

**Analysis of Situational Leadership Model in Maintaining
Tradition of *Salafiah* Education and Science At The
Sabilul Hasanah Islamic Boarding School Banyuasin
South Sumatra**

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ABSTRACT: *This study discusses situational leadership in maintaining the tradition of salafiah education and scholarship at the Sabilul Hasanah Islamic Boarding School, Kab. Banyuasin. The background study is based on the Islamic boarding schools can respond to every change and adapt to the demands of the times but do not eliminate their characteristics as a salaf cottage in which there is a tradition of salafiyah education and scholarship. This study aims to analyze how the situational model of a Kiyai in Islamic boarding schools can combine the Khalafi education system with the salaf while responding to various educational challenges but maintaining the salafiah tradition. This study uses descriptive qualitative methods using a sociological approach and phenomenological research design. Data collection techniques using observation, interviews, documentation, and triangulation. The data that has been collected is analyzed descriptively qualitatively. The study results indicate that the Sabilul Hasanah Islamic boarding school is ready to face the changes and developments of the times by remaining accommodating to these changes. It can be understood that the salaf or traditional does not reject modernity at all. It is just that they do not just accept modernity. Positive changes are resulting from the development of the times and technology. This tradition aims inside to maintain the historical values of Islamic education,*

spiritual values, attitude, and morals and uphold the attitude of simplicity, tawaddu' and ta'zaim, but also exemplifies local cultural values Public Muslims with the concept of Almuhafadhotu 'ala qodimissholeh (always maintain and maintain good traditions). As for the supporting factors, the religious atmosphere of the area, the curriculum of Islamic boarding schools, qualified teaching staff in yellow books, the cottage curriculum, while the inhibiting factors for learning are so dense, the curriculum is considered old-fashioned learning methods.

Artikel ini membahas tentang kepemimpinan situasional dalam mempertahankan tradisi pendidikan dan keilmuan salafiah di Pondok Pesantren Sabilul Hasanah Kab. Banyuasin. Penelitian ini dilatarbelakangi pondok pesantren yang mampu merespon setiap perubahan dan mampu beradaptasi dengan tuntutan zaman tetapi tidak menghilangkan karakteristiknya sebagai pondok salaf yang didalamnya terdapat tradisi pendidikan dan keilmuan salafiah. Tujuan dari penelitian ini untuk menganalisa bagaimana kepemimpinan model situasional seorang kyai di pondok pesantren yang mampu mengkombinasikan sistem pendidikan *khalafi* dengan salaf dengan tetap menjawab berbagai tantangan pendidikan tetapi mampu mempertahankan tradisi salafiah. Metode penelitian ini menggunakan metode kualitatif deskriptif dengan menggunakan pendekatan sosiologi dan desain penelitian fenomenologi. Teknik pengumpulan data menggunakan observasi, wawancara, dokumentasi dan triangulasi. Data-data yang berhasil terkumpulkan tersebut kemudian dianalisis secara deskriptif kualitatif. Hasil penelitian menunjukan bahwa pesantren Sabilul Hasanah ini siap meghadapi perubahan dan perkembangan zaman dengan cara tetap akomodatif terhadap perubahan tersebut. Hal ini dapat dipahami, bahwa salaf atau tradisional pada hakikatnya tidaklah menolak sama sekali modernitas. Hanya saja tidak begitu saja menerima modernitas. perubahan-perubahan positif yang dihasilkan perkembangan zaman dan teknologi. Tradisi ini bertujuan di samping menjaga nilai-nilai

historis pendidikan Islam, nilai-nilai spritual sikap dan akhlak serta menjunjung tinggi sikap kesederhanaan, *tawaddu'* dan *ta'zaim*, namun juga melesatrikan nilai-nilai kultural lokal masyarakat muslim dengan berkonsep pada *Almuhafadhotu 'ala qodimissholeh* (senantiasa menjaga dan mempertahankan tradisi yang baik). Adapun yang menjadi faktor pendukung suasana kawasan yang relegius, kurikulum pondok pesantren, tenaga pengajar yang memumpuni di bidang kitab-kitab kuning, kurikulum pondok, sedangkan faktor penghambat pembelajaran yang begitu padat, kurikulum dianggap kuno, metode pembelajaran.

