

Model of Kiai Leadership at Boarding Schools that Manage Salaf and Khalaf Learning

(Case Study at the Buntet Islamic Boarding School, Cirebon, West Java)

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Abstract

This research is motivated by the weak management of Islamic boarding schools, limited human resources, infrastructure and limited budgets, length of study time and the number of outside cultural influences that are increasingly unstoppable. The existence of pesantren is inseparable from the role of the kiai as caretaker. In the context of pesantren leadership, kiai have an important and strategic role in the development of pesantren. Types of Islamic boarding school educational institutions, in general these educational institutions can be grouped into two types, namely Salaf (Traditional) and Khalaf (Modern). These two types affect the kiai's leadership model in managing learning in Islamic boarding schools. The challenge then is how the kiai's leadership model can deal with the ongoing changes and developments in education. How can learning in the Salaf and Khalaf Islamic boarding schools improve its quality through the kiai leadership model? This study generally aims to analyze the leadership model of the kiai in managing Islamic boarding schools, both Salaf and Khalaf. The specific aim is that this research will get an explanation of how the kiai's strategy is in developing the learning of Salaf and Khalaf Islamic Boarding Schools. Then from these results it is possible to compare the leadership model of the kiai in Islamic boarding schools of the Salaf and Khalaf so as to find one model of learning and management of both education. Therefore, the theory used in this study is Max Weber's leadership theory and George S. Counts' reconstructionism and the Six Value Systems initiated by Prof. Ahmad Sanusi. The method used in this research is descriptive qualitative analytic. Then the findings from this study are that the leadership of the kiai with an integrated personality is the main attraction for the santri in particular and members of the surrounding community. Santri and community members expect blessings, wisdom and ma'unah from the kiai. The kiai's leadership in organizing and managing the Buntet Islamic Boarding School shows responsibility and full attention, attractiveness and great influence for the santri. The attitude, behavior and actions of the kiai are observed, followed as an example and interpreted by the santri in the daily life of the Buntet Islamic Boarding School. The Buntet Islamic Boarding School manages Salaf learning with the sorogan, wetonan, kalaqah and

Bahtsul Masa'il and Khalaf systems with a modern and innovative learning system. As a result, the conclusion is that the leadership model of the Buntet Islamic Boarding School kiai is charismatic-democratic and religious. This leadership model is very important and strategic. Kiai as a leader and determiner where with his influence and power can determine his steps and policies. The kiai's leadership model will determine the direction of development and progress of learning, whether salaf or khalaf.

Keywords

Leadership Model, Kiai, Salaf-Khalaf Learning

Education is one of the vital human needs to achieve better progress and development. With education, civilization and renewal of human life is achieved brilliantly. Islamic boarding schools as educational institutions and religious institutions are interesting to observe. The role of pesantren as an educational institution in the midst of modernization or globalization must remain firm in maintaining its position as a traditional tafaqquh fi al din institution (salaf) and a pesantren which carries out the process of "ordering" (khalaf) systems, starting from overhauling the curriculum to management. The fact that the development of pesantren education is currently very rapid. The community's need for Islamic education through Islamic boarding schools or madrasas is very important. Based on the data, the development of Islamic boarding schools, both salaf and khalaf, is very important. Islamic boarding schools with a salaf system are pesantren that have very simple pesantren management and administration, with a pesantren management system centered on the Kiai's rules which are translated by the pesantren administrators. There are around 8,905 salaf Islamic boarding schools in Indonesia. Meanwhile, the khalaf pesantren is characterized by, first, having modern standard management and administration; secondly, it is not bound or centralized to the kiai figure; third, having a modern education model and system with a blend of curricula between religious science-based subjects and general science-based subjects. In general, the leadership of the pesantren is still centralized and hierarchical, centered on the kiai.

Kiai is one of the dominant elements in the development of pesantren. The Kiai will manage the development and sustainability of the pesantren with his expertise, depth of knowledge, charisma and skills. Not infrequently a pesantren does not have a neat management of education, because everything lies in the wisdom and decisions of the kiai. A kiai in pesantren culture has multiple roles, including as a cleric, educator and caretaker, community liaison, leader and administrator of the pesantren. From these problems, the Buntet Cirebon Islamic Boarding School has dynamics and conditions that are somewhat different from other Islamic boarding schools. The Buntet Islamic Boarding School integrates with the community as if there were no barriers that limit the relationship between the kiai and the community, the santri and their kiai. This harmonization provides a different style and atmosphere. The fact is that the relationship between the kiai and the community is very close, the community communicates with the kiai "anytime", both related to religion, social and economic issues. Elderly clerics provide opportunities for members of the community through "curhatan", asking for advice, asking for blessings in the local community's tradition called "matur". It's a mature tradition where people come to the kiai to express what their wishes are about and expect the kiai to attend the celebration and ask for advice and ask for the kiai's blessing. To achieve the research focus, several problems are formulated in the form of research. In accordance with the title of the proposal, the research questions that will be

answered through this research are:

