

Kiai Leadership, Juvenile Delinquency, and Pesantren-based Rehabilitation: A Henry Mintzberg Perspective

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Abstract

The concept of interpersonal, managerial roles by Henry Mintzberg is an applicative theory used as a supporting statement. Undeniably, the concept of social interaction in Islam differs from the general concept of management. This theory emphasizes the system through management functions, but the leadership figure in Islam is preferred. This study answers how Henry Mintzberg's theory of managerial roles is applied in Islamic Boarding Schools (IBS) in overcoming juvenile delinquency. This study is a qualitative study that uses library instruments for data collection. Researchers conducted descriptive analysis by categorizing, reducing, and interpreting the data collection results. The study results show several managerial roles from Henry Mintzberg's perspective that can be implemented to overcome juvenile delinquency. There are three roles: the first is the interpersonal role. The second is the decisional role. Third is the informational role. Thus, it is understandable that management theory is only one of the theories used in IBS. This is because the managerial role of the Kiai greatly determines how the IBS will be run.

Keywords: *Kiai leadership, Islamic boarding school-based rehabilitation, Juvenile delinquency, Managerial role*

1. Introduction

Mintzberg divides ten managerial roles into three groups: interpersonal roles, such as figurehead, leader, and liaison; informational roles, such as monitor, disseminator, and spokesperson; and decision-making roles, such as entrepreneur, negotiator, allocator of resources, and coping with disturbances [1][2]. Over the past few years, many well-known management writers have been intrigued by the discourse on the role of the manager. A manager must perform "groups" of tasks [3].

Kiai management is very important in pesantren, whether based on self-taught or academic knowledge [4][5]. Due to his closeness to God, Kiai can find "revelation" or guidance in

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managing the pesantren [6]. Islamic boarding schools need brave, creative, innovative, and progressive Kiai for the sustainability of the pesantren and its students [7]. Kiai's behaviour is similar to an entrepreneur's because the pesantren is a private institution. "Those who claim that an entrepreneur is accustomed to "slapeloze nachten" (sleepless nights), anxiously and carefully from time to time" [8][9]. This phrase aligns with the phenomenon that occurs in the boarding school environment: everything seen, heard, and felt in the boarding school can affect mental health and the environment [3].

Kiai's expertise based on Islamic knowledge makes it easier for them to connect with the government, high-ranking officials, and religious institutions outside the pesantren [10][11]. On the one hand, it can create the dynamics of pesantren development to improve education [12]. On the other hand, it can accept the influence of cultural elements, such as technology and socio-politics [13]. Including this, kiai can play a role in overcoming juvenile delinquency through pesantren education.

In recent decades, addressing juvenile delinquency has been a major research subject. Previous studies have shown that Islamic boarding schools can stop juvenile delinquency [14]. Pesantren activities and the role of kiai and pesantren administrators greatly influence social changes in santri and their characters. Overall, the direction of religious education and the habituation of positive behaviour greatly influenced changes in the character and social habits of the santri [15]. These results indicate a relationship between institutional leaders' management role and preventing juvenile delinquency.

Meanwhile, in their research, Merdović et al. [16] concluded that the level of control, responsiveness, and parental supervision has an impact on juvenile delinquency. Other research also shows that the impact of social and social learning and social bonding on juvenile delinquency is significantly correlated with delinquency with violent delinquency and non-violent delinquency [17]. Some of these studies show that overcoming juvenile delinquency is the main focus for all circles in any way [18]. Thus, the management role of kiai in pesantren must be studied thoroughly. One of the advantages of kiai leadership is that they can continue to hold their positions, and their subordinates obey their rules.

2. Method

Descriptive analysis was used in this study. Data were collected through the following literature review [19]: 1) searching for the keywords "pesantren-based rehabilitation, juvenile delinquency, managerial role" on Google Scholar, Scimago, and Scopus; 2) selecting articles published from 2020 to 2023 as primary data; 3) selecting article titles containing the words "pesantren-based rehabilitation, juvenile delinquency, managerial role"; and 4) selecting articles from countries in Asia, especially Southeast Asia, that recognize the term pesantren as primary data, and articles from various countries as secondary data.

3. Result and discussion

3.1. Kiai and Islamic boarding school

Kiai is a person who has religious knowledge (Islam) plus charity and morals by his understanding. According to Saiful Akhyar Lubis, "Kiai is the central figure in a boarding school, and the authority and charisma of the kiai determines the progress and decline of the boarding school. Therefore, it is not uncommon, when the kiai in one of the boarding schools dies, the prestige of the boarding school decreases because the kiai who replaces him is not as popular as the deceased kiai" [20].

