, the leadership style used by kyai Muzakki at Ma'had al-Jami'ah UIN Malang to increase the quality of Ma'had al-Jami'ah UIN Maliki Malang is the transformational leadership, where the kyai is always open to receive criticism and suggestion from his subordinates, and he also does not forget to instruct them on rules and policies (Yukl, 1981). We can call this the bottom-up & top-down pattern. On the other hand, the Kyai develops the commitment of his subordinates to suit with various values, vision, and mission of organization together. That is according with Burns that say, "Transformational leadership is a process which is basically staff and leader improve each other to a higher level of morality and motivation" (Burns, 1978).

Kyai Muzakki explain that the key to lead Ma'had al-Jami'ah UIN Maliki Malang in improving the quality of the students is motivation, invite them to struggle together, and accept various aspirations from all of component such as *murabby, musyrif, mu'allim, mushohhih*, even *mahasantri*, and leaders must make breakthroughs that produce the best policies to guide their subordinates through a structural and cultural approach (Kyai Muzakki, Interview, 1 October 2021). This is done solely in order to everyone moves to always carry out ma'had's vision and mission professionaly because the position of Ma'had al-Jami'ah UIN Maliki Malang is different with other Islamic boarding schools generally. Mahasantri are students, absolutly, they have high idealsm. so, it doesnt use approach strongly in determining the direction of their life but use a soft approach to tackle it.

As far as observations for various interviews with Musyrif and Murabbi, the difference of kyai Muzaaki's leadership with previous leadership is the cultural approach, he observes directly to ensure what is all of programs implemented in the field, and it suits with the rules or not. If there is something wrong, he immediately coordinates with Musyrif and Murabbi to determine the best way to solve it (Musrif Ahmad Syauqi, Interview, 2 November 2021). So it is not wrong if Burn says that the most successful leaders to make change are those who have tried to apply transformative leadership, successful in increasing the commitment of their followers to finish institutional tasks, causing to have a moral obligation (Burns, 1978). Transformational leadership is very suitable for a kyai today. Especially if the students are individuals who have critical power and high idealism. By using transformational leadership, the high idealism of the students will help the tasks and institutional obligations of Ma'had al-Jami'ah that made by the kiai from the agreement of all elements at Ma'had al-Jami'ah UIN Maliki Malang.

The figure of the kyai who must be ideal in front of the students to control all of component at Ma'had al-Jami'ah is also known by one of the students, that the kyai in the eyes of the students is very authoritative and has high charismatic. Islamic values are always scattered in their daily lives, it could be in work life, social lifie, and family life, causing students and the components of Ma'had al-Jami'ah have great respect for him. In addition, he is always open to aspirations, motivations, and communications with students about what makes them want to continue studying religion (Mahasantri, Inverview, n.d.).

Except as a central figure, the kyai has many roles such as a teacher, lecture, husband, and father to his family. This should expend extra energy to maintain the quality of the pesantren. The position of the kyai as a leader is to maintain and improve the quality of the pesantren, having requirement to uphold the noble values, being reference in the student behavior and development of the pesantren (Majid, 1995). it similiar with Azra that the position of the kyai is the most important element in the pesantren, he is a respected figure, so it is not surprise that the kyai has several abilities and positions, including: as architecture, founder, developer, leader, and manager (Azra, 2000). The many roles that he have, oblige the kiai to always determine the right leadership style in maintaining and increasing the quality of the pesantren.

in this case, transformational leadership is also known as leadership that continuously makes changes to improve the quality of organization or educational institution, this style does not only rely on personal charisma, but it must try to empower its staff, and do its leadership functions. Bass and

Riggio said that the characteristics of leaders who use transformational styles are 4 characteristics, it's ideal influence (II), individual consideration (IC), intellectual stimulation (IS), and inspirational motivation (IM) (Bass & Reggio, 2006).

Regard from 4 characteristics, the kyai (Kyai Muzakki, Interview, 1 October 2021) also implement it in his leadership, for example the first, in ideal Influence, he gives good influence to all of component at Ma'had Al-Jami'ah such as create a sense of pride, and get respect and trust from his subordinates. Idealize influence is also known as a charismatic leader, making followers have faith deeply in his leader, feel comfort and enjoy working with their leader and trust the leader's capacity to overcome any problems. Then, the second is individual consideration with several ways, like provide personal attention intensively, having monitoring, controlling, and evaluation in treat process. And give them opportunity to argue, ask their needed, and help all their problem specifically, it could be by himself or system. Following this is intellectual stimulation, that is a leader who can increase the intelligence of subordinates or students in creativity, rationality, and innovation. In addition, the kyai able to communicate by high expectation and confident, while he stands in bad situation. Not only communicate but also every activity must be example in staff and student environment.

