

CHARISMATIC KYAI LEADERSHIP AND ITS RELATIONSHIP TO THE CHARACTER BUILDING OF SANTRI AT ISLAMIC BOARDING SCHOOLS IN PLERED PURWAKARTA DISTRICT

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Abstract

This research departs from a kiai leadership in Islamic boarding schools which can be said to be the central point. Kiai has full power in regulating and determining policies for every activity in the pesantren, either directly or indirectly. Currently moral degradation is increasingly visible among students. In taking the sample, the researcher used a random sampling technique, which is a random sampling technique from the existing population. Researchers distributed 70 sample questionnaires from a total population of 239, using a Likert scale model questionnaire as primary data which was distributed online using Whats App and Instagram. This study aims to describe (a) the leadership of the clerics in Islamic boarding schools in Plered sub-district, Purwakarta (b) the formation of the character of the students at the Minnatul Huda Islamic Boarding School, (c) the relationship between the kiyai leadership and the character building of students in Islamic boarding schools in the Plered sub-district, Purwakarta. From the results of the study, it was concluded that there is a relationship between the cleric's leadership and the formation of the character of the santri in Islamic boarding schools in the Plered Purwakarta sub-district, obtaining a correlation coefficient of 0.588, meaning that the level of strength of the relationship between the kiyai's leadership variables and the formation of the character of the santri is 58%, which is interpreted as an entry coefficient price. category 0.40 - 0.59 which is enough. The value of the coefficient of determination (R Square) is 0.346, meaning that the formation of the character of the santri has something to do with the leadership of the cleric of 34.6%, while the rest is related to other factors outside the research. Thus it can be concluded that H_a is accepted in the sense that there is a positive and unidirectional relationship between the leadership of the kiai and the formation of the character of the students at Islamic boarding schools throughout the Plered District, Purwakarta.

Keywords: *Madrasah Climate, Quantitative Approach, Performance, Education Personnel*

INTRODUCTION

Pesantren as the oldest institution in Indonesia is a place to learn Islam which until now still exists. Its existence has been tested by the times, so that until now it can still survive with various dynamics. Pesantren is a place to learn knowledge about the rules of the Islamic religion. The Quran and the sunah of Rosul in depth.

However, currently education in Indonesia is considered by many to have no problem with the role of education in educating its students but is considered less successful in building the personality of its students to have a noble character. Therefore, character building is seen as an urgent need. Character building is one of the goals of National education. According to Law Number 20 of 2003 article 3 concerning the National Education System (Sisdiknas) states that the purpose of national education is to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become Democratic and responsible citizens. Character is a very important thing and lately it has become a very hotly discussed issue since character education was launched by the government.

The government's determination to make the development of the nation's character and culture an inseparable part of the National education system, one of which is evident from the change in the educational curriculum which changed to the current 2013 Curriculum which not only prioritizes academic education but moral or character education which is also instilled in each subject. According to Dharma (2013:11) character is a value that is manifested in the form of child behavior called character. Character is a very important and fundamental thing. People who have strong character and both individually and socially are those who have good morals, morals, and ethics. The strengthening of character education in the present context is very relevant to overcome the moral crisis that is taking place in our Country. Admittedly or unacknowledged there is currently a real and alarming crisis in society involving generations of the nation, namely children.

Researchers then visited pesantren and found that before students came and studied at Pesantren, there were some characters that were still not good such as lack of independent attitude, students still looked spoiled because they were used to living with their parents, so what they wanted must always be followed. The honest attitude of students is still low, then sometimes they still like to fight their parents and not infrequently there are some people

who are disrespectful towards their older age. Then the ability of students in religious matters is considered to be still low. This causes parents to entrust their children to be educated at the Minnatul Huda Purwakarta Islamic boarding school.

The phenomenon that occurs in this study there are several cases, the first of which is how charismatic kyai can shape the character of a student in a boarding school. One of the indicators of the occurrence of this phenomenon is the existence of kyai stakeholders, there are several kyai who may still balance the ways and characters that each student has (Advice, 2019). There are several character building carried out in pesantren that still need special attention, namely how the system of instilling character values in students, moral attitudes, emotional ingenuity, and how charismatic kyai learn the character of students as introverted individuals when emotions and have difficulty choosing silence. Cases like this kyai as an education teacher within the Institution must know very well so that they can balance themselves with the students (Zein, 2022).

