Kiai's Leadership in Providing Inspiration and Motivation in Islamic Boarding Schools

Muhammad Subchi[1], Oki Dermawan[2], Sovia Mas Ayu[3]
[1]Pondok Pesantren Darul Falah Bandar Lampung, Indonesia
[23]Universitas Islam Negeri Raden Intan Lampung, Indonesia

muhammad.subchi88@gmail.com

Abstract:

Pondok Pesantren, as a traditional Islamic educational institution, is not only a place to acquire religious knowledge, but also a center for character building and leadership. In the midst of the complexity of challenges faced by the younger generation of Muslims, the role of a kiai in providing inspiration and motivation is very important. As an authoritative and exemplary figure, the kiai is not only a spiritual leader, but also a source of inspiration capable of mobilizing santri to achieve their best potentialThis study is a descriptive qualitative research. The purpose of this study is to analyze the leadership of kiai in providing motivation and inspiration at Darul Falah Islamic Boarding School in Bandar Lampung, Indonesia. Descriptive qualitative research, which is research that aims to describe in detail and in depth a social phenomenon by collecting data through observation, interviews, and document analysis. Based on the results of the study, it is concluded that the ability of Kiai in providing inspiration and motivation in Darul Falah Islamic Boarding School is carried out through, Kiai in Darul Falah Islamic Boarding School Bandar Lampung shows the ability to provide inspiration and motivation to students to realize the vision of the five souls of the cottage, a structured teaching system, a supportive parenting pattern, and an integrated curriculum are important factors that support this process, and the internalization of the values of Pancajiwa Pondok in daily life becomes the basis for forming a solid and virtuous character of students.

Keywords: Kiai Leadership; Inspiration; Motivation; Boarding School

Introduction

Islamic boarding schools, as traditional Islamic educational institutions, are not only a place to acquire religious knowledge, but also a center for character building and leadership(Sagir & Hasan, 2022; Susilo & Wulansari, 2020). In the midst of the complexity of the challenges faced by the younger generation of Muslims, the role of a kiai in providing inspiration and motivation is very important(Arif, 2022; Ummah, 2022). As an authoritative and exemplary figure, the kiai is not only a spiritual leader, but also a source of inspiration capable of mobilizing santri to achieve their best potential(Ainur Rofiq & Sutopo, 2022; Solihin et al., 2020).

Kiai's leadership in Islamic boarding schools has a very vital role in shaping the character and personality of santri(Alam, 2020; Muali et al., 2021). As a central figure, Kiai not only acts as a spiritual leader, but also as a source of inspiration and motivation for all elements of the pesantren(Karim et al., 2023). Through this research, it is expected to explore more deeply how Kiai's leadership is able to have a positive impact on the development of students both academically, spiritually, and morally(Karim et al., 2022).

In addition, in this era of globalization, Islamic boarding schools face increasingly complex challenges, ranging from the entry of modern values that sometimes conflict with pesantren traditions to the pressure to produce graduates who are competitive in the job market(Fakhrurrazi et al., 2021). Kiai's effective and inspiring leadership is the key to maintaining the balance between tradition and modernity, as well as ensuring that the noble values of pesantren are maintained and relevant to the times(Apud & Akrom, 2020).

The urgency of this research also lies in its contribution in providing a leadership model that can be applied not only in the pesantren environment, but also in other educational institutions that face similar challenges(Munifah et al., 2019). By understanding Kiai's strategies and approaches in motivating and inspiring santri, this research can offer new insights for the development of leadership theories that are contextual and relevant to local culture(Khoiri et al., 2022).

Finally, this research is important for documenting and appreciating the role of Kiai in building national character(Dian et al., 2024; Faisal et al., 2022). In the midst of secularization that often ignores spiritual and moral aspects, the role of Kiai as an inspiring leader is an indispensable example(Brooks et al., 2020; Tohri et al., 2023; Wati & Suriani, 2019). Thus, the results of this research are expected to make a real contribution to efforts to strengthen character and spiritual education in Indonesia.

This article aims to explore the leadership role of kiai in providing inspiration and motivation in Islamic boarding schools.By paying attention to the context of pesantren culture and the growing social dynamics, this article will present an in-depth analysis of how kiai are able to become agents of change who provide encouragement and enthusiasm for santri to achieve academic achievement, moral excellence, and positive contributions in society(Nursikin, 2022).