On the other hand, based on several case, there are still many Ma'had al-Jami'ah in PTKIN such as Ma'had al-Jami'ah Sunan Ampel Surabaya who still use a structural approach in management Ma'had Al-Jami'ah. it causes direct contact rarely between kyai and student. As a result, it has an impact on student motivation to learn at Ma'had al-Jami'ah because the presence of the kyai figure in the middle of the students is important to increase student motivation, following a weak in improving the quality of education (Observation, 11 September 2021).

The Implementation of Leadership Style to Increase the Quality of Education at Ma'had Al-Jami'ah UIN Malang

The researcher describes the result about the implementation of the kyai's leadership style into three categories, including planning, implementation, and evaluation.

In the beginning, planning process is the first step to implement transformational leadership style in increasing the quality of education that use strategy in the field almost as same as with strategy model by J. David Hunger & Thomas L. Wheelen, it is *Environmental Scanning, Strategy Formulation, Strategy Implementation, & Strategy Evaluation* (Hunger & Wheelen, 1999). In Environmental Scanning & Strategy Formulation, Kyai uses 3 stages, namely internal and external environmental analysis, and strategy formulation. Besides, the Environmental Scanning & Strategy Formulation process, Kyai as well as Ma'had al-Jami'ah, use steps nearly like Ricard, it is in implementing the mission formulation, assessing the strengths and weaknesses of the environment, assessing the strengths and weaknesses of the institution or organization, formulation of purpose to be achieved, and determination of strategy (Daft, 2010). This analysis serves to know the programs that have been implemented in ma'had. After doing the two analyzes, then a strategy is formulated. The determination of this strategy is the result of an analysis related to the strengths and weaknesses possessed by ma'had and the threats and opportunities that can be utilized by ma'had to improve the quality of students. Besides, In the field, I use SWOT analysis to in several moment (Kyai Muzakki, Interview, 1 October 2021).

Things like this, explained by Irham that SWOT stands for strengths, weaknesses, opportunities, and threats. SWOT is used as a model in analyzing a profit and non-profit oriented organization with the main objective of knowing the state of the organization more comprehensively. In the process of formulating an accurate strategy, the two analyzes are integrated, including the company's internal analysis and the company's external analysis. The company's internal analysis is used to identify excellence and educational institutions, while the external analysis is used to identify external opportunities and threats. By integrating the two analyzes, the ULPA analysis is obtained, it is advantages, weaknesses, opportunities, and threats. ULPA analysis is generally known as SWOT analysis (Rachmat, 2014). Based on the study, at least there are several planning strategies that implemented by ma'had to increase the quality of their education, including 1) analysis of the internal environment, 2) analysis of the external environment, 3) strategic formulation.

The analysis of internal environment is very important for a leader to initiate his leadership in maintaining and improving the quality of the educational institution. the Changes of internal environment. are very influential for the continuity of quality in every component of educational institutions. Changes that have a negative effect greatly disrupt the rate of improvement of the institutional quality, while changes that have a positive effect will support increase the quality of education. Therefore, leaders must be observant in analyzing what factors cause negative and positive changes to the quality of educational institutions that caused by internal factors. In addition, the analysis of external environment analysis leads to opportunity and threat factors, and opportunities can help and support a lot of activities, while threats can prevent the improvement of quality in educational institutions. Finally, we must determine strategy formulation to do in implementing program after gain all of information from internal and external analysis (Kreitner, 1992).

And the second step is implementation of Ma'had Al-Jami'ah Program to increase the quality of education. Implementation is a concrete manifestation of the strategy that has been formulated. This is done through implementation program and development action. After planning, it is looking at the analysis of the internal and external environment, the thing to do is determine the strategy. all determined programs are activity to improve the quality of human resources and to contribute directly to ta'lim activities. The steps are the recruitment of musyrif/ah who will later become a student companion in ma'had, the recruitment of murabby/ah as the person who will later lead in each dormitory, recruitment of muallim/ah who teach afkar section, as well as recruiting mushohih/ah as Al Qur''an teachers. After the recruitment program, the next step is doing the curriculum strategy program, incuding setting ta'lim hours, setting ta'lim curriculum and infrastructure programs. The ta'lim hour will set after an internal analysis, it changes from morning to night. and the ta'lim curriculum will lead to more focus on concrit lessons that have many benefits for the community. And the infrastructure program is needed to know what infrastructure is needed to push activities maximum and result satisfayed increase in the quality of students.

