

Kyai's Leadership Model in Managing the Al-Khairat Islamic Boarding School, Gorontalo City

**Wulandari Mahmud¹, Andries Kango², Muh. Rifian Panigoro³,
Rahmin T. Husain⁴, Dian Adi Perdana⁵**

^{1, 2, 3, 4, 5} IAIN Sultan Amai Gorontalo

^{1,2,3,4,5} dianadiperdana@iaingorontalo.ac.id

Article History:

Received: 20 November 2023 || Accepted: 08 April 2024 || Published: 01 June 2024

Abstract

This study aims to examine the Kyai's leadership model in the management of the Al-Khairat Islamic Boarding School in Gorontalo City. It also seeks to explore the impact of Kyai's leadership approach on the administration of the Al-Khairat Islamic Boarding School in Gorontalo City. Employing field research, this investigation endeavors to delineate the realities of Kyai's leadership model at the Al-Khairat Islamic Boarding School in Gorontalo. The research was conducted on-site at the Al-Khairat Islamic Boarding School, utilizing observational methods, interviews, and document analysis to gather data. The process involved the collection of diverse information, which was subsequently refined by sorting through the data to deduce conclusive findings. The research reveals that the Kyai's management of the Al Khairat Islamic Boarding School in Gorontalo City is underpinned by a clear vision and mission to develop the institution. It emphasizes the importance of Ahlussunnah wal Jama'ah Islam as a foundation for ethics, morality, motivation and inspiration for the students. Furthermore, it cultivates Alkhilakul karimah in students, aspiring to nurture a generation steeped in Rabbani values. The study identifies several leadership models employed by the Kyai, including visionary, charismatic, situational, and participative leadership. Significantly, the Kyai's leadership is found to have a beneficial impact on educating students to become the next generation of Muslims leaders, equipped to enlighten their religion as rahmatan lil alamin.

Keyword: Leadership Model, Kyai, Islamic Boarding School Management

Abstrak

Penelitian ini bertujuan untuk mengkaji model kepemimpinan Kyai dalam pengelolaan Pondok Pesantren Al-Khairat Kota Gorontalo. Penelitian ini juga berupaya untuk menggali dampak pendekatan kepemimpinan Kyai terhadap penyelenggaraan Pondok Pesantren Al-Khairat Kota Gorontalo. Dengan menggunakan penelitian lapangan, investigasi ini berupaya untuk menggambarkan realitas model kepemimpinan Kyai di Pondok Pesantren Al-Khairat di Gorontalo. Penelitian dilakukan secara on-site di Pondok Pesantren Al-Khairat dengan menggunakan metode observasi, wawancara, dan analisis dokumen untuk mengumpulkan data. Prosesnya melibatkan pengumpulan beragam informasi, yang kemudian disempurnakan dengan memilah-milah data untuk menyimpulkan temuan yang konklusif. Hasil penelitian menunjukkan bahwa kepengurusan Kyai di Pondok Pesantren Al Khairat Kota Gorontalo ditopang oleh visi dan misi yang jelas untuk mengembangkan lembaga tersebut. Hal ini menekankan pentingnya Islam Ahlussunnah wal Jama'ah sebagai landasan etika, akhlak, motivasi dan inspirasi bagi para santri. Selanjutnya menumbuhkan Alkhilakul Karimah pada diri santri, bercita-cita melahirkan generasi yang mendalami nilai-nilai Rabbani. Kajian ini mengidentifikasi beberapa model kepemimpinan yang diterapkan para Kyai, antara lain kepemimpinan visioner, kharismatik, situasional, dan partisipatif. Secara signifikan, kepemimpinan Kyai terbukti memiliki dampak positif dalam mendidik para santri menjadi generasi pemimpin umat Islam yang mampu mencerahkan agama mereka sebagai rahmatan lil alamin.

Kata Kunci: Model Kepemimpinan, Kyai, Manajemen Pondok Pesantren

Introduction

The operational framework of any institution is inextricably linked to its management practices. In educational settings, effective management is often a reflection of the quality of human resources present. This is particularly true when considering the critical role of leadership in steering an educational institution towards achieving its vision. Islamic boarding schools, known as pesantrens, are pivotal in molding the moral character of students. These institutions serve not only as centers of education but also as religious institutions, presenting a unique perspective worth examining from various angles. This becomes especially relevant in the context of the modern era marked by modernity, globalization, the free market, and similar concepts. The central question then revolves around the role and position of Islamic boarding schools in the face of modernization or globalization. Will pesantrens steadfastly maintain their traditional role as institutions dedicated to “*tafaqquh fi al-din*,” or will they adapt by “modernizing” their systems, from curriculum updates to management reforms (Khoir, 2019)?