Keywords: *Islamic Boarding School, Salafi Tradition, Situational Leadership.*

INTRODUCTION

Today, several educational institutions have an existence in the community, namely madrasas, schools, and Islamic boarding schools. Islamic boarding schools are unique institutions with robust and attached characteristics. This is different between Islamic boarding schools and other institutions, especially leadership. In pesantren, *Kiyai* is the main actor because it is the *Kiyai's* leading actor who determines the policy for developing Islamic boarding schools physically and non-physically (Dhadhi Triatmaja, 2018: 19). This *Kiyai* has the authority to determine the mechanism of learning activities and which colors the life of the Islamic boarding school in everyday life. The leadership of the *Kiyai* has a very strategic role in Islamic boarding schools because the leaders of Islamic boarding schools determine policies and all activities. This is evidenced by finding an Islamic boarding school that is cared for by a *Kiyai* without implementing an effective leadership model and innovative management, unable to compete in an increasingly globalized society (Tholha and Hasan, 2017: 17).

An explanation from Nanik Wahyungsih and Syunu Trihantoyo (2021) states that a *Kiyai* must prioritize the level of readiness and maturity of his subordinates and adapt his leadership style to all situations in carrying out his leadership. The concept of *Kiyai* leadership with these characteristics is called situational leadership style. Where a *Kiyai* prioritizes the level of readiness in carrying out his duties by providing the right direction, situational

leadership is considered as one way to become an effective leader because he has flexible and adaptive skills so that this is the benchmark for success or failure of an organization is determined by the leader (Bharanti, R. and Bamiyanik, 2017:29-36)

Departing from the theoretical opinion of the situational approach that one leadership style cannot succeed in all situations, there is no one best and versatile leadership style, so a leadership style as an intermediary style was born, called situational leadership. It shows that situational leadership provides a way to become a professional leader and always teaches to prioritize the diagnosis of problems and then follow up by providing recommendations and concrete actions to bring about change. Furthermore, Kartono (2020) states that situational leadership is an attempt to influence others by combining leadership styles based on the ability of subordinates to guide in achieving the desired goals by looking at the situation at hand. Each *Kiyai* has his art of leadership towards his students. The *Kiyai* who leads the boarding school certainly has unique characteristics that become exemplary individuals (Rahmat and Kadir, 2017: 104-116).

Kiyai as the boarding school leader, has such an important position because the success of a boarding school is determined to a large extent on the leading factor of a *Kiyai* (Syam & Arifin, 2019). This is by the opinion of some education experts that the development of the Islamic boarding school lies in the *Kiyai* who leads the boarding school. Thus a *Kiyai* is the main pillar of leadership believed to be the central pillar in realizing the progress of Islamic boarding schools. Because remember that the leader will affect the condition of all the organization's activities he leads. Therefore, the development or not of an Islamic boarding school is more determined by the leadership factor itself (Dhadhi Triatmaja, 2018: 52).

J. Riberu (2009), for this reason, leaders are highly believed to respond to community demands. Being a leader must recognize every problem in an organization and provide solutions to any problems that occur. It is time for today's leaders to open their eyes and minds so that any problems that develop can be adequately resolved. Of course, a leader who understands the situation and is willing to learn is needed to make this happen.

Referring to the typology of pesantren as stated in the previous description, the Sabilul Hasanah Islamic Boarding School can be categorized as *Khalafi* pesantren, namely pesantren that teach religious also general knowledge. Paying attention to the system and study of classical (yellow) books in Islamic boarding schools can be categorized

as combination boarding schools that integrate the education system of the *Salaf* Islamic Boarding School with the *Khalaf* Islamic Boarding School. As is well known, *salaf* boarding schools emphasize teaching religious sciences, primarily through studying classical books such as *al-ajrumiyah*, *imrithi*, *taqrib*, *safinatun najjah*, and others. *Salaf* boarding schools generally do not provide formal education such as SD/MI, SMP/MTs, and Islamic schools SMA/MA. The Sabilul Hasanah Islamic boarding school combines the *salaf* pesantren system with modern education (*khalaf*), mainly formal education, MTs, and MA. The formal education of MTs and MA, held entirely, refers to the current K13 curriculum determined by the Ministry of Religion.