- a) What is the kiai's leadership model in developing the salaf and khalaf system at the Cirebon Buntet Islamic Boarding School?
- b) What is the Kiai's leadership strategy in developing the salaf and khalaf systems at the Cirebon Buntet Islamic Boarding School?
- c) What are the supporting and inhibiting factors of the kiai leadership model in developing learning at the Cirebon Buntet Islamic Boarding School?
- d) What are the efforts to improve the Islamic boarding school kiai in developing the salaf and khalaf system at the Cirebon Buntet Islamic Boarding School?

Theoretical Basis

The term leadership or leadership comes from the word leader which means leader or to lead means to lead. Leadership has become a separate study in management science, because it is universal in nature and makes materials in companies and organizations also talk about leadership. According to Soekanto (1982: 318) stated that "Leadership (leadership) is the ability of a person (ie a leader or leader) to influence other people (ie those who are led or their followers)".

The relationship between the kiai and the santri is very close, so that the kiai's paternalistic leadership must be improved which is egalitarian in nature where the principles and values of justice (' is), equality (musawwa) and deliberation (shura) can be realized in earnest. And the above description can be taken as a meaning that the dynamics of the kiai's leadership in Islamic boarding schools, is the movement of struggle that encourages behavioral changes that are carried out intentionally, planned by the Kiai which then gives color and change to the pesantren. This dynamic arises because of the internal and external needs of the pesantren as an educational institution as well as a socio-religious institution and is the impact and interaction of

the kiai as the top leader of the pesantren.

From the views of these views, the author tends to use the view that leadership is an activity that influences other people to work together in order to achieve common goals. The important elements of leadership are: influence, legitimacy and purpose. The ability, skills and expertise of a leader lies in his ability to influence, move and control other people so that they do the work so as to achieve the goals that have been set together.

Leaders guide their subordinates to achieve good results, using knowledge to make a positive contribution. A leader must influence his followers. A kiai gives a strong influence to the students and society with the power of (religious) knowledge, the strength of his vision and economy so as to give results. Leadership with the use of influence results in high commitment and opposing followers with unwillingness or reluctance to comply. The opposing view is that leadership is limited because it eliminates some of the influencing processes that are important for this reason why a manager is or is not effective in a given situation.

The leadership of the charismatic kiai in Islamic boarding schools gains wide support from the community because the kiai have moral stability and solid quality of religious knowledge. The kiai's personality becomes magnetic (full of attraction) for his followers.

The leadership style of the kiai in pesantren education is totality because the kiai not only teaches the book but is also totally involved in the lives of the students and teachers in the Islamic boarding school as a whole. The kiai's leadership model directs the students so that they enter into religious values kaffah (whole and comprehensive). Totality and Kiai leadership styles and 24 soft skills (soft skills, affective, and values) leadership from Sauri (2006), are summarized in the seven values put forward by Sanusi (2011), namely: ethical values, aesthetics,

logic, theologies, theological, economic and physical value. Ethical values are moral values (good and bad) that exist in society. Aesthetic value is the value of beauty where something (object) that can be assessed by society can be accepted logically (reasonably). The most important thing is the practice of religious values and the use of values with economic values and in accordance with physical values.

Pesantren is a traditional Islamic educational institution based on socio-religious which develops from the sociological experience of the community. According to Sulaiman (2010: 25) describes that: "The social dimension of Islamic boarding schools lies at the level of structure and norms in the internal system. Meanwhile, the individual dimension is in the realm of individual activities, personal intellectuals and the circumstances they build. The development of a different pesantren is in the hands of the kiai as the owner, manager and bearer of the ummah's mandate.

