Kyai Leadership Management in Character Education at Islamic Boarding Schools

(Qualitative Study at Cipasung Islamic Boarding School and KH Zaenal Mustofa Sukamanah Islamic Boarding School in Tasikmalaya Regency, West Java)

Agus Achmad Faruk[1*], Dadang Suherman[2], R. Supyan Sauri[3], Agus Mulyanto[4]

[1]*Doctoral Program, Nusantara Islamic University*
EM: agusachmadfaruk@uninus.ac.id
[2]*Doctoral Program, Nusantara Islamic University*
EM: dadangsuherman@uninus.ac.id
[3]*Doctoral Program, Nusantara Islamic University*
EM: supyansauri@uninus.ac.id
[5]*Doctoral Program, Nusantara Islamic University*
EM: agusmulyanto@uninus.ac.id

*Corresponding author: Agus Achmad Faruk (agusachmadfaruk@uninus.ac.id)

Abstract

Islamic boarding schools are one of the educational institutions that are expected to be able to build Islamic character for all students who produce graduates who have various competencies to deal with various changes in the current era. legality is needed both in the world of work and in the world of education for pesantren graduates. Therefore, Character Education in Islamic Boarding Schools is very important to balance the existing knowledge in Islamic boarding schools and schools with Kyai leadership management. Research is really needed with a focus on the problem of Kyai Leadership Management in Character Education, the objectives are: 1) Knowing the material and character education developed by the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School. 2) Knowing the implementation used in the character education process developed by Cipasung and Sukamanah Islamic Boarding Schools. 3) Knowing the results of graduates of the character education of students which are the result of the educational process at modern Cipasung and Sukamanah Islamic boarding schools. The theory underlying this research is as follows: 1) Love of God and truth, 2) Responsibility, discipline, and independence, 3) Trust, 4) Respect and manners, 5) Compassion, concern, and cooperation, 6) Trust self, creative, and never give up, 7) Fair and spirited leadership, 8) Kind and humble, 9) Tolerant and peace-loving. Research methods and procedures refer to a qualitative research approach. the location of the research was carried out at the Cipasung Islamic Boarding School and the Sukamanah Tasikmalaya Islamic Boarding School. The main findings of this study are. 1)

The objectives and materials applied by Kyai in Islamic boarding schools are Character Education in paternalistic religious education based on religious values based on the character of the Prophet Muhammad SAW. 2) Implementation of character education developed in Islamic boarding schools, 3) Knowing the results of graduate learning that is applied is totality education by prioritizing the application of all knowledge in everyday life and students' perceptions of the character education they experience in Islamic boarding schools. The implications of these findings are: 1) The goals and materials for religious paternalistic character education by setting the goals and content of character education. 2) implementation of character education developed in Islamic boarding schools. 3) knowing the results of graduate learning that is applied is leadership totality education by prioritizing the application of all knowledge in everyday life and students' perceptions of the character education they experience at Islamic boarding schools

The study of Islam in Indonesia in the last decade has been able to shake off its confinement by the dichotomy of traditionalism and modernism. However, the real life of the pesantren tradition and Ahlussunnah ideology in Indonesia is far richer and more complex and has undergone fundamental changes, approaches that are imaginative, constructive, creative. from various viewpoints of social science, economics, politics and culture about Islam in Indonesia. Positive sharpness of conscience will be able to produce new knowledge. What is really needed is a starting point for a new analysis. What is happening with the Islamic thought of Kyai in Indonesia is the increasing number of followers of Kyai since the arrival of Islam to Indonesia. Up to the beginning of the third millennium, it is one of the proofs that the Kyai in Indonesia have vitality.

How important is this character education that at the peak of National Education Day (HPN) May 2 2010, the President of the Republic of Indonesia has proclaimed the implementation of the National Character Development Movement. In this regard, the Kyai in Islamic boarding schools try to form a human person who has good morals, is good and beneficial to the surrounding community, independent and not easily swayed. wading through life, this will

not be achieved, except by carrying out quality character education, the role of the Kyai is very decisive in the course of the pesantren from time to time, therefore the leadership factor is an important essence in the Kyai's personality.

Education in Islamic boarding schools is essentially a part of da'wah. Education at Islamic boarding schools is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential, to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society. , the nation and the state which in outline the content of all education is a teaching, to always carry out what has been ordered by religion, and stay away from all that has been forbidden.

In the category of education, Islamic boarding schools are included in the category of non-formal education, Arifin, (1996:1). Because Pondok Pesantren is an education that is held in a structured and tiered manner but outside of formal education. Islamic boarding schools that have been developed so far have two great potentials, namely as educational institutions and as socio-religious institutions. Speaking of education, education that takes place at Islamic boarding schools is a process of da'wah, because the educational process contains elements to

invite students. the object of da'wah is to carry out everything commanded by Allah, and stay away from all His prohibitions.It must also be admitted that Islamic boarding schools apart from being Islamic religious institutions have also proven themselves as educational institutions that have a big role in efforts to shape character and educate the nation's life. The role of Islamic boarding schools in nation-building started from pre-independence to the present. However, what stands out the most is how Islamic boarding schools have been able to provide education that is relatively cheap and affordable compared to other educational institutions. Pesantren is a traditional education where students live together and study under the guidance of teachers who are better known as Kyai and have dormitories for students to stay. The Santri are located in a complex which also provides a mosque for worship, space for study, and other religious activities. In the pesantren tradition, educators are under the authority of the Kyai. Kyai is the most essential element of a pesantren.