Achieving an effective institutional framework within the realm of Islamic boarding school education significantly hinges on the leadership of Kyai, who is the founder or leader of a pesantren. A Kyai is an “educated” Muslim, recognized for dedicating his life “for the sake of Allah” and for promoting and deepening Islamic teachings through educational activities. Generally, within society, the term “Kyai” is synonymous with ‘*ulama*’ in the Islamic lexicon (Ngalimun, Nur Fuadi Rahman, 2020).

The title of Kyai is not conferred through formal academic channels, but rather, it is a designation sincerely bestowed by the community without external influence. This acknowledgment stems from a recognition of the individual’s superior knowledge and virtues, which set them apart from the average person, often supported by the pesantren community they lead. Kyais serve as pillars for their communities, providing guidance on significant matters beyond just academic instruction. They are a dominant force in the life of a pesantren, influencing its growth and continuity through their expertise, depth of knowledge, charisma, and leadership skills. It is not uncommon for a pesantren to lack educational management, as many decisions and policies are shaped by the wisdom and judgment of the Kyai.

Islamic boarding schools, as educational institutions, aim to cultivate a generation rich in moral character and spiritual values. However, these schools

face significant challenges in an era of rapid advancement, risking being perceived as outdated or overly traditional. This perception may dampen the interest of the new generation in Islamic boarding schools, despite their unique culture, which includes traditional symbols such as wearing sarongs, studying the yellow books, and adhering to Indonesian cultures, thereby reinforcing their distinctive identity. Yet, this very uniqueness sometimes casts Islamic boarding schools in a light suggestive of an antiquated focus solely on religion and tradition, seemingly out of step with modern advancements. Pesantrens, or Islamic Boarding Schools, present an alternative approach to effectively instilling behaviors in students for their societal engagements (Andries Kango, 2021).

Recent observations of several Islamic boarding schools have indicated a shift away from core spiritual values, occasionally straying into religious deviations, sparking widespread concern among parents about the potential for their children to encounter heretical teachings. Leadership within these schools, typically under the direct guidance of a Kyai, has been criticized for its authoritarian nature, compelling students to conform strictly to the institution's religious practices, leading, in some instances, to student abscondences.

This study focuses on the leadership model of the Kyai at the Al-Khairat Islamic Boarding School in Gorontalo City, a notable institution responsible for producing numerous generations of preachers under the leadership of Ustad Muin Mooduto. The effectiveness and shortcomings of Islamic boarding schools are closely tied to their leadership models. This has sparked interest in evaluating the extent to which Ustad Muin Mooduto's leadership has contributed to the development of preachers across various fields. However, challenges persist, as not all students fully embrace the teachings, with some engaging in behaviors such as dating, smoking, and other deviations. These concerns have prompted a study titled "Kyai Leadership Model in Managing the Al-Khairat Islamic Boarding School, Gorontalo City." The research aims to explore the leadership model of the Kyai at the Al-Khairat Gorontalo Islamic Boarding School in Gorontalo and assess the impact of this leadership on the institution's management and student outcomes.'

Literature Review

This literature review encompasses references that will serve as the basis for analyzing the results and discussions of the research conducted, including reviews of theories and concepts to be utilized.

Munawaroh's thesis titled "Kiai Leadership in Developing the Riyadhul Mubtadi'ien Islamic Boarding School in Tanjung Rahayu District, Way Lima Pesawaran" outlines the special leadership abilities of the heads of Islamic boarding school. The development of the school's infrastructure and the increased student enrollment are testament to these capabilities. In addressing institutional challenges, the leader of the Riyadhul Mubtadi'ien School adopted a policy that integrates Salafiyah-based education with modern educational methods, alongside enhancing the school's facilities and infrastructure (Munawaroh, 2019).

Remiswal Remiswal, Firqi Hasbi, and Yola Putri Diani, in their article "Leadership Models in Islamic Boarding Schools," observe that the prevailing leadership model in these institutions combines individual and collective characteristics. Leadership is predominantly executed by individual Kyais, while the schools are institutionally managed under foundations, necessitating a collaborative leadership approach (Remiswal Remiswal, Firqi Hasbi, 2020).

Mahfudz, in his book "Islamic Boarding School Kiai Leadership Model: From Tradition to Building a Religious Culture," emphasizes the inseparability of leaders and leadership. Leaders are characterized by their ability to lead, whereas leadership embodies the personal qualities that enable leaders to mobilize followers. In Islamic boarding schools, a Kiai represents a revered figure whose knowledge, character, and edicts are widely respected, and whose conduct serves as a model for the community. These leaders 'work with students, addresses societal issues, and embodies traits such as innocence, honesty, steadfastness, and contentment. Their primary focus, even in political involvement, is on serving the people rather than pursuing power' (Mahfudz, 2020).