Research Methods

The research was conducted using a qualitative approach, through directive observation and communicative interaction by emphasizing the conditions as they were, not engineered and taking place scientifically. The writer thinks that the problem that the writer is researching requires the disclosure of meaning to the phenomenon of behavior in human life, whether human as an individual or group capacity. This research method uses descriptive research with a case study technique with the aim of providing a detailed description of activities, conditions, communication within organizations, personnel and the unique characteristics of various cases that occur in the field. Determining the location of the research carried out obtained a holistic and comprehensive description of the model of kiai leadership located in Buntet Village, Astanajapura District, Cirebon Regency, using

the purposive area method. This is in line with the opinion expressed by Arikunto (2002: 117) that, "Purposive area does not mean determining where to research based on strata (levels), but based on certain objectives". This technique is usually carried out for several reasons, for example due to limited time, manpower and funds, so that it cannot take up a large or far place. Data collection procedures. The type of data used in school development strategy research is qualitative data, where qualitative data is data presented in words or information not in the form of numbers. Meanwhile, if in this study there is a presentation of data in the form of numbers, then the data is only additional data that is secondary in nature, not a priority.

The steps taken in this research procedure are in accordance with the research stages as written in the research method above with the following steps:

Pre-field stage there are six stages of activities carried out by the author in this stage, namely:

- a) Develop research design.
- b) Choose a research field.
- c) Taking care of permits, starting from taking care of permits on campus and then taking care of permits at the Islamic boarding school to be studied.
- d) Exploring and assessing the field, the aspects explored and assessed include:
 - 1) The view of life of research subjects.
 - 2) How to work research subjects.
 - 3) The environment where research.
 - a) Selecting and utilizing informants
 - b) Prepare research equipment.

Field work stage

The field work stage is divided into three stages. The three stages are:

- a. Understand the research background and self preparation. There are four things to do in this stage, namely:

- 1) Limiting the research background so that the privacy of the research subjects is not disturbed.
- 2) Appear adaptive to the school and madrasah environment to be studied.
- 3) Fostering a harmonious relationship between the writer and the research subject.
- 4) Determine the amount of time to collect research data.

b. Entering the research field.

When entering the research field, the writer must do the following three things:

- 1) Establish close communication with research subjects.
- 2) Participate in an activity in the context of research.
- 3) Be neutral.

c. Participate while collecting data.

In participating activities while collecting data, the authors do the following:

- 1) Directing the limits of the study.
- 2) Remembering data.
- 3) Record data.
- 4) Save data.

Data analysis stage

The data analysis stage is the last stage. The data analysis phase was carried out using inductive data analysis techniques. Inductive data analysis is used for four reasons, namely:

- a. The inductive process is more able to find multiple facts contained in the data.
- b. Inductive analysis is more able to make the relationship between researchers and respondents explicit, recognizable and accountable.
- c. Inductive analysis is more able to describe the setting in full and can make decisions about whether or not diversion is carried out in a setting.
- d. Inductive analysis is more able to find shared influences that sharpen relationships (Moleong, 2012: 10).

Discussion of Research Results

Model of Kiai Leadership Managing the System of Shalaf and Khalaf Learning at the Buntet Islamic Boarding School

The development of pesantren thinking and leadership is highly dependent on the ability of its leaders. Kyai leadership by prioritizing religious and human values by displaying an integrated personality. This personality is the main attraction (magnetism) for the students in particular and members of the surrounding community. Santri and community members expect barokah and kiai. Baroque in this dissertation is the addition of goodness to goodness. Usually this blessing becomes the nature or predicate of a pleasure. Whether the pleasure is a blessing or not. Therefore we as Muslims when we witness neighbors, relatives or friends who get pleasure, we are circumcised to pray for blessings to them.

Someone always does good deeds so that the good deeds he does have an impact on other people. With the behavior and speech, laughter, and sincerity of a kiai, it is hoped that the santri can follow the behavior and speech of the kiai.

Society determines the credibility and leadership of the leader. The selection of leaders is carried out through a consensus deliberation forum, participating in providing choices, input and suggestions for the development of Islamic boarding schools. Community participation is very broad and has no boundaries, because the relationship between the kiai and the community and the relationship between the kiai and their students seem to have no boundaries at all. Kiai as a public servant. In many ways, the kiai is a good servant in the fields of religion, social affairs, education and even economic matters. The kiai's leadership is centered on his charisma. The charisma of the kyai is due to the fact that personally the kyai has moral stability and scientific qualities that are not possessed by other members of society.

The relationship between the kiai and the santri,

the kiai and members of the surrounding community seem to have no boundaries at all. Kiai as a non-formal leader as well as a spiritual leader and his position is very close to community groups. As a community leader, the Kiai has congregations and a period that are closely related to the community with paternalistic cultural ties. Religious lectures, advice and sermons from the kiai are always heard, followed and carried out by the congregation and the kiai's target groups.