Kyai is an absolute source of power and authority in Islamic boarding school life and environment. Therefore, the development of teaching staff in Islamic boarding schools is almost entirely in the hands of the Kyai, according to Haedari (2010: 1-2). Kyai's designations are very diverse, including: Ajengan, an eagle in West Java, Tuan Guru in Sumatra Tuan Shaykh. Kyai is a charismatic figure who is believed to have extensive religious knowledge as a leader and owner of a pesantren. In the implementation of pesantren education, the Kyai is a central figure who has the authority to plan, organize and control the entire implementation of education, according to Haedari (2010: 1-2). "A Islamic Boarding School in the Middle of Educational Ideologies" illustrates that the profile of a Kyai is someone who has strong skills and personality traits that determine the position and caliber of a pesantren. Kyai's authority is not based on the principle of legality but rather comes from the charisma they have. This charisma arises from the consistency of the Kyai in carrying out the knowledge possessed in everyday life, sincerity and dedication in developing Islamic education, according to Muthohar, Ahmad (2007: 32). This Islamic boarding school is an Islamic educational institution that molds students to become pious scholars and also as a social institution that seeks to advance socio-religious status, education, culture and others. put forward the problem of coaching the morals of his students because he considered that people who have knowledge without being balanced with good morals will not benefit from their knowledge.

The development of moral problems for students is a priority in every Islamic boarding school because morality is the dividing line between good people and bad people. Morals are also the spirit of Islam in which religion without morals is likened to a lifeless body because as we know that one of the missions brought by Rasulullah SAW was to rebuild human morals which had collapsed since the time of the previous Prophets. The presence of this Islamic boarding school is to keep pace with the times. The ages of students in Islamic boarding schools are a period of transition from children to adults or what is called adolescence. In their teens, humans are very sensitive or very vulnerable to social problems. So that at that age not a few teenagers fall into the problem of deviant behavior, while deviant behavior in adolescence includes all behaviors that deviate from legal norms such as: 1) Brawls between students, 2) Illegal racing, 3) Theft, 4) Skipping school, 5) Alcohol parties, 6) Drug parties, 7) Free association because of porn sites, and so on, Arikunto (1998).

Deviant behavior in adolescence, while deviant

behavior that occurs in Islamic boarding schools is not much different from juvenile delinquency in general, for example, students at Islamic boarding schools can also commit juvenile delinquency such as: 1.) Santri leaves the boarding school environment without permission (bedal), 2) Physical violence, 3) Theft (money, cell phones, clothes), 4.) Dating, 5) Skipping or juvenile delinquency by students. 6) Falling asleep when explained by the ustadz/ustadzah during class hours because they don't make good use of sleep/rest time. 7) Not a few of the students' appearances follow the styles that are currently trending among celebrities, such as: slang fashion, fashionable and colorful hair styles, 8) Wearing bracelet accessories and wearing necklaces for male students, 9) Not to mention how to get along pretentious, like no longer being humble towards the teacher and the people around him, especially parents, 10) Spoken words that are harsh, 11) Likes sloppy and low respect, that's why it is necessary to instill ethics and good character in students.

Behavior that deviates from the values of society, the existence of a Kyai as a pesantren leader in terms of his duties and functions contains a unique phenomenon, because the Kyai as a leader in an Islamic educational institution does not only develop programs or curricula, make regulations, design evaluation systems, but also serving as a coach and educator of the people as well as community leaders, as a result of the dynamics or demands of the pesantren community to make various efforts or steps that cause changes or shifts in leadership patterns in managing and developing pesantren, it is not the same between one pesantren and another. Because the Kyai's leadership style in character education in Islamic boarding schools is definitely different, in general, Islamically correct behavior is expressed in examples such as that of the Kyai,

who, through Islamic boarding schools and other practices, teach ideal Islamic behavior. ideal patterns of thoughts and feelings, symbols and Islamic practices.

Prior to the 1960s, Islamic boarding schools in Indonesia were better known as pondoks, the term pondok may have come from the notion of a student hostel or a place to live made of bamboo, or perhaps come from the Arabic word funduq which means hotel or hostel, pesantren comes from the word santri, which with the prefix pe in front and the ending an means the residence of the santri, that the term santri comes from the Tamil language, which means the teacher recites the Quran, whereas according to Berg, C.C. (1974). The most important subject of study in this research, namely character education in Islamic boarding schools, in Islamic teachings regarding character education are all guided by the behavior of the Prophet Muhammad SAW. As a.

Leader who gets the title Al-Amin which means someone who is honest and trustworthy. He is known to have SAFT characters namely Sidiq, Amanah, Fathonah and Tabligh. That is the essence of Islamic leadership teachings, while the details are actually very broad, the breadth of which is like Aisyah r's answer. a. When asked by a friend about the character of the Prophet, he briefly answered that the character of the Messenger of Allah is the Al-Quran, the answer is concise but the meaning is very deep and broad. Broadly speaking, the meanings of these characters are as follows. Shidiq means honesty, namely being honest in expressions, traits and actions related to his responsibilities as a leader. Sidiq also means right, a leader should be in various aspects, such as faith, beliefs, behavior and intentions.

