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KIAI INTERPERSONAL MANAGERIAL: HENRY MINTZBERG PERSPECTIVE

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ABSTRACT

The applicative theory used as a supporting statement is the concept of Henry Mintzberg's interpersonal managerial role. It is undeniable to see the gap between management theory and the concept of social interaction in Islam. The term defined by some experts is bounded value, individual, and nonexclusive. The theory emphasizes more on the system through management functions, whereas in Islam, the leadership figures are more desirable. This study answers, how is the application of interpersonal managerial roles in the Al-Ishlah Islamic Boarding School from Henry Mintzberg's perspective? The method used in this study is a qualitative research with observation and interviews instruments as tools of data collection. From the results of data collection, researchers conducted descriptive analysis steps namely categorization, reduction and interpretation. The results show that Kiai's interpersonal managerial role forms as: first, Kiai al-Ishlah figure, and the ceremonial stage of the leadership. Second, the pattern of the al-Ishlah Islamic boarding school organization, personal improvement, independence, productivity, and special training. Third, educational cooperation and equality cooperation. The implication is that it is understandable that management theory is not the main theory used in an Islamic boarding school because the managerial role of Kiai managerial firmly determines the pace of Islamic boarding school management.

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1. Introduction

Education has many definitions; education is not merely found in schools, but also what can be seen, imagined, and felt contains elements of education. Therefore, the term of education has created a human output which can unite many potentials given by God in individual (Karim, Mardhotillah, & Samadi, 2019). It is not only related to the mundane but also the hereafter, in which the union of the two potentials can be cultivated, nurtured, and taught in public educational institutions or Islamic boarding school.

National development in education is the government's effort to educate the life of the nation and improve the quality of Indonesian people in justice and prosperity, and develop individuals in various aspects, both physical and spiritual (Karim, 2016b). Educators have to educate the nation and its people and develop Indonesian people as a whole. Faithfull and devoted Indonesian people to God Almighty possess noble character, knowledgeable and skillful, physically and spiritually healthy, stable and independent, and responsible for community and nation (Puskur, 1994).

Based on the above concept, to realize the ideals of the noble nation, it is essential to have a balance of success physically, which is oriented to the material, and mentally, which is oriented to the mind or soul (Karim, 2016a). To accomplish both aspects, it needs a balance institution of life, and spiritual education, school, and Islamic boarding school must go consecutively to succeed in national development.

In Islamic boarding school, Kiai's management is very urgent, regardless of whether the management is based on academic knowledge or self-taught. Because of its closeness to God, Kiai may find 'revelations' or instructions in managing the Islamic boarding school. The Islamic boarding school requires brave, creative-innovative, and progressive Kiai for the sustainability of Islamic boarding school and the graduates. Because Islamic boarding school is a private institution, Kiai's behavior is so close to entrepreneurship. Supported by (Winardi J., 2003)'s statement, "parties are stating that an entrepreneur is accustomed to "slapeloze nachten "(sleepless nights), with anxious and careful mind from time to time.". Abdurrahman Ibnu Khaldun in the "Success Manager" book states, "what goes on in classrooms in every study place in all corners of the world will affect the future of humans". This phrase is very much in accordance with the phenomena in an Islamic boarding school environment that everything seen, heard, and felt inside Islamic boarding school can shape the climate and mental of its students (Karim, 2011).

Kiai's skill based on Muslim scholarship eases them to deal with the government (Muhtarom, 2005), top officials, and religious institutions outside the boarding school. Two sides of the coin on this relationship, on the one side, can create development dynamic of boarding schools so that they have more ability to improve education in boarding school, on the other hand, it can receive the influence of cultural elements, technology and social-political (Muhtarom, 2005). It opens an opportunity for the progress of the Islamic boarding school because Kiai possesses the door to potential and prospective economic potential ijtihad if Kiai is able and willing to boost the potential and proportion.

Furthermore, there are important aspects related to Kiai, which is santri

(students). Students who are looking for personality and culture in Islamic boarding schools are in the process of self-formation as stated by (Muhtarom, 2005) "minimally, there will be a change in behavior and thinking."

