

The Importance of Kyai Charismatic Leadership in the Formation of *Akhlakul Karimah*

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Abstract: The goal of this research is to examine the role of charismatic kyai leadership in the moral development of students at Al Ishlah Islamic Boarding School. To investigate what factors, help and hinder the charismatic kyai's leadership in the moral formation of students at Al Ishlah Islamic Boarding School. This is a descriptive qualitative study. Data is gathered through interviews, observations, and documentation. Analysis data were done through data reduction, data presentation, and drawing conclusions. Based on the findings, it can be concluded that the kyai's role as a boarding school caretaker, example, parents, leader, and motivator. Characters formed include students who care about the environment, discipline, responsibility, independence, religion, and hard work. The existence of good management performance, the involvement of the Islamic Boarding School family, and the support of the community and government in the Islamic Boarding School are all supporting factors. Inhibiting factors include a lack of belonging to Islamic boarding schools' facilities and infrastructure, a lack of parental understanding of Islamic boarding school regulations, and the influence of children outside the boarding school.

Keywords: Leadership, Moral Development, Student.

A. Introduction

Islamic boarding school is Indonesia's first Islamic educational institution. Pesantren's history has played an important role in the nation's development process; unlike later educational institutions, boarding school contributed to many cadres of scholars and then played an active role in the spread of Islam and the transfer of knowledge. As an institution that shapes Islamic culture, Islamic culture plays an important role. Its existence is deeply embedded in society. Islamic boarding school, as enlightenment agents, are also cultural transformation agents in their respective environments.

Islamic boarding schools are among the oldest, most deeply rooted, and broad traditional Islamic educational institutions in Indonesia, as well as long-standing character education institutions. Despite modernization, the Islamic boarding school

continue to exist. This situation differs from traditional Islamic educational institutions in other Muslim countries, where increasing waves of renewal and modernization have caused changes that have pushed traditional educational institutions out of existence (Azra, 1999).

The ability of the Islamic boarding school to survive is due to its culture and character as an educational institution that is not only synonymous with Islam, but also synonymous with the meaning of Indonesian authenticity (Majid, 1994). In the implementation, the Islamic boarding school forming a community led by the kyai and assisted by the clerics who live together in the midst of the students. With the mosque as the focal point of activity, the dormitory as a place to live, and the yellow book as the educational curriculum (Mastuhu, 1994). The Islamic boarding school, hereinafter referred to as Islamic Boarding Schools, is an Islamic Religious Education Institution organized by the community that organizes the Islamic boarding school Education Unit in an integrated manner and holds other types of education, according to Regulation of the Minister of Religion of the Republic of Indonesia No. 13 of 2014.

Modernization and renewal have shocked Indonesian society, causing various changes in the fields of economics, culture, social, political, and education. Every dynamically developing social institution is influenced by the modernization process in various ways. This is evident in the leadership pattern in Islamic boarding schools, which were once traditional but are now rational (Mulkhan, 1992).

Leadership is the ability to influence, inspire, and direct the actions of an individual or group in order to achieve the desired results. Leaders must master leadership techniques and skills in order to function as effective leaders. A leader must be able to prepare a joint plan, invite members to participate, assist group members, foster morale, make decisions jointly, and avoid “working on the group” and “working with in the group”.

A leader’s direction of his subordinates and execution of his workers must be done not only on the basis of orders and sanctions that will be received, but a leader must also prioritize the attitude of authority that he has in the form of personal power. Personal power is acquired through a variety of developmental processes. A leader cannot be wise if he does not feel what his subordinates are feeling (Fahmi, 2014).

Leadership is the most important factor in determining policies and even strategies to address problems. Aside from its uniqueness and uniqueness, the study of the leadership role in Islamic boarding school is important to do. Leadership in Islamic boarding schools has various symptoms and backgrounds; leadership in Islamic boarding schools is linked to cleric leadership. Kyai is a Islamic boarding school arena actor who plays the role of leadership. Kiai’s leadership is regarded as absolute authority in the Islamic boarding school environment.

As stated by Atiqulloh (2007) at least five elements are required for a social system of education (deserves) to be called a boarding school: kyai, mosque, dormitory, student, and yellow books. This is a physical characteristic that distinguishes Islamic boarding schools from other social educational institutions “. This traditional institution has existed for centuries due to the character of

independence that has been an integral part of the Islamic boarding school's life (Haedari, 2013).