Then it's training strategy and developing program. These programs exist in the Ma'had 'Aly class, the teaching and learning activity program, the Al-Qur'an program, the santri program. The Ma'had 'Aly class program is a representation of the ta'lim afkar program. The teaching and learning activities are changed to the teaching and learning process passively to actively routines, following students practice more, it could be in shobaghul lughoh, ta'lim afkar, and ta'lim al - qur'an. The Al-Qur'an program and the santri program are training activities carried out by ma'had to develop the potential of student. next, the coaching program is a coaching activity carried out by musyrif / ah, murabby / ah to control daily activity. From the result of these interviews, researcher can conclude that Ma'had al-Jami'ah has several implementation strategies, including: 1) a strategy for the quality of teaching staff which is implementation program in the form of recruitment of teaching staff. 2) the program strategy with implementation in the form of a program for regulating ta'lim hours, setting a ta'lim curriculum and infrastructure programs. 3) strategy and program development, with implementation in the form of the Ma'had 'Aly class program, teaching and learning activity programs, Al-Qur'an programs, and santri programs. 4) the coaching strategy programs

On the other hand, the last step is evaluation. According to Fitzpatrick, Sanders, & Worthen, evaluation is the process of identifying, clarifying, and applying some criteria to determine the value of an evaluation object related to these criteria. Meanwhile, Brinkerhof describe that evaluation is a systematic investigative activity about something valuable from an object. Not only that, Gronlund & Linn argues that evaluation is a systematic process of collecting and analyzing data or information to determine the level of achievement of the desired goals (Brinkerhoff et. al., 1983; Gronlund & Robert, 1990; Worthen & Sanders, 1981). So, the evaluation strategy is a control step to ascertain whether a program has been implemented and to ensure whether the purpose have been achieved.

In the evaluation stage, the institution needs to compare between planning, implementation, and the results achieved to provide feedback or corrective action. The evaluation strategy implemented by Ma'had al-Jami'ah is act some coordination in every activity, control student development through

monitoring activities, make accountability reports for each program or activity, report the results of student academic activities, and hold general evaluation in the end of the semester. This evaluation is carried out to see whether the established program can be implemented optimally or not, as well as to see how high or productive the program has been set to improve the quality of students at Ma'had al-Jami'ah UIN Maliki Malang (Kyai Muzakki, Interview, 1 October 2021). So, from the results of these interviews, researchers can draw a conclusion that the evaluation of Ma'had al-Jami'ah apply 4 stages, including coordination, student monitoring, education reports, and MONEV (Monitoring and Evaluation).

Kyai Muzakki as mudir or director at Ma'had al-Jami'ah implemented a coordination meeting for all of activities. This meeting happens 3 to 5 times before it is held. The purpose of this meeting is to see what the committees prepare to organize these activities, and the existence of this coordination meeting is to see how far the readiness of the committees to be able to make the activity a success. And monitoring of students is one way of Ma'had al-Jami'ah to know student understanding about ta'lim activities at Ma'had al-Jami'ah. This program is carried out by musyrif/ah, using the handbook that provided by ma'had. Each musyrif/ah has the obligation to accompany 12-30 student. Monitoring of this program is carried out 2 times every semester, it could be shobaghul lughoh, ta'lim afkar, and ta'lim Al-Qur'an. In contrast with the Education Report, it is a periodic activity, being an obligation for Ma'had al-Jami'ah to find out the progress of students in all activities. The Education Report is carried out through the activity of receiving UTS scores and UAS scores around two times in a year (Several Staff and Kyai, Interview, 5 October 2021).

4. CONCLUSION

The result of this study concludes that the leadership style of the kyai at Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang uses a transformational leadership style. This can be seen from his charismatic figure who is able to become a role model (uswah) in everything (Idealized influence), inspires and always motivates all Ma'had al-Jami'ah academics (Inspirational motivation), encourages musyrif/ah, Murabbi/ ah to innovate regulary (Intellectual stimulation), and always listen to critics and suggestions from musyrif/ah, Murabbi/ah, and Santri (Individualized consideration).

operationally, the implementation of the leadership style imolemented by kyai Muzakki can be classified into 3 programs, including: First, the planning program through Environmental Scanning & Strategy Formulation with mission formulation, assessing external or internal strengths and weaknesses, formulating goals to be achieved, and determining strategy. Second, the implementation of program by communicating to determine standards in the recruitment process for teaching staff and maximizing the available resources. The resources owned by Ma'had al-Jami'ah include human resources, facilities and infrastructure resources and budgetary resources. Third, the evaluation program includes the evaluation of planning carried out by coordination meeting, evaluation of monitoring carried out by the existence of student monitoring, evaluation of impact carried out by education reports, and evaluation of comprehensive programs.

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