Orientalists in general, such as Snouch Hurgronje, only view Islamic boarding school from the physical form. For instance, the form of a boarding house, dressing, equipment, and static layout of buildings and traditions. Meanwhile, KH. Imam Zarkasyi perceives Islamic boarding school in terms of its contents and soul. He concludes that in the life of Islamic boarding school, there are at least five spirits which he later named Panca Jiwa, namely, sincerity, simplicity, independence, ukhuwwah Islamiyah (Muslim brotherhood), and freedom (Zarkasyi, 1996).

Based on these reasons, it is necessary to examine in-depth about the Kiai managerial role in Islamic boarding schools, whether those who have 'courage' and 'timidity' in management. In the study of the leadership of the kiai desired is the managerial interpersonal of the kiai. Interpersonal in this study is the interpersonal managerial roles initiated by Mintzberg (1975a) which has an important aspect, namely the role that can combine the charisma of Kiai with the ability (see Karim, Faiz, et al., 2020) to interact between his personal and or their subordinates.

Where the strengt of this assumption of kiai's leadership is that the kiai can maintain the existence of his leadership consistently and his policies are obeyed by subordinates. Based on the above problems formulation, the research question is: (1) What is the personality (figure) of a Kiai in Islamic boarding school? (2) How is the leadership pattern of Kiai in the Islamic boarding school? (3) Is the leadership capacity as a liaison applied in Islamic boarding school?

2. Literature Review

2.1. Classical Management Theory

Management theory at a specific moment will be a very important 'issue' for leaders in an educational institution, whether private or public. Besides, the leadership initiative in a special condition will be vital for the pace of the educational institution (Nikezić, Doljanica, & Bataveljić, 2013). To date, these two issues are still a current topic in the discussion of management phenomena, especially in the management of religious education (Pendidikan Keagamaan/PK) (Karim & Hartati, 2020). However, the question is whether PK leaders can apply all management theories to educational practice? Can the leaders use other "strengths" outside the theory in managing leadership? Also, how can a PK institution survive amid the particularity of management theory?

To answer the above questions, a basic understanding of management theory in general (read: classic) will be essential to find the background of problems in management (see (Dinh et al., 2014: Näsman, 2018).

The term management comes from an English verb that 'manage', which in the Great Dictionary of the Indonesian Language of the Language Center (KBBI) is defined as the process of efficient managing (Bafadal, 2003) consisting of planning, organizing, mobilizing, and supervising (Bafadal, 2003; Winarti, 2018) over every aspect (Mulyasa, n.d.) especially resources (Sugiono, 2006)

effectively through the mobilizing of executors to accomplish something (Purwanto, 1999), goals, and objectives, in short, medium, and long term (Mulyasa, n.d.). From the previous management theories, the term management cannot be separated from three keywords, namely the form of activities, how they are implemented, and the targeted objectives.

One indicator of the implementation of management is the management function. The management function according to (Engkoswara, 2010) is a process that consists of the actions of planning, organizing, implementing, and controlling that is carried out to determine and achieve the targets set through the utilization of human resources (HR) and other resources. The management function, including coordinating, directing, and leadership functions (Mulyasa, 2009; Ahammad, 2018) completed by Sukardji (Sukardji, 2000), which is the financing function.

In the context of management, the term planning is closer to the formulation of various decisions, a process of making a series of policies, and efforts to integrate national ideals and resources, which will be implemented in the future to achieve certain goals (Sa'ud & Makmun, 2007). Thus, the meaning of planning is very complex. However, this is affirmed by (Sa'ud & Makmun, 2007) that though it is complex, the meaning of planning depends on which perspective to look at and what is behind.

