

# Kiai Charismatic Leadership In Developing The Mamba'ul Ma'arif Denanyar Islamic Boarding School

Sulthon Sulaiman<sup>1\*</sup>, Achmad Patoni<sup>2</sup>, Ngainun Naim<sup>3</sup>, Ahmad Supriyadi

<sup>1,2,3,4</sup>Said Ali Rahmatullah Islamic State University, Tulungagung, Indonesia

\*Corresponding Author:

Email: [slthnsulaiman@gmail.com](mailto:slthnsulaiman@gmail.com)

---

## Abstract.

*This research departs from the development of Islamic boarding schools as educational institutions able to maintain their existence in the dynamics of global education. The dynamization and stabilization of Islamic boarding schools as one of the leading education systems in Indonesia is indeed inseparable from the leadership carried out by the caregivers and managers of Islamic boarding schools. This research took the locus at Yayasan Pondok Pesantren Mambaul Maarif Denanyar Jombang East Java to find answers to the following questions; How is the leadership of kiai concerning policy making for the development of Islamic boarding schools in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School; How is the kiai program program in the development of Islamic boarding schools in the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang; How is the development of kiai in the development of Islamic boarding schools in the Mamba'ul Ma'arif Islamic Boarding School Denanyar Jombang. This qualitative research uses a phenomenological approach using a single case design. The research location is Pondok Pesantren Mambaul Maarif Denanyar Jombang, East Java. Data collection techniques use observation, interview and documentation techniques. Data analysis includes single-case analysis and cross-case analysis with data reduction analysis techniques, data presentation and conclusions. The results showed that; Policy making is carried out through; charismatic leadership model approach in policy setting; application of a democratic-consultative collective-collegial leadership system in policy formulation; policy making based on deliberation, and; laughter and spiritual based; The development program includes; development of Islamic boarding school academic programs in the form of shawir activities and peer reading; improvement of pesantren facilities; economic development; the Jalin Alumni program, and; sincerity-based Coaching is carried out through mechanisms; periodic coaching; emphasis on discipline; self-reliance briefing; suppression of civilized behavior; supervision and guidance based on guardians and alumni, and; based on laughter.*

**Keywords:** *Kiai, Leadership, Pesantren and Development.*

---

## I. INTRODUCTION

Leadership is one of the keys to the successful management of an educational institution, especially Islamic boarding schools. Pesantren, an educational institution, has the characteristic of placing the figure of the kiai as a leader who is symbolized as a charismatic, revolutionary, egalitarian figure as well as a symbol of pesantren life. This unique kiai leadership model is one of the keys to the existence of Islamic boarding schools as the oldest educational institution, which until now is proof that the renewal of the education system and modernization of education are not able to erode Islamic boarding school education. Most Islamic educational institutions, both community-based and regional, have been displaced by the modernization and expansion of the education system.[1, hal. ix]The unique but proven leadership characteristics of Islamic boarding school kiai can maintain an advanced Islamic boarding school education system that attracts researchers' attention to define and characterize. Some describe it as a centralized leadership system, placing the kiai as the central, *authoritative*, and central figure of all policy and change. This kiai authority is influenced by the climate of the pesantren, which relies on charisma and *paternalistic* relationships, and the ownership of the pesantren is individual or family, not communal.[2, hal. 1–14] Others say that the kiai leadership model is not static but always changes as part of the dynamics of pesantren development, starting from changes in pesantren leadership styles from *charismatic* to rationalistic, from *authoritarian-paternalistic* to *diplomatic-participatory*, and from *laisser-faire* to *bureaucratic*, from traditional-individual to collective leadership patterns.

From *religious-paternalistic* to *persuasive-participatory*. [3, hal. 139] From *informal individual charismatic* leadership to *formal (collegial) legal* leadership. [4, hal. 10] Changes in the kiai leadership model include the existence of formal educational institutions adopted by pesantren, which requires the foundation system to be legally incorporated to bring changes to the kiai leadership system from hierarchical centralism to a collective management model in delegation of authority with madrasah organizers. [5, hal. 60]

The dynamics of management and leadership changes in Islamic boarding schools are based on the awareness of pesantren managers ( kiai) on the demands of *social needs of Islamic formal education*, which is driven by *visionary leadership* kiai so that it is *hidden and integrated* that can be passed on by the next generation.[6, hal. 313] This confirms that *the visionary leadership* of Kiai Pesantren towards change is based on needs while maintaining the characteristics of pesantren. [7] The dynamics of changing the kiai leadership model from authoritarian to visionary leadership illustrates that today's pesantren leaders can create and articulate a realistic, trustworthy, attractive vision of the future for an organization or organizational unit that continues to grow and improve.[8, hal. 41] The ability to create, formulate, communicate, and implement ideal thoughts that originate from within himself as future organizational ideals must be achieved or realized through the commitment of all personnel.[9] Have a vision for the future and be able to identify environmental changes and able to transform these changes into organizations; pioneer change and provide motivation and inspiration to individual employees to be creative and innovative and build solid *teamwork*; bring renewal in work ethic and management performance; dare and be responsible for leading and controlling the organization as well as the ability to inspire followers to put aside self-interest for the good of the organization and they can have a tremendous influence on their followers, or empower followers to perform effectively by building their commitment to new values, developing their skills and beliefs, creating a climate conducive to innovation and creativity.[10, hal. 60]