Research Gap: This study specifically investigates the Kiai leadership model at the Al-Khairat Islamic Boarding School in Gorontalo City. Al-Khairat is renowned for producing numerous generations of preachers under the leadership of Ustad Muin Mooduto. The effectiveness and challenges of the leadership model implemented by the school's leaders play a crucial role in its successes and failures. This research aims to explore how Ustad Muin Mooduto's leadership has contributed to the development of preachers and identify the challenges faced due to students' varying capacities to embrace the school's teachings.

Research Methods

This study employs field research aimed at describing and elucidating the facts as they exist in the context of the Kyai leadership model at the Al-Khairat Islamic Boarding School in Gorontalo. It focuses on revealing the factual aspects of a problem or situation accurately and comprehensively, thereby serving as a mere exposition of data. Classified as descriptive research, it aims to portray phenomena in their genuine, realistic, and current state, providing a detailed account of occurrences without the imposition of conceptual bias (Rukajat, 2018). The qualitative method, developed for the in-depth and comprehensive study of human life within specific, case-based contexts, eschews the narrowing of focus to isolated factors, aiming instead for a holistic understanding. '

The methodology adopted in this research is a qualitative, prioritizing the examination and interpretation of past theories through various forms of documentation, including written materials, images, and significant works. The documentation sought directly from research encompasses relevant data, regulations, and photographs. The techniques for data collection employed in this study include observation, interviews and documentation, facilitating a multifaceted understanding of the subject matter (Sugiyono, 2015).

For data processing and analysis, this study utilizes concepts from qualitative data analysis, engaging in an interactive and ongoing process until data saturation is achieved. This analytical process involves data reduction, the presentation of data, and the drawing of conclusions or verification. To ensure the validity of the data, the study employs triangulation as a method of verification, using various sources or types of data for cross-referencing purposes. This approach enhances the reliability and accuracy of the findings, contributing to the study's overall integrity.

Result and Discussion

Leadership of Kyai Abdul Muin Mooduto' at Al-Khairat Islamic Boarding School, Gorontalo City

Exploring the leadership dynamics within an Islamic boarding school, it becomes apparent that the role of the Kyai, the head of such an institution, is fraught with considerable responsibilities. Islamic boarding school, pivotal in the realm of religious education, primarily aim at cultivating moral integrity and

spiritual excellence among their students, both male and female, aspiring to nurture a generation imbued with devout religiosity and profound spiritual values.

The focus of this study is the Al-Khairat Islamic Boarding School in Gorontalo City, under the stewardship of Kyai Abdul Muin Mooduto. A direct descendant of the school's founder, Kyai Mooduto also holds the position of chairman for the Gorontalo City Indonesian Ulema Council for the 2021-2026 term. Furthermore, within the Al-Khairat Foundation, he serves as the Trustee for the Gorontalo City branch.

Kyai Abdul Muin Mooduto is celebrated for his strong monotheistic beliefs and spiritual depth, qualities that have positioned him as a revered guardian of the Al-Khairat Islamic Boarding School's ethos. According to Salyanto Pateda, an administrator at the school, "Kyai Abdul Muin Mooduto, or Ustad Muin as he is commonly known, possesses profound spiritual values, a trait he inherits as a scion of the school's founding family.

Rusliyanto Yusuf, another administrator, echoed this sentiment in an interview, stating, "Ustad Muin Mooduto leads the Al-Khairat Islamic Boarding School as a paragon of virtue, maintaining his stature as a respected figure within the institution to this day. His leadership continues to shape the school's legacy."

Kyai Abdul Muin Mooduto's respect and esteem extend beyond the confines of the Al-Khairat Islamic Boarding School, resonating with external entities such as government, academia, and the local community, particularly the parents of the students. An interview with one of the school's administrators highlighted this widespread admiration: "I hold Kyai Abdul Muin Mooduto in high regard, for his religious and spiritual knowledge is beyond question."

Furthermore, an interview conducted in May 2023 with Umar Tegila, the Coordinator of the Boys' Dormitory Supervisors at Al-Khairat Islamic Boarding School, Gorontalo City, he expressed his personal perspective: "Mr. Kyai exudes remarkable charisma; his presence seems to radiate light, compelling respect and humility in those around him."

Echoing this sentiment, Hapsah Saleh, the Coordinator of the Girls' Dormitory Supervisors at the same institution, stated in May 2023 interview, "Mr. Kyai undoubtedly possesses extraordinary charisma. His presence is so commanding that it often leaves us feeling humbled."

This viewpoint was corroborated by Qirania Almagfira Dai, a student at Al-Khairat Islamic Boarding School, in April 2023 interview: "There's something

indescribable about Mr. Kyai's aura and the light around him. As students, encountering him fills us with reverence; a handshake or smile from him renders us instantly respectful. His words command attention, silencing any potential dissent."