So that he is worthy and able to become Uswahtun Hasanah, namely a good role model for his followers. 1) Shidiq is a true reality that

is reflected in words, deeds, actions and inner states, people who are used to being honest and true will usually act fairly, in making a decision, people who are Shidiq will have a steady personality, plan-oriented, stable, mature , wise, authoritative and has noble character, he is persistent in defending his beliefs and principles, he has vision and thinks far ahead, someone who is Shidiq, will work smart and work hard, so that he is able to work professionally. 2) Trust is trustworthy, a leader must be trusted, so that with the trust he has, he will be able to bring the organization he leads to be better, trust for a good leader is interpreted as a trust that must be carried out in carrying out a task, so that he will live it consistently, wholeheartedly, earnestly, full of loyalty and dedication, there is no dictionary of Corruption, Collusion and Nepotism, for someone who is trustworthy he is very responsible, willing to improve his competence and expertise, has the ability to develop potential optimally, besides that someone who is trustworthy will always secure the tasks and work they carry, even develop their productivity and performance, the mindset or paradigm is how to develop and improve their performance from day to day on an ongoing basis or kaizen, continuous improvement. 3) Fatonah means smart as well as smart, leaders must have comprehensive intelligence, not only intellectually smart, but also emotionally intelligent, spiritually intelligent and socially intelligent. A good leader must have nobility of spirit, firmness of belief and inner fortitude so that he will succeed in leading his organization, thus someone who is fatonah will act wisely and uphold virtue, with his ingenuity turning a complicated situation into an easy one, a critical situation becomes normal again . Always behaving and trying to be proactive and anticipatory, his life goal is Hanifan Musliman, a straight human being who is always willing

and able to give the best, has high integrity, has high awareness and will, to learn to be thirsty for knowledge throughout his life. Any knowledge, including religious knowledge that will be useful for his life in the present and in the future, as well as feelings of compassion and compassion are commensurate, the soul is balanced because of his emotional maturity. 4) Tabligh means conveying orders or a mandate entrusted to him, or the rules that apply in his organization to all the ranks below him. Tabligh also means bringing transparency or openness within the organization he leads, this will generate trust from his subordinates, so that his subordinates will increased sense of belonging to the organization so as to smoothen the rotation of the organization wheel, someone who is Tabligh is able to build good communication capable of interacting positively.

Islamic boarding schools, of course, need to continuously develop and improve both the character building of the students which contains the educational values of the Islamic boarding school which of course each Islamic boarding school has its own characteristics, vision, mission, technology methodology and educational activities. Research Results of Dacholfany Ihsan (2011) Dissertation entitled: Kyai Leadership Style in Character Education at Darussalam Gontor Modern Islamic Boarding School, East Java. Explaining that the Kyai's leadership style in character education holds the concept of simplicity, is in accordance with the needs. Simplicity and politeness in polite language are also instilled in the practice of giving speeches in three languages. The competence that is produced is an integration of knowledge, values and attitudes. In implementing the system, the hostel system is very strict. Also, character education requires a very large amount of money, so it is necessary to develop several business units developed by teachers in Islamic boarding schools.

This cultural transformation functions as the basis for the need to expand human rights as the main concern of religious development projects in Islamic boarding schools. Character education is currently the center of attention of all components of the nation, because character education is a support in improving Indonesia's human resources, to be able to change the future of the nation, the thinking and application of various latest or contemporary concepts regarding character education has received priority in almost all fields. This clearly shows that the problem of handling quality in the character education system has a very strategic meaning in spurring the progress of national development because the quality of character education which is handled properly and professionally is basically aimed at the success of developing the quality of human resources.

Theory

Character is the nature of a person in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, responsibility, respect for others and other noble character values. Thus the character of the term character is very closely related to one's personality. A person can be said to have character if his behavior is in accordance with ethics or moral principles. From the description above Megawangi, the originator of character education in Indonesia, has compiled 9 pillars of noble character which should be used as a reference in character education, both at school and outside of school, which are as follows: 1) Love of God and truth, 2) Responsibility, discipline, and independent, 3) Trustful, 4) Respectful and polite, 5) Affectionate, caring, and cooperative, 6) Confident, creative, and never give up, 7) Fair and spirited leadership, 8) Kind and humble, 9) Tolerant and peace-loving.

From an Islamic perspective, theoretically character education has actually existed since Islam was sent down to the world, along with the sending of the Prophet Muhammad SAW to improve or perfect morals (human character). The practice of Islamic teachings as a whole (Kaffah) is a character model for a Muslim, even personified with the character model of the Prophet Muhammad SAW, who has the characteristics of Shidiq, Tabligh, Amanah, Fathonah

The philosophical foundation used by the author in conducting this research is the philosophy of constructivism. Reconstructionist philosophy is a school of educational philosophy which considers schools/educational institutions to be pioneers of societal change. This philosophical concept is used because educational institutions such as Islamic boarding schools function as agents of societal change where the character of graduates who will become members of society in the future (after graduating from the institution in question) becomes better and is able to have a positive influence on community development.

This research is based on the theory of character education, this theory is the theory of character education exemplified by the Prophet Muhammad saw, in building Islamic character, for all people in this world the totality of the leadership of the Prophet Muhammad saw, is reflected in the integration between words, attitudes and behavior the daily life of the Prophet Muhammad, who was an example for his companions and followers, the Prophet Muhammad, managed to build Islamic character.

This research is also based on the theory of character education developed by Anwar, Sanusi (2011). which states that the process of character education can be developed through exemplary processes, nurturing, coaching,

training, involvement in real activities and through reward-punishment processes (Rewards and Punishments).