Therefore, the management of individual emotions and character needs proper attention because many student participants will get out of control where they do not feel at home with their environment, do not adjust which ultimately has an impact on their psychic, with some of the femonena being the role of charismatic kyai as competent education teachers need to pay attention and become control controllers in the student environment to focus on the individual (Aprillia, 2022). The phenomenon that occurs is reduced by several previous studies that use qualitative methods by conducting interviews with respondents responding to the role of teachers in educating their students (Advice, 2019).

Kiai has a great influence because kyai is the first reference / figure that is most influential in providing good character / example to the pesantren environment, especially students. Setiadi (2009:443) adds that the character building taught by the kyai cannot be separated from the moral authority of the kyai itself, as a savior for students from misguidance and misguidance. In reality, it is also very influential on the behavior of students in studying. It was that total obedience and obedience that became the culture of the students to one of their greatest successes. "bertabarruk" on kiai.

This is inseparable from the leadership of charismatic kyai in pesantren making kiai respected and respected by ustads and students. Charismatic leadership possessed by a kyai is one of the indicators of success in shaping the independent character of students. Charismatic leadership is leadership that gets a gift from the Almighty and a leader who has

charisma is considered to have supernatural abilities that can motivate, his followers are willing to sacrifice for an idea and the idea of the leader. Charismatic leaders usually have a large following and have tremendous loyalty (Ansor. 2014: 650)

Susanto (2007:112) kiai's charisma gained the support of society, to some extent because he was seen as having moral stability and a quality of faith that gave birth to a form of magnetic personality for his followers. This process, beginning to move from the nearest circle, around his residence, which then spreads outward to a distant place.

The charisma that the kyai has historically been able to be a source and inspiration for change in society. Just like kiai Abdul Wahid purwakarta is admired and respected by many people from all walks of life. He was admired and respected by his students and ustadz/ustadzah. Also the surrounding community. From his reluctance and admiration, Abdul Wahid's kyai is a charismatic kyai with his authority and charisma.

Minnatul Huda Plered Purwakarta Islamic boarding school is one of the islamic boarding schools that still continues to exist in educating and producing a young generation of Muslim students with character and quality. Minnatul huda Islamic boarding school is located in the area of Kp sindang aso, Cibogo Peuntas Village, Plered District, Purwakarta Regency, West Java. Officially established as a pesantren institution on August 28, 2011, from year to year the Minnatul Huda Islamic boarding school has made significant progress, both in terms of quality and quantity of good cuku. Where in the islamic boarding school, the students are formed to become independent Islamic fighters in the community. The formation of an independent character of the students of the minnatul huda islamic boarding school cannot be separated from the leadership role of the karsimatik kyai in the pesantren.

The characteristics of students observed in this study are: (1) the nature and morals of students, (2) honesty of students, (3) the credibility of students, (4) the independence of students. (5) the intensity of the relationship between kyai and santri. Departing from the important role of kiai leadership and students must have good character, the purpose of this study was to see the relationship or relationship of kiai leadership variables with the variables of student character building and overcoming the problems of phenomena that arise, where factors and elements are needed what are the teaching methods in conveying provisions to students such as ways by prioritizing culture, habits, and the skills of students, which do not force something that is the passion of students. This research was conducted to find solutions

to problems that occur to form the character of students in accordance with the objectives of pesantren education as an institution that prioritizes the quality of education.

METHOD

The research method uses the correlation descriptive method research method, the correlation method is a method that studies the relationship between two or more variables, it can also be to calculate the extent of the influence of variable X on variable Y. Descriptive method is a method used to describe an event that occurs based on the results of the study.

According to (Sugiyono, 2019) quantitative research methods can be defined as empirical research methods used to explore specific populations or samples, collect data using research tools, analyze data quantitatively or statistically, and test pre-existing hypotheses. (Sugiyono, 2019)

The author sets the research objectives based on the formulation of the problem, namely describing the use of a problem-based learning model for Charismatic Kiai Leadership and Its Relationship with the Formation of Santri Character in Islamic Boarding Schools in Plered Purwakarta District.

So this research uses a correlational descriptive method, namely research that aims to find out, describe or describe a symptom, event or event as it is according to the research carried out. So that it can find out the relationship (variable X) of charismatic kyai leadership with (variable Y) the formation of student character. And also knowing how closely the relationship of variable X is to the variable Y (S. A. Muhidin, 2020).

The research was carried out at the Minnatul Huda Islamic Boarding School, Cibogo Village, Sindang aso Angin, Plered District , Purwakarta Regency. The duration of time used by researchers to complete this research since the issuance of the research decree is December 27, 2020 to April 2021.