A simple description of kiai leadership in pesantren is conveyed by Dhofier, that for kiai, tradition, and modernity are two entities that need to unite for the needs of Muslims to race into the future following the principle of *al-muhafadzah ala al-qadimi al-salih wal akhzu min jadidin nafi'*. [11, hal. 269] The key to the success of kiai pesantren leadership in maintaining its existence and relevance is; The ability of pesantren to formulate themselves and an accommodating attitude towards the development of modern technology, namely the ability of pesantren to combine intellectual, emotional and spiritual intelligence so that its output can tread modernity without losing its spiritual roots.[12] Also, because of the ability of pesantren to maintain the identity of pesantren as complementary to national education; [13] Firmness in maintaining traditional values, local discourse, and local rationality as *custom* (tradition) so as not to experience historical disconnection.[14, hal. 162] The success of kiai leadership in maintaining the existence of the Islamic boarding school mentioned above is certainly inseparable from the ability of kiai in managing the development of pesantren, from the most traditional conditions to become part of modern education today. As is known that theoretically, organizational development (pesantren) is a planned effort, which begins with the process of diagnosing problems assisted by experts, then continues with problem analysis and planning organizational development, and then determines problem solving strategies associated with organizational systems.

Organizational development is not just about making changes. However, it is an effort made by the organization in a planned, systematic, organized, and collaborative manner so that the quality of life of members in the form of health and vitality in the organization can be improved. Planning in organizational change to achieve existing personal improvements in the organization and organizational effectiveness.[15, hal. 563] This concept illustrates that kiai leadership is proven to offer and lead a planned program to all pesantren members, about how they work together as a unit, how to function in their respective brand units, and what needs to be changed so that they can work effectively. One of the Islamic boarding schools that has proven to be able to maintain its existence amid the erosion of the renewal of the education system and modernization of education is the Mamba'ul Ma'arif Islamic Boarding School. This century-old Islamic boarding school has developed various tiered educational institutions including Perguruan Tinggi Pesantren, or Ma'had Aly Mamba'ul Ma'arif, Denanyar, in addition to PAUD-TK, MI, MTsN 4, MTsMM, SMP MM, MAN 4, MAMM, and SMK BS. This study specifically seeks to answer the following research questions: How is the leadership of kiai about policy making for the development of Islamic boarding schools in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School?; How is the kiai program in the development of Islamic boarding schools in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School?; How is kiai coaching in the development of Islamic boarding schools in Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School?

## II. METHODS

This research uses case studies with qualitative approaches and descriptive types. Qualitative research is a procedure that produces descriptive data from the collection of data obtained from the field. Both in the form of written words in documents and spoken through interviews with kiai, cottage administrators, educators, alumni and some students.[16, hal. 4] The reasons for using case studies in this research are; *First*, this type of research aims to reveal kiai policies in developing Islamic boarding schools, coaching systems, and also the dominant leadership typology in the context of developing Islamic boarding schools in depth. *Second*, this research in addition to using a qualitative approach, also requires an active role from a researcher to observe and play a role in exploring data from the field through primary data sourced from interviews, both structured and non-structured. And skunder in the form of documents and symbols related to kiai leadership. *Third*, in qualitative or field research, this is very important to be carried out with the assumption that conducting field observations about a phenomenon will be expected to provide valid and comprehensive data. Researchers will describe all phenomena contained in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School through several things, including:

*First*, because researchers are trying to understand in depth related to the phenomenon of kiai leadership to develop Islamic boarding schools, researchers will reveal the phenomenon through educators, cottage administrators, some alumni, and some students. This is nothing but to gain empirical experience from a Kiai in developing his cottage. Such a level is very important because the literature on leadership shows that leadership cannot be separated from its domain and context.

*Second*, because this study aims to answer the question of how a kiai develops his Islamic boarding school, the researcher will examine the leadership behavior of the kiai Islamic boarding school related to kiai policies in order to provide the most dominating policies and guidance as well as typology of kiai leadership, all of which are part of a good process that has occurred, is ongoing and Kiai Pondok Pesantren Mamba'ul Ma'arif will plan that.

*Third*, researchers have gained part of this leadership phenomenon through the experience of kiai pesantren, which is in the form of thoughts manifested in policy practices as a leader in a pesantren. Kiai's experiences were obtained directly from the main informant in this study. However, what is important in this study is the valuable and quality things related to the kiai strategy in making policies, coaching systems and leadership typologies to develop Islamic boarding schools.