Conversely, a student who preferred to remain anonymous shared a different perspective during an interview: "My respect for Kyai stems not merely from his charisma but from his role as the head of the boarding school, deserving of respect and appreciation from both the management and the students. My interactions with him have been comfortably open, as he is approachable and responsive to students' concerns."

Abdul Muin Mooduto, as the head of the boarding school, maintains robust internal relationship, as evidenced by his frequent participation in various activities. He has been invited to numerous religious events, such as a prayer session by Fadel Muhamad, a member of the DPD-RI, during his registration with the KPU for the 2024 election; discussions with the Gorontalo Police Chief aimed at fostering city security alongside ulama; and events featuring Habib Achmad bin Jiddan.

Additionally, Abdul Muin Mooduto is a sought-after speaker at significant spiritual gatherings, often discussing the principles of Islamic monotheism. In an interview, he shared: "Alhamdulillah, I am regularly invited to impart the values of monotheism to the Gorontalo community, whether through formal engagements or informal discussions."

Kyai's Policy in Structural Management of Islamic Boarding Schools

One of the fundamental responsibilities of the leadership at the Al Khairaat Islamic Boarding School in Gorontalo City is to organize its structural management effectively to ensure the smooth operation of the institution. A leader cannot fulfill his duties in isolation but requires the support of other administrators. Therefore, it is imperative that leaders structure the organization of Islamic boarding schools in a manner that promises benefits to the institution.

The boarding school leadership's approach to structuring involves careful consideration of the individual qualifications of each administrator, emphasizing their specific expertise. Abdul Muin Mooduto, the Head of the Al-Khairat Islamic Boarding School in Gorontalo City, mentioned in an interview that the structuring process he implemented was fundamentally designed to reflect the individual capabilities and foundational strengths of each board member.

This perspective was further supported by one of the boarding school administrators who noted, “Upon joining the Al-Khairat Islamic Boarding School in Gorontalo City, we were selected based on essential criteria, such as proficiency in recitations, Arabic, English, calligraphy, etc., highlighting the importance of individual skills. Consequently, the human resources developed are poised to be competitive in the future.”

An examination of the educational level of the Al-Khairat Islamic Boarding School administrators in Gorontalo City, as overseen by Kyai Abdul Muin Mooduto, is presented in the following table 1:

Table 1.

Al-Khairat Islamic Boarding School Management Based on Educational Degree

No	Level of education	Quantity
1	Non-Degree Holders	11
2	Bachelor's Degree	11
3	Lc	1
4	Drs	2
5	Ir	1
6	Dr	1
7	Magister	5

From this table, it is evident that the management structure of the Al-Khairat Islamic Boarding School in Gorontalo City comprises individuals with diverse academic qualifications. Hence, the human resources of the Al-Khairat Islamic Boarding School administrators in Gorontalo City are well-equipped to support the leaders in advancement of the Islamic boarding school.

Kyai's Policy in Enhancing the Infrastructure of Islamic Boarding Schools

Under the leadership of Abdul Muin Mooduto, the infrastructure of the Al-Khairat Islamic Boarding School in Gorontalo City has seen notable improvements. Between 2018-2023, the tenure of Abdul Muin Mooduto witnessed the addition of numerous facilities, including toilets and classrooms, enhancing the school's infrastructure.

A student, reflecting on the developments, expressed gratitude for the significant improvements in both the physical structures and the overall facilities within the Islamic boarding schools during this period. An administrators also highlighted the progress under Mr. Kyai's leadership, noting the construction of new buildings and the acquisition of two computer units for the Al-Khairat Islamic Boarding School. Despite these advancements, a student pointed out that there are still areas in need of improvement, such as the toilets.

Kyai's Strategy for Developing Islamic Boarding School Programs

In an era marked by technological advancement, Islamic boarding schools face the challenge of incorporating memorization demands into their curriculum. The kyai's strategy for enhancing memorization programs for students encompasses three key approaches: focusing focuses on students with slow memorization capabilities, allocating specific times for memorization, and offering scholarships to students who excel in memorization.

Addressing the influence of external factors on students, particularly given the boarding school's role as a transformative environment for mental health, the kyai employs a comprehensive strategy. The initial step involves monitoring changes in students' behavior and the mental health landscape, both positive and negative, within the school's vicinity. Following this, the strategy involves addressing emerging issues, implementing tailored solutions for individual students, and making decisions that can be integrated into the Islamic boarding school.