Community trust is very high in Kiai because they always provide a way out of social life for members of the local community. The reality of the life of the community around the pesantren which is safe and always receives intense religious advice makes the people trust them very much. The charisma and prestige of the Kiai make them highly respected and valued in society beyond their respect for government "formal leaders". The Kiai have many followers, both santri, among children and adults.

In the learning process at this pesantren, where the students attend one of the kiai, if the Kiai and the santri feel protected and feel there is a match so that the learning process goes well. This feeling of being protected and compatible causes them to have a permanent residence with the Kiai.

The leadership of the pesantren is chosen through a transparent community deliberation forum which will later ask for the blessing of the elderly Kiai. This openness and transparency makes the community feel protected and willing to participate in every pesantren activity. This causes a harmonious relationship and expects participation with members of the community where it seems that there are no boundaries between the Kiai and community members and the relationship between the Kiai and his santri. The Kiai's leadership model in many Islamic boarding schools, including the Buntet Islamic boarding school, is that of a public servant. The kiai's services to members of the community and students are carried out in harmony in the fields of

religion, scientific (worldly) but also economic issues. The relationship between the Kiai, including the elderly kiai, the community and the kiai and the santri, seemed to have no barriers at all.

The leadership of the kiai inherits the leadership attitude of the Prophet Muhammad, which is *siddiq, amanah, fathanah* and *tabligh* (SAFT). Kiai always adhere to noble values which are a reference in attitude, action and behavior in developing Islamic boarding schools. The risk of the leadership of the Kiai is that if the kiai commits a moral violation, automatically the public's trust will fade. In Islamic leadership, of course, it must be in line with noble values according to Islamic views, namely Faith, Islam and Ihsan.

Implementation of the Kiai Leadership Model in the Development of the Shalaf and Khalaf System at the Buntet Islamic Boarding School

Theoretically, the leadership model including pesantren leadership is divided into: autocratic, democratic and free-control leadership. In its implementation and the three leadership models, the Kiai Buntet leadership model implements a unique and charismatic-transformational democratic leadership. In implementing the leadership model, the Kiai pesantren of Buntet does not only apply one model or leadership style. At one time the leader implemented a democratic leadership style, on another occasion it was an autocratic leadership style and free control. Implementation of the leadership model depends on the conditions, when and where applied. Kiai Buntet's leadership was centered on his charisma. The charisma of the Kiai is due to the fact that the Kiai have moral stability and scientific qualities that are not possessed by other members of society. The elderly Kiai have a very good affinity with the community. This causes the relationship between the Kiai and the community not to be limited by any wall of separation. Kiai in implementing democratic leadership is carried out through a process of transferring knowledge (religion) so that the students understand, live up to,

and practice the teachings of Islam (tafaqquh fiddin) by emphasizing the importance of Islamic religious morality as a way of life in everyday social life. By managing the learning of salaf in Buntet Islamic boarding school, the students can master the basics of learning or qowā'id rather than muhadastah or conversation mastery, especially for example Arabic, more mastering of its structure than English conversation. "The basic idea of the Islamic Boarding School Buntet using the salaf curriculum is to follow the government (ulil amri minkum). The government actually hoped that some of the formal educational institutions in Buntet would be nationalized, but the senior Kiai of Buntet did not expect the educational institutions of Buntet to be nationalized. Old Kiai only allow Madrasah Aliyah Buntet which is in the State. The basis of shalafiyah education in Buntet with khalaf is still given the opportunity for foundation administrators and elderly Kiai to manage Islamic boarding schools which combine shalaf and khalaf.

In implementing the learning management of the Buntet Islamic Boarding School with reference to the development of the times, it demands a balance of understanding between knowledge (practitioners) and theoretical knowledge (theory) must be applicable to real life in society. The Kyai and all educators and educational staff in the Buntet pesantren environment can jointly work together to implement the policies of the foundation and educational institutions for certain Arabs as determined by the foundation as an education provider. The implementation of the learning model in Buntet has long been a combination of wrong and wrong learning.