The next management function is organizing (Schenker, 2017). Organizing according to some experts is the act of finding effective behavioral relationships between people (R.Terry, 1960 and Karim, Purnomo, Fikriyah, & Kardiyati, 2020), as the implementation of the plan and

organizational structure (Purwanto, 1999), appointing works to be completed, division of total workload to become a logical activity that can be carried out by an individual, procurement and development of a mechanism so that they can work together efficiently to achieve certain goals (Ernest Dale, 1965; Handoko, 1995; Karim, 2012). In organizing this function, the organization leader determines who performs certain work, determines who does staffing, or what is the treatment, finding solutions to how problems are adjusted to the goals that have been determined previously.

Implementation, according to some experts, is an effort to move various members of the group in a certain way (G. Terry, 1968: Gifford et al., 2018), activities to accomplish plans into concrete actions to achieve goals effectively and efficiently (Mulyasa, 2009). Plans that have been prepared will have value if implemented effectively and efficiently. In the implementation, every organization must have a convincing and robust force; otherwise, the desired educational process will be difficult to realize.

The last management function is supervision. The basic words of supervision according to some experts are observation, recording, explanation, guidance, training, adjusting (Mulyasa, 2009; Ahammad, 2018), research, examination, monitoring, supervision (Sukarna, 1992), control, evaluation, correction (Manullang, 1992), evaluation, and improvement (G. R. Terry, 1977; Antonakis & House, 2014). Then, what should be monitored? According to experts, what needs to be monitored are matters that are imprecise and contain errors (Mulyasa, 2009), which is what is carried out by subordinates (Manullang, 1992), what has

happened, instructions issued and various predetermined principles (Khan & Shaheen, 2016), activities (Sukarna, 1992), and some undesired deviations (G. Terry, 1968).

Management discussion is inseparable from leadership. Leadership means as someone who leads an organization or institution and is involved in it (Hidayat, 2011). In the context of its function, in terms (Mulyasa, 2009), it asserts that: leadership (Lensufiie, 2010) as a process of influencing the activities (Oyugi & Gogo, 2019) of a person or group as the ability to mobilize (Mulyasa, 2009), general (Qomar, 2007), the behavior of an individual (Yukl, 1998), the ability to lead, control, influence, motivate, invite, direct, advise, guide, command, order, forbid, and even punish (if necessary), and foster subordinates." In an interactional manner, Rost (1993); Uhl-Bien, Riggio, Lowe, & Carsten (2014) define leadership as a mutually influential relationship between leaders and followers (subordinates) who desire real change that reflects a common goal.

2.2. Henry Mintzberg's Personal Indicator; A criticism

According to (Minztberg, 1973) that the initiator of the classical theory of management function was the Frenchman, Henri Fayol (1841-1925), who was the first to develop a theory of administrative management. Fayol was aware of the differences between operational and managerial activities, and he wanted to find ways to improve management. It distinguishes Fayol from Taylor, who concentrates on the problem of surgery. The definition of management function, according to Fayol, is that all managers carry out the tasks of planning, organizing, staffing, directing, and controlling. The management function theory of Fayol provides an understanding of activities in management and organization.

The universality of management function in question is the level of management functions carried out by all levels of managers. (Fayol, 1949) believes that all managers carry out management functions, regardless of the level of managers in an organization. This perspective is called the universality of management functions, which is functions performed by all level managers. First, all levels of plans, except the top manager's plan, have a more extended plan than the lower level, with the level of top manager approximately ten years later, a middle manager in five years, and lower manager at the current level. The future period that has become the responsibility of the managers is called the planning horizon. Second, although all levels organize, these managers organize different parts of the company. Top managers determine the overall organizational structure and generality. Regarding the details of how each part is organized is the duty of the managers below. Third, the staff management function is also carried out by managers at all levels, but in different ways. The top managers deal with the acquisition of human resources who will be appointed to their positions, but it will give the task of selecting lower-level employees to lower-level managers. All managers direct all sources to achieve goals, but the top-level managers are the people who desire the most to achieve general and long-term goals. Managers below are eager to achieve short-term and certain goals. Fourth, while the managers direct these resources, they exercise control over them. The top managers carry out long-term control, while the managers below have

involvement in short-term control. It should be noted that though top managers have a dependency on environmental resources, they must also focus on internal ones.