Mr. Kyai's vision for the advancement of Islamic boarding schools encompasses a multifaceted approach. Firstly, it involves an integration of academic and technological education. Secondly, there will be an emphasis on structuring the Islamic curriculum to address contemporary issues. Thirdly, the Quran and Sunnah will be cultivated as sources of inspiration for life and humanity. Fourthly, there is a plan for the enhancement of facilities and infrastructure to better serve students and the broader Islamic boarding school community. Finally, Mr. Kyai intends to foster collaborations with institutions at both national and international levels to enhance the students' soft and hard skills.

Should the community's trust in the Alkhairat Islamic Boarding School wane, Mr. Kyai plans to respond proactively by nurturing emotional and spiritual connections between the community and the Islamic boarding school. Additionally, he aims to provide tangible evidence of the students' quality and achievements to the community.

To ensure 'female students feel comfortable at the Alkhairat Islamic Boarding School, Mr. Kyai's strategy includes several key steps. The initial step emphasizes the importance of intention, as highlighted by the Messenger of Allah: "Actions are judged by intentions." Subsequently, there is a focus on fostering compliance with all norms and rules within the boarding school. Students are also taught to find advice, meaning and wisdom in every teaching and saying of the kyai. Active

participation in organizational activities is encouraged, along with learning to sincerely accept the conditions of boarding school life. Lastly, students are urged to seek prayers and blessings from their parents for smooth and successful educational journey.

To enhance the learning experience of the Yellow Book program, Mr. Kyai's strategy begins with an introduction to the Yellow Books and its significance in Islamic education. The approach includes a deep dive into Arabic linguistic tools, namely nahwu (grammar) and shorof (morphology). Students are provided with optimal learning schedules for the Yellow Book, supplemented by sessions utilizing a variety of texts and specific class groupings.

In the context of today's society where socialization is pervasive, Islamic boarding schools and their students, often identified by traditional attire such as sarongs, face the challenge of maintaining their traditions while integrating with modernity. The strategies employed by Kyai to preserve the essence of Islamic boarding school traditions amidst changing times include:

- 1) Engaging students in positive activities like Islamic studies, preaching, studying the Yellow Books, among others, to foster a robust Islamic environment.
- 2) Ensuring the values of religious education are consistently integrated into the 'daily lives of the community, reinforcing the importance of such teachings.
- 3) Transforming institutions that not only uphold Islam but also serve as religious, social, and da'wah organizations intertwined with the lives of people in a religiously cultured society.
- 4) Providing ongoing religious guidance to alumni, utilizing their acquired knowledge for effective dissemination within the community.

When dealing with disobedient students or teachers who lack discipline or misuse school funds, the Kyai enforces sanctions judiciously in accordance with the Islamic boarding school regulations. The initial step involves issuing a warning for misdemeanors, followed by a range of punishments. Physical punishments, such as shaving the head, and non-physical punishments, including memorizing and writing out passages from the Quran and other Islamic texts, are considered. The most severe sanction is expulsion from school, reserved for the gravest violations.

Kyai's Policy to the Covid-19 Pandemic

Faced with the Covid-19 pandemic, the Kyai' adopted an innovative approach by initiating online teaching and learning activities aligned with the Islamic boarding school curriculum. The pandemic's impact on economic, educational, and social aspects prompted a significant shift towards digital platforms, enabling students to their studies and Quranic recitation from home, utilizing mobile devices and internet access as alternative resources.

The leadership of the Al-Khairat Islamic Boarding School in Gorontalo City, under the guidance of Abdul Muin Mooduto, embodies a dynamic vision characterized by faith, devotion, educative prowess, politeness and skill. This vision aligns with the aspirations of Islamic boarding schools to be forward-looking while respecting current potential, community norms, and expectations. Abdul Muin Mooduto expressed his hope and prayer for the Al-Khairat Islamic Boarding School to become a beacon for other Islamic boarding schools. Similarly, other administrators echoed this sentiment, highlighting the leadership's commitment to nurturing a future Islamic generation capable of imbuing the Gorontalo community with religious values.

Analysis of Abdul Muin Mooduto's Leadership Model in Managing the Al-Khairat Islamic Boarding School in Gorontalo City

This analysis draws on research conducted at the Al Khairat Islamic Boarding School in Gorontalo city, revealing a leadership model with a vision and mission aimed at advancing the institution. The model, characterized by visionary leadership, is embodied by the Kyai, who envisions transforming the Islamic boarding school into a leading example for others in the Gorontalo Province.

Visionary Leadership Model

The leadership's goal is to establish the Islamic Boarding School as a beacon for Islamic education in Gorontalo Province. The vision underscores the Kyai's commitment to a future where the school serves as a center of excellence in Islamic education. The core objectives include: Embedding Islam Ahlussunnah wal Jama'ah as the ethical, moral, motivational, and inspirational foundation for students; Cultivating students who embody Alkhilakul Karimah (noble character), and Fostering a generation committed to Rabbani principles.