In addition to formal MTs and MA education, the Sabilul Hasanah Islamic Boarding School also has Muallimin and Muallimat education units. Muallimin education is informal education referring to the curriculum that is planned chiefly and prepared independently by Islamic boarding schools. This Muallimin Madrasa is a formal educational institution at MTs (3 early years) and MA (3 final years). The operation of this Madrasah, which is the flagship of the Sabilul Hasanah Islamic Boarding School, started in the 2009-2010 school year. This Muallimin Muallimat Madrasah education is oriented towards religious education and the study of the yellow book with a content of 85%. Still, it maintains 15% general material as capital to take part in the national exam. Graduates are expected to become scholars/scientists, scientifically and in practice, and continue their education to higher education levels inside and outside the country.

The curriculum of madrasas for converts and converts includes *nahwu* (*jurimiyah*, *Al-Imrithi*, and *alfiyah ibn malik*), *fiqh* (*fathul qarib*, *fathul mu'in*), *shorof* (*amtsilatu tashrif*, *maxhud*, *qowaidul i'lal*), *tauhid* (*fathul majid*, *matan umm barahain*) *tasrif* (*jalalain tasrif*, *ulumul qur'an*) *balaghoh* (*husnus syiyaghoh*) *hadith* (*bulghul marom*, *riyadhul sholihin*) *ushul fiqh* (*waroqoot*, *ghayatul wushul*) *morality* (*adabul ta'qiya*, *muta'llim sullamul munauroq*) and others.

Based on the initial information and data received by researchers through interviews and observations that researchers got in the field that:

1. The traditions that characterize *salaf* pesantren are still maintained in learning methods, education, *ubudiyah*, attitudes, and life patterns with *Almuhafadhotu 'ala qodimissholeh* (always maintain and maintain good traditions) the students at the boarding school.
2. The lodge leader always traditionalizes daily life with a simple life.
3. There are still students whose study time is uncertain according to the will and time of the *Kiyai* or teacher.

4. It does not eliminate the learning system of *sorogan*, *bandongan*, *nadzoman*, *lalaran*, *taswir*).
5. Sstablishing educational traditions in the regulations of Islamic boarding schools, for example, students are obliged to *sowan* when they go home and come, are obliged to dress with the characteristics of *salafiyah* students (*sarung*, *kopyahan*, wear *koko/robes*).
6. The leadership of the Islamic boarding school accustoms the students to be polite (*sungkem*, bowing half of the body when passing in front of parents or teachers).

Observing the explanation above, the researcher is very interested in studying further related to the situational leadership model in maintaining the tradition of *salafiah* education and scholarship in religious-based educational institutions Islamic boarding schools in Kab. Banyuasin Prov. South Sumatra, especially the Sabilul Hasanah Islamic Boarding School. From the background above, the objectives of this research are as follows: To study and analyze the situational leadership model in the *salafiyah* education and scientific tradition of the Sabilul Hasanah Islamic Boarding School. To identify the supporting and inhibiting factors in the situational leadership model in maintaining the tradition of *salafiah* education and scholarship at the Sabilul Hasanah Islamic Boarding School.

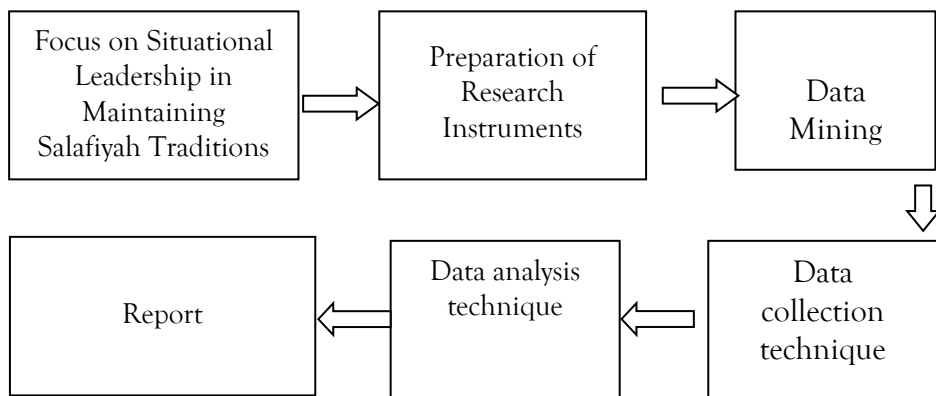


Figure 1. Research Implementation

Measurement indicators of situational leadership in maintaining the *salafiyah* tradition include several things that need to be studied by researchers, namely (1). Maintaining the *salaf* tradition