The approach will also be adjusted related to the role of kiai in carrying out their duties, namely by seeing and studying the phenomena that arise in Islamic boarding schools. Not only seeing the extent of its achievement both physically and non-physically but the experience outlined in the form of policies of a kiai in developing Islamic boarding schools contained in the vision-mission that can move the wheels of leadership towards a pesantren that continues to grow proportionally. It also includes documents informing and describing the development process of Islamic boarding schools.

## III. RESULT AND DISCUSSION

### Kiai Leadership In Policy Making

One of the functions of leadership is policy-making. The research findings found that in policy-making, kiai apply a) the charismatic leadership model approach in policy setting, b) the application of a democratic-consultative collective-collegial leadership system in policy formulation, and c) deliberation-based policy making.

#### **Charismatic leadership of kiai in policy making**

The most fundamental leadership principle is *the influencing process of leaders and followers to achieve organizational objectives through change*. [17, hal. 6] How leaders can influence the people led so that they are motivated to follow every policy taken. While the most basic 'influence' is born from the attitude of sympathy or empathy from someone towards others (leader). In the context of pesantren educational institutions that uphold the tradition of kiai santri and scientific chains, the figure of kiai as a leader in his nature has the potential for charisma from generation to generation, both in genetic (direct descent), kinship (kinship), and scientific perspectives (selected quality students). This general phenomenon can be seen from

how Muslims pay homage to the descendants of the Holy Prophet, the descendants of scholars, especially the descendants of their religious teachers. Practically, the fundamental challenge of kiai leadership in pesantren is maintaining the potential of charisma to be more dynamic and productive for pesantren life. Related to the charisma possessed by a pesantren leader, the Islamic community has had a set of values as a personality benchmark interpreted from the leadership characteristics of the Prophet Saw, including four major characters, namely *shidik* (seriousness, hard work and honesty), *amanah* (commitment and trustworthy), *tabligh* (clarity of work programs and performance and close to those led), and *Fathanah* (intelligent, creative, realistic and problem solving).

That a kiai pesantren leader as a *patron* of pesantren is assumed and believed to be the most perfect figure of his personality (*moral morals*) and the most competent (*fathonah*) to the values and traditions in the pesantren organization. Leadership in which followers assume that their kiai is recognized as having extraordinary abilities. This ability is possessed as a gift or destiny of God. Their kiai have transcendental abilities. It is intended that his followers believe that their kiai can protect themselves from imminent danger, their kiai can face the crisis facing his group. His followers also believed that under his leadership they would come out victorious. This is because kiai as charismatic leaders are recognized as having extraordinary abilities. This ability is possessed as a gift or destiny of God. Charismatic leaders in this case have transcendental abilities. [18, hal. 307] Kiai as a charismatic leader is believed to be a visionary leader. How he was able to express a shared vision of the future. Through communication skills, visionary charismatic leaders associate the needs and targets of their followers with organizational goals or tasks. In addition to the potential charisma in certain qualities inherent as part of the pesantren leadership tradition, charisma can also be born from new thoughts or breakthroughs as a differentiator from the establishment of the previous leadership. New thoughts or breakthroughs that are assumed as kiai intelligence (*fathanah*) so that they are accepted as revolutionary leaders in the size of the existing leadership tradition and have developed in the pesantren environment.

It is undeniable that in the tradition of pesantren leadership, the charisma and scholarship of the successor kiai are often not comparable to the previous kiai. However, considering the dynamic social life of education, foresight and courage (*fathanah*) provides a new management offer to be the most realistic choice in building charisma and subordinate influence as revolutionary leaders. Followers' beliefs about the figure of the kiai as a revolutionary charismatic leader. This is shown by the belief of all pesantren members that kiai can create, formulate, communicate (to *communicate*), socialize, transform, and implement ideal thoughts that are believed to be the ideals of the organization in the future that must be achieved or realized through the commitment of all pesantren members. The visionarity of kiai at the Mambaul Maarif Denanyar Jombang Islamic boarding school is shown by giving meaning to the work and effort carried out jointly by all organisation components by giving direction based on a clear vision. One of the visionary leadership is characterized by the leader's ability to make clear plans so that from the formulation of his vision will be illustrated the goals to be achieved from the development of the institution he leads. [19] Daniel Goleman reveals the traits of visionary leadership using shared inspiration: confidence, self-awareness and empathy. [20, hal. 69] The visionary leader will articulate a purpose that for him is a true purpose and aligns with the shared values of the people he leads. And because they believe in that vision, they can decisively guide people toward it.

#### **Democratic-consultative collective-collegial leadership system in policy formulation**

Collegial collective leadership is based on bonds and interactions carried out simultaneously like peers. In a collegial collective system to achieve a goal, there is a need for coordination between one leader and another. In simple terms, collegial collective leadership is a general term that refers to a leadership system that involves several leaders in issuing decisions or policies with certain mechanisms, which are taken through deliberation to reach consensus or voting by promoting the spirit of equality. Implementing collegial collective leadership adopted at the Mambaul Maarif Denanyar Jombang Islamic boarding school is a must considering the leaders of the pesantren who are now the next generation of pesantren founders. In the pesantren tradition, the leadership system adheres to a pattern of inheritance based on family lines. The consultative democratic behavior applied at the Mambaul Maarif Denanyar Jombang Islamic boarding

school is reflected in the policy-making model carried out through a joint forum and also aspiration networking through a communication system both with managers, administrators and alumni and guardians as well as the pesantren programs that will be described next.