The realization of these goals relies heavily on the Kyai's leadership in steering the institution toward these ambitious targets. A notable aspiration shared by the school's leadership is to position the Al-Khairat Islamic Boarding School as a Qibla for Islamic boarding schools by 2030. Abdul Muin Mooduto, the head of the Al-

Khairat Islamic Boarding School, expressed his hope that the institution would become a model and inspiration for all Islamic boarding schools across Gorontalo Province.

This sentiment is echoed by one of the school's administrators, Safroni Sy. Chairman Usman revealed that the Kyai, during an internal management meeting, highlighted not only the vision and mission documented but also emphasized a significant target for 2030: to set the school as a benchmark in management practices for other Islamic boarding schools.

Further supporting this vision, Marsita N. Kaku, Treasurer of the Al-Khairat Islamic Boarding School in Gorontalo City, emphasized in May 2023 interview that one of the Kyai's major visions is to establish the institution as a central hub for Islamic boarding schools in Gorontalo, effectively making it Mecca of lodges in the region.

Enhancing Collaboration with Various Stakeholders

The role of leadership in fostering cohesion among individuals or groups within an organization is pivotal, as organizations invariably encounter a range of situational interactions that often elicit diverse responses from different parties, each pursuing their respective goals (Perdana & Pakili, 2020). In an interview conducted in May 2023, Abdul Mu'in Mooduto, the Principal of the Al-Khairat Islamic Boarding School in Gorontalo City, emphasized his commitment to fostering collaboration with a wide array of stakeholders, including the school's internal administration, teachers (ustads and ustadjahs), and the parents of students. This collaborative effort is aimed at realizing the school's vision and mission more effectively."

This sentiment was echoed by Naser Husain, the Coordinator of Worship and Da'wah at the Al-Khairat Islamic Boarding School, who noted in a May 2023 interview that the internal management team enjoys robust collaboration under the guidance of Mr. Kyai. He highlighted that Mr. Kyai consistently encourages both formal and informal discussions to address any issues that arise within the school.

Furthermore, this collaborative ethos was corroborated by 'a parent of one of the students, who noted that parents have been actively invited to collaborate in the management of the Al-Khairat Islamic Boarding School. This collaboration includes contributions to both physical and non-physical development of the school's facilities.

In pursuing further insights, the researcher inquired about the 'strategy employed by the Kyai to preserve the traditions of the Al-Khairat Islamic Boarding School amidst evolving societal changes. Abdul Mu'in Mooduto, in his capacity as Principal, shared in a May 2023 interview that one of the key strategies implemented by the school's administrators involves ongoing outreach efforts to demonstrate to the broader community the school's commitment to nurturing of individuals with commendable morals.

Hapsa, the General Affairs Coordinator at the Al-Khairat Islamic Boarding School in Gorontalo City, expressed in a May 2023 interview that the rapid pace of development presents a significant challenge for Islamic boarding schools that value ancient traditions. Nevertheless, the school consistently engages in outreach and showcases the achievements of its alumni to the broader community.

Visionary leadership is a style that imbues work and collective efforts with purpose by providing direction based on a clear vision. This type of leadership demands specific competencies. According to Burt Nanus, a visionary leader should possess at least four key competencies: effective communication with managers and other organization members, delivering "guidance, encouragement, and motivation; "a deep understanding of the external environment to aptly respond to threats and opportunities, including the ability to engage effectively with key external figures such as"" investors and customers; a pivotal role in shaping organizational practices, procedures, products and services towards excellence and future readiness; and the 'development of a "niche" for anticipating future trends, needs in consumer behaviors, and the management of organizational resources to adapt to these impending changes.

When this theoretical framework is applied to the leadership model of the Al-Khairat Islamic Boarding School, it is evident that the school's leadership exemplifies visionary leadership. They continuously aim, collaborate and prepare to meet future challenges head-on, notably the challenge of preserving traditional religious culture in the face of rapidly advancing societal changes.

Charismatic Leadership Model

Charismatic leadership is characterized by a unique blend of attributes, where charisma "" is defined as "a special quality or talent associated with an individual's extraordinary ability to inspire 'admiration and devotion among the public" or as a leadership attribute rooted in the individual's personality. Charismatic leaders are distinguished by their strong need for power, self-confidence, and a firm belief in their own ideals (Nur Amaliyah Hanum, Anisah Fithriyah, Maisyaroh

Maisyaroh, 2019). Their desire for influence drives them to impact their followers significantly. Their self-assurance and convictions bolsters followers' trust in the leaders' judgments and perspectives. Without such traits, a leader is less likely to attempt to sway others, and if they do, their chances of success are slim (SILALAH, 2013).