Through a comprehensive review of the various leadership strategies implemented by kiai, this article will highlight the best practices that have proven effective in inspiring and motivating santri.In addition, this article will also identify factors that support or hinder kiai's success in building a productive motivational climate in pesantren.

Hopefully, through a better understanding of the role of kiai in inspiring and motivating students, this article can make a significant contribution to strengthening spiritual leadership in Islamic boarding schools, as well as inspiring young Muslims to reach their full potential in various aspects of life.

This study offers a novel approach to the study of leadership in the pesantren environment by focusing on how Kiai, as a central figure, inspires and motivates santri.Different from previous studies that mostly highlight the administrative and managerial aspects of Kiai's leadership, this study delves deeper into the personal and interpersonal aspects used by Kiai to build inspiring and motivating relationships. Through an in-depth qualitative approach, this study explores the unique methods used by Kiai in motivating santri to reach their full potential, both in the academic and spiritual fields. Thus, this study not only adds to the literature on Kiai leadership, but also enriches the discourse on inspirational leadership models based on religious values and local culture.

Methods

This research is descriptive qualitative research. Descriptive qualitative research, namely research that aims to describe in detail and in depth a social phenomenon by collecting data through observation, interviews, and document analysis.Data is the result of recording research in the form of facts or figures that are used as material to compile information. Data sources in research are symptoms as they are in the form of words, speech, and opinions, from various parties, which are related to research.

This research will explore and combine from two available data sources, namely, primary data sources and secondary data sources. Primary data sources are data obtained directly from research subjects by using measuring devices or data collection tools directly on the subject as a source of information sought. So the main or primary data source is KH. Irmansyah as the caregiver of the Darul Falah Bandar Lampung Islamic boarding school, as the party responsible for realizing the five souls of the boarding school at the Darul Falah Islamic boarding school, Asatidz Santri, and alumni of the boarding school which can be verbal, or words and oral speech and behavior of the research object or informant.

Meanwhile, secondary data sources are data obtained from other parties, not directly obtained by researchers from research subjects. This data can be in the form of documents, archives, recordings, or data that has been published by other parties.Researchers can utilize secondary data sources to enrich information and data obtained from primary data sources, namely data obtained directly from research subjects through observations, interviews, or questionnaires. Secondary data is usually in the form of documentation data or report data that is already available. As secondary data, the authors take from books, documentation collection, magazines, regulations, meeting minutes, diaries, and conduct direct interviews with parties involved in writing this thesis.While secondary data sources can also be obtained from asatidz, administrative staff, night and garden guards, and students, also obtained through the interaction of ustadz with students, the interaction of students with students obtained from observations.

The data above requires a data source that is determined by purposive sampling technique (sampling technique with certain considerations).The purposive sampling technique is a sampling technique with a specific purpose or purpose, where research subjects are selected based on certain

predetermined criteria.In the purposive sampling technique, sample selection is carried out based on certain considerations, so it is not done randomly.Therefore, it is important to determine the characteristics or criteria that are the focus of the research so that sample selection can be done appropriately.In looking for other data sources using snowball purposive sampling technique.In the snowball purposive sampling technique, the researcher uses the initial subject as a source of information and obtains additional subjects through recommendations given by the previous subject. This technique is useful in qualitative research that examines populations that are difficult to reach or subjects that have special characteristics that are difficult to find randomly.

Data analysis is carried out in several stages, namely data collection, data reduction, data presentation and verification, as shown in the figure below:
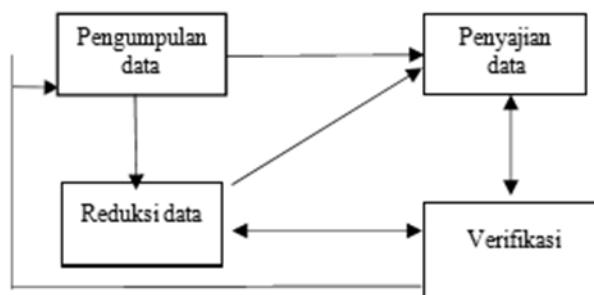

Figure 1. Data analysis technique

The last stage carried out by researchers in this study is checking the validity of the data received from informants, which is carried out through extending the participation of researchers and triangulation.