in scientific studies by using the yellow book. (2). The rote method, Sorogan, *wethonan*, and *bandongan* (classically). (3) In daily life, the *Santri* of the Sabilul Hasanah Islamic Boarding School still use *salaf* traditions such as the sarong and clothes culture *koko* (3). *Sungkem Kiyai* and *Ustadz's* culture of bowing and kneeling when passing in front of the *Kiyai* or facing his *ustadz*. (4). The tradition of soan *Kiyai/Asatidz*. Therefore, this report will present the results of the data obtained in the field related to these points. The description of the results of this study is expected to be a description of situational leadership in maintaining the *salafiah* tradition.

METHOD

In carrying out research activities, researchers use this type of qualitative research. Qualitative descriptive research includes field research. Based on the problems to be discussed, this study seeks to describe by providing an overview as it exists and occurs in the research object. The study was carried out using a sociological approach and the research design used is phenomenon research. Further, Creswell also adds that phenomenology is a research strategy used to identify human experience related to a phenomenon faced at that time. Phenomenology is a research method whose procedure requires researchers to examine several directly involved people (Lexy J Moleong, 2004: 3).

Sugiyono (2002), this study was a qualitative descriptive study with the determination of the instrument in this study consisting of 2 (two) types of statements, namely the situational leadership question and *Salafi* tradition. The instrument photographed actual conditions to see situational leadership and *salafiah* traditions at the Sabilul Hasanah Islamic boarding school. According to Lexy J. Moleong (2004), “data collection techniques are methods researchers can use to collect data. Data collection techniques used are observation, interviews, and documentation. The data that has been collected is then analyzed in a qualitative descriptive manner which is carried out systematically to explore, study and analyze factual and accurate facts.

FINDING AND DISCUSSION

Islamic boarding schools have unique characteristics compared to other general educational institutions. Like tradition, this tradition is maintained from time to time to maintain survival in Islamic boarding schools because these things are what distinguishes them from educational institutions outside Islamic boarding schools (Arifin dkk., 2021). Then Sukanto (2009) explained that the Islamic

boarding school as the integration of tradition in Islamic boarding schools where the *Kiyai* is the central figure in setting an example for his students so that the pattern of life of a *Kiyai* becomes a role model for each of his students, then the Islamic boarding school is equipped with dormitories and mosques as a place to live. Learning activities take place. This puts the students under complete monitoring of an *ustad* or *Kiyai* so that the existing education system in Islamic boarding schools is better than other educational institutions.

Islamic boarding schools are unique institutions with robust and sticky characteristics. This is certainly different from Islamic boarding schools with other institutions, especially related to the leadership of *Kiyai*. Among the *pesantren*, the *Kiyai* is the leading actor because the main actor is the *Kiyai*, who determines the policy for developing Islamic boarding schools physically and non-physically. This *Kiyai* has the authority to determine the mechanism of learning activities and which colors the life of the Islamic boarding school in everyday life. The leadership of the *Kiyai* has a very strategic role in Islamic boarding schools because the leaders of Islamic boarding schools determine policies and all activities. The finding evidence that an Islamic boarding school that is cared for by a *Kiyai* without implementing an effective leadership model and innovative management cannot compete in an increasingly globalized society (Dhadhi Triatmaja, 2018: 19). The Sabilul Hasanah Islamic Boarding School is ready to face the changes and developments of the times by remaining accommodating to these changes. This can be understood that the *salaf*, or traditional, does not reject modernity at all. It is just that they do not simply accept modernity. The critical attitude of the Nahdlatul Ulama towards modernity.

1. Compulsory madrasa curriculum with a 100% presentation of religious studies and the yellow book.

Madrasah Diniyah is a primary education that is the main characteristic of the Sabilul Hasanah Islamic Boarding School. This educational program is an educational program that concentrates on the *salafiyah-style Islamic knowledge*, which consists of 2 (two) levels; 3 Years *Ula* Level and 3 Years *Wustho* Level. This education also provides students with sufficient religious knowledge, theoretically and practically—schools and Affiliations of the Islamic Organization of the Sabilul Hasanah Islamic Boarding School. The Islamic ideology developed by the Sabilul Hasanah *pesantren* is Ahlussunnah Waljamaah with the main *Shafi'iyah* school of *fiqh*. The schools of *fiqh* used are still based on the consideration of the

other three well-known Ahlussunnah schools: Maliki, Hanafi, and Hambali.