RESULT

Table 1. Number of Samples

No	Class	Population	Sample
1	Special Ibtida	12	4
2	Ibtidaiyah A	12	4
3	Ibtida A	13	4
4	Ibtidaiyah B	8	3
5	Ibtida B	14	4
6	Ibtida C	15	4
7	Ibtida Kitab	13	4
8	Tsanawi Book A	10	3
9	Tsanawi Book B	16	4
10	Special Tsanawi	13	4
11	Special Tsanawiyah	12	4
12	Tsanawi A	17	4
13	Tsanawiyah A	12	4
14	Tsanawi B	14	4
15	Tsanawiyah B	14	4
16	Tsanawi C	17	4
17	Mutawasit	14	4
18	Mutaqadim	13	4
	Sum	239	70

(Source: data processed by researchers)

From the results of the calculations above, it is known that the number of samples in this study was 70.5 then rounded to 70. The sample used was 70 people.

The Reality of Charismatic Kiai Leadership at Pondok Pesantren in Plered Purwakarta District

To find out the Charismatic Kiai Leadership in Plered Purwakarta District, researchers involved administrators at each Islamic Boarding School in Plered Purwakarta District through the distribution of a questionnaire of 15 items with five structured answers, namely Strongly Agree (SS) = 5, Agree (S) = 4, Hesitate (RG) = 3, Disagree (TS) = 2, and Strongly Disagree (STS) = 1 the assessment refers to the lowest score with a score of 1 and the highest

score with a score of 5. The questionnaire was distributed at Islamic Boarding Schools throughout Plered Purwakarta District with the following explanation:

a. Partial Analysis of Indicators

Partial analysis of indicators on Charismatic Kiai Leadership based on 3 indicators, namely: 1) 'Alim, 2) knowledge and experience 3) Ease of Interaction . All three indicators are determined on average using the formula $\bar{x} = \frac{\sum fx}{n}$ Then the results are interpreted at the limit interval:

Table 2. Interval Value

Interval	Information
1,00 – 1,79	Very Low
1,80 – 2,59	Low
2,60 - 3,39	Medium/Sufficient
3,40 – 4,19	Tall
4,20 – 5,00	Very High

(Muhidin 2020, p 146)

From the table above, it can be seen that the interval value starts from 1.00 – 1.79 Very Low to 4.20 – 5.00 Very High.

The analysis of the indicator results can be detailed as follows:

1) 'Alim

Table 3. Partial Analysis per 'Alim' Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	8	22	1	0	0	131	31	4,22
2	15	16	0	0	0	139	31	4,48
3	5	10	5	11	0	102	31	3,29
4	7	18	3	3	0	122	31	3,93
5	13	15	2	1	0	133	31	4,29
Total						627	31	4,04

From the table above, it can be seen that the average value of the Kiai indicator that is 'alim can be obtained a value of 4.04. A score of 4.04 includes high qualification. Thus, the

response of the Management to the Charismatic Kiai at Islamic Boarding Schools throughout Plered Purwakarta District is categorized as high.

2) Knowledge and Experience

Table 4. Partial Analysis per Scientific and Experiential Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	10	15	2	4	0	124	31	4,00
2	9	13	1	7	1	115	31	3,70
3	8	11	4	8	0	102	31	3,29
4	8	15	4	3	1	119	31	3,83
Total						460	31	3,70

From the table above, it can be concluded that the average value of the Knowledge and Experience indicator can be obtained a value of 3.70. A score of 3.70 includes high qualifications. Thus, the response of the Management to the Charismatic Kiai at Islamic Boarding Schools throughout Plered Purwakarta District is categorized as high.

3) Ease of Interaction

Table 5. Partial Analysis per Ease of Interaction Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	8	18	3	2	0	125	31	4,03
2	11	17	3	0	0	132	31	4,25
3	8	13	5	5	0	117	31	3,77
4	6	18	5	2	0	121	31	3,90
5	7	24	0	0	0	131	31	4,22
Total						626	31	4,03

From the table above, it can be seen that the average value of the Ease of Interaction indicator can be obtained nilai 4.03. A score of 4.03 includes high qualification. Thus, the response of the management to charismatic Kiai at Islamic Boarding Schools throughout Plered Purwakarta District is categorized as high.

b. Interpretation of variable X

Based on the results of the distribution of 14 question items to 30 administrators of Islamic Boarding Schools throughout Plered Purwakarta District as a sample obtained

55.58. Variable category X (Charismatic Kiai Leadership) can be interpreted by the formula, $\sum fx : (n \times \text{number of items}) = 1723 : (31 \times 14) = 3.97$. This value includes high qualification, because it is found in the interval range of 3.40 – 4.19. Thus, it can be concluded that charismatic Kiai Leadership in Islamic Boarding Schools throughout Plered Purwakarta District is a high qualification.