Mr. Kyai's charisma is notably evident through his admirable knowledge, ethical conduct, and unwavering devotion. This elicits a psychological response from both administrators and students, who feel compelled to follow his lead, especially when they recognize their own flaws in the presence of such a devout and virtuous individual as the Kyai of the Al-Khairat Islamic Boarding School in Gorontalo City.

The leadership of a kyai in Islamic boarding schools stems from a blend of Islamic educational traditions and an inherent charisma, which may be both acquired or genealogical (Inayah Rohmaniyah). Charismatic leadership effectively persuades and instills ideology. Certain physical attributes, such as stature, vocal strength, and penetrating gaze, along with familial ties to previous charismatic kiais and strategic positioning, can enhance a leader's charismatic appeal. However, it is important to note that charisma can sometimes lead to authoritarian leadership, though this is not an inevitable outcome. Despite the deep respect and deference shown by students and fellow administrators towards the head of the school, the kyai consistently prioritizes consultative processes in decision-making, demonstrating a balance between authoritative presence and democratic engagement.

Situational Leadership Model

In an interview conducted in May 2023, Abdul Mu'in Mooduto, the Head of the Al-Khairat Islamic Boarding School in Gorontalo City, stated that the approach to leadership and problem-solving within the Islamic boarding school is contingent upon the specific circumstances of the issue at hand. The leadership team addresses challenges through a deliberative process, starting with an assessment of the problem's origins within the Al-Khairat Islamic Boarding School's environment. Subsequently, solutions are collaboratively sought with the school's administrators.

Echoing this approach, Safroni Sy. Usman, the Secretary of the Al-Khairat Islamic Boarding School in Gorontalo City, mentioned that all arising issues are collectively resolved through performance evaluation meetings. Input and

recommendations are solicited from all involved, leading to a consensus on the solution.

This collaborative spirit was further corroborated by Rizki Pratama Mokoagow, a student at the Al-Khairat Islamic Boarding School, in an April 2023 interview. He highlighted that solutions to any problems encountered within the schools are pursued jointly. Notably, when internal issues among students arise, the leadership extends the discussion to include students, religious teachers, and parents, ensuring that resolutions are achieved collaboratively and not through authoritarian decisions. However, in instances where student' behavior significantly breaches established norms, the leadership adopts a firm stance, enacting agreed-upon consequences.

Thus, it is clear from the interviews that the leadership at the Al-Khairat Islamic Boarding School in Gorontalo City adopts a situational leadership model, tailoring their problem-solving approach to the specifics of each situation. This method involves thorough evaluation of the problem's source and collaborative solution-finding with the school's administrators and broader community.

Participative Leadership Model

In an interview conducted in April 2023 with Rizki Pratama Mokoagow, a student at the Al-Khairat Islamic Boarding School in Gorontalo City, he remarked, "Not all problems require my intervention. Sometimes, it's about offering solutions and delegating responsibility to other administrators for immediate resolution." "This sentiment aligns with the views of Naser Husain, the Worship and Da'wah Coordinator at the same institution, who, in a May 2023 interview, observed that the leadership frequently entrusts administrators with problem-solving tasks within the school environment, stepping in only when necessary.

Further confirmation comes from Nur Alfiyah Santoti, another student at the Al-Khairat Islamic Boarding School, who, in an April 2023 interview, shared her experience of being tasked with problem-solving. She noted, "When tasked with resolving an issue, we are encouraged to think independently and are held accountable for our actions, even for minor mistakes."

From these interviews and observations, it is evident that the leadership at the Al-Khairat Islamic Boarding School employs participative leadership model. This approach involves engaging subordinates actively in tasks and fostering enthusiasm. According to Yuki, participative leadership theory highlights four critical components: developing and maintaining relationships, exchanging information, decision-making, and influencing others.

The participative leadership style is characterized by high support in decision-making and policy formation, with minimal directive intervention. This style is deemed “participative” as it alternates control over problem-solving and decision-making between leaders and subordinates. It facilitates an exchange of ideas, enhancing problem-solving and decision-making processes. Leaders who adopt this style prioritize motivation over close supervision, fostering an environment of mutual trust, respect, and camaraderie.

Furthermore, participative leaders display individual consideration, pay close attention to each subordinate’s needs and problems. This approach fosters a perception among subordinates that their leaders understand them on a personal level, enhancing their sense of closeness and receiving individualized attention. Through coaching and mentoring, leaders link the organization’s mission with the individual needs of subordinates, motivating to excel and demonstrate high performance as it aligns with their personal aspirations.