Democratic behavior is shown by providing efficient guidance to followers, coordinating work to subordinates, emphasizing a sense of internal responsibility (on oneself) with good cooperation, appreciation of the potential of each individual. As stated in the previous chapter, there is a semi-autonomous policy in each institution, both formal and non-formal, under the auspices of the Mambaul Maarif Denanyar Jombang Islamic Boarding School Foundation. Each institution in this case has flexibility in making policies but must be synergistic with central wisdom in the context of the foundation. This study's findings align with Pramita's findings, which states that collective-collegial leadership in the Mambaul Ma'arif Denanyar Jombang Islamic Boarding School is a democratic-consultative collective-collegial leadership. This behavior occurs in the domination of power from the caretaker panel over the authority given to the daily management so that the behavior and traditions of the pesantren, and the absence of special consideration institutions limit the creativity of the daily management.[21]

### **Deliberation Based-Policy**

The leadership of the kiai at the Mambaul Maarif Denanyar Jombang Islamic boarding school in developing pesantren in policy making prioritizes musyawarah (the principle of deliberation and closeness to the people) by avoiding personal policy making under any conditions (commitment to togetherness). But under certain conditions dare to take personal policies as a leader at the risk of failure.

*Bermusyawarah* is one of the pillars of leadership in Islam. Without deliberation, a leader cannot know the aspirations of the people he leads. He feels most intelligent and self-righteous. His behavior was also cencerably authoritarian. With deliberation, all decisions that will be taken are expected to bring good to all.[22, hal. 70–71] The behavior of always conforming is in principle part of the *sunnah* that When the Prophet Muhammad (peace be upon him) spoke in assembly, everyone who was silent watched carefully, he invited others to express opinions, nor did he interrupt the conversation. Although prioritizing deliberation, the Holy Prophetsa had the courage to take personal policies, as a reflection of strong self-confidence under certain conditions. If they are determined to do something that they consider a glory and pride, then nothing can dampen their determination, even they will be desperate to brave danger for the sake of it.[23] The policy making model carried out by kiai at the Mambaul Maarif Denanyar Jombang Islamic boarding school through a mechanism of communicating with all levels of caregivers before making decisions related to the pesantren illustrates the existence of several characteristics that color Kiai's policy. Described as safe follows;

#### *Good and measurable policies.*

The policy determined by the kiai of the Mambaul Maarif Denanyar Jombang Islamic boarding school with a collegial collective model allows that all policies always consider the maslahat and madllarat side. Therefore, strategic policy is always important in finding the best solution.[24] Not only good, but Islamic boarding schools already have strict guidelines so that policies always run balanced and measurable. As Mahfud, the lodge supervisor stated, this good and measurable policy factor is more on the kiai mind that always weighs personally all policies decided. Good policies will certainly be easier to implement and follow the size of capacity and potential of both personality, scholars, and coaches. Measurable is what decisions on kiai policies are always in accordance and line with achievements in terms of vision and mission of pesantren.

#### *The spirit of change.*

Passion or great desire, according to Miner, is a process that occurs from within the individual that drives behavior related to the path that depends on the components of the institution.[25, hal. 88] As a revolutionary charismatic leader, the kiai of the Mambaul Maarif Denanyar Jombang Islamic boarding school certainly has a strong ghiroh so that it can be a motivator or mobilizer for its citizens.

#### *Community-based policy.*

To advance the institution, it requires togetherness and concern from all parties. What does it mean to be visionary a Kiai when it does not get a response and support from all pesantren residents. The

emergence of educational institutions that offer various models and visions of pesantren must certainly be used as a benchmark and consideration for institutions to improve while offering distinctiveness that differs from other institutions. Daring to offer a different model greatly determines the progress of the Mambaul Maarif Denanyar Jombang Islamic boarding school has a different offer from most institutions today that are said to be dressed in modernity, which still offers the distinctiveness of a classical education. The two curriculum models presented, formal and traditional, make there is no worry about not getting new students. But instead, with a commitment to materials based on the yellow book with its salaf system and general materials with its modern education system. Even so, many of the Mambaul Maarif Denanyar Jombang Islamic boarding school graduates were accepted at favorite universities, some even abroad. This is what makes the Mambaul Maarif Denanyar Jombang Islamic boarding school still taken into account during incessant modern education services. The spiritual role of kiai is also the axis of enthusiasm for all pesantren residents.