1. Santri Characters

To find out the Character of Santri in Islamic Boarding Schools in Plered Purwakarta District, researchers involved administrators at each Islamic Boarding School in Plered Purwakarta District through the distribution of a questionnaire of 15 items with five structured answers, namely Strongly Agree (SS) = 5, Agree (S) = 4, Hesitate (RG) = 3, Disagree (TS) = 2, and Strongly Disagree (STS) = 1 the assessment refers to the lowest score with a score of 1 and the highest score with a score of 5. The questionnaire was distributed at Islamic Boarding Schools in Plered Purwakarta District with the following explanation:

a. Partial Analysis of indicators

Partial analysis of the indicator of student character variables (Y) will be based on three indicators, namely 1) Religious, 2) Creative, 3) Independent. The indicator will be determined its average value by the formula . Then the results are interpreted at the interval limit as follows: $M = \frac{\sum fx}{n}$

Table 6. Interval Value

Interval	Information
1,00 – 1,79	Very Low
1,80 – 2,59	Low
2,60 - 3,39	Medium/Sufficient
3,40 – 4,19	Tall
4,20 – 5,00	Very High

(S. A. Muhidin, 2020)

From the table above, it can be seen that the interval value starts from 1.00 – 1.79 Very Low to 4.20 – 5.00 Very High.

The analysis per indicator can be detailed as follows:

1) Religious

Table 7. Partial Analysis per Religious Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	12	16	3	0	0	133	31	4,29
2	9	20	2	0	0	131	31	4,22
3	9	19	3	0	0	130	31	4,19
4	9	14	7	1	0	124	31	4,00
5	11	12	7	1	0	126	31	4,06
Total						644	31	4,15

From the table above, it can be seen that the average value of the Religious indicator is obtained a value of 4.15. A score of 4.15 includes high qualification. Thus, the response of the Management of Islamic Boarding Schools in Plered Purwakarta District to the character of students is categorized as high.

2) Creative

Table 8. Partial Analysis per Creative Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	11	19	1	0	0	134	31	4,32
2	16	11	4	0	0	136	31	4,38
3	13	17	1	0	0	136	31	4,38
4	14	14	3	0	0	135	31	4,35
5	12	18	1	0	0	135	31	4,35
Total						676	31	4,35

From the table above, it is known that the average value of the Creative indicator obtained a value of 4.35. The score of 4.35 including qualification is very high. Thus, the response of the Management of Islamic Boarding Schools in Plered Purwakarta District is categorized as very high.

3) Self-sufficient

Table 9. Partial Analysis per Self-Indicator

No	Answer					Score	N	Mean
	SS(5)	S(4)	RG(3)	TS(2)	STS(1)			
1	14	16	1	0	0	137	31	4,41
2	13	16	2	0	0	135	31	4,35
3	11	18	2	0	0	133	31	4,29
4	13	17	1	0	0	136	31	4,38
Total						541	31	4,35

From the table above, it can be seen that the average value of the Mandiri indicator is obtained a value of 4.35. A score of 4.35 including qualifications is very high. Thus, the response of the Management of Islamic Boarding Schools in Plered Purwakarta District is categorized as very high.

b. Interpretation of variable Y

Based on the results of the distribution of 14 statement items to 31 administrators of Islamic Boarding Schools throughout Plered Purwakarta District, the sample was obtained 60.00. The variable category Y (student character) is interpreted by the formula $\sum fy : (nx \text{ number of items}) = 1860 : (31 \times 14) = 4.28$. This value includes very high qualification, because it is in the interval range of 4.20 – 5.00. Thus it can be said that the character of students is categorized very high.