Supporting and Inhibiting Factors of the Kiai Leadership Model in Developing Learning at the Buntet Islamic Boarding School

Supporting factors

The Buntet leadership model always follows developments and community needs. The selection of the leadership of the pondok is done through

deliberation and consensus, between the people always asking for the blessing of the elderly kiai. Community participation is very broad and has no boundaries, kiai and society, as well as the relationship between kiai and his students seems to have no boundaries. Kiai as a public servant, in all matters both in the field of religion, scientific fields including economics. The Kiai want that the relationship between the kiai and the community does not have the slightest barriers. Educators and educational staff always act and behave with sincerity, independence, generosity and sincerity which are the main supporting factors in the implementation and management of the Buntet Islamic Boarding School. The kiai with their simplicity and sincerity in guiding and leading the santri will greatly influence the development of the attitude and behavior of the santri. People who acquire good knowledge because they have enthusiasm, patience, good teacher guidance, a long study period, and follow the instructions of a teacher who has noble character, thus giving birth to good and reliable kiai. The santri with full obedience and submission to the kiai and ulama in the hope of getting barokah and ma'unah (privileges) from their kiai. The hope is that the students will get the happiness and peace of life that a santri wants to get with the ideal type of educator and education staff. There is awareness, competence, expertise and strong will from the elderly Kiai and education managers to carry out infrastructure, develop pesantren management and lay down the basic principles of pesantren management. The harmonious relationship between Kiai and santri has been going on for a long time. Obedience and respect for the students of the Kiai is absolutely necessary. This respect is shown in social, religious and personal life. Santh's respect and obedience to the kiai is important. The pesantren doctrine considers absolute obedience to the kiai and ustadz because they want to obtain the blessing and maunah of the kiai. The role of the kiai in the pesantren is as their parents. The attitude of respect is an absolute. At the

Buntet Islamic boarding school, the readiness of students to choose kiai is based on scientific considerations, wisdom, and others. There is an attitude and nature of sincerity, the value of togetherness and openness. The kiai's sincere attitude and behavior is the hope and desire of parents to send their children to Islamic boarding schools. The awareness and willingness of parents to enroll their children in Islamic boarding schools is hoped that the children will receive the blessings of knowledge and Kiai. Barokah is enjoyment, happiness and generosity of the kiai so that goodness increases. Barokah ml becomes an attribute or predicate and a pleasure. The problem is whether the pleasure is a blessing or not. These factors lead to absolute obedience and obedience by expecting the students to become students who are good or have noble character or good character. The students expect the blessings of the kiai so that the students will have good knowledge, good faith and noble character. There is a shared value through the attitudes and behavior of the kiai, for example by being ready and able to serve and provide something for their needs. Community members and their santri communicate well with their kiai. Mutually beneficial relationship. Kiai are very familiar with members of the community and their santri so that they interact to ask for advice on religious values, ask for prayer, and ask for economic assistance. The Kyai's house is very large so that at certain times the community members and the kiai mingle and even during certain seasons they build a public kitchen to help the less fortunate. The community participates in guarding, controlling, and supervising every movement of the santri. This model of good relations causes the model of behavior and speech of the community to be polite, polite and religiosity occurs. Communication between the Kiai and the community is carried out in a mature tradition. Matur is a community activity that comes to the kiai to express someone's wishes or celebration and expects the kiai to attend the celebration. Mature community members expect the kiai to pray that the celebration goes well, and ask the

kiai to attend the activity. This tradition is also carried out to prevent clashes between the Kiai's activities and community events. This matur activity is not only the activities of certain family members, but also when there is a santri who reports that he has completed the Al-Qur'an and at the same time asks for his blessings.

Obstacle factor

The open environment of the Buntet Islamic Boarding School and the social interaction that occurs is a link in the chain and the relationship between Kiai, teachers (ustadz/ustadzah), students and community members seems to have no boundaries. The relationship model is strongly influenced by the public relations model. Islamic boarding schools, which are similar to ordinary settlements, find it difficult to distinguish between santri and ordinary members of the community. The santri have a great dependence on the kiai. Santri can establish relationships and communicate with other community members as long as the santri do not affect their obligations as santri, such as studying the Koran, reciting the Koran, studying general knowledge (through formal educational institutions) and not violating existing norms. If a student commits a violation, the student concerned will receive a penalty according to the level of the violation committed. Limited pesantren education budget. Budgetary issues are fundamental and education management is good in improving the quality of human resources, education operational budgets, honorariums for educators and education staff and others. Limited learning facilities and lack of land (location) to develop Islamic boarding schools, so the elderly Kiai have to add and buy locally outside the existing location. Weak pesantren management. Kyai management emphasizes management "as is" which relies more on feelings not on careful planning and organization with better judgment. The management of the Buntet Islamic Boarding School has not gone well. Long study period. The demands of modern society tend to be