Results and Discussion

The boarding school education system in Indonesia still applies a lot of the yellow book-based boarding school education system(Adilham, 2023). Aziz et.al. states that boarding school is one type of traditional Islamic education that studies Islamic religious knowledge, and practices it as a guide to daily life, or called taffaquh Fiddin(Aziz et al., 2021). Islamic boarding schools have four special characteristics that stand out. Starting from only giving religious lessons version of classical Arabic Islamic books, having unique teaching techniques commonly known as sorogan and bandongan or wetonan methods, prioritizing memorization, and using the halaqah system. as expressed by the Head of Darul Falah Islamic Boarding School Bandar Lampung said that:

"Darul Falah Islamic Boarding School has two main teaching systems: classical and non-classical. The Classical System is a formalistic teaching model that is organized and procedural with a well-structured approach to education and teaching, including in terms of time, curriculum, levels, and activities. There are four levels in madrasah education: Tsanawiyah (junior high school) for three years and Aliyah (senior high school) also for three years. The division of levels is based on the ability of the santri to understand the material being taught. The subjects taught are organized according to the level of learning and are mandatory for all students."

The Non-Classical System is a teaching method that uses the weton or bandongan method, as well as sorogan. The weton/bandongan method involves a teacher reading the contents of the yellow book while the santri listen and provide meaning.The sorogan system reverses the roles, with the santri reading and the teacher listening, providing corrections, comments, or guidance as needed. This method is essential for a deep understanding in the field of religious sciences, and the two complement each other.

This is also reinforced by the expression of the Director of Teaching of Pondok Pesantren Darul Falah Bandar Lampung who revealed that:

> *"Darul Falah Islamic Boarding School synergizes the salafiyah pesantren curriculum with the modern pesantren curriculum.The salafiyah pesantren curriculum (Madrasah Hikamus Salafiyah/MHS) studies classical books such as Tawheed, tafsir, hadith, ushul fiqh, tasawwuf, Arabic (Nahwu, sharaf, balaghah, and tajweed), logic, and morals adopted from Lirboya Islamic Boarding School.While the Modern Islamic Boarding School Curriculum (Kuliatul Mualimin Al-Islamiyyah/KMI) combines the salafiyah Islamic boarding school approach with a formal education model adopted from the Gontor Modern Islamic Boarding School as well as the national curriculum, namely the Ministry of Education and Culture Curriculum (Junior High School Level) Ministry of Religion Curriculum (MA Level)."*

Pola pengasuhan santri di pesantren melibatkan pembelajaran tentang pola perilaku, sosialisasi, dan interaksi untuk menyampaikan nilai-nilai dan menjadi agen transformasi kebudayaan di pondok pesantren. Dalam konteks ini, aspek pola pengasuhan santri mencakup pengawasan, komunikasi, disiplin, serta pemberian hadiah dan hukuman. Pola pengasuhan melibatkan kontrol, tuntutan kedewasaan, komunikasi, dan kasih sayang. Seperti yang di ungkapkan oleh Pimpinan Pondok Pesantren Darul Falah Bandar Lampung mengatakan bahwa :

> *"Di Pondok Pesantren Darul Falah, pola pengasuhan santri melibatkan pembelajaran tentang perilaku, interaksi, dan sosialisasi. Di sini, pesantren menitikberatkan pada pola pesantren ramah anak dimana semua santri memiliki hak dan kewajiban yang sama dalam pengasuhan, dengan cara komunikasi yang baik, menumbuhkan kesadaran dalam disiplin dan kontrol ustadz pembina kamar serta pembinaan Direktur Pengasuhan yang intensif. Santri kelas akhir diberikan pembekalan Leadership dengan diberikan tanggungjawab sebagai pengurus ISDAFA (Ikatan Santri Darul Falah). Jadi, pola pengasuhan santri di Pondok Pesantren Darul Falah merupakan proses pengembangan kepribadian, pengetahuan dan kepemimpinan para santri."*

The ability of kiai in providing inspiration and motivation in realizing the five souls of the cottage at Darul Falah Islamic Boarding School in Bandar Lampung reveals several things that stand out.

Classical System: Darul Falah Islamic Boarding School has two main teaching systems: classical and non-classical.The classical system is a formalistic teaching model that is organized and procedural. Its educational and teaching approach is well structured, including in terms of time, curriculum, levels, and activities.There are four levels in madrasah education:Tsanawiyah (junior high school) for three years and Aliyah (senior high school) also for three years.The division of levels is based on the ability of the santri to understand the material being taught. The subjects taught are organized according to the level of learning and are mandatory for all students.