DISCUSSION

A. Islamic Boarding School as an Islamic Educational Institution

The word pesantren according to the structure of bahasa Indonesia describes the word place, which is the place where there is a process of teaching and learning and educating students who are interested in studying and exploring the sciences of the Islamic religion. It is also explained that the word "pesantren" has a meaning as a place for students to learn. While pondok comes from the Arabic word "*funduq*" which means hotel or dormitory. (Goodwill, 2016, p. 93)

Pondok Pesantren is one of the educational institutions in Indonesia that has distinctive characteristics in the implementation of using the dormitory system (pondok), mosque as a center for learning and kyai as an essential element. Pesantren is a form of "*Indegeanous culture*" or a form of indigenous Indonesian educational culture, because pesantren has

existed since this country was not yet independent and has grown among the Indonesian people in various remote areas, especially on the island of Java. (Haryanto, 2012, p. 39)

Pesantren is a type of school in Southeast Asia that teaches Islamic teachings that have a variety of names. The name pesantren is well known on the island of Java, while on the island of Sumatra it is common surau. While in the country of tetangga (Malaysia) it is commonly called pondok or *pandita*. This Islamic educational institution has begun to appear and develop in the 15th century on the island of Java by the preacher, namely *walisongo*. In the 17th century pesantren in Java became a substitute center for the palace lifestyle authority. Keraton emphasizes a lifestyle based on the values of customs and subtleties. Meanwhile, pesantren instills Islamic values and *zuhud will dunia* (Mahmud., 2020).

Regulation of the Minister of Religious Affairs Number 13 of 2014 concerning Islamic Religious Education, Islamic boarding schools are described as Islamic religious educational institutions organized by the community that organize Islamic boarding school education units and or integratedly organize other types of education.

The objectives of pesantren as in the Regulation of the Minister of Religious Affairs Number 13 of 2014 concerning Islamic Religious Education are in line with the objectives of Islamic religious education, namely:

"Instilling in students to have faith and devotion to Allah *Subhanahu Wa Ta'ala*, developing students' abilities, knowledge, attitudes and skills to become experts in Islamic religion (*mutafaqqih fiddin*) and / or become Muslims who can practice the teachings of the Islamic religion in their daily lives, as well as develop a personal *akhlakul karimah* for students who have individual and social piety by upholding a spirit of sincerity, simplicity, independence, brotherhood. fellow Muslims (*ukhuwah Islamiyah*), humble (*tawadhu*), tolerant (*tasamuh*), balance (*tawazun*), moderate (*tawasuth*), exemplary (*uswah*), healthy lifestyle, and love for the motherland. Purpose plays an important role, will direct and color the other components".

In the Regulation of the Minister of Religious Affairs Number 13 of 2014 concerning Islamic Religious Education Chapter II article 4 that the elements of pesantren consist of five elements, namely:

1. Kiai or other similar designations;
2. Students
3. Boarding schools or boarding schools;

4. Mosque or musala; and
5. Recitation and study of the yellow book or *dirasah Islamiyah* with the pattern of *mu'allimin* education.

Rural people know pesantren is the only educational institution for their children to study religion. Madrasahs and schools are still rare, this is the reason why pesantren is the main destination for parents to educate their children in exploring religious science (Muhibah, 2016).

Islamic boarding schools are Islamic educational institutions whose characteristics are determined and influenced by the personality of the founders and leadership of the kyai and tend not to follow a certain type of pattern.

B. Kiai Leadership

1. Definition of Leadership

Etymologically leadership is taken from the word 'lead' which means how to lead. leadership is a technique and method used by a person in influencing his subordinates to carry out established cooperation (Jahari, 2021). To support and strengthen, the concept or definition of leadership in this study was presented, quoting from several opinions of the figures of the definition of leadership as follows:

- a. When viewed in the teachings of the Islamic religion, leadership is an activity that leads, directs and shows the way to Allah Almighty. This activity is carried out in order to instill their abilities in the environment of people who are leading in an effort to get closer to Allah SWT in the life of the world and the hereafter (Yaqin., 2022).
- b. Ralph M. Stodgill revealed that leadership is organizing group activities that have been established with the process of influencing towards the determination and achievement of goals (Wahab, 2022).
- c. Robert Dubin argues that leadership in organizations means the use of power and policy making (Wahab, 2022).

From several descriptions of the concept and definition of leadership, it can be concluded that leadership is an ability that a person has to organize, influence, direct others

with techniques, approaches or arts that are considered good in order to achieve the goals that have been set effectively and efficiently.

2. Leadership Theory

Leadership is viewed by some researchers, experts, observers and practitioners as a mystery. As the era of leadership theory develops more and more, (Wahab, 2022) in his book entitled *Organizational Anatomy and Educational Leadership* there are three types of leadership theory.

a. *Great Man Theory* and *Big Bang Theory*

This theory assumes that leaders are internal or internal, *great* leaders arise because they are born not created (*leaders are born, not made*) (Danim, 2022). So this theory is principled that great power rests in the person obtained by the process of inheritance that has the ability to lead or the talent already in him. In other words, this theory reveals that the leaders were born from a certain family lineage, in the Indonesian state it is commonly referred to as blue-blooded descendants in the sense of descendants of sultans, officials or kings. Like the phrase "The fruit falls not far from the tree" which means that the son of a leader or king has a talent for leading.