The Effect of Kyai Leadership on the Management of the Al-Khairat Islamic Boarding School, Gorontalo City

Kiais hold a venerable position due to their expertise and knowledge, establishing themselves as scholars and the spiritual heirs of Prophet Muhammad. They become the principal custodian in the dissemination of Islamic teachings. Over time, such perceptions have fostered a bond of “religious emotions” among both the lower strata, predominantly with traditional agrarian traits, and the educated middle strata. Consequently, a unique “Kiai-santri” (teacher-student) relationship has evolved, characterized by nearly unconditional obedience.

Endang Turmudi views and characterizes effective leadership as “leadership capable of fostering, maintaining, and enhancing a business and a cooperative climate within organizational life,” and “which is evident through decision-making” (Hermawan, 2023). Therefore, one method to gauge effective leadership is by examining the roles enacted by the leader. A leader fulfilling their duties in alignment with their roles and functions is deemed effective. Conversely, a leader failing to meet these responsibilities is considered ineffective. The roles of an effective leader include acting as a figurehead, leader, liaison, monitor, information disseminator; spokesperson, and entrepreneur.

Research conducted at the Al Khairat Islamic Boarding School in Gorontalo City indicates that Kyai leadership positively influences the education of students, preparing them to become future Muslim leaders who contribute to the enlightenment of religion as *rahmatan lil alamin* (a mercy to the worlds). This is

evidenced by the consistent output of graduates from the Al Khairat Islamic Boarding School who possess religious, social, and emotional intelligence.

Moreover, the process of instilling desired moral values appears to be firmly implanted in the students' mind, shaping characters that persist beyond their time at the Islamic boarding school. The Al Khairat Islamic Boarding School in Gorontalo City has produced hundreds, if not thousands, of cadres who have gone on to become educators and role models in various educational institutions, particularly within Gorontalo Province.

Furthermore, several students have managed to further their studies internationally to deepen their religious knowledge, pursuing education in countries such as Yemen, Egypt, and other nations in the Middle East. Additionally, and some have chosen to serve their communities by taking on roles such as Quran teachers, spiritual guides, and mentors in rural areas, including overseeing taklim assemblies.

This achievement underscores the success of the Al Khairat Islamic Boarding School in Gorontalo City in nurturing cadres who embody its vision and mission while adhering to the principles of Ahlu Sunnah Wal Jamaah. It is evident that the leadership of the Islamic boarding school has been instrumental in influencing all members towards the achievement of shared objectives. The actions and conduct of the Kyais at the Islamic boarding school serve as exemplary model, mentors, and guides for the entire community. Respect, deference, and obedience to leadership represent just a fraction of the core values that have been effectively instilled in the life of the Islamic boarding school. The leader of the Islamic boarding school emerges as a pivotal figure, fulfilling multiple roles as caregiver, advisor, and educator.

The effectiveness of Islamic boarding school leaders is further demonstrated by their success in cultivating true Muslim intellectuals in the archipelago. These are cadres from Islamic boarding schools who actively participate in the development and progress of the nation. Islamic boarding schools have produced freedom fighters against Dutch colonial expansion and heroes who have played pivotal roles in advancing national' progress. More than just producing scholars, these schools have been sources of inspiration in efforts to elevate national' moral standards and have acted as forerunner in critical movements against the government. In summary, from a socio-historical perspective, Islamic boarding

schools have made significant contribution to the shaping and development of the nation.

Conclusion

The leadership of the Kyai' at the Al-Khairat Islamic Boarding School in Gorontalo City is guided by a clear vision and mission for the institution's development. The vision for the Al Khairaat Islamic Boarding School encompasses fostering motivation and inspiration among students, encouraging the adoption of Alkhlakul Karimah (noble character), and nurturing a Rabbany (God-conscious) generation. Leadership at the school is characterized by a blend of visionary, charismatic, situational, and participative models.

The impact of the kyai's leadership on the management of the Al-Khairat Islamic Boarding School in Gorontalo City is profound, preparing students to become the next generation of Muslims capable of enlightening their religion as rahmatan lil alamin (a mercy to the worlds). This is evidenced by the school's longstanding success in producing cadres endowed with religious, social, and emotional intelligence. Furthermore, the process of instilling desired moral values is deeply ingrained in the students, shaping their character for future endeavors. The school has generated hundreds, if not thousands, of cadres who have gone on to become educators and role models in various educational settings, particularly within Gorontalo Province.

This research aims to contribute to the management of Islamic boarding schools by shedding light on the leadership model employed by Kyais. It is hoped that the Al-Khairat Islamic Boarding School in Gorontalo City will serve as a model for other Islamic boarding schools in terms of leadership and management, thereby enabling the myriad cadres produced through these institutions to illuminate the Muslim community. This enlightenment is envisioned to be achieved through education that emphasizes moral development in accordance with the ethics of Ahlu Sunnah Wal Jamaah.

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