Kyai in the Islamic boarding school is placed in the highest position, this appears for example in the pattern of relations between Kyai and student and the surrounding community. The students obey and obey the clerics of what the kyai is, usually always followed, even the pattern of the relationship has been realized into a doctrine of *sami'na wa atho'na* (we hear and we obey). Kyai as the leader of the Islamic boarding school in guiding the students or the surrounding community to use a situational approach. This is evident in the interaction between the kyai and his students in educating, teaching the book, giving advice, a place of consultation of the problem, even in forming students with character. Kyai sometimes also functions as a parent and teacher who can be found indefinitely. Conditions like this show that the leadership of the kyai is full of responsibility, attentive, full of attraction and is very influential. Kyai's behaviour can thus be observed, emulated, and interpreted by his followers (directly) in daily interactions in Islamic boarding school.

Islamic boarding school is an institution that grows and develops independently of Islamic boarding school in its dynamics, including the presence of the power of the kyai figure in its management. Politically, kyai plays the most dominant role in realizing and colouring Islamic boarding school; with kyai's power, Islamic boarding school becomes the most autonomous institution, unable to be intervened in by outside parties except with the permission of the kyai (Galba, 1991). Kyai is a community element that holds a central position: as the owner, manager, lecturer in the yellow book, and leader in all religious and educational social rituals (Atiqulloh, 2007).

Kyai's role in Islamic boarding school is very important and influential. Kyai is the sole leader with absolute authority. The charisma of a kyai in Islamic boarding school makes the clerics very respected and respected by his clerics and students, it is a natural factor that arises because of a kyai's authority and knowledge, so kyai is highly respected and respected by student and the surrounding community.

The Kyai's leadership in Islamic boarding schools is a focal point because the Kyai has complete control over all activities in the Islamic boarding school, either directly or indirectly. The kyai's leadership in managing all activities in the Islamic boarding school determines whether or not a boarding school advance.

The existence of Islamic boarding school kyai strength can be a unique model of educational institution and has its own uniqueness in accommodating the responsibility to educate its students to master the science of religion and at the same time general science (Sulfianah, & Anwar, 2016). A leader must be able to anticipate changes that occur suddenly, can correct weaknesses, and be able to bring the progress of his Islamic boarding school in facing the challenges of the times. Kyai as a leader, owner, caregiver and teacher who is the main and not excessively Kyai is the king in the Islamic boarding school, further a kyai is not only limited in his Islamic boarding school, also has an influence on the surrounding community, so the kyai must provide examples and good superstitions for their students and the surrounding community.

Kyai is very role in the development and progress of Islamic boarding schools. So that Kyai as a leader must be able to read the opportunities that exist in the Islamic boarding school environment for the good and progress of his Islamic boarding school.

The findings of researchers at Al Ishlah Islamic Boarding School. Researchers discovered that before the student arrived and began studying in Islamic boarding school, there were several negative characteristics, such as the student's lack of independent attitudes. Student appears spoiled because they are used to living with their parents in a prosperous economy. As a result, they must be obeyed. Furthermore, the level of honesty in Student remains low. The students' ability in religious matters is still regarded as lacking. This leads to parents entrusting their children's education to Al Ishlah Islamic Boarding School.

Educational institutions' role is to respond to various types of existing moral crisis issues. Educational institutions serve as a forum for not only developing each student's basic potential but also shaping their character so that they become *insanul kamil* (noble persons). A boarding school is one of the educational institutions that can help shape one's character.

The initial pre-survey that the researchers conducted at the Al Ishlah Islamic Boarding School was that the Al Ishlah Islamic Boarding School was an educational institution which prioritized personality formation, instilling good morals, character and mental attitude, in learning students were taught to be disciplined and obedient to regulations. Meanwhile, in non-academic activities, students are shaped by their personality in various extracurricular activities and reciting the Koran. Each student is taught to cultivate a spirit of independence, discipline, tolerance, responsibility and so on. Student's activities will be a means of instilling values that radiate in the soul including sincerity, discipline, simplicity, breathing Islamic brotherhood and a spirit of freedom that refers to the values of Islamic life with discipline and responsibility, but at Islamic boarding school there are still some students who commit violations such as stealing, lying, and breaking the rules, because it was based on when the students before boarding had a variety of characters.