The foundation of this theory is also based on the theory of character education, which explains what character is, why character is important and how character education can be done, which was stated by Mulyasana (2011). The theory of the characteristics of a competent believer Suderajat, H. (2011:4-5), and the theory of polite language put forward by Sauri. S. (2006). From the word character then develops positively as an individual (intellectual, social, emotional, and ethical). An individual with good character is someone who tries to do the right thing so that they can interact effectively and do the best thing.

According to Saunders, W. B (1977: 126). Explains that character is a real and distinct nature shown by individuals, a number of attributes that can be observed in individuals. Wyne reveals that character is: marking how to focus, how to apply the value of kindness in the form of action or behavior. Therefore someone who behaves dishonestly, is cruel or greedy is said to be a person of bad character, while someone who behaves honestly, is helpful is said to be a person of noble character. So the term character is closely related to one's personality. The definition of character from several experts is very different in each explanation. According to W.B. Saunders (1977). The character is a real trait, different and can be observed by individuals, which means that this character can be shown in each person, because the characteristics and characteristics of each individual are not the same and can be seen so that it can be said to be different. Meanwhile, according to Wyne, how does one apply the value of goodness in the form of action or behavior. Because if a person has a good virtuous attitude, it means that person has a noble character. Conversely, if someone does not have good manners, it means that it can be said to be a person who has bad behavior.

Thus the definition of leadership is partly the ability to influence a group towards achieving goals and can also be formulated as a process of influencing the activities of a person or group in efforts towards achieving goals in certain situations Sutisna, (198: 65.). Thus leadership concerns matters that are influencing, overcoming, directing and developing changes in a vision for the future of the institution or organization.

Leadership Model, Stodgill has long concluded that there are many definitions of leadership Stodgill (1974: 20), however, all existing definitions of leadership have a number of elements in common. This conclusion is in line with the results of studies on leadership skills that have developed since the 1900s. There are at least five leadership models that have been developed in these studies. As explained by Robbins, Steven, (2003: 24).

Transactional Leadership According to Bass, there are a number of steps in the transactional process, namely the transactional leader introduces what subordinates want from their work and tries to think about what subordinates will get if their work results are in accordance with the transaction. the leader promises rewards for the effort achieved and the leader is responsive to the personal interests of subordinates when he is satisfied with his performance. Thus the process of transactional leadership can be shown through a number of dimensions of leadership behavior, namely contingent active Management By Exception and passive Management By Exception behavior occurs when the leader offers and provides a number of rewards if the work of subordinates fulfills the agreement.

Transformational Leadership Points to the process of building commitment to organizational goals and empowering followers

to achieve those goals transformational theory also studies how leaders change organizational culture and structure to be more consistent with management strategy strategies to achieve organizationally conceptually defined emotional transparency leadership by Bass (1992: 24), as a leader's ability to change the work environment work motivation and work patterns and work values perceived by subordinates so that they are better able to optimize performance to achieve organizational goals

Research Procedure

The approach used in this study is the Mode Off Inquiy Qualitaive Inteactive approach, which is an in-depth study using direct data collection techniques from people in their natural environment Sukmadinata (2008: 61).

Researchers create a complex and comprehensive picture with detailed descriptions from the perspective of the informants, researchers also interactively describe the context of the phenomenon and continually revise questions based on field experience. While the method used by the author in this study is in accordance with the questions for research using a qualitative approach, namely: analytic descriptive method with case promotion variables, analytic descriptive method, is a research method that emphasizes efforts to obtain information, regarding status or symptoms, during research provide an overview of phenomena, as well as further explain relationships and draw meaning from a problem that Sukmadinata and Nana Soadih (2008) want. Say that descriptive research is a form of research that is most basic and is aimed at describing or illustrating phenomena that are rather natural phenomena or human engineering, while case studies are a method for collecting and analyzing data with respect to which research is being carried out. to

a provision, this provision can be in the form of an event activity program or a group of individuals who are bound, viewed as a single entity.

In accordance with its characteristics, that the case study approach is carried out on a limited object, then the problem of selecting samples using this approach is not the same as the problems faced by quantitative research, as an implication, research using a case study approach results cannot be generalized , because the method used is descriptive method, with a variation of the case study method, in this study it does not use the hypothesis that was formulated at the beginning to be tested for its validity, this is in accordance with what was revealed by Arikunto, Suharsimi (1998). Whereas in general descriptive research is non-hypothetical research, even if in its journey there is a hypothesis, it sticks out as part of an effort to build and develop a theory based on field data (Grounded Theory).

Research Results and Discussion

The leadership applied by the Leader (Kyai) of the Cipasung Islamic Boarding School in character education at the Cipasung Islamic Boarding School is Religio-Paternalistic leadership where there is a style of interaction between the kyai and the santri or subordinates based on religious values that are based on the leadership style of the Prophet Muhammad SAW. Done with total leadership. This gives an understanding that the Kyai, the Leader of the Islamic Boarding School, does not only teach creed, interpretation, hadith, or other lessons, but is totally involved in the lives of the students and teachers at the Islamic Boarding School.

Like K.H Bunyamin Ruhiat, as the top leader at the Islamic Boarding School, apart from being a manager, he also acts as a model and role model for all staff, teachers, and all students at the Islamic Boarding School. For the welfare of

teachers and their families, K.H Bunyamin Ruhiat directly handled it himself, not delegating it to others. Often he goes around the teacher's house, to make sure that the teacher and his family are met for their needs.