Furthermore, (Mintzberg, 1975b) states that the management function of Fayol has formed a basis for management theory since it was created in 1916. However, this theory is not immune to any offensives. Sharp criticism was raised by Henry Mintzberg, who believes that most of what managers do cannot be categorized into five functions. For instance, he asked what manager functions that should be performed to continue production in an emergency when the factory had a fire? According to Mintzberg, the managerial role is the arrangement of organized behavior, which is identified according to its position. His new perspective of management did not invite much criticism, and generally, it was considered as a good description of the manager's work. The concept of managerial role provides a good framework for a better design. He believes that the position of manager gives formal power that can be exercised by organizational units that allow managers to play a role that will be included in three categories, namely interpersonal, informational, and decisional.

The first role is the interpersonal role. According to Mintzberg (Mintzberg, 1975c), the interpersonal category (Wahyuni & Hidayat, n.d.) includes figurehead, leader, and liaison. The figurehead consists of ceremonial tasks, such as inspection of facilities by the authorities. As a leader, the manager obtains units by hiring, training the staff, and providing motivation and encouragement. In the role of a liaison, he involves in a contract with people outside the manager's unit, colleagues, and others in the unit's environment, aiming at participating in business issues.

The second role is the informational role. According to (Minztberg, 1973), the informational category is an interesting issue from Mintzberg's theory. This category considers information as a crucial element in management work. As a monitor, the manager must continuously search the information for the unit's appearance. Manager's thinking should be aimed at activities in the unit and its environment. When the manager receives essential information and will spread it to others in the unit, he will act as a disseminator. Finally, the manager must act as a spokesperson by presenting information to people outside the unit, i.e., the leader and others in the environment.

The third role is the decisional role. Corresponding to (Mintzberg, 1975b), the third role category regards managers as decision-makers. A manager must act as an entrepreneur by making rather permanent improvements to the unit, such as changes in the organizational structure. As a disturbance handler, the manager will react to the events that cannot be anticipated. As the resource allocator, a manager controls the use of funds in the unit, by determining which parts must obtain that resource first. The final role is the manager as a negotiator, by resolving disputes within the unit or between the unit and its environment.

2.3. Kiai and Islamic Boarding School

Kiai was originally the sole owner (single owner) of an Islamic boarding school, functioned to transfer knowledge and preserve cultural traditions, have social-political potential, have political appeal, and have the power to determine theological doctrines and schools of law. However,

according to the development, the term Kiai experienced changes as described in terms of the Kyai in the integrated and modern boarding schools when it is viewed from the aspect of their roles and functions.

K. H. Imam Zarkasyi definitively interpreted Islamic boarding school as an "Islamic educational institution with a boarding system, where Kiai as the central figure, mosque as the center of activities that inspire them, and the teaching of Islam under the guidance of Kiai followed by students as its main activity. Thus, Kiai, students, mosques, boarding schools, and Islamic religious education are the most crucial elements in Islamic boarding schools. A boarding school that does not own Kiai as the central figure or loses one of the essential elements of the boarding school, according to KH. Imam Zarkasyi is not an Islamic boarding school. It means that if a boarding school is not guided by a Kiai or does not have a boarding house, then that institution cannot be termed as Islamic boarding school; or if an institution such as a boarding school does not provide Islamic religious education, it cannot be called as an Islamic boarding school (Zarkasyi, 1996).

Orientalists generally, e.g., Snouch Hurgronje, only considered the Islamic boarding school from their outward form. For example, the form of a boarding house, fashion style, equipment used, the layout of buildings, and static traditions. Meanwhile, KH. Imam Zarkasyi considered the Islamic boarding school in terms of its contents and soul. He concluded that in the life of the boarding school, there are at least five cultivated souls of Islamic boarding school that he later called as five souls, i.e., sincerity, simplicity, autonomy, ukhuwah Islamiyah

(Islamic brotherhood), and freedom (Zarkasyi, 1996).