Non-Classical System: The non-classical teaching method uses the weton or bandongan method, as well as sorogan. The weton/bandongan method involves a teacher reading the contents of the yellow book while the santri listen and provide meaning. The sorogan system reverses the roles, with the santri reading and the teacher listening, providing corrections, comments, or guidance as needed. These methods are essential for a deep understanding in the field of religious sciences, and they complement each other.

Salafiyah Curriculum: Darul Falah Islamic Boarding School synergizes the salafiyah pesantren curriculum with the modern pesantren curriculum. The salafiyah pesantren curriculum (Madrasah Hikamus Salafiyah/MHS) studies classical books such as Tawheed, tafsir, hadith, ushul fiqh, tasawwuf, Arabic language (Nahwu, sharaf, balaghah, and tajweed), logic, and morals adopted from Lirboya Islamic Boarding School.

Modern Curriculum: The Modern Pesantren Curriculum (Kuliatul Mualimin Al-Islamiyyah/KMI) combines the salafiyah pesantren approach with a formal education model adopted from the Gontor Modern Islamic Boarding School as well as the national curriculum, namely the Ministry of Education and Culture Curriculum (Junior High School Level) and the Ministry of Religious Affairs Curriculum (MA Level).

The parenting pattern of santri in pesantren involves learning about behavior, socialization, and interaction to convey values and become agents of cultural transformation in pesantren.Aspects of santri parenting patterns include supervision, communication, discipline, and rewards and punishments.Parenting patterns involve control, maturity demands, communication, and affection. Darul Falah Islamic Boarding School emphasizes a child-friendly boarding school pattern, where all students have the same rights and obligations in parenting.Good communication, awareness in discipline, and supervision by the room supervisor ustadz and the Director of Intensive Care are part of this approach. Final year students are also given provision in leadership with responsibilities as santri administrators.

Thus, it can be concluded that Kiai's ability to inspire and motivate, along with a structured teaching system and a supportive parenting pattern, has a positive impact on realizing the vision of the five souls of the Pondok Pesantren Darul Falah Bandar Lampung.

Conclusion and suggestion

Based on the results of the study, it is concluded that the ability of Kiai in providing inspiration and motivation at Darul Falah Islamic Boarding School is carried out through, Kiai at Darul Falah Islamic Boarding School Bandar Lampung shows the ability to provide inspiration and motivation to students to realize the vision of the five souls of the cottage, a structured teaching system, a supportive parenting pattern, and an integrated curriculum are important factors that support this process, and the internalization of the values of Pancajiwa Pondok in daily life becomes the basis for forming a solid and virtuous character of students.

References

Adilham, A. (2023). Management Of The Yellow Book-Based Learning Process In Formal Islamic Education Of Nahdlatul Ulum Boarding School, Maros. *International Journal of Technology*

and Education Research, *1*(02), 41–50.

Ainur Rofiq, & Sutopo. (2022). Konseling Kiai terhadap Manajemen Pesantren. *Conseils : Jurnal Bimbingan Dan Konseling Islam*, *2*(1), 14–39. https://doi.org/10.55352/bki.v2i1.128

Alam, N. A. R. (2020). Religious Education Practices in Pesantren: Charismatic Kyai Leadership in Academic and Social Activities. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *8*(2), 195–212. https://doi.org/10.15642/jpai.2020.8.2.195-212

Apud, A., & Akrom, A. (2020). Modern Pesantren Tradition: Kiai's Leadership in Keeping the Tradition in the Industrial Revolution 4.0 Era. *Ta'dib: Jurnal Pendidikan Islam*, *25*(2), 136–151.

Arif, K. M. (2022). The Character Concept Of Courage (As-Syaja'ah) And Its Implementation In Islamic Education. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, *5*(2), 85–93.

Aziz, A. A., Budiyanti, N., Ahmad, N., & Suhartini, A. (2021). The Potential of Islamic Boarding Schools and Their Effort of Development and Fostering at Pesantren Persatuan Islam 1-2 Bandung). *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)*, *6*(2), 352. https://doi.org/10.31851/jmksp.v6i2.5721

Brooks, M. C., Brooks, J. S., Mutohar, A., & Taufiq, I. (2020). Principals as socio-religious curators: progressive and conservative approaches in Islamic schools. *Journal of Educational Administration*, *58*(6), 677–695.