Kiai is the most essential element of a pesantren. He is often even the founder. It is only natural that the growth of a pesantren depends solely on the personality of the kiai. According to its origin, the word kiai in Javanese is used for three different types of titles, namely: (a) As a title of honor for items that are considered sacred; for example, "Kiai Garuda Kencana" is used for the title of the Golden Chariot in the Yogyakarta Palace. (b). Gealar honor for older adults in general. (c) The community gave a title to an Islamic religious expert who owns or is the leader of a pesantren and teaches classical Islamic books to center. In addition to the title Kiai, he is also called an alim (a person deep in Islamic knowledge) [21].

In the beginning, the Kia was the sole owner of a pesantren, responsible for disseminating knowledge and maintaining cultural traditions. It had socio-political power, political appeal, and the power to determine theological and legal doctrines [22]. By its evolution, the term "Kiai" changes, as shown by the term "Kiai" in integrated and modern boarding schools. Their role and function have changed when viewed from the perspective of integrated and modern boarding schools.

Sayyid Abdullah bin Alawi Al-Hadad, in his book *An Nashaihud Diniyah*, as quoted by A. Mustofa Bisri, argues that kiai have the following criteria or characteristics: He fears Allah SWT, is Zuhud in the world, feels enough (qana'ah) with a bit of sustenance and donates excess property from his needs. He likes to give advice to the community, ber'amar ma'ruf nahi munkar, and loves them. He likes to guide them towards goodness and invite them to guidance. To them, he is also tawadhu (humble), open-minded, and not greedy for what is available to them, and he does not favour the rich over the poor. He always hastened to perform acts of worship, was not harsh in his demeanour, his heart was not hardened, and his manners were good [23].

Islamic boarding schools are Indonesian indigenous educational institutions and have taken root amid Indonesian society (Munir, 2014:11). One of the oldest Islamic educational institutions in Indonesia is the boarding school, located in the community, especially in rural areas [26]. Islamic boarding schools initially focused on teaching Islam as a guide to life (tafaqquh fi al-din) and emphasized the importance of moral values in society. Mastuhu, (1994). Islamic boarding schools in Indonesia emerged around 300-400 years ago and covered almost the entire Muslim community, especially in Java (Agama, 1984/1985).

The pesantren education system continued to develop until the end of the twentieth century [24]. Pesantren no longer only teaches religion but also general science. In addition, pesantrens who specialized in certain fields, such as tahfidz al-Qur'an, mathematics, skills, or regeneration of the Islamic movement, also appeared. Modern pesantren have classes and even quite sophisticated facilities and infrastructure, unlike early pesantren, which only had mosques and dormitories [25]. Pesantren continued to make institutional and management changes during the twenty-first century by maintaining tradition. This follows the development and needs of the times. Many pesantren models in Indonesia today are almost the same as the classic design.

Pesantren is a place intended for students (santri) studying religious sciences. It usually consists of a building consisting of a kiai's house, a place of study, a mosque/mushola, and a dormitory located separately from the life of the surrounding community. Pesantren also teaches classical books (kitab kuning) [26].

Azyumardi Azra says Islamic boarding schools have three traditional purposes: propagating and spreading Islamic knowledge, maintaining Islamic traditions, and gathering scholars, as mentioned earlier [27]. However, due to modernization, pesantren must now be able to perform more than its three traditional roles. They must now become centers for health extension, centers for saving and preserving the environment, and, more importantly, centers

for economic empowerment of the surrounding communities. In this regard, we have seen the recent development of many pesantrens offering rehabilitation programs for students with delinquent status.

3.2. Pesantren-based rehabilitation institute

Rehabilitation programs aim to return something to its original state (Phelps, 2011). For example, suppose an earthquake and tsunami hit an area and suffer severe damage to its buildings and environment. In that case, the area will be rehabilitated to return to its original activities. In another case, if a person becomes dependent on illegal drugs, such as drugs, then rehabilitation will be carried out to return them to their original state. This shows that rehabilitation is the process of repairing and restoring the condition of individuals who abuse drugs to their previous condition. Rehabilitation has become very important as the number of children abusing drugs has increased [28]. According to the Big Indonesian Dictionary, rehabilitation means restoration to a previous condition or state, repair of deformed limbs, and repair of individuals such as hospital patients and disaster victims so that they become useful people and have a place in society (Suharso and Retnoningsih, 2012: 416).

Based on the above definition, it can be concluded that a rehabilitation institution is an organization that organizes programs to prevent various types of social delinquency, such as drug addiction and promiscuity, among others. With the word "pesantren-based", the rehabilitation institution conducts social-based habituation programs. It adopts the education system and traditions of Islamic boarding schools, such as self-cooking, praying in congregation, dhikr together, reciting the Quran, and others.