2. Tradition is the pattern of everyday life with a simple life.

The essential thing in pesantren is not only education but also the soul. This spirit will maintain the pesantren's survival and determine the students' life philosophy. Based on the results of the information, the author finds that Islamic boarding schools formulate the spirit of boarding schools, which he calls the five souls of Pondok, namely: *First*, a sense of sincerity and hope is embedded in the intention to build an Islamic boarding school solely for worship because of Allah SWT. So that it is not driven by the desire to gain profits specific, second, simplicity, namely that there must be an atmosphere of simplicity in the pesantren life, but still greatness. Simple does not mean passive or *nrimo* (surrender) and not because of poverty or poverty, but contains strength and fortitude within, self-control in the face of all difficulties. Behind that simplicity radiates a great soul, daring to go forward in the face of the struggle of life and abstinence back off. *Third*, the ability to be independent to help oneself, not only in the sense that students must learn and practice taking care of all their interests but also the boarding school itself as an Islamic educational institution does not depend on the help and mercy of others. *Fourth*, life in Islamic boarding schools must be surrounded by an atmosphere and feeling of close brotherhood, called binding *Ukhuwah Islamiyah*. This brotherhood is not only within the scope of Islamic boarding schools but must also influence the direction of brotherhood and unity of the broader ummah so that all enjoyment and distress can be felt together with the bond of feeling religion. This is where it seems that the founders of the Sabilul Hasanah Islamic Boarding School are trying to keep re-directing the Sabilul Hasanah Islamic Boarding School Tradition to their original *khittah* as traditional *salafi* pesantren with a note that they still accommodate positive things from the times that do not eliminate the characteristics and characteristics.

3. It does not eliminate the *sorogan*, *bandongan*, *nadzoman*, *lalaran*, *taswir* learning systems

the learning method delivered by educators, both *ustadz*, still preserves the learning system characterized by *salafiyah* boarding schools. The classical methods of the *salaf*, such as rote memorization, *sorogan*, *wetonan*, and *bandongan*, are understandable and must continue to be applied in this pesantren because they are usually embedded in the recitation of the yellow

books. With a system and method that is unique and simple and individual and very colored by the figure of a kiai like Sorogan, namely students reading books in front of the Kiyai one by one, then *Bandongan / Wetonan*, namely Kiyai or *ustadz* reading and explaining students listening and taking notes, the form of daily recitations after *Fajr*, *ba'da Asar*, *Ba'da Isha* and in certain other times. *Muhafadhoh*, namely students who memorize verses of the Qur'an, *Nadhom-nadzom* of the yellow book either alone or together. *Taswir* is a meeting of the yellow book once a week about lessons or practice solving problems in the form of daily recitations after *Fajr*, *ba'da Asar*, *Ba'da Isha*, where these activities are taught and led by Kiyai, caregivers, *ustadz* and clerics. The sorogan method is still carried out because, with this method, where students have to read their lessons directly in front of the Kiyai or *ustadz* one by one, it ensures the students' understanding of the truth the knowledge being taught. The teacher. In addition, with the sorogan method, students will be more enthusiastic in learning because they feel they are obligated to do so.

Likewise, preserving the *Muhafadhoh* (memorization) and *Lalaran* (repeating together lessons that have been memorized) is to maintain the memorization of the students' lessons, which when rote material is read over again it will be attached to the memorization automatically. The *taswir* method preserved at the Sabilul Hasanah Islamic Boarding School is to train students to apply the knowledge that has been obtained in the practice of discussion train the brain to be creative and innovative in developing the knowledge that has been obtained using discussion and deliberation.

4. Establish educational traditions in the regulations of Islamic boarding schools.

The tradition of clothing and dress is also part of the educational tradition of the Sabilul Hasanah Islamic Boarding School, where the characteristic of dress is to reflect one's personality and is also one of the characteristics that show the identity of an organization or institution as a social community, including Islamic Boarding School educational institutions. The tradition of gloves and copy and dressing Muslimah. The culture of *sarong* and *kopyah* is also a daily view in this pesantren.