The Big Bang theory considers that a major event creates or can make a person a leader. This theory integrates the situation and the members of the organization as a path that can lead a person to become a leader (Wahab, 2022).

b. *Trait theories*

Character Theory (*Trait theories*), that is, a leader must have the ability, character (initiative and confidence), intelligence (problem solving and the ability to understand), social categories (gender, social class or ethnicity) and physical (healthy) (Dimiyati and Mudjiono., 2022). This is in line with the opinion expressed by Abdul Azis Wahab (Wahab, 2022) suggesting that a person can become the leader of an organization if a person has characteristic traits and personality traits needed by a leader, this expression is in accordance with the meaning of trait theory. The character of something *muhi*m in the human individual, Islam has been discussing it since 15 centuries ago. These qualities and characteristics have been exemplified by the Prophet Muhammad *sollallahu 'alaibi wasallam* since he was born on this earth until he was made a Prophet and Apostle. The appointment of the Prophet

Muhammad by Allah as Prophet and Messenger and leader for every people is nothing but to perfect morals. As the Apostle said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

It means: "Verily I was sent only to perfect the glory of morals. " (HR Al-Baihaqi of Abu Hurairah Radhiyallahu 'Anhu).

The words *makarim* and *shalih* attached to the word *akhlak* indicate that they cannot be separated between the two, namely goodness, piety and glory according to Islamic standards. This hadith speaks of the purpose of sending Prophet Muhammad *Sallallahu 'Alaihi Wasallam* is to perfect human morals. The apostle's statement is reinforced by the word of Allah *subhanu wa ta'ala* which describes the character of the apostle as an exemplary leader as in Q.S. AL-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: " Indeed, there has been on (himself) the Messenger of Allah a good example for you (i.e.) for the one who hopes for (the mercy of) Allah and (the coming) of the doomsday and he mentions Allah a lot". (Q.S. Al-Ahzab : 21)

These characteristics have several meanings (1) *Siddiq* (true), namely as a leader to be right in words, doing, behaving well, fighting for the truth, and following the truth; (2) a (trusted) mandate, let a leader be able to cultivate members' trust in him by not disappointing the trust of others in him and not hiding something that must be conveyed to the public; (3) *Tabligh* (conveying), that is, the need for a leader to be able to convey all information well to members and be able to be honest so that nothing is hidden and covered up; (4) *Fatonah* (intelligent) that is, able to understand the teachings of the Islamic religion and solve problems that exist in individuals and groups wisely and fairly; and (5) *Maksum* (free from sin) has no idolatry towards fellow servants of God and does not violate religious laws (Wahab, 2022).

c. *Behavior Theory*

Behavioral theory is principled on the belief that great and great leaders are the result of a process of formation or can be formed, not born. Behavioral theory focuses on the actions of the leader, not on mental or internal qualities. As Wahab (Wahab, 2022) reveals that behavior theory is a theory that departs from the idea that leadership to streamline the organization, depends on the behavior or style of attitude and or style of action of a leader. In another sense this theory of behavior

focuses more on the functioning of leadership functions. In other words, the success of a leader in streamlining the achievement of organizational goals can be seen from the style and attitude in decision making, how to govern, how to communicate, provide instructions, how to guide and direct, how to reprimand and how to give sanctions / punishments.

3. Charismatic Leadership Indicators

According to Sheikh Ibrahim bin Ismail and in the book of *Ta'limul Muta'alim* the fundamental criteria in fulfilling leadership indicators are:

- a. A'lim. The behavior of a leader who has a good nature is cautious in doing things. And always do something because of God alone.
- b. Knowledgeable and experienced. A leader must have a lot of knowledge and experience, in order to be worthy of being used as an example and reference.
- c. Wara' or heart of heart. A leader must have a prudent nature in making every decision, so that decision becomes a good decision.
- d. Ease of interaction (*interaction facilitation*). This is the behavior of relationships between people who embolden group stakeholders to develop mutually pleasing relationships with one another (Tatang Muh Nasir, 2022).

4. Charismatic Kiai Leadership

Charismatic kyai leadership is one example of leadership in education. Thalhan Hasan in Sugeng Haryanto (Haryanto, 2020) generally a kyai has four dimensions, namely:

- a. *As a community leader*;
- b. *Intellectual leader*, in his capacity as a religious teacher, fatwa giver, and legal reference;
- c. *Spiritual leader*, when kyai leads worship activities, becomes *mursyidi thariqat*, becomes a moral role model
- d. *Administrative leader (administration leader)*, if the kyai acts as the person in charge of educational institutions, islamic boarding schools or other community bodies.