3.3. Juvenile delinquency

Labelling or giving a certain label to a person or group of people strongly influences the possibility of deviant behaviour. As with deviant behaviour committed by children who are considered naughty by society, the labelling makes children continue to develop deviant behaviour. The child will be served according to his name in society [29]. This becomes a repetitive cycle that reinforces each other. If the child comes from a healthy family background and is involved in daily life with deviant and unemployed children, society will label them. By giving this label, society already considers the child bad [30]. To prevent the label from sticking to the child, the child must be deterred, and behaviour must be improved.

When a child commits a deviant act, society often immediately labels the child as naughty for no apparent reason. This makes the child's behaviour even more deviant, and the labelling he receives impacts his daily life [31]. The labels of smoking and drinking make the child's behaviour highly dependent on cigarettes and drinking because the child believes that the labels they receive tend to have an impact on their entire personality, not just certain behaviours. As a result, these labels encourage the child to play an overall negative role in his personality. Nonetheless, not all negative labels are indicative of true personality.

Juvenile delinquency, also known as juvenile delinquency, is a socially diseased symptom committed by children and adolescents. It occurs due to social neglect in their families, which encourages them to develop behaviours that deviate from the norms and principles of society. Children are delinquent because of inner conflict, impulsivity, and primitiveness. As a result, delinquency is usually related to inner conflicts and frustrations that eventually manifest spontaneously [31].

Behaviour that is considered deviant from the prevailing customs, rules, or social norms is called deviant behaviour. In simple terms, a person behaves defiantly if some consider a

person's behaviour or actions out of habit or custom [32]. Psychologically, teenagers have mental emotions and inner conflicts that go beyond the norm. As a result, this tends to have a negative impact on the development and formation of the child's personality, so that this psychological aspect can have an impact on the social aspect [33]. Teenagers are also included in this moral decay. Adolescents are the age group from 13 to 18 years old, according to education experts

Adolescence is a transitional period between childhood and adulthood characterized by physical, behavioural, cognitive, biological, and emotional changes. WHO (2007) defines adolescence as being between 12 and 24 years old—significant physical and mental changes cause this period to be the most difficult for individuals. Adolescent social development tasks are achieved by joining adolescents of the same age and leaving the family environment that has been influencing their behaviour, so the striking changes often leading to disagreements with their parents can be seen. Adolescents often disagree with the opinions of their parents or older adults, leading to rebellion of a negative nature.

3.4. Henry Mintzberg's managerial roles

A manager can use management functions as a tool to achieve goals. Supervisors must be able to mobilize employees and increase their work productivity to achieve common goals. By implementing good management functions, managers can better manage their workforce. To improve the work efficiency of their subordinates, managers are responsible for carrying out management functions such as planning, organizing, directing, and supervising. Managers must understand the work system, including planning, organization, problem-solving, decision-making, and quick and appropriate action [24].

The role is an ever-changing component of the position. When a person performs his role by exercising his rights and obligations by his position. The role focuses on process, adjustment, and function [34]. Managers are responsible for ten different roles; these roles fall into three main categories: decision-making, information management, and interpersonal. A manager plays an important role in starting a company. In the interpersonal role, a manager is seen as a figurehead, leader, and liaison [35]. Managers must be an example to their employees, and they must also be able to lead and direct their employees well. Managers serve as intermediaries between the organization and other parties [36].

In the informational role, a manager manages information. They act as an information seeker, disseminator, and spokesperson. The manager then disseminates and informs others in the organization once the information has been gathered [37]. Managers also act as spokespersons, providing information to outsiders about their organization. Managers try to solve problems, divide resources, and negotiate as decision-makers. To move the organization forward, managers must be able to accept and control change. Managers are responsible for problem-solving. They must also act as arbiters and seek conflict solutions. In addition, managers must be able to find and organize resources [36]. In their role as negotiators, managers negotiate with internal and external parties to support the organization's business interests.

4. Conclusion

Most rehabilitation institutions are unique in their own right, and different cultures may differ in how roles and duties are propagated through the enterprise. A cleric's role as a manager is so complex and displays uniqueness and similarities, depending on the institution they lead, that it cannot be described simply as some people do. Therefore, a manager's duties

include all aspects of responsibility to their institution. Nonetheless, there are many types of skills managers have in different roles every day, from leading their institution to finding themselves managing and negotiating, resolving conflicts, representing, contracting stakeholders, or worrying about how the staff conducts the admission of new students with diverse social cases. In other words, a leader always changes positions according to changing expectations, circumstances, and responsibilities. The results of this study are most likely only suitable for some managers as there may not be a uniform standard of work or abilities required for a manager's position. Therefore, more extensive and comprehensive research is expected to emerge as the results of this study develop. This is because it allows managers to understand better how to tackle juvenile delinquency, environmental issues, and social conflicts.

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