#### *Spiritually based policy.*

As a revolutionary charismatic leader in the pesantren tradition, spiritual values become the spirit of the continuity of education at the Mambaul Maarif Denanyar Jombang Islamic boarding school. The spiritual realm is the main thing for the Mambaul Maarif Denanyar Jombang Islamic boarding school to improve the quality of education, both salaf and modern, to achieve educational goals per the vision and mission of the pesantren.

#### **Kiai Programs In Pesantren Development**

The research findings found that the programs developed by kiai in the context of developing the Mambaul Maarif Denanyar Jombang Islamic boarding school are; a) development of Islamic boarding school academic programs in the form of shawir activities and peer reading; b) improvement of pesantren facilities; c) economic development; d) Jalin Alumni Program

#### **Academic improvement**

Improving the quality of cottages from the academic side is greatly influenced by the extent of the curriculum structure presented. As Abdussalam Shohib stated that in order to develop Islamic boarding schools, the first focus was on how the learning curriculum arrangement took place. Because departing from the presentation of this curriculum, the improvement of the quality of education can be measured and able to achieve the best quality.[26] The salaf and khalaf pesantren education curriculum has different curriculum designs in implementing substance, technical and educational strategies. The salaf pesantren education curriculum prioritizes teachings more dominant in ta'adub maatau ethics towards the environment.[27] With the *sorogan*, *wetonan*, *bandongan*, *syawir* and even MMS systems, pesantren are more adaptive to the times.[28] Of all the most prestigious learning methods is shawir. Because of this shawir, not all students can follow. Only students can read, understand and understand *turats texts*. Therefore, Ghofar explained that this *shawir* is the highest study in pesantren. This greatly determines the quality of the alumni of the students.

#### **Improved infrastructure**

Physical development and infrastructure are increasing. Because of the rapid growth of students from year to year, the fulfillment of infrastructure facilities automatically becomes necessary to keep pace with demands. From here, efforts continue to be made and developed, especially the availability of student rooms and study rooms. From the side of the building, the Mamba'ul Ma'arif Islamic Boarding School continues to improve and complement. Even related to the provision of computer tools, then automatically expertise in the field of computers becomes a lesson that is not just extra. However, it becomes a supporting material for students in the language laboratory. Therefore, Kiai always tries to find opportunities so that how the development is a government program, including the procurement of Community BLK from the Ministry of Agriculture, youth buildings and sports fields from the Ministry of Youth and Youth and MCK as well as hand washing stations from the PUPR ministry, and so on. However, it does not demand the possibility of developing and improving infrastructure independently. Because the existence of facilities and infrastructure greatly determines the development of pesantren in the future. Physical facilities make considerations for prospective guardians in determining whether their children are entrusted.

Included in this academic program is a program to increase student creativity, of course, it is a target for Islamic boarding schools to accommodate and direct the talents and interests of students which are certainly quite varied. So that the activities offered by Islamic boarding schools also have various choices, whether they are related to external or mental activities. *Khithobiyah* is a form of activity that aims to train students' talents in terms of public speaking, preaching and mental training. Calligraphy is an activity that accommodates the talents and interests of students in terms of writing *khot*. The art of writing is an activity that almost all *pesantren* carry out. Because, the art of calligraphy preserves *khot* or writing the texts of Qur'anic verses. Sports are activities that aim to make students become healthy and strong figures. *Bilal* and *khutbah* are activities that train and guide male students to have the ability to prepare themselves when they later enter the community when carrying out Friday prayers and this is important to have for male students. *Dlibaiyah* and *gambus* are pure sound art activities. *Dlibaiyah* is a routine activity that is carried out every Thursday night Friday.[29] Such habituation is an effort by *kiai* to develop Islamic boarding schools. And this last activity is what sustains the inner strength of the students.

#### **Economic development of students**

Almost all *pesantren* develop the economy as a form of independence that has been firmly built.[30] In this economic sector, in the context of *pesantren*, it will certainly develop sectors related to the needs of students. So that the procurement of canteens is mandatory as a fulfillment of the daily needs of the students. The economic results developed will contribute to the development of *pesantren*, especially in terms of physical development.

#### **Jalin Alumni Program**

*Pesantren* certainly realize that the growth and development of Islamic boarding schools depends on three components. The first component is students, the existence of students is very important, because it is not said to be an Islamic boarding school when there are no students to be educated. Second is the role of alumni, alumni have a great responsibility for the life and death of an Islamic boarding school, so the contribution of alumni is needed to develop the Islamic boarding school as their alma mater. In this context, there needs to be activities that concoct meeting points between *pesantren* families and alumni, including alumni meetings, *silaturahmi* and other activities involving alumni. The hope is to build the militancy of alumni towards their *pesantren* by thinking about the future of the *pesantren*.