For case study (Yin, 2015), the main data source consists of 1 Kyai as leaders in pesantren (Miles & Huberman, 1994). Supporting data sources are 10 religious teacher, 10% students of population, 2 administrative staff, and 1 employees.

From the theories above, it can be made a scheme that falsifies theoretical assumptions:

Figure1.The scheme of Mintzberg's Managerial roles of leaders
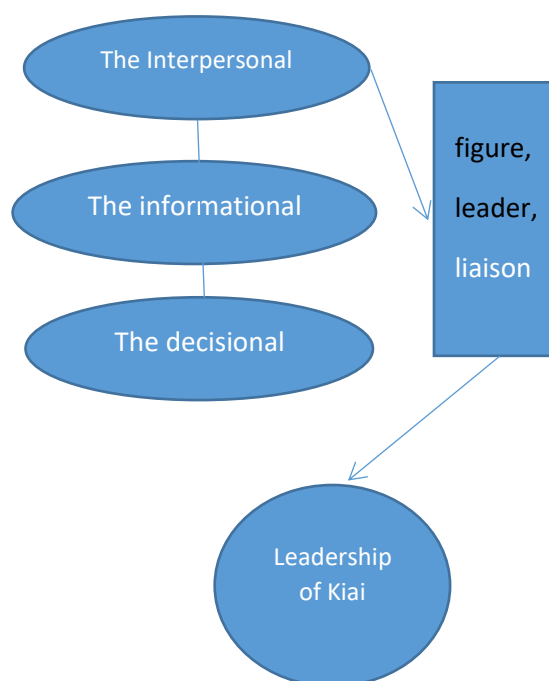
3. Method, Data, and Analysis

The purpose of this study is to explore mintzberg's interpersonal managerial leadership as literature views for the kiai's interpersonal, so the method used in this study is a qualitative research that use the case study (Yin, 2015). The literature was constructed according to Minztberg (1973) who explained that there are three managerial roles: interpersonal role,

informational role, and decisional role. Again, Mintzberg (1975a) argue that the interpersonal category includes figurehead, leader, and liaison. These three aspects of interpersonal roles will be related to Kiai's leadership in Islamic boarding school as key analysis.

To answer the object of research, authors use the observation and interviews as tools of data collection (Mason, 2002). Abawi (2013) says that exact and efficient data collection is basic to conducting logical investigate. The collected data will be analyzed in oen way is descriptive analysis (Moleong, 2007). To carry out exploration as desired in qualitative research (Freebody, 2004), the desired work procedures place more emphasis on observation and in-depth interviews (Moleong, 2007). Interviews with 3 kiai in the pesantren, and observations are used to observe the kiai's daily behavior while taking pictures as a document about the interpersonal kiai.

To test the validity of the data, triangulation tests are carried out between the data from interviews, observations, and documentation studies or between one data source and another data source (Heale, Forbes, & Heale, 2013). In addition, data validation was also carried out by confirming the results of interviews with 5 religious teachers and 5 students who served as administrators at the pesantren.

From the results of literature and field notes, researchers conducted preliminary research, as well as descriptive namely categorization, reduction and interpretation of existing data (Nassaji, 2015). The results of this analysis are assumed to be material for further data acquisition if there is a lack of data completeness, so a subsequent data acquisition is performed (Oberhuber & Maurer, 2015).

4. Result and Discussion

The structure of the results of this research is divided into 3 sub namely: (1) Kiai Figure; The figure of Kiai Al-Ishlah, Ceremonial Stages of Leadership. (2) Kiai's leadership: The pattern of the al-Ishlah Islamic boarding school organization, Development of Personality, Independence, and Productivity. And (3) Kiai as a Liaison: the Educational Collaboration, and the Equality of Cooperation.