Dian, D., Hidayatulloh, R., Riyanti, T., & Aripin, J. (2024). The Role of Kiai Leadership in Developing Students' Character at Islamic Boarding School. *AL-ISHLAH: Jurnal Pendidikan*, *16*(1), 234-246.

Faisal, A., Pabbajah, M., Abdullah, I., Muhammad, N. E., & Rusli, M. (2022). Strengthening religious moderatism through the traditional authority of kiai in Indonesia. *Cogent Social Sciences*, *8*(1), 2150450.

Fakhrurrazi, F., Zainuddin, Y., & Zulkarnaini, Z. (2021). The pesantren: Politics of islamic and problematic education muslim identity. *International Journal for Educational and Vocational Studies*, *3*(6), 392–396.

Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2022). Spiritual leadership behaviors in religious workplace: the case of pesantren. *International Journal of Leadership in Education*, 1–29.

Karim, A., Fathurrohman, O., Muhammadun, Saripudin, W., Rahmat, D., & Mansir, F. (2023). Altruistic works, religion, and corruption: Kiai s' leadership to shape anti-corruption values in pesantren. *Cogent Social Sciences*, *9*(1), 2238968.

Khoiri, N., Patoni, A., & Tanzeh, A. (2022). Kiai's Transformational Leadership in Policy Making for Realizing the Quality of Islamic Boarding Schools (Multi Cases of the Nurul Ulum Islamic Boarding School in Blitar and the Hidayatul Mubtadiien Islamic Boarding School in Tulungagung). *Technium Soc. Sci. J.*, *31*, 508.

Muali, C., Rofiki, M., Baharun, H., Zamroni, Z., & Sholeh, L. (2021). The Role of Sufistic-Based

Kiai Leadership in Developing the Character of Santri in the Pesantren. *Al-Ishlah: Jurnal Pendidikan*, *13*(3), 1705–1714.

Munifah, M., Syamsul, H., Ulfi Dina, H., Subandi, S., Muhamad, S., & Rofiqul, U. (2019). The Use of Management Strategies to Attract the Public's Interest in Pesantren: A New Model for Pesantren Dynamics Study. *International Journal of Innovation, Creativity and Change*, *8*(8), 263–283.

Nursikin, M. (2022). The Values of Islamic Religious Education in the Perspective of the Al-Quran to Build Civil Society at the Modern An Nur Pabelan Islamic Boarding School, Semarang Regency, Central Java. *Jurnal Ilmiah Hospitality 1213*, *2*(1), 1–4. http://www.ifpri.org/themes/gssp/gssp.htm%0Ahttp://files/171/Cardon - 2008 - Coaching d'équipe.pdf%0Ahttp://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203%0Ahttp://mpoc.org.my/malaysian-palm-oil-industry/%0Ahttps://doi.org/10.1080/23322039.2017

Sagir, A., & Hasan, M. (2022). Cultivating Character Education Values in The Book of al-Tabyin al-Rawi Sharh Arbaʿīn Nawawī by Muhammad Kashful Anwar al-Banjari (1887-1940 M./1304-1359 H). *Journal of Positive School Psychology*, *6*(3), 2530–2542.

Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core ethical values of character education based on Islamic values in Islamic boarding schools. *International Journal on Advanced Science, Education, and Religion*, *3*(2), 21–33.

Susilo, A. A., & Wulansari, R. (2020). Sejarah Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, *20*(2), 83–96. https://doi.org/10.19109/tamaddun.v20i2.6676

Tohri, A., Zulkarnain, Z., Syamsiar, H., Istiqlal, L. M., Rasyad, A., & Saputra, B. E. (2023). The Central Role of Tuan Guru in the 19th Century Social Revolution Movement in Lombok. *Khazanah Sosial*, *5*(3), 488–507.

Ummah, N. H. (2022). Pemanfaatan Sosial Media dalam menungkatkan Efektivitas Dakwah di Era Digital. *Junal Manajemen Dakwah*, *10*, 151–169.

Wati, S., & Suriani, S. (2019). Pesantren: The Origins And Institutional Growth. *Proceedings of the 1st EAI Bukittinggi International Conference on Education, BICED 2019, 17-18 October, 2019, Bukititinggi, West Sumatera, Indonesia.*