#### **Kiai Construction In Pesantren Expansion**

Researchers found that *kiai's* leadership in fostering the development of Islamic boarding schools in the Mambaul Maarif Denanyar Jombang Islamic Boarding School was; a) periodic coaching; b) emphasis on discipline; c) self-reliance briefing; d) suppression of behavioral behavior; e) supervision and guidance based on student guardians and alumni;

#### **Regular construction**

Periodic coaching is a strategy applied by the Mambaul Maarif Denanyar Jombang Islamic Boarding School to strengthen the coaching ranks. Because it is recognized or not, that a strong coaching system will be able to handle problems and problems that arise. In line with his opinion, Ulin Nuha, Rony Sandra & Asep Dudy, also related that the coaching system always determines the achievement of an institution's vision and mission. Because the coaching system is the hands of the leader and is precisely the one who accompanies students in boarding for 24 hours. This periodic coaching will always affect the competence of coaches and educators. In this case, Pramono's research findings that the effectiveness of coach performance is largely determined by the extent to which the evaluation system runs in a balanced manner. Thus, *kiai* monitors and evaluates the coach's performance to be more professional and intelligent.[31] Machrus Ali stated that it was doing coaching informally to develop this cottage to always be better. Chat casually after any event, *kiai* always share with the coaches. And this is very effective because it is done not too rigidly and tends to be flexible. The coaching system that can be top-down, from superior to subordinate or bottom up, from subordinate to superior to the system is very relevant and more substantial.

#### **Emphasis on discipline**

Discipline is another term from a popular word in *oesantren*, namely *istiqamah*. How students have a stable attitude and soul is mandatory. Learning activities that are quite dense make students have to prioritize

discipline. About this discipline, Afifuddin explained that the emphasis on discipline is an important thing to be controlled by coaches. In line with this discipline, Roman Andrianto, et al, in their research revealed that the main focus of the study was to classify and prioritize CSF (Critical Success Factor) for the implementation of e-learning in developing countries and identify practical implications. The study found that the most important factor influencing the success of e-learning in developing countries is a disciplined and tenacious attitude to conduct e-learning, certainly in addition to other components.[32]

### **Directing independence**

Independence is a characteristic of Islamic boarding schools. Pondok **Pesantren** always teaches and instills the spirit of **independence** with various strategic programs. **Among them, the teaching is entrepreneurial-based to students, which is the goal of a visionary educational institution.** Education that thinks about the future of its students when they are involved in the community. Independence is the main characteristic of an Islamic boarding school.[33] From the beginning, the Mambaul Maarif Denanyar Jombang Islamic Boarding School did not depend on others, including government assistance in developing physical development that is automatically related to infrastructure. Or even the development of the curriculum it implements. Independence that is built is not only related to development in terms of facilities and infrastructure. But inner self-reliance. This domain is certainly very important compared to other components. Like Abdussalam Shohib, it takes serious efforts to cultivate inner independence for students. Because the inner domain that manifests in the attitude of students is very important when they have been involved in society. Students always put forward *tawadlu'* and *totokromo* attitudes, which is already an extraordinary behavior.

All components must continuously carry out the emphasis on independence. Kiai's position as the central leader provides an overview of the vision and mission of pesantren and its implementation through smart work, agile work and fast work to realize it. To realize this inner independence, Ahib Muntasib believes that students' independence has been reflected in daily attitudes and behaviors. How do they meet the needs of their lives and wake up to sleep again. A coaching system that always emphasizes holistic independence, both the independence of all components of the pesantren ranging from ustadz, coaches, administrators and also students to the readiness of the birth and inner realms is one of the important elements in order to develop Islamic boarding schools which the kiai has carefully conceptualized. Related to this, students start from themselves, including what Haikal stated, that pesantren always emphasizes to its students to learn independently, slowly but surely a student will be able to make it happen. And the environment always has an important role in forming an independent environment.[34]

### **Emphasizing behavior (*adabiyah*)**

The striking difference between education in pesantren and education outside pesantren is the emphasis on the dimension of *ta'adub* or noble morals. Even this is his position, the bag of knowledge itself. This means it is not considered knowledgeable when one does not have civilization. As a kiai construction system for its students, what is often conveyed is a matter of adab, not others. Because by being here, the younger generation still in school will have a visionary spirit and soul. The idea of A Hasan, as quoted by Busthami, states that although A. Hassan did not elaborate directly on the understanding of civilization, the concept he put forward was applicable. Among them is discipline, so it can be mentioned that one of the most prominent characteristics in the world of education is the extent to which it is a benchmark for educational achievement.[35] In this context, *adabiyah* or simple language is the attitude and behavior of students regarding politeness, laughter or humility is an attitude that cannot be negotiable anymore.