4.1. *Kiai* Figure

Mintzberg (1975a) explained that the leadership figure consisted of ceremonial tasks, such as inspection of facilities by the authorities. As a figure, the *Kiai* of the Al-Ishlah Islamic boarding school comes from Islamic Ummah Union figures *(Persatuan Umat Islam or PUI).* This figure is one of the nation's best sons of the *Mahaputera* star winner, founder of the Islamic Ummah Union (PUI), and national education figures. Ceremonially, in the course of the boarding school, Bobos experienced four crucial stages, each of which has characteristics and characters that differed according to the era and development that occurred at that time. The four stages are the pioneering stage, the revival stage I, the stage of revival II, and the stage of alumni participation.

a.   The figure of *Kiai* Al-Ishlah

It starts from *da'wah* activities conducted by Islamic scholars from Banten and Cirebon precisely in the village of Bobos, by opening a village and boarding school area in 1850, by K. Adro'i bin Kalamuddin, Iyoh, Mr. Kuwu Sajim, H. Idris bin K. Adro'i, and continued by the next generation who

are heirs or descendants and students of the founding figures.

Kiai Usep Saefudin Zuhri (as one of leader ini IBS) argue:

"The kyai in the al-Ishlah Islamic boarding school are not 'sacred' kyais as in some traditional boarding schools. Even so, the community and students respected him because of Kyai's devotion (education) to them. This shows that the Kyai is more thick with charismatic nuances than sacred."

Bobos Islamic Boarding School has reached old age with an extraordinary devotion to the motherland, Indonesia. Lots of evidence can be reported to support this argument. One of them is that one of the nation's best sons, *Mahaputera* star winner, founder of the Islamic Ummah Union (PUI), and national education figure, namely KH. Abdul Halim (1887-1962). It is told that before he studied at Mecca *al-Mukaromah*, he studied at the Bobos Islamic Boarding School.

To date, the Islamic boarding school has been led by qualified personnel, i.e., (1) K. E.a. Khotib (1987-1980), (2) K. Elom Darsa Alam 91989-1991), (3) Sholahuddin AR (1991-1993), (4) Moh. Utan Mukhtar (1993-1996), and (5) Usep Saefuddin Zuhri (1996-1998).

The *Kiai* in al-Ishlah Islamic boarding school is not 'sacred' *Kiai* as in some traditional Islamic Boarding Schools. However, the people and students respect them because of their devotion (in education) to them. It shows that *Kiai* is more well-known with charismatic nuances than the sacred.

b. Ceremonial Stages of Leadership

Kiai Uthan, ust. Abid, and Ust kosim say that:

"Kyai cannot be said as a single manager, because all policies are determined based on the team or the results of deliberations between institutions that are accompanied by a board of trustees under the al-Ishalah foundation. However, within the scope of the pesantren leadership 1 (Kyai 1) can be categorized as a manager, because the position above the kyai is an elderly board (Kasepuhan)."

The ceremonial stages of leadership in this IBS are *firstly*, the pioneering stage is the early period of the establishment of the Islamic boarding school that is marked by the presence of the Islamic scholars from Banten to open the village area and start the activities of Islamic study and teaching through classic books. It is expected to continue since the move of K. Adro'i from Bobos Kidul (block II) to Bobos Kaler (block III) from 1850 to 1920. The main figures include K. Adro'i bin Kalamuddin (1800-1857), Iyoh (great-grandfather of Abdul Kohar Bin Barkawi, Kuwu Sajim, and H. Idris bin K. Adro'i (died in 1920).

Secondly, the revival stage I is the period of boarding schools began to open themselves to outsiders through the Sunday Congregation or *Majelis Taklim* (for married man), Monday Congregation (for married women), Wednesday Congregation (for figures religion/community leaders), the establishment of the Islamic Primary School (*Madrasah Diniyah Awwaliyah* or MDA) and the opening branch of the Islamic Union (*Syarikat Islam* or *SI*) led by HOS Tjokroaminoto and the Persyarikatan Oelama (PO) led by KH. Abdul Halim. The main figures of the revival stage I are KH. Ahmad Suja'i bin H. Idris (died in 1940) and Abu Barkawi Bin Abdul Qohar Bin Iyoh (died in 1977), who was fully assisted by H. Solihin (died in 1979), H. Sobur (died in 1982) and K. Abdulloh (died in 1984). This stage

lasted more than thirty years, from 1920 to the end of the 50s.