K.H Bunyamin Ruhiat, is very aware that teachers have a role in improving the quality of character education at the Islamic Boarding School. If the teacher's family is not prosperous, then the concentration and attention of the teacher, K.H Bunyamin Ruhiat, really understands that the welfare of the teacher and his family cannot be delegated to anyone. He had to deal with it head-on.

The results of the interview provide an illustration that currently K.H. Bunyamin Ruhiat as the leader of the Cipasung Islamic Boarding School hopes that his students also have the vision, abilities, and expertise as well as actions that prioritize the interests of the organization and the interests of others (the community) over personal interests and become a source of peace for others. Therefore, he is a charismatic leader who is used as a role model, idol and role model for his subordinates, so that the behavior of the pesantren community is formed in building a quality network (network) as a representation of obedience to the kiai such as disciplined behavior, enthusiasm and commitment of the pesantren community in achieving organizational goals. agreed upon and being tolerant towards others, forgiving and connecting relations. (CL 15). The total leadership of K.H. Benjamin Ruhiat is manifested directly in the form of exemplary speech, attitude and action. This is in accordance with the theory put forward by Sauri (2006:12). which expressly states that, leaders must set an example in polite language. Sauri (2006) describes polite language into 24 points of soft skill elements that must be possessed by leaders, namely: true, honest, kind, straight,

smooth, polite, appropriate, respectful, solemn, optimistic, beautiful, fun, logical, eloquent, bright, precise, touching, attuned, impressive, concerning, effective, generous, meek, and humble.

Leadership that is carried out in totality from K.H Bunyamin Ruhiat, and 24 soft skills leadership skills from Sauri (2006:14), it summarizes the seven values proposed by Sanusi (2011:26), namely: us value, aesthetic, logical, theological, teleological, economic and physical value. In Sundanese culture, these values are expressed in the following sentences: cageur, true bageur, smart and pious to Allah. Leadership in Totality K.H Bunyamin Ruhiat is also manifested in the form of democratic leadership, participatory leadership, situational leadership and transactional leadership. At every important decision making. Islamic boarding schools implement the totality of education by relying on exemplary. environment creation and habituation through various tasks and activities. So that all what is seen, heard, felt and done by students is education. In addition to making exemplary as the main educational method, the creation of a conducive learning environment is also very important. The educational environment is what educates. The creation of the environment is done through: assignment, habituation, training, teaching, direction, and example. All of them have no small influence in the formation of the character of students. The assignment is accompanied by an understanding of its philosophical foundations, so that students will do various tasks with awareness and calling.

Each activity contains elements of education, for example in scouting activities, there is education on simplicity, independence, solidarity and togetherness, love for the environment and leadership. In sports activities there are physical health education, inculcation

of sportsmanship, teamwork and persistence to try. The arrangement of activities in Cipasung Islamic boarding school education is handled by student organizations which are divided into many sections, such as the chairperson, secretary, treasurer, security, teaching, lighting, student cooperatives, public kitchen (DU), canteen, environmental cleaning, gardening, arts, skills, sports etc. Scouting activities are also handled by the Coordinator of the Scout Movement with several mainstays: Chief Scout Coordinator, Mainstay coordinator with several training coordinators, Mainstay of secretarial coordinator, Mainstay of financial affairs coordinator, Mainstay of library affairs coordinator.

The totality of Islamic life at the Cipasung Islamic Boarding School All the activities of the pesantren which are so dense that the Cipasung Islamic Boarding School continues to this day, and it takes place naturally with strict discipline without any written rules, regulations must be processed into part of the quality of consciousness, mind and instinct or dhomir, (read small hearts) which should be used as a guide for students to build social life in Cipasung Islamic Boarding School (CL 16). So basically the task of nurturing students is not only dealing with students' discipline problems, but also being an organizational builder, cultivating discipline and being a mentor as well as an extension of the students. The Cipasung Islamic Boarding School organization is directly responsible for the care of students. Santri care is a discipline controller for students for 24 hours either directly or through the administrators at Cipasung Islamic Boarding School. In terms of discipline, according to Yudha, the leadership of the pesantren through the student care staff prioritizes an awareness approach and preventive action and minimizes corporal punishment. Thus, the discipline of the students becomes better so that they become

pious individuals and people later in society (CL 17).

Some of the obstacles and efforts made by Kyai, in overcoming the various obstacles above, are as follows: 1. Barriers to overcoming the diversity of backgrounds of prospective students, Kyai arranges an orientation program for new students. This activity was carried out by more senior students and teachers at the Islamic Boarding School. The new students were introduced to Islamic culture and character that had been practiced by senior students in the pesantren environment. 2. Barriers for Santri who have a weak economic background, scholarship assistance is provided either from the internal Cipasung Islamic Boarding School or scholarships from outside parties, such as the Ministry of Religion, foreign governments, and universities abroad. New students are also introduced to various business units in the pesantren environment. They are also introduced to internships and developing the business of the pesantren unit. 3. Barriers to controlling, evaluating and supervising the large number of students, Kyai makes a multilevel coaching and evaluation program. This means that the authority of the teachers is partially delegated to senior students to foster more junior students. This method is not only for character education, but also for strengthening the supervisory system to lighten the burden of pesantren in providing teacher incentives and fulfilling facilities. 4. Barriers to the internet, cellphones and other equipment, are very difficult to prevent by simply having a Boarding School. Kyai designed a strengthening program from within the queuing spirit. Several discussions were held to discuss and make students aware of the dangers of the negative effects of the globalization of information. 5. Barriers to improving the competence of students, kyai and teachers design internship programs and cooperative or entrepreneurial