### **Supervision and coaching based on ngemong, student guardians and alumni**

This *ngemong*-based *coaching* may be different and unique among other pesantren. *Ngemong* language is Javanese which means to care, guide and direct as a kiai figure, certainly has a central role in concocting and designing how this coaching can run smoothly and successfully, and the most important thing is that coaching feels family. All components involved in the pesantren educational institution unit always have a *job description* from the coaching element as a form of responsibility. The position of coach is a very important figure because he is the person who is most in direct contact with field conditions, including the life patterns of his students. This spirit of *ngemong* is almost felt by all elements and



stakeholders, including what Arizandy said, that when providing coaching he did not hesitate to position like his own parents. This egalitarian effect makes coaching from a nanny to his subordinates run so easily because there is no distance between them. Even so, all the coaches and students still maintain the civilization that starts in front of the kiai. *Silaturohim* with the guardians and alumni will be a transmission between the families of the Islamic boarding school and the families of the guardians, especially regarding the success of pesantren programs. Because this program is a beacon for Islamic boarding schools to be able to communicate directly with student guardians. A harmonious relationship will result in *checks and balancing*. Parents of students will provide good inputs in the context of developing Islamic boarding schools. This system makes Islamic boarding schools never advertise or socialize. But how can this cottage develop forward and rapidly, including how the trustees share with the guardians. The communication between the supervisor and the guardians indirectly makes the wider community assess how the attitude and activities of the Islamic boarding school touch the community's hearts.

#### IV. CONCLUSIONS

Kiai leadership with policy making for the development of Islamic boarding schools in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School is as follows; a) charismatic leadership model approach in policy setting; b) the application of a democratic-consultative collective-collegial leadership system in policy formulation; c) deliberation-based policy making, and; d) laughter-based and spiritual. The kiai program program in the development of Islamic boarding schools in the Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School is as follows; a) development of Islamic boarding school academic programs in the form of shawir activities and peer reading-listening; b) improvement of pesantren facilities; c) economic development; d) the Jalin Alumni program, and; e) sincerity-based. Kiai development in the development of Islamic boarding schools in Mamba'ul Ma'arif Denanyar Jombang Islamic Boarding School is as follows; a) periodic coaching; b) emphasis on discipline; c) self-reliance briefing; d) suppression of behavioral behavior; e) supervision and guidance based on guardians and alumni, and; f) *ketawdhu'an*-based.

This research reinforces Yukl's theory that the charismatic leadership model is shown by followers assuming that their kiai are recognized as having extraordinary abilities. This ability is possessed as a gift or destiny of God. Charismatic leaders in this case have transcendental abilities. It also reinforces Ivancevich's contention that charismatic leadership emphasizes visionary leadership and the leader's ability and willingness to express a shared vision of the future, establishing effective communication regarding the needs and targets of the organization. The results of this study also corroborate Pramitha's research findings that the kiai leadership model in Islamic boarding schools tends to use a collegial collective leadership approach that is democratic-consultative. That leadership in Islamic boarding schools is basically a collaboration of several leaders of institutions, both formal and non-formal, which are synergized under the auspices of one foundation.

#### REFERENCES

- [1] A. Azra, "Pesantren: Kontinuitas dan Perubahan. dalam Nurcholih Madjid, Bilik-bilik Pesantren." Dian Rakyat, Jakarta, 1997.
- [2] M. S. Masyhud, *Manajemen pondok pesantren*. Jakarta: Departemen Agama, 2003.
- [3] I. Arifin, *Kepemimpinan Kyai: Kasus Pondok Pesantren Tebuireng*. Malang: Kalimasahada Press, 1993.
- [4] Sukamto, *Kepemimpinan kiai dalam pesantren*. Jakarta: Lp3es, 1999.
- [5] M. Sulthon dan M. Sulthon, *Manajemen pondok pesantren dalam perspektif global*. Jakarta: LaksBang PRESSindo, 2006.
- [6] N. Efendi, *Manajemen perubahan di pondok pesantren*. Yogyakarta: Teras, 2014.
- [7] A. Muharyanto, A. Patoni, dan N. Efendi, "Implementation Of Kiai's Leadership Style In Improving Teacher Creativity At The Jawahirul Hikmah Islamic Boarding School Tulungagung," *Int. J. Educ. Res. Soc. Sci.*, vol. 3, no. 3, hal. 1089–1098, 2022.
- [8] Wahyudi, *Organization (Kepemimpinan Kepala Sekolah Dalam Organisasi Pembelajaran)*. Bandung: Alfabeta, 2009.
- [9] N. Mukti, "Kepemimpinan Visioner Kepala Sekolah," *J. Kependidikan*, vol. 6, no. 1, hal. 71–90, 2018.