Thirdly is the stage of revival II. This stage is started since the establishment of formal institutions such as the Karya Pembangunan Boarding School (1968), Islamic Junior High School (1971), Islamic Senior High School (1974), Special Education School type C (1978), Kindergarten (1984) and Islamic Primary School (1985), and Islamic boarding cooperatives or *Kopontren* (1988) as a complement to existing non-formal institutions. The period lasted about 25 years, namely from the beginning of 1960-1985. Meanwhile, the main figure of the revival II is the *Kyai* Emet Ahmad Khotib (1925-1990) along with several loyal supporters, namely Syamsuri Ws, K. Hulaimi, K. Zainal Ariin bin H. Solihin, Abdul Koar Bin Abu Barkawi, H. Asyari bin K. Jazuli, H. Bahri bin Abdul Mu'in, and h. Dimi Dimyati bin H. Sobur.

Fourthly, the stage of alumni participation is the return of the alumni of Islamic Junior High School (*Madrasah Tsanawiyah or MTs*) and Islamic Senior High School (*Madrasah Aliyah or MA*) and take a crucial role in all formal and non-formal institutions. In this case, the writer has to mention a few as pioneering figures: Dra. Aan Rohanah, MA, Idris Gunawan, Drs. Mahfudz, Apung Furqon, SMHk, and Ahmad Tohir. The first two names are highly meritorious since they initiated the Islamic Crash Course (1980) program, the last three names have an extraordinary contribution because they immediately entered the ranks of the board of foundation/institutions, and fixed them according to the principles of the modern organization. The alumni participation phase began in the early 80s until reaching the golden age (1985 -...).

4.2. *Kiai's* leadership

Mintzberg explained that as a leader, manager obtains units by hiring, training staff, and providing motivation and encouragement. From these explanations, there are at least three keywords, namely unit, training, and motivation. These three aspects, if related to *Kiai,* mean the unit that is formed by *Kiai*, training provided by *Kiai* to the unit, and also motivation provided by *Kiai* to the staff in the unit.

The units in the Islamic boarding school formed by *Kiai* use the term organizational patterns and several institutions, which are given activities through various work programs. In the context of the Al-Ishlah foundation, there are three congregations, namely the *tarbiyah* (education), *ijtima'iyah* (social), and *iqtishadiyah* (economic) congregation. Hence, the Islamic boarding school organization is under the *Tarbiyah* Council. The formation of organizational leadership is based on a combination of several Islamic boarding school differences. The level of the Islamic boarding organization is classified as the senior board, *Kiai* leaders, and institutions.

The training given by *Kiai* to his unit staff is formally applied by the foundation's daily management in collaboration with the management of the *tarbiyah* congregation through consolidation and institutional programs in terms of personal improvement, independence, and productivity. The guidance given by the *Kiai* to the staff of his unit is formally implemented in collaboration with the management of the *tarbiyah* congregation through a field program. Independently, *Kiai* also held guidance to the management of the institution through organizational evaluation activities.

From the meaning of the interpersonal managerial role concept in the leadership aspect of *Kiai's* leadership in Islamic boarding school, it can be drawn the terms of organizational patterns, improvement programs, and special coaching.

a. The pattern of the al-Ishlah Islamic boarding school organization

The Islamic boarding school organization pattern is illustrated by the foundation organizational structure diagram. From this structure, it is clear that the Islamic boarding school organization pattern is under the *tarbiyah* congregation as one of the institutions under the daily management of the foundation.