activities with students, so that students are expected to have a fairly high entrepreneurial spirit after graduating from the pesantren. 6. Obstacles to avoid boredom with the dormitory program or Boarding System, the kyai and teachers, design a program of sufficient holidays for the students, so that they can still visit the village and their families. Kyai also invites parents to visit their children in the pesantren environment, with certain rules that have been determined by the foundation. 7. Barriers with high costs for character education programs are obtained from various sources, for example the development of pesantren business units, receipt of grants, zakat, waqf or other sources of donors, including alumni of the Cipasung Islamic Boarding School, so that budgetary difficulties can be handled properly. The development of pesantren business units that involve teachers' family members can improve the welfare of teachers and their families, thus saving the pesantren budget. 8. Barriers to developing the art of leadership, including the art of delegating tasks, can help clerics and teachers manage their time and energy, so that family members can still be cared for. For matters of learning, the kyai gives full authority to teachers and senior students. But for matters of monitoring and budget management, the kyai handles it directly. Also for the welfare of teachers and their family members, Mr. Kyai handles them directly. It is not uncommon for the kyai to go around the teachers' houses to see the condition of his family members.

In accordance with the totality of the kyai's leadership, various efforts have been made by the kyai, to build the character of the kyai's family and the surrounding community, the character of officials and parties who have a cooperative relationship with the pesantren. self, family and internal Pondok Pesantren Cipasung, 2) Dimensions of society outside the pesantren, including the community, political parties, state officials and foreign institutions. The following is a description of the two dimensions mentioned above.

Leadership is part of management, which in this case is Human Resource Management which is directly related to the survival of the Pondok. The leadership of the Cipasung Islamic Boarding School must be able to transform the vision and mission of education at the Pondok to the people around them so that the flow of instruction and coordination can run effectively and efficiently, so that the goals of character education can be achieved perfectly in accordance with the mandate written in the Waqf Board Charter. The leadership of the Cipasung Islamic Boarding School always conveys the vision and mission of education at every opportunity in an effort to understand all residents of the Cipasung Islamic Boarding School the importance of a good and correct understanding so as not to deviate from what the founders have set out in the waqf body charter.

Apart from understanding the internals of the Cipasung Islamic Boarding School which consists of students and their families, the leadership also always conveys the vision and mission of education at the Cipasung Islamic Boarding School to external parties of the Cipasung Islamic Boarding School which consists of the guardians of students, the community and the government. The purpose of this is so that all parties can understand the purpose of education at Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School with all their daily activities in order to minimize misunderstandings in the educational process of Islamic Boarding Schools which are often used as scapegoats for being a place for developing negative ideas. So that in the end the following Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. The other Islamic boarding

schools received recognition of equality and other things that support the development of education at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School.

The implication of establishing good relations with external parties is the acceptance of recognition of equality (mu'dalam) from various educational institutions both at home and abroad for alumni of Cipasung Islamic Boarding School. This form of acknowledgment of equality is one concrete proof of the ability of the alumni of the Cipasung Islamic Boarding School. As a result of a holistic education process that does not only focus on academic ability alone but also with language and organizational skills which are forms of Life Skills. So that the recognition of equality does not change the curriculum that has been implemented for years.

The purpose of Islamic boarding school education is to create and develop a Muslim personality (santri character), namely a personality of faith and piety to God, noble character, beneficial to the community or serving the community by becoming a public servant, namely being a public servant as the personality of the Prophet Muhammad (following the sunnah of the Prophet Muhammad).), able to stand alone, free and firm in personality, spread religion or uphold Islam and the glory of the people. in the midst of society and love science in order to develop the Indonesian personality. Ideally, the personality development that you want to aim for is the personality of muhsin, not just a Muslim, or in other words, a competent santri so that there is an integration of knowledge (faith) values and attitudes (faith) action (charity) or in a more operational definition.

Graduate competence is mastery and mastery of knowledge that can be applied in life (skills) with noble moral values (Attitude), so it is expected that students who have knowledge can practice it piously. Thus it can be said that the essence of pesantren in fostering muhsin's personality is implementing ihsan in the true sense. The creation of such an educational process must of course be based on an awareness of the meaning of life and a meaningful life. At the Cipasung Islamic Boarding School, the kyai always instill the view that life must mean "live once, live meaningfully". Life will be meaningful if it can be useful for others. Thus, the greater one's mana to others, the greater the value of that person's kindness. "The best human being is the most useful for others."

With a different expression "Perform merit but do not ask for favors." That is, the important thing is to act first for the benefit of the people, so let the people judge, not the other way around. How important it is to be aware of the values of life so that the benefits obtained by every student who studies will be largely determined by how much awareness of the meaning of the learning process is as big as your belief, that is how big your profit is. Shukri, (A 2005: 82-83).

The character of graduates that educational institutions want to produce is clearly described in Article 1 paragraph 1 of the National Education System Law No. 20 of 2003 which states that: Education is a conscious and planned effort, to realize learning. atmosphere and learning process so that students are actively involved. can develop his own potential, have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, society, nation and state. The learning atmosphere created by the Cipasung Islamic Boarding School is an Islamic educational environment, which can educate students 24 hours a day. Students receive education (nurture), through various types of activities

from waking up to going back to sleep. By using the Boarding School system and Self Government organizational management, the nuances of a 100% Islamic boarding school environment, an atmosphere that supports the education and learning process.