- [10] H. M. Duryat, *Kepemimpinan Pendidikan: Meneguhkan Legitimasi Dalam Berkontestasi Di Bidang Pendidikan*. Penerbit Alfabeta, 2021.
- [11] Z. Dhofier, *The pesantren tradition: a study of the role of the kyai in the maintenance of the traditional ideology of Islam in Java*. The Australian National University (Australia), 1980.
- [12] N. Chasanah, "Leadership of Kiai and Students' Obedience in Islamic Boarding School," *Resolusi J. Sos. Polit.*, vol. 4, no. 1, hal. 42–52, 2021.
- [13] C. Geertz, "The Javanese Kijaji: the Changing Role of a Cultural Broker," *Comp. Stud. Soc. Hist.*, vol. 2, no. 2, hal. 228–249, Jan 1960, doi: 10.1017/S0010417500000670.
- [14] M. A. Rais, *Cakrawala Islam: antara cita dan fakta*. Jakarta: Mizan, 1987.
- [15] J. Greenberg dan R. A. Baron, "Behavior in organizations: Understanding and managing the human side of work." Univerza v Mariboru, Ekonomsko-poslovna fakulteta, 1997.
- [16] L. J. Moleong, *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya, 2021.
- [17] R. N. Lussier dan C. F. Achua, "Leadership: Theory, Application, Skill Development. Mason," *Ohio South-Western Cengage Learn.*, vol. 6, 2010.
- [18] G. Yukl, *Kepemimpinan dalam organisasi*. Jakarta: PT Indeks, 2010.
- [19] F. F. R. S. Hamdani, "Kiai leadership: from tradition to transformation (The Challenges of pesantren towards global turbulence)," 2016.
- [20] D. Goleman, *Leadership: The power of emotional intelligence*. More Than Sound LLC, 2021.
- [21] D. Pramitha, "Revitalisasi Kepemimpinan Kolektif-Kolegial Dalam Membangun Efektifitas Komunikasi Organisasi Pesantren (Studi Interaksionisme Simbolik Di Pondok Pesantren Jombang)," *Eval. J. Manaj. Pendidik. Islam*, vol. 4, no. 1, hal. 45–69, 2020.
- [22] M. Iqbal, *Etika politik Qur'ani: penafsiran M. Quraish Shihab terhadap ayat-ayat kekuasaan*. Medan: Perdana Mulia Sarana, 2010.
- [23] M. A. Qadri, S. Qadri, dan L. Ahsan, "The administration of Prophet Muhammad (PBUH) and its impact on the contemporary states," *J. Philos. Cult. Relig.*, vol. 17, hal. 30–34, 2016.
- [24] H. Anwar, "Proses pengambilan keputusan untuk mengembangkan mutu madrasah," *Nadwa J. Pendidik. Islam*, vol. 8, no. 1, hal. 37–56, 2014.
- [25] F. C. Lunenburg dan A. Ornstein, *Educational administration: Concepts and practices*. Sage Publications, 2021.
- [26] M. K. Umam, "Dinamisasi Manajemen Mutu Perspektif Pendidikan Islam," *J. Al-Hikmah*, vol. 8, no. 1, hal. 61–74, 2020.
- [27] J. Makruf dan S. Asrori, "In the making of Salafi-based Islamic schools in Indonesia," *Al-Jami'ah J. Islam. Stud.*, vol. 60, no. 1, hal. 227–264, 2022.
- [28] M. Tahmid dan A. Darim, "Kiai's Strategy In Developing The Salafiyah Education System In The Middle Of Modernization."
- [29] E. Nurtawab, "The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in Pesantrens," *Stud. Islam.*, vol. 26, no. 3, hal. 511–541, 2019.
- [30] R. E. Utama, "Strategi Pembiayaan Pesantren melalui Pemberdayaan Ekonomi Umat," *J. Tahdzibi Manaj. Pendidik. Islam*, vol. 5, no. 2, hal. 117–134, 2020.
- [31] H. Pramono, "Pengaruh sistem pembinaan, sarana prasarana dan pendidikan latihan terhadap kompetensi kinerja guru pendidikan jasmani sekolah dasar di kota Semarang," *J. Penelit. Pendidik.*, vol. 29, no. 1, 2012.
- [32] R. A. Pangondian, P. I. Santosa, dan E. Nugroho, "Faktor-faktor yang mempengaruhi kesuksesan pembelajaran daring dalam revolusi industri 4.0," in *Seminar Nasional Teknologi Komputer & Sains (SAINTEKS)*, 2019, vol. 1, no. 1.
- [33] Z. Fuad, "Pesantren dan Pemberdayaan Ummat (Analisis Economic Behavior Kiai Dalam Social Network Pesantren Entrepreneur Al-Mawaddah Kudus)." UIN Walisongo, Semarang, 2022.
- [34] R. Rifky, "Strategi Guru dalam Menumbuhkan Kemandirian Belajar Peserta Didik di Sekolah Dasar," *Edukatif J. Ilmu Pendidik.*, vol. 2, no. 1, hal. 85–92, 2020.
- [35] S. H. Busthami, "Pendidikan Berbasis Adab Menurut A. Hassan," *J. Pendidik. Agama Islam*, vol. 15, no. 1, hal. 1–18, 2018.
- [36] Z. Zafitri, "Strategi Komunikasi Persuasif Pembina dalam Membentuk Karakter Santri di Pondok Pesantren DDI Takkalasi." IAIN Parepare, 2020.
- [37] S. Abdul Wahab, *Analisis Kebijakan, Dari Formulasi ke Implementasi Kebijakan Negara*, Kedua. Jakarta: PT. Bumi Aksara, 2008.