Kiai has an essential role in the establishment, growth, development, and management of a pesantren. As a pesantren leader, the success of pesantren depends a lot on expertise and depth of knowledge, charisma and prestige, and kyai skills. In this context,

the kiai person is very decisive, because he is the central figure in pesantren (Affandi, 2021). Basically, in Islamic teachings, every human being is a leader, for example, leading his family and then leading in both jobs, schools and leading himself (Yaqin., 2022) as in Q.S. al-Baqarah: 30, as follows:

"And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are you going to make the one who corrupts and sheds blood there, while we pray to praise You and purify Your name?" He said, "Truly, I know what you do not know. ". (Qur'an, 2019)

From the results of research on Islamic boarding schools conducted by LP3ES in 1972-1973 in the Bogor Region, several findings emerged, including that the leadership of the pesantren formil was held by a kiai. The advance or retreat of a pesantren depends largely on the moral credibility and managerial ability of its kiai. In general, the leadership of the pesantren adheres to charismatic leadership and does not adhere to rational leadership (Kusuma, 2014, p. 109)

A kiai as the leader of a boarding school has always been synonymous with a charismatic type of leadership. All citizens of the educational institution he leads have a very high loyalty to him. With this type of leadership, islamic boarding schools have proven to never be abandoned by the people. There has never been a boarding school that has gone out of business due to a shortage of students, in contrast to a school that can go out of business because of a shortage of students. These different circumstances are influenced by different types of leadership between the two educational institutions (Kusuma, 2021).

C. Character Building

1. Character Definition

The word "character" comes from the Greek *charassein*, which means *to engrave* (draw, paint), like people painting paper, sculpting stones or mental (Darmiatur, 2021). The character, according to the observations of a contemporary philosopher named Michael Novak in Thomas Lickona's book (Lickona, 2020) is a compatible mixture of all the goodness identified by the religious traditions, literary stories, the wise, and the assemblages of sensible people that exist in history. Meanwhile, according to Darmiatur (Darmiatur, 2021) if studied academically, character education is ethics education, value education, character education, moral education which aims to improve and develop the ability of students to make decisions, good and bad, maintain what is good and realize goodness in everyday life wholeheartedly. According to Williams in Darmiatur (Darmiatur, 2021) explained the

meaning of character education was originally used by the *National Commission on Character Education* in America as an umbrella term that includes various approaches, philosophies, and programs. Problem solving, decision making, conflict resolution are important aspects of moral development. Therefore, character education should provide opportunities for students to experience these traits firsthand (Darmayanti, 2022).

In Islam there is no so-called disciplinary science of any kind that is separate all adab people refer to attitudes that are associated with good and bad behavior, while one's example inevitably refers to the quality of character that a good Muslim highlights following the example of Rasulullah Muhammad Saw (Advice, 2019). In Islamic teachings there are several findings that explain that the existence of gene/hereditary factors is recognized as one of the influencing factors in character building, for example in choosing a potential partner (Aprillia, 2022).

Purpose of Character Building

Each activity carried out has a goal to be achieved from the activity. Therefore, character education aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble character of students as a whole, integrated and balanced, in accordance with the competency standards of graduates in each educational unit. Through character education, students are expected to be able to independently improve and use their knowledge, study and internalize and personalize character values and noble morals so that they are realized in daily behavior (Mulyasa, 2021).

Character education has the same essence and meaning as moral education and moral education. The goal is to shape the person of the child, in order to become a good human being and a good citizen. Character education in essence aims to form a nation that is tough, competitive, has a noble character, moral, tolerant, cooperative, patriotic spirit, dynamic development, science and technology oriented, all of which are imbued with faith and devotion to God Almighty based on Pancasila (Gunawan, 2020).

Gunawan (Gunawan, 2020) explained that character education functions as:

- 1) Develop the basic potential to be good-hearted, good-minded, and well-behaved
- 2) Strengthening and building a multicultural nation;
- 3) Improving the civilization of a nation that is competitive in world relations.