Based on the preliminary Pre-survey, the researcher wishes to learn the truth about the Al Ishlah Islamic Boarding School, so the researcher investigates the charismatic Kyai's role in developing the character of the student at the Al Ishlah Islamic Boarding School, Sukadamai Village, Natar District, South Lampung Regency in 2021/2022.

B. Methods

This study belongs to field research, is defined as "intensive research on the background of the current situation and environmental interactions of a social unit, individual, group, institution, and society" (Suryabrata, 2008). The type of research conducted is descriptive research, which is done to provide an overview of an event that occurred (Sunggono, 2002).

This research process collects data on the problem of how the charismatic Kyai's leadership role in the character formation of students at the Al Ishlah Islamic Boarding School, Sukadamai Village, Natar District, South Lampung Regency, so this research is descriptive qualitative. The researchers employ a qualitative approach. This type of research is known as descriptive research. The purpose of this study is to describe the charismatic Kyai's leadership role in the character formation of students at the Al Ishlah Islamic Boarding School in Sukadamai Village, Natar District, South Lampung Regency. We attempt to gather information through observation and interviews with several key members of the Islamic boarding school community who are knowledgeable about the information object to be investigated (Mardalis, 2004). Observation, interview techniques, and documentation techniques are used to collect data. Analysis data were done through data reduction, data presentation, and drawing conclusions.

C. Results and Discussion

Charismatic Leadership in Kyai

Kyai Abdul Adib is the founder and caretaker of the Al Ishlah Natar Islamic boarding school since 1989. He is a very charismatic person who always puts what Kyai says into action (The outcome of an interview with FA, as the management of Al Ishlah Islamic Boarding School, on May 25, 2022).

All Islamic boarding school residents respect the Kyai and his leadership (Wekke, et. al., 2018). He is very charismatic; the figure of a charismatic Kyai can set an example for all Islamic boarding school residents in terms of behaviour, speaking, and behaving. When the Kyai was walking through the Islamic boarding school building and saw a student, the student immediately bowed half of his body in respect for a student to his Kyai (Interview results with M as teacher Islamic Boarding School Al Ishlah, 01 June 2022).

Many peace-loving people respect Kyai; they are afraid of him because he is a simple Kyai; the Islamic Boarding School is large and beautiful, but he is simple, a person with authority and charisma (The results of an interview with Rusdi as a community surrounding the Islamic boarding school, On June 15, 2022). Kyai is an authoritative and charismatic individual; at Islamic boarding school, Kyai always sets a good example; I always obey when Kyai asks; and when I am near Kyai, Kyai's message is always to do good and help others (M, a male student at Al Ishlah Islamic Boarding School, was interviewed, On June 1, 2022).

Based on the interview results, it can be concluded that Kyai Islamic boarding school Al Ishlah is a charismatic leader. Kyai appears to be flesh and blood for the Al Ishlah students. They listen to what the Kyai says and imitate what the Kyai does, but they consciously believe that everything is for the best, both for themselves and for others. In practice, the wider community feels Kyai as a figure. Kyai is frequently held up as a role model by the larger community. Because of his discipline and

responsibility, the people of Sukadamai Village regard Kyai as someone whose actions should be emulated.

Kyai Charismatic Leadership Characteristics

Following processing with the product moment correlation formula and a significance test with the t student formula, the confidence level of the 7 question items is 95%, with 2 items declared valid and 5 items declared invalid, namely numbers 1, 2, 3, 5, and 7. Invalid items are discarded because there are other items that are representative of the instrument grid that has been created. The device management variable includes two question items with the following information:

The Kyai is very good and firm in leading the Islamic Boarding School; he always repeats what needs to be done with the students and administrators so that the Islamic Boarding School is advanced compared to previous years, particularly in terms of cleanliness and discipline room (Results of an interview with FA, as a member of the Al Ishlah Islamic Boarding School's Management Board, on June 15, 2022).

Kyai are strict people, especially when it comes to cleanliness and time management, such as congregational prayers (The outcome of an interview with M, a male student at the Islamic boarding school Al Ishlah, on June 15, 2022). For various reasons, the students were initially hesitant to pick up trash in front of him; some said it was dirty, embarrassed, forgot, or laziness, but because they were forced to, they eventually did, and it became a habit of the Al Ishlah Natar Islamic Boarding School students to pick up trash wherever they are. After they've gotten used to it, the results can help Al Ishlah Natar Islamic Boarding School become a clean Islamic boarding school (Results of an interview with M, a teacher at the Islamic boarding school Al Ishlah, on June 19, 2022).