The clothing types for the Sabilul Hasanah Islamic boarding school students are:

- a. *Sarong*, *santri* at the Sabilul Hasanah Islamic Boarding School in their daily clothes and worship clothes are wearing sarongs,

except during formal school (MTs, MA), male students must wear formal uniforms with long pants.

- b. *Kopyahan*, in all boarding school activities, all students and teachers are required to wear a copy or a songkok and veils for female students in all activities.
- c. They were wearing *Koko* and robes. All students and teachers must wear *Koko* or robes in all boarding school activities.

Wearing wooden clog sandals is usually used by students in daily life, when going to the mosque, reading the Koran, or even relaxing

5. Familiarize students to be polite

Findings in the field show that in preserving tradition *Salafiyah* Islamic Boarding School, The Sabilul Hasanah Islamic Boarding School continues to carry out and apply the traditions of attitude and character to its students, namely: *Sungkem Kiyai* and *Ustadz*, the culture of bowing and kneeling when passing in front of the *Kiyai* and his family, older people and guests. The *Sungkem* culture applies to *Kiyai*, *bu nyai*, *Asatidz-Asatidzah*, and older people. The *santri* must shake hands by bowing and kissing the hands of the *Kiyai*, Mrs. *Nyai*, to teachers and parents. The *Kiyai* element is more fundamental than the yellow book in the *salaf* pesantren tradition. The fame or existence of a *salaf* pesantren is due to the reputation and charisma of its *Kiyai*. Therefore, the figure of the *Kiyai* is highly respected by students, guardians of students, and the community. Respect for the *Kiyai* is not enough to greet him when he meets him. In the *salaf* pesantren, the students will bow down to the *Kiyai*. Even more than that, respect by prostration, *sungkem*, and bowing is given to the *Kiyai* and the family.

2. Supporting and Inhibiting Factors of Situational Leadership in Maintaining the Tradition of *Salafiah* Education and Science in Islamic Boarding Schools

a. Supporting factors

1) The Atmosphere of a Religious Area

The supporting factor is the learning atmosphere in the Islamic boarding school area, so it is indeed a supportive atmosphere in terms of learning and monitoring with a religious learning atmosphere. The habits of the Islamic boarding school can still be maintained its *salafiah* tradition because the

atmosphere of the cottage will significantly shape students' behavior in the middle of the community. The learning atmosphere looks harmonious, both between the students and the *ustadz* and the activities in the Islamic boarding school. This makes the learning atmosphere more optimal and can monitor any developments more well. These intellectual cadres of scholars can be formed through *uswah hasanah*, direction, approach, motivation, assignments, debriefing, evaluation, and inner and outer coaching. Without a pesantren system, it will be challenging to carry out these things to the fullest.

2) Teacher

Based on the results, the researchers saw that the recruitment system for educators through cottage partners was by implementing recruiting educators who were already qualified in the field of yellow book study. This is by the recommendations of the leadership of the *Kiyai* in each cottage. It is used to find suitable educators in the field of institutional competence. Since the first time, we have used the recruitment of educators from partner lodges in various regions. If we need teaching staff, the leadership of *Kiyai* in the regions, especially Java, provides recommendations for recruiting students who want to devote themselves to boarding schools. By announcing the acceptance of educators and in the efforts of the alumni of the Sabilul Hasanah Islamic boarding school who want to devote themselves here, then if there is none, we are forced to recruit from outside parties in Jember, Wonogiri Ilirboyo, who has become our partner, now we will there is a recommendation from the cottage to recruit this, we are trying to find qualified educators in the field of studying the yellow books

3) Islamic boarding school curriculum

Based on the results of the research that Islamic boarding schools are already accustomed to memorizing the Qur'an, it becomes an advantage, for that we always maintain these habits so that graduates have more value besides being good at the science they are also able to memorize well and correctly so that the vision in creating cadres of scholars can be achieved perfectly. The phenomenon of boarding children wants the lessons to be light. There is a magnificent boarding school. Then the lessons are light, the place is good, the food there is good, the sleep is good. In general, some children who choose to live there take fun because it is usually nice to live at home even though the pay is higher. For those who choose there, it may be