practical-pragmatic. This principle applies not only to the economic sector but also to the education sector. The basic problem in current learning is how to respond to the demands of the times and try to overcome big problems related to the problem of low quality human resources (educators and educational staff), lack of facilities and infrastructure, lack of education budget and weak management of Islamic boarding schools. In addition to these obstacles, the Buntet Islamic Boarding School also has strengths that become an attraction for students who expect knowledge that is blessed by the kiai. The basic problem in current learning is how to respond to the demands of the times and try to overcome major problems related to the low quality of human resources (educators and educational staff), the lack of facilities and infrastructure, the lack of an education budget and the weak management of Islamic boarding schools. In addition to these obstacles, the Buntet Islamic Boarding School also has strengths that become an attraction for students who expect knowledge that is blessed by the kiai.

Efforts to Improve Islamic Boarding School Kiai in Developing Salaf and Khalaf Systems at Buntet Islamic Boarding School

a) Learning with the salaf and khalaf systems at the Buntet Islamic boarding school is carried out by example, assignments, parenting, habituation, as well as education and training programs. The program was carried out as an effort to overcome obstacles in learning in the classroom and outside the classroom. Efforts to improve and develop the Buntet Islamic boarding school carried out by the elderly and young kiai through the Islamic boarding school institutions make continuous efforts to overcome the obstacles faced by the Buntet pesantren. Elder kiai seek and try to overcome number of obstacles, including: a. Kiai with charismatic-democratic-transformative leadership continuously build communication and collaborate with other stake holders. Organizers and managers try to add learning facilities and infrastructure,

increase the budget and improve the quality of human resources for both organizers and managers. Facilities and infrastructure are supports that are absolutely necessary for the teaching and learning process to run well.

b) Organizers and managers of the Buntet Islamic boarding school need to develop creative or entrepreneurial businesses that can and allow them to develop in the Buntet Islamic boarding school so that they can maximize the role of the Islamic boarding school as an institution for the cadre of intellectuals and religious scholars. The key to the success of managing a pesantren lies in the intelligence, intelligence and creativity of the kiai in managing all pesantren resources.

c) Strengthening the management of the Buntet pesantren. Kyai management relies more on feelings, not on planning, organizing, implementing and evaluating programs that are mature and good. To improve and develop various pesantren management issues, of course, it requires improving the quality of the kiai as organizers and managers of education at the Buntet pesantren. In kiai leadership ideally realizes an effective learning process, implements an effective evaluation system, and makes continuous improvements.

d) Elder kiai and foundation administrators try to develop and improve the quality of staff who are competent and highly dedicated. Growing a responsive and anticipatory attitude towards the needs and developments of the times. Fostering a quality culture in the Buntet Islamic Boarding School environment by increasing expectations for high achievements. Fostering mutual trust by cultivating an open and transparent culture in the management of Islamic boarding schools.

e) Kiai and education administrators limit the flow of information circulating for the students. These efforts are not enough to prevent, but also to design a program to strengthen the soul of students. The swift currents of modernization and globalization can cause degradation of moral values

and deviant behavior of students.

f) Strengthening the science of religious values and general knowledge as a provision for living the next life. Improving the quality of output in the learning process, designing teaching materials, and implementing both core and extra-curricular activities. By itself, pesantren outputs can carry out various activities according to the knowledge and understanding gained during the study period.

The education organizers and managers of the Buntet Islamic Boarding School avoid the boredom of the students by designing learning programs that are creative, active, innovative and fun. For example, the manager provides an opportunity for the family and guardians of the students to visit their children, even if they can, they provide the opportunity to study with the children under certain rules for the pesantren. The elderly kiai and managers of educational institutions within the Buntet pesantren environment are pushing for an improvement plan by developing the pesantren in a directed and sustainable manner. Empowerment and development of Islamic boarding schools can be carried out through character education including: exemplary, nurturing, habituation, training, as well as the active participation of various parties in these improvement efforts. Through character education as a framework for building a meaningful and useful life. For this reason, trying to avoid acts of sin and disobedience in order to promote the nature and attitude of mutual respect and mutual respect for one another.