Based on the findings of the above-mentioned interview, it is possible to conclude that the nature of Kyai's charismatic leadership at Al Ishlah Islamic Boarding School is that he is a firm and disciplined individual, particularly in terms of maintaining cleanliness and praying in congregation.

Roles and Duties of Kyai Charismatic Leadership

Kyai Abdul Adib's charismatic leadership in the formation of the character of the students at the Al Ishlah Natar Islamic Boarding School has the role and duties of a Kyai divided into several roles, including 1) as a caregiver; 2) as parents of both students; 3) as a role model; and 4) as a motivator. Before instructing his students to care for the environment, the Kyai always sets an example, beginning with himself. For example, guarding his belongings to the Islamic boarding school's equipment/facilities (Interview results with teacher M, as Al Ishlah Islamic boarding school teacher, On June 15, 2022).

At the Islamic boarding school, the Kyai uses the habituation method (Bartnik, et al., 1999, September), which was forced first in the formation of the character of the students here, for example, students are required to carry out congregational prayers at the mosque, maintain a clean environment and a healthy lifestyle, and for students

who do not carry out their duties according to the rules at the Islamic boarding school, the first student punishment is given a warning and a light punishment (The results of the interview with Kyai AA, as the leader of the Al Ishlah Islamic Boarding School, on May 25 2022).

Based on the findings of the above-mentioned interview, the strategy of implementing Islamic boarding school regulations for students can shape the character of the students with the existence of these Islamic boarding school regulations, so that good character can be instilled in students in accordance with the goals expected by the students.

The role of the Kyai as a role model

Kyai are always cautious because they serve as a model of morality and behaviour for student (Abdurrahman, 2016). As a result, a Kyai has a large influence on the personality or character of a student (Results of Interview with Kyai AA as the leader of Al Ishlah Islamic Boarding School, on 25 May 2022). The role of a Kyai is the main role model in the formation of student character in Islamic boarding schools, both from the personality of a Kyai, students here are *tawadu'* children, manners, and the responsibilities of their children (Results of Interview with teacher M, as teacher of Al Ishlah Islamic Boarding School, on 15 June 2022). The Kyai is a responsible individual with a pleasant personality who always sets a good example for his students. I aspire to be like Kyai; he is successful in educating his children and continues to be successful in bringing the Islamic boarding school; he is always cautious in his actions; he is both simple and strict Results of interview with TM as Administrator on 15 June 2022).

Kyai's Role as Second Parent for Students

Kyai, as caretakers at Islamic boarding schools entrusted with children by student parents, are obligated to educate and direct them to better things based on Islamic religious guidance (Bali, & Holilah, 2021). If the child has been entrusted by the parents to the Islamic boarding school, then everything that happens is the Islamic boarding school's responsibility, including the reason, the location where they live, and, most importantly, the education that the child will receive later (Results of Interview with Kyai AA as the leader of Al Ishlah Islamic Boarding School, on 25 May 2022).

Parents have various reasons for sending their children to Islamic boarding schools. There are those who are very serious and educate their children at Islamic boarding schools so that they can change, read the Qur'an, have good morals, and obey their parents, but there are also examples of diversion, where parents are no longer able to care for their children because they are too busy making choices. Yes, put it in Islamic boarding schools, and there are some because parents have given up, it is difficult to manage their children at home, and parents can no longer educate and care for their children. Perhaps they are a solution in Islamic boarding schools

(Interview Results with TM as chairman of the Al Ishlah Natar Islamic Boarding School board, on June 15 2022).

Kyai is always pleasant to students and teachers. When students only greet, the Kyai will immediately take the opportunity to chat just to ask how they are and give advice, and I have felt the same way, the Kyai when he talks is very familiar, with that the role of the Kyai as a second parent is very visible. Kyai also emphasizes to his teachers the importance of being genuine and genuine when dealing with students. Intention everything for Allah SWT's sake. Allow Allah SWT to assist and simplify all of our activities at the Islamic Boarding School (Results of Interview with teacher M, as Al Ishlah Islamic Boarding School teacher, on 15 June 2022). Kyai is the students' second parent. He is very patient and sincere in his care of the students at the Islamic Boarding School because of Allah SWT. Religious character is something that the Kyai always instils in his students (Results of Interview with Siti Aisyah, as Al Ishlah Islamic Boarding School student, on 15 June 2022).