In practice, the Islamic boarding school has the following organizational patterns: the Senior Board (Ust. Utan M, Ust. Zainal Abidin and Ust. Kosim) the *Kiai* Council (Ust.Usep and Ust.Ohan), curriculum institutions (Ust.Utan), students' institutions (Ust.Kosim), public relations (Ust.Kosim), and facilities/development (Ade Sadeli). Each student activity is coordinated by a caregiver and students' management (Ust. Zakaria & Usthz Ida).

b. Development of Personality, Independence, and Productivity

According to Ohan, the Islamic boarding school joins the foundation quarterly (every three months), conducting training activities for teachers, religious teachers, and Al-Ishlah employees that are held right in commemoration of Islamic/national holidays (PHBN/PHBI). This training event presents experts from the academic community, experts in education, economics, health, entrepreneurship, or directly come to artisans like batik in Trusmi.

4.3. Special Coaching

Here below is the the concept of implementing a resource optimization strategy ini IBS of Al-Ishlah (see Table 1):

The increase in HR at the Islamic boarding school also follows a College Assistance program organized by the foundation. Likewise, in the Islamic boarding school environment, they enroll several alumni, and the board of teachers to better quality boarding schools, one of them is the Islamic boarding school in Bogor namely Alek and the Islamic boarding school in Pekalongan Dewi. Whereas, for the teacher council is Ustazh Suhaeni at Gontor Putri (Mantingan) boarding school. The purpose of this schooling is in the context of improving the quality of human resources and regeneration. After education, they return to the boarding school for devotion. The service time is not specified, different from the College Assistance program foundation; the service is determined for four years.

In the context of increasing human resources according to Ust. Utan M., "*then pesantren conduct comparative studies to other pesantren, bring a team of experts to pesantren and cadre: (to pesantren inside and outside Cirebon, some go abroad: Malaysia and Medina)*"

Table 1 Implementation of Resource Optimization Strategy

IBS of Al Ishlah	Institutional	Development team	Business institutions	Government agencies
Field	Cooperative Member services and job opportunities Iincrease in added value	HR and financial production management	Marketing	community empowerment
Potency	Partnership relationship and mission to empower small and medium businesses	Business development concept Engineering science and technology	Market access production partnership	comparative advantage

4.4. Kiai as a Liaison

According to Mintzberg, the role of a liaison is contracting with people outside the manager's unit, colleagues, and others in the unit's environment, aiming at participating in business issues. From this explanation, the writer denotes two keywords, i.e., leadership as an external liaison and leader as an internal liaison.

The external liaison, according to the term Al-Ishlah boarding school, is Kiai establishing educational cooperation with other institutions that have more experience and better quality. Meanwhile, the internal liaison is contained in the organization's consolidation program. From this statement, the term internal liaison, according to Al-Ishlah boarding school, is equality cooperation.

a.   The Educational Collaboration

In the context of increasing human resources, according to Ust. Utan M., Islamic boarding school conducts comparative studies to another Islamic boarding school by bringing a team of experts to Islamic boarding school and regenerating: (to Islamic boarding school inside and outside Cirebon, some go abroad such as Malaysia and Medina)

b.   The Equality of Cooperation

In Al-Ishlah Islamic boarding school, *Kiai* is not the sole owner but is a collective responsibility between the heads of institutions in al-Ishlah both in managing the boarding school and in handling all policies and funding. The *Kiai* is an only temporary position, *Kiai* can be replaced by a term of three years similar to the positions of heads of other institutions. However, *Kiai* is responsible for the programs/activities in Islamic boarding school through joint work such as teamwork in an organization.

Oon Konaah said that "the relationship and cooperation of the Al-Ishlah foundation with various parties were constructive and strategic in the framework of Islamic da'wah".

5. Conclusion and Suggestion

Kiai's interpersonal managerial role takes the form of *Kiai* al-Ishlah's figure, the ceremonial stage of the leadership, al-Ishlah Islamic boarding school's organizational pattern, personal improvement, and independence as well as productivity, special coaching, educational cooperation, and equality cooperation. The practical implications of this research are (1) that Foundations need to make work professionalism policies. (2) Educational activities in the cottage need to be institutionalized. (3) The initiative of the board of management in raising competitiveness among students needs to be raised. (4) Organizational development and regeneration of students need to be improved. (5) The management pattern needs to be changed, the position of the pesantren (and its management and organization) must be the highest compared to other institutions.

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