Conclusions, Recommendations and Products

Implications, and Research

Conclusion

General

In general, the leadership model of the kyai of the Buntet Islamic boarding school in managing the

learning of salaf and khalaf is almost the same as that of all other Islamic boarding schools throughout Indonesia. The charismatic-participatory leadership model of the kiai will determine the success and failure of learning in pesantren. Optimal implementation of learning must be supported by senior kiai, young kiai who are qualified and supported by a good budget, facilities and infrastructure and learning materials.

Special

In particular and discussion of research results, the following conclusions can be drawn:

1. Model of Kiai Leadership Managing Shalaf and Khalaf Islamic Boarding School Learning at Buntet Islamic Boarding School. The Kyai's leadership model in organizing and managing the Buntet pesantren is based on charismatic-democratic leadership. The leadership of the kiai is responsible, caring, full of charm and has great influence on the santri in the management of the pesantren. The attitude, behavior and actions of the kiai are observed, emulated and interpreted by the santri in their daily life. Old kiai guide and protect and protect young kiai, young kiai respect older kiai. The leadership model of the Buntet pesantren kiai refers to its feudal culture with a paternalistic pattern which always follows the father's lineage.
2. Implementation of the Kiai Leadership Model in Developing the Salaf and Khalaf Systems at the Buntet Islamic Boarding School

The development strategy of the Buntet Islamic Boarding School since its establishment until now has always followed the developments and needs of the times. This strategy is a way for organizers and managers of the Buntet Islamic boarding school to improve the output and outcome quality of the pesantren. Learning strategies by displaying exemplary, habituation, education and training oriented towards salaf and khalaf learning The Buntet Islamic Boarding School manages salaf learning with the sorogan,

wetonan, khalafah and Bahtsul Masa'il systems and khalaf with a modern and innovative learning system.

3. Supporting and Inhibiting Factors of the Kiai Leadership Model in Developing Learning at the Buntet Islamic Boarding School

The problems faced by the Buntet pesantren are part of the problems of social life. Factors supporting learning management such as: (a) There is awareness, willingness, competence and expertise of the old kiai and administrators to improve and develop pesantren management. (b) Maintaining noble moral attitudes and behavior with values of sincerity, simplicity, independence, Ukhwah Islamiyah and free spirit. (c) The relationship between kiai and santri, and the community is marked by a mature tradition. Inhibiting factors, among others: (a) Lack of supporting facilities and infrastructure. (b) Limited education budget. (c) Limited local learning and learning infrastructure. (d) Management of the pesantren is weak and the study period is quite long.

4. Improvement of Islamic Boarding School Clerics in the Development of Shalaf and Khalaf Systems at Buntet Islamic Boarding School

In managing the learning of salaf and khalaf at the Buntet Islamic Boarding School, we continue to strive to overcome the obstacles we face. Efforts to overcome these obstacles are: (a) Kiai with charismatic-democratic leadership continue to build communication and cooperate with other stakeholders. (b) Organizers and managers of the Buntet Islamic boarding school need to develop a creative business or entrepreneurial will that allows development in the Buntet Islamic boarding school. (c) strengthening the management of the Buntet pesantren. (d) Old Kiai, foundation administrators and related institutions such as: IKLAH, Female-male Islamic Boarding School Student Association (IPPNU), and community members in an effort to develop and improve the quality of pesantren management (e) Elderly Kiai and education

managers limit the flow of information circulating for the students so that the strengthening of religious values and general knowledge is needed.

Implications

The leadership model of the old charismatic-democratic kiai with the principles of trustworthiness, honesty and fairness has implications for the existence of a harmonious relationship between the organizers and managers of the Buntet Islamic boarding school so that it runs well. Thus the role of the senior kiai and the manager of the Buntet pesantren can develop and empower all available resources to achieve the set goals. The strategy in implementing the development of a good khalaf and khalaf learning system has implications for regular pesantren management to organize and manage pesantren resources. In the management of the Buntet Islamic Boarding School there are supporting factors and inhibiting factors which have implications for the readiness, creativity and ability of the administrators and managers to eliminate the problems of the Buntet Islamic Boarding School. The effectiveness of the kiai of the Buntet Islamic boarding school in overcoming obstacles in managing salaf and khalaf learning has implications for reducing the obstacles faced by pesantren. This means that the achievement of the vision, mission and objectives set can be achieved.