The learning developed at the Cipasung Islamic Boarding School is active, not passive. Students do not just sit in class listening to the teacher's lectures, but they are actively doing various types of activities that contain a value-laden Hidden Curriculum. Subana, M. and Sudrajat (2009:23). Stating that graduates with character are graduates who are smart in mind, soft in heart and skilled in their hands. While the measure of success in building the character of the Cipasung Islamic Boarding School is the quality of meaning. The more meaning he can do for many people, the better the character of that person will be.

Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School or also known as Cipasung Islamic Boarding School have experienced a steep life journey and sweet achievements. Compared to the achievements that have been remembered for all time since the Cipasung Islamic Boarding School was founded, the founders have laid the foundations for the educational management and leadership model of the Cipasung Islamic Boarding School so that they can become agents of change for the religion of the nation and state. country. The Cipasung Islamic Boarding School has adopted various educational concepts from education experts and integrated them into one integrated education system in the daily life of the Islamic boarding school, so that the Education Center can run well in an engineered environment.

So that Paia students not only learn science, but also learn life sciences in their daily activities. After the Cipasung Islamic Boarding School can stand on its own with the support of its assets and a system that has been running well,

it is also responsible for fostering and developing education and the Cipasung Islamic Boarding School, The journey of the Cipasung Islamic Boarding School in the education arena in Indonesia has several characteristics that distinguish it from other Islamic boarding schools. This is what the author will try to present as an effort to build the best pesantren management system in order to produce the best educational outcomes or outputs for this Religion, Nation and Country, along with an explanation.

The majority of Islamic boarding schools in Indonesia have suffered setbacks after their founders died due to the inability of their families to manage Islamic boarding schools' lives. In addition, because the assets are still held by the family. Then there is often a welfare gap between the founder's family and the teacher's family who are active in Islamic boarding schools. Although teaching in Islamic boarding schools is believed to be part of sacrifice for religion, the welfare of teachers cannot be denied

Leaders of the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School.The students participate in arranging the schedule of the imam at the jami mosque, arranging the afternoon lesson schedule where senior students are the teachers, the food menu for the students, the cleanliness of the Pondok complex, etc. This mandate, as the author has felt, is very closely related to the process of forming an attitude of trust and responsibility in the students. In some Islamic boarding schools, student organizations or santri have also been formed, but their functions are often not optimal because they have not been regulated systematically and well. So often the administrators lack a sense of responsibility for the mandate of their management in the organization in question.

So that life outside the classroom is often not

managed properly which results in low discipline of the students, which in the end are alumni who are not in line with expectations.

Characteristics of Alumni. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School are life education institutions with a systematic teaching environment and good management. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. Often convey the management den several things, Pondok Pesantren Cipasung and Pondok Pesantren Sukamanah. Don't give fish but give a hook. Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. Not educating employees but educating alumni to have employees, "The big people for Pondok Poesantren Cipasung are people who sincerely want to teach the Koran in a small surau".

From some of the mottos above, a clear picture of the characteristics of the alumni of Pondok Pesantren Cipasung and Pondok Pesantren Sukamanah can be drawn. Over time, the alumni of the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School. has spread in various lines of people's lives and is active in several areas of life. Alumni are active in various professions, such as Ulama, Board Leaders, Lecturers, Teachers, Entrepreneurs, Politicians, Diplomats, etc. This is the meaning of "hook" which is often conveyed by the leadership of Pondok Poesantren Cipasung, where during the education process at Pondok, it is actually "sharpening the hook" to be able to seek other knowledge according to the tendencies of each student.

Not always a big person is based on financial ability, even being a teacher of the Koran in a small surau in a remote place is a big person at Pondok Poesantren Cipasung. This is what makes the alumni of the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School alumni. Able to fight with life, tough in all environmental conditions and able to be an agent of change for the environment. Several Islamic Boarding Schools, especially those owned by the rich, have educated their students to live with high prestige and a high standard of living, so they are often less resilient in living a life that is not always in accordance with their ideals and expectations. Like the Al-Mutaalimin Islamic Boarding School Cilendek Tasikmalaya which is registered as one of the alumni of the Cipasung Islamic Boarding School.

On the other hand, classical Islamic boarding schools that are still small or not well known do not directly produce alumni who are less able to compete globally, so they lack high self-confidence, equipped with technological knowledge and broader scientific insight.

In the application of the learning process at the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School, it is carried out simultaneously between the needs of students and the teacher's perspective, but with the point of view that both students and teachers have the same potential theological, physical, logical, ethical values. Aesthetics, and Teleology that must be explored in Character Education learning. The author views that the six value systems are the living spirit in the application of the learning approach while consistently using an approach that is based on the needs of students and the needs of teachers. The first thing that must be considered by educators and teachers in Islamic boarding schools in carrying out character education is to improve the value of character education in the Islamic boarding school. Character education will have a deeper meaning if its implementation is based on six life value systems, namely: Theological values: 1) Santri are more religious, spend more time reading the Qur'an and are very responsive to fast praying

together when the call to prayer arrives. 2) Santri increase their gratitude, are more accepting of reality in the midst of idealism. 3) Santri seem more enthusiastic in participating in learning and developing it through searching for references. 4) Students are more able to control themselves. Physical values: 1) Students come to class on time. 2) Calculate the distance traveled and adjust it to the lecture schedule. 3) students are more productive in using lecture time, looking for creative learning resources. Logic Values: students often discuss about subjects, study more about one discipline, look for the relationship between one problem and the problem. Ethical values: 1) Santri are very responsive to the learning needs of their friends. 2) Santri prioritize the interests of their friends. 3) Santri really respect differences of opinion, tolerant of diversity. 4) Students are more polite in conveying suggestions and opinions. Aesthetic values: 1) Santri are more presentable in dressing when attending lectures. 2) Santri prefer the cleanliness of the room. 3) Santri are more regular in participating in learning. Teleological values: 1) Santri are more creative, proactive in responding to the needs of their friends, and prioritize achievement. 2) santri are very concerned about others in the midst of community life. 3) santri are more independent in various problems, and tend to adapt easily to various diverse environments.