Kyai's Role as a Leader

Educating students is not as simple as saying it is (Loughran, 2002), Kyai and teachers try to give as much as they can to educate students so that they have a good future, but each student has their own strengths and weaknesses, so when teaching must be accompanied by a patient attitude and trust in Allah SWT so that students' hearts are opened to receive knowledge (The results of the interview with Kyai AA, as the Leader of the Al Ishlah Islamic Boarding School, on June 10, 2022).

We, along with the Kyai, try to give as much as we can to educate students so that they have a good future, because the character of students is different, miss, some from home are good, and some from home have bad behaviour. If there are students or guardians of students who do not agree with the Islamic Boarding School's rules, are difficult to manage, refuse to cooperate with the Islamic Boarding School, or commit other violations, the Kyai usually has direct contact with the parents of the students whenever violations occur in their children if the violation is too severe (Results of Interview with TM, as Management at Al Ishlah Islamic Boarding School, on June 15 2022).

Based on some of the explanations above, it can be concluded that the leadership of a charismatic Kyai has a role as a leader where a leader has a strong and clear vision and is able to convey this vision firmly and boldly, because students will get used to doing something according to them with courage and assertiveness. They are impossible because they are accustomed to it; eventually, the impossible independent character will appear on its own.

The Role of the Kyai as a Motivator

Students come to Islamic boarding schools from a variety of backgrounds; some go because of their parents' orders, some because they want to study at Islamic boarding schools, and some are stuck because of a broken home. Based on the various reasons why students attend the Al Ishlah Natar Islamic Boarding School, the Islamic

Boarding School, in this case the Kyai and the teachers, are obligated to provide the best educational services to their students; however, the best educational services must be balanced by high student motivation. Kyai in meetings with students, teachers, and administrators (Results of interview with Kyai AA, as Al Ishlah Islamic Boarding School Leader, on 25 May 2022). He always defends and motivates new student guardians and students at the start of the new school year and new student orientation. He also communicated the goals of the Islamic Boarding School (Results of Interview with teacher M, as Al Ishlah Islamic Boarding School teacher, on 15 June 2022).

During control, every student approaches the Kyai and shakes his hand. Pak Kyai always reminds and motivates his son to study properly and to fight for God's religion. You must be a Muslim generation that can bring good to others (Results of Interview with MS teacher, as Al Ishlah Islamic Boarding School teacher, on 15 June 2022). If the Kyai meets the students and the students shake hands, then the Kyai will definitely scold, the infidels simply clean the schools, when Muslims have dirty schools, Muslims should be cleaner, what else do we do at Islamic boarding schools, Muslims where cleanliness is part of faith? (Results of Interview with SA, as Al Ishlah Islamic Boarding School female student, on 15 June 2022).

The Kyai gives awards to students who excel and have good role models at the Islamic boarding school (Rohaeni, et. al., 2021); there are those who are assisted by the Kyai studying Masters 3 people last year, namely HS, SF, AAH, they got tuition relief; and there was also a ceremony at the student's day yesterday students who are given the title of favorite student because they have a polite and disciplined nature and the gift is specially prepared by the Kyai directly, namely AR and YI (The results of an interview with the FA, as the Management of the Al Ishlah Islamic Boarding School, on 03 July 2022).

Supporting and Inhibiting Factors of Kyai Charismatic leadership in Character Building of Al Ishlah Natar Islamic Boarding School Students

Good management performance, involvement of the Islamic Boarding School family, and community and government support for the Islamic Boarding School are all supportive factors (Rofiaty, 2019) Inhibiting factors include a lack of belonging to the facilities and infrastructure of Islamic boarding schools, a lack of parental understanding of Islamic boarding school regulations, and the influence of children outside the boarding school.

D. Conclusion

The Kiai's responsibilities as a boarding school caretaker, model, parent, leader, and motivator. Students who care about the environment, discipline, responsibility, independence, religion, and hard work are among the characters formed. Good management performance, involvement of the Islamic Boarding School family, and community and government support for the Islamic Boarding School are all supportive factors. Inhibiting factors include a lack of belonging to the facilities and

infrastructure of Islamic boarding schools, a lack of parental understanding of Islamic boarding school regulations, and the influence of children outside the boarding school.

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