Recommendations

a) Old kiai and young kiai have a strategic role in the improvement and development of the Buntet Islamic boarding school. The charismatic-democratic leadership model that is rooted in religious values greatly determines the success of producing a cadre of intellectuals who are intellectuals and scholars. Therefore, it is recommended that the Islamic Education Institute Foundation (YLPI), IKPB and IKLAH be able to provide suggestions, input and criticism on the development and progress of the Buntet Islamic

boarding school in the future. The reality on the ground today is that the community's need for pesantren education is quite large, along with the negative effects of modernization and globalization on the character of this nation's generation.

b) Pesantren managers can improve the quality of learning by continuing to improve content standards, processes, quality of human resources, budget, educational and teaching facilities and infrastructure. For this reason, I recommend that organizers and managers carry out symbiotic mutual collaboration in the framework of formulating and improving policies related to the management of Islamic boarding schools as the implementation of traditional Islamic education. This partnership is needed, for example designing and continuing to improve the standard of Islamic boarding school learning content.

c) Elderly kiai and young kiai of the Buntet Islamic boarding school can collaborate with

various parties, both the government and social organizations to improve quality, professionalism by supporting and preparing good facilities and infrastructure. Therefore, I recommend that the organizers carry out training for ustadz/ustadzah in a systematic and planned manner. At the same time, the foundation's management cooperates with the government and other stakeholders to prepare scholarship assistance and better educational infrastructure.

d) The organizers and managers of the Buntet Islamic boarding school face obstacles to the management of salaf and khalaf learning, especially infrastructure, education budget and the qualifications and competence of ustadz/ustadzah are limited. Therefore, it is recommended that the government, community and other stakeholders provide assistance to overcome these obstacles. Learning managers can design learning using the available infrastructure in the surrounding environment.

Research Products

Hypothetical Model

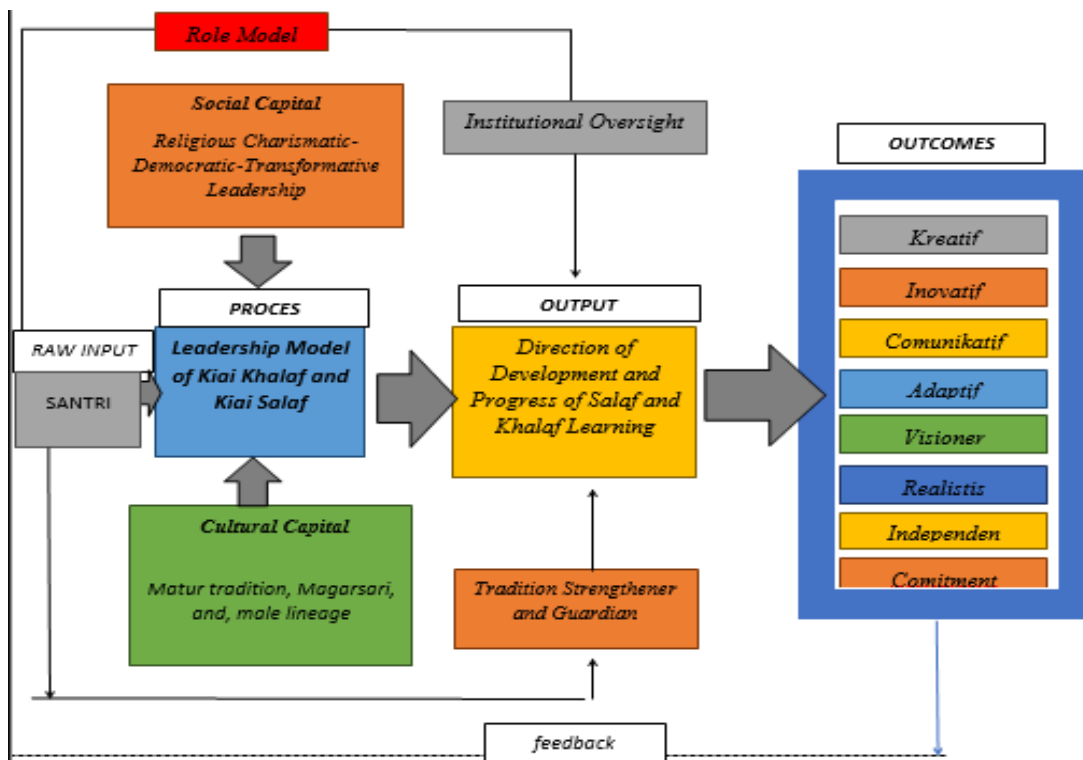


Figure 5.1: Hypothetical Model of Kiai Leadership in Islamic Boarding Schools Managing Salaf and Khalaf Learning

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