Learning with a six value system approach is what the author developed from the conventional approach, namely an approach that is based on students (Student Approach Centered) and an approach that is based on teachers (Teacher Approach Centered), with nuances and a value point of view. In the author's understanding, both students and teachers have the potential for six value systems, namely the value of Theological values, physical values, logical values, ethical values, aesthetic values, and teleological values. The position of the teacher in learning this six value system approach, only actualizes these potentials by exploring values, both the values possessed by students and the values possessed by the teacher simultaneously with the values in education character. Because this is an alternative step, it still needs further research and development, with the hope that there will be more perfect writers. With Nawatu, it is hoped that learning will be more holistic and comprehensive in providing debriefing to students. Value is a concept or belief about expected behavior or condition, which overcomes a certain situation, becomes a guide in selecting and evaluating behavior and events and is organized according to their relative importance, Bilsky and Schwartz, (1994; 163). Values are usually related to morals, morals and character, because values are inherent in all actions and deeds in life. Belief or faith is part of the value system in our lives. Values are an important reference for human life, so that human life and actions become valuable. Sociologically, values have 4 dimensions, namely first, every value has an object, namely what is considered valuable. Second, this object is qualified by judgment as valuable or important. Third, values become norms when values command and regulate behavior. Fourth, Supporters of values, both individually and collectively or social groups who carry out these values in their daily lives.

Conclusion

In order to carry out character education using religious paternalistic leadership where there is a style of interaction between the Kyai and the students or subordinates based on religious values that are based on the leadership of the Prophet Muhammad SAW. The leaders of the Cipasung Islamic Boarding School and the Sukamanah Islamic Boarding School, as well as being role models for students and teachers.

family, community and government. Because in practice the leadership is directly involved in teaching, assigning, monitoring and evaluating every activity that is in the education and teaching process at the Cipasung Islamic Boarding School and Sukamanah Islamic Boarding School or in other terms the leadership regulates life in the pesantren, both curricular or non-curricular and extracurricular. Also the teacher's family life and even the life around the pesantren which is called the leadership of the pesantren, namely totality leadership.

Leaders also always guide that what they do, say and act is for worship because of Allah, so they expect measurable productivity, so the leader must believe in God and have the Innovativeness to take the initiative, be wise and skilled in moving to master and solve all problems with authority, respect and charismatic. Furthermore, in every movement, especially in every direction the leader must be able to transform Islamic values with good habits so that the students and teachers become very confident wholeheartedly which has implications for maximizing the potential that exists in them to be able to do their best.

References

Abdul, Majid. (2013) *Pendidikan Karakter Perspektif Islam.* PT Remaja Rosdakarya: Bandung.

Amin Haedari, M. (2010). Pendidikan Agama di Indonesia. Puslitbang Pendidikan Agama dan Keagamaa

Arikunto, Suharsimi. (1998). Prosuder Penelitian Suatu Pendekatan Praktek. Jakarta: PT. Rineka Cipta

Bass, M,B.,(1990,*Handbook of Leadersif: A survey of Thory and Research*, new yorek: Free Press

Dhofier, Zamakhsyari, (2011). *Tradisi Pesantren,* Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia, Jakarta: LP3ES

Dilts, R. (1989). *Belajar Dari Pengalaman.*Panduan Latihan Pemandu Pendidikan

Haedari, Amin. (2004). *Masa Depan Pesantren Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global.* Jakarta: IRD PRESS

M. Ihsan Dacholfany. (2011), *Gaya Kepemimpinan Kyai Dalam Pendidikan Karakter di Pondok Pesantren Modern Gontor Jawa Timur.* Disertasi tidak di publikasikan

Mastuhu. (1994). *Dinamika sistem pendidikan pesantren: suatu kajian tentang unsur dan nilai sistempendidikan pesantre*n. INIS. https://scholar.google.com/scholar?hl=id &as_sdt=0% 2C5&q=Mastuhu%2C+Dinamika+sistem +pendidikan+pesantren%3A+suatu+kajia n+tentang+unsur+dan+nilai+sistem+pen didikan+pesantren%2C+2nd+ed.+%28Ja karta%3A+INIS%2C+1994%29%2C+55. &btnG=

Moleong, L, J. (2006). *Metodologi Penelitian Kualitatif.* Bandung: PT. Remaja Rosdakarya

Mulyasa. E, (2018*). Manajemen Pendidikan Karakter.* Bumi Aksara. Jakarta

Sauri, S. (2009). *Implementasi Pendidikan Nilai dalam Pedagogik dan Penyusunan Unsur-unsurnya.* Bandung: SPs PU UPI.

Stogdill. RM, (1974), *Handbook Of Leadership A Survey Of The Literatur*, New yorek Pree Press

Yukl, A.G. (1998), *kepemimpinan dalam organisasi*, Edisi Bahasa Indonesia. Jakarta : Penerbit Prehalindo