children who may not know the true pesantren tradition. However, parents understand "the yellow book is not a pesantren". There is something like that. That is why even though we competed with pesantren like that earlier, we still did not lose rival." *Madrasah Diniyah Salafiyah Book Curriculum; Fiqh (Fathul Qarib, Sullamut Taufiq, Safinatun Najah), Nahwu (Al-Jurumiyah, Imrithi), Shorof (Amsilatut Tashrifiyah and Qowaidul I'lal), Hadith (Bulughul Marom, Arbain Nawawi), Akhlaq (Ta'limul Muta'allim, Ayuhal Walad, Alala), Tawhid (Aqidatul Awam and Jawahirul Kalamiyah), Al-Quran Tajwid Qiro'ati, Fasolatan, Imla'* and others.

b. Inhibiting Factors

1) Too Dense Learning

The significant impact of modernization and the development of the times is the organization of learning, especially in material matters. This also had a significant impact on traditional or *salaf* Islamic boarding schools. Traditional Islamic boarding schools or *salaf*, which initially carried out learning and recitation of their *ustadz*, have now changed by mainstreaming formal education learning. Almost all Islamic boarding schools have implemented a fixed schedule for the subject matter. This seems to have also happened at the Sabilul Hasanah Islamic boarding school. In tracing the learning documents at this pesantren, it was found that the students' subject matter was taught in a vast amount of time.

2) The curriculum is considered old-fashioned (old)

Many people think that something traditional is old-fashioned and has no quality. This kind of understanding seems familiar among people who can indeed be seen as supporters of the modernism paradigm. However, if we return to people who have this traditional paradigm, we will get an adequate answer and dismiss all our negative views of the little understanding of the meaning of traditionalism. On the other hand, people with a traditionalist paradigm who still apply traditional methods, including the educational aspect of pesantren, have sufficient arguments to explain that traditionally does not mean old-fashioned and anti-progress.

3) Yellow book study time

Another impact of the implementation of formal education that requires students to absorb as much material

as possible and participate in school activities, the time for students to take part in learning the yellow books has been taken up by such a busy schedule, resulting in students having little time to spend for their purposes. The yellow book learning is only from 3 pm to 5 pm.

4) Eroded learning system

Bandongan individually is a student looking for a teacher to study the book he wants to study on his own, for example facing the *Kiyai* to ask to recite a book that the students want. Bandongan individually, as previously mentioned, the Sabilul Hasanah Islamic Boarding School remains consistent in applying traditional learning methods such as memorization, *wetonan*, *sorogan* and *bandongan*. It is just that adjustments to the needs and conditions, some are not fully implemented as usual.

Seeing and studying the development of Islamic boarding schools from time to time will indeed not be separated from discussing the educational traditions and cultural characteristics inherent in an Islamic boarding school, the Islamic boarding school which is fostered by Agus H. Syarif Asyawali (Gus Syarif), who is the second son of KH Moh, Mudarris, SM (late) is known as one of the Islamic boarding schools that is still very close to maintaining its *Salaf* tradition, both in education, learning, traditions of attitude, dress, lifestyle and daily culture of students. The importance of maintaining the *pesantren* tradition, according to him, is to maintain moral character education for students so that they become students who are *tafaqqoh fiddin* based on noble character.

CONCLUSION

The situational leadership of the Sabilul Hasanah Islamic Boarding School is to maintain the cultures and traditions that characterize the *Salaf* Islamic Boarding School in terms of learning methods, education, *ubudiyah*, attitudes, and life patterns with the concept of *Almuhafadhotu 'ala qodimissholeh* (always maintaining and maintaining good traditions). The Sabilul Hasanah Islamic Boarding School also opens itself up and responds to any reforms in education based on the principles of *Wal akhdhu bil Jadidi Ashlah* (adopting or taking something new if it is better), including Classical system, the addition of formal education at Mts, MA, modern methods in teaching, general knowledge materials and English, democratic management and leadership structures, democratic *Kiyai-santri* relationship patterns, modern fashion phenomena, modern facilities

and infrastructure, use of multi-media in education. And so forth. In order to optimize and maintain the integrity of the educational tradition of Islamic boarding schools. As for the supporting factors, the religious atmosphere of the area, the curriculum of Islamic boarding schools, qualified teaching staff in yellow books, the cottage curriculum, while the inhibiting factors for learning are so dense, the curriculum is considered old-fashioned, the learning method.

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