2. Character Building Indicators

Darmiatur (Darmiatur, 2021) mentioned that the indicators in national character education are as follows:

- a. Religious; according to Suyadi (Suyadi, 2015) Religious is obedience and obedience in understanding and implementing the religious teachings adopted, including a tolerant attitude towards the implementation of worship of other religions, as well as living in harmony and side by side.
- b. Honest; In Indonesian dictionary honestly is interpreted straight-heartedly; not cheating. In the general view, the word honest is often interpreted as "the existence of similarities between reality (reality) and speech", in other words "as it is" (Kusuma, 2021). The word honest is a translation from the Arabic *al-sidq* which means true, honest. Al - Asfihani quoted by Salih bin Abdillah bin Humaidah mentioned that honesty is the conformity of words with the heart and the conformity of words with those reported together (Nasirudin., 2022).
- c. Creative; doing things without help from others, and always having new innovative innovations in doing things.
- d. Independent : act alone in an adult manner without much interference from others.

D. The Relationship of Charismatic Kiai Leadership with the Formation of Santri Character

As explained above, the kyai as a leader in pesantren has a strong relationship in the formation of the character of students, because the kyai on the one hand is the leader on the other side of the kyai as a teacher in the educational process.

Kyai became a *Mudarris*, namely as a teacher who delivered lessons to the santri, then also became a *Muallim* who was responsible for not only delivering the material but also the responsibility of understanding the students about the knowledge they got. Then also *Murabbi* which means caregiver, so kyai as a caregiver and student caregiver while he is in pesantren, then as a *companion Mursyid* as a guide that directs to the good and keeps the bad thing away, and the last is as *Muaddib* who is obliged and responsible in building the character of the student (Masrur, 2021).

Masrur also concluded in his writing (Masrur, 2021) that there is an influence of kyai leadership in leading pesantren, especially a kyai who has a charismatic nature, which

determines the character for students. The implications of leadership for pesantren in principle, every management of an educational institution requires the existence of a distinctive type of leader and leadership. For example, in the current reform era, leadership is needed that is able to empower the pesantren community without sacrificing the characteristics or credibility of pesantren caregivers.

CONCLUSION

Section Based on research in general, it can be seen that the leadership of charismatic kyai at the Minnatul Huda Islamic Boarding School has been said to be good or good. This is supported by authority, example, discipline, scholarship, laughter, prudence and ease of interaction, and the charisma of kyai that makes students reluctant and respects them and makes students interested in following them. In addition, kyai is also open to opinions and suggestions from students, providing opportunities for students to be creative, train organizations, hold coaching regularly, and decide on policies appropriately. In the view of students, the leadership of the kyai has been said to be good. Found the value of the kiai leadership at the number 3.6 obtained by the formula, $fx : (n \times \text{number of question items}) = 4795 : (70 \times 19) = 3.6$. This value includes high qualifications, because it is in the interval range of 3.40 – 4.19, meaning that the leadership of the kyai at the Minnatul Huda Islamic Boarding School can be said to be good at leading in pesantren based on the student's point of view.

Characterformation is a process of ethics education – morals that involves aspects of knowledge (*cognitive*), feelings (*Feelings*), and actions (*action*). The attitude of the students at the Minnatul Huda Islamic Boarding School can be said that the students already have good character. This is characterized by the ability of students to be able to carry out existing regulations, help friends who are experiencing difficulties, be creative according to their respective fields, and have an independent nature, who do not ask for help from people who are tolerant of differences, and respect seniors and love younger siblings. In addition, the embodiment of the formation of the character of students is marked by students being able to be disciplined and dare to bear risks for the consequences of decisions that have been taken. According to what has been felt by the students themselves, they consider that the formation of the character of the students at the Minnatul Huda Islamic Boarding School is good.

Found the value of the formation of the character of the student 3.43 obtained by the formula, $fx : (n \times \text{number of question items}) = 4802 : (70 \times 20) = 3.43$. This value includes high qualifications, because it is in the interval range of 3.40 – 4.19, meaning that character building at the Minnatul Huda Islamic Boarding School which is felt directly by students in activities while in the Pesantren is considered good and good.

The results of this study show that the relationship between charismatic kyai leadership and the formation of student character at the Minnatul Huda Islamic Boarding School, has a sufficient correlation of 0.588 with the meaning of the level of strength of the relationship between the kyai leadership variable and the formation of student character is 58%. then The value of the coefficient of determination (R Square) of 0.346 means that the formation of student character has something to do with kyai leadership by 34.6% while the rest is related to other factors outside of research such as: teachers, activities, environment and others. Thus, it can be concluded that H_a is accepted, this means that there is a positive and significant relationship between kyai leadership and the formation of the character of students at the Minnatul Huda Islamic Boarding School.

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