

## Leadership Role in the Formation of Students' Morals

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Submitted: 11-02-2023

Revised : 13-04-2023

Accepted: 11-06-2023

### ABSTRACT.

Kiai is one of the most essential elements in a pesantren because Kiai is a founder, pioneer, or forerunner of pesantren. Kiai is a very important component and is a central figure that regulates the continuity of a pesantren. Education in pesantren is supervised and guided directly by a pesantren leader or kiai who has a good example in himself which can be exemplified by students and kiai as well as an emphasis on morals and basics of religious knowledge. So it is clear that kiai has a major role in education in Pesantren. The purpose of this study was to find out how the role of kiai in fostering the morals of students at Pondok Pesantren Miftahul Huda 407 Sumberjaya, West Lampung. To achieve this goal, the approach used in this study is a qualitative approach with a type of qualitative descriptive research and data collection techniques using interviews and observations strengthened through documentation. The results showed that Kiai's role in fostering the morals of students included: a) Kiai as a religious figure, b) Kiai as a central figure in Pesantren, c) Kiai as a parent for students, d) Kiai as a salaried teacher, e) kiai as head of the discipline.

**Keywords:** *The Role of Kiai, Student Character, Pesantren Salaf*



<https://doi.org/10.31538/munaddhomah.v4i3.296>

**How to Cite** Supriani, Y., Basri, H. ., & Suhartini, A. . (2023). Leadership Role in the Formation of Students' Morals. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 528-538.

## INTRODUCTION

The influence of globalization without being balanced by the liberalization of society makes every new thing that enters the community environment accepted raw, this is what makes the decline in people's morals (Eka, 2017). There has been a lot of real evidence of a decline in morals such as the emergence of various cases such as Corruption, Collusion, and Nepotism, the occurrence of conflicts between races, tribes, and religions, low empathy and sympathy for fellow human beings, rampant cases of criminality and so on. Even this decline in morals is very common in Indonesia, where casual, especially teenagers, commit violations in schools and society (Fikri, 2019).

The most important aspect of the quality of human resources is seen from morals, good moral quality will have an impact on the progress of the nation. Good morals need good planting and coaching as well (Meliani, Iqbal, et al., 2022) (Annisa et al., 2020; Ikhsannudin & Pakpahan, 2021; Puspitasari et al., 2020; Sa'dullah & Hidayatullah, 2020). When the input is good, a good output arises, and vice versa. Failures that occur at the time of cultivation and moral coaching at an early age will result in problematic personalities in the future. Theodore Roosevelt the former president of the USA said that: "to educate a person in mind and not in morals is to educate a menace to society" (Almuin et al., 2017).

Education is one of the right solutions to help problems regarding this moral crisis, ranging from formal, non-formal, and informal education. Education of course refers to three aspects, namely; cognitive, affective, and psychomotor (Meliani, Ahmad, et al., 2022). However, it is

emphasized the affective aspects in the social and spiritual. In Indonesia, the purpose of education is explicitly explained in The Law of the Republic of Indonesia number 20 of 2003 Article 3 is formulated that the purpose and function of education are to form a whole person, meaning a human being who has faith and devotion with a noble character, healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. If understood more deeply the meaning of the word "whole person" consists of two interrelated parts, namely social and spiritual (Meliani, Muhyidin, et al., 2022).

So, it is clear that education in Indonesia has been designed in such a way the purpose of education itself is to be able to give birth to a generation of the nation that has a personality by the goals of education in Indonesia (Fathullah et al., 2023). However, there are some failures in the process of planting and fostering the morals of students, especially in families, which makes it difficult for education in Indonesia to achieve its goals optimally. Education has a role in rapid progress and technology, in the course of technological progress, there will always be positive and negative effects (Hoondert & Beek, 2019).

If the parents do not earnestly, then the result is that the child will not develop according to expectations. The potential of the most basic child (*fitrah diniyah*) can shift. This is affirmed by the Messenger of Allah SAW in the hadith which means. (Al-bukhari, I, no. 532): "Abu Hurairah r.a narrated that the Prophet SAW said: "Every child is born according to *fitrah* (potential of the Muslim religion). Furthermore, it was his parents who turned him into Jews, Nazarenes, or Magi like animals giving birth to animals, do you see any flaws in them?" (HR. Al-Bukhari). Pesantren is an education that arises in the community, which is expected to be an alternative solution to the failure of formation and moral development that occurs (Arifin, 2015). Pesantren is an Islamic-based educational institution in Indonesia that takes part in developing students (students) in intellectual, emotional, and religious disposition formation, to become people with charitable character. Pesantren is also a traditional Islamic educational institution that aims to enable its graduates to understand, live and practice the teachings of Islam by emphasizing the moral importance of the Islamic religion as a guide for people's lives (Lee, 2019).

From the above understanding, it can be concluded that a role is a behavior, an action carried out by a person or group of people who are domiciled in society in a series of events. When a person carries out his rights and obligations by the main duties and functions then that person has performed a role. The focus of the problem in this article is "What is the role of kiai in the development of student morals at the Miftahul Huda Islamic Boarding School 407 Sumberjaya?" By paying attention to the formulation of the problem, the purpose of this study is to determine the role of leadership in fostering the morals of students at the Miftahul Huda Islamic Boarding School 407 Sumberjaya.

## **METHOD**

The approach used in this study is qualitative because it has several characteristics such as; Natural setting, humans as a data collection tool (instruments), the data collected is in the form of words, images, and not numbers, more concerned with process than results, there are limits in research based on the focus that arise as problems in research, and temporary designs. Define qualitative methodology as a research procedure that generates descriptive data in the form of written or spoken words of people and observable behaviors. The type of research used in this study is descriptive research, which describes clearly and meticulously, the things in question. So it just describes the course of events. The research report will contain excerpts of data to give an idea of the presentation of the report (Sugiyono, 2015). The data may come from interview manuscripts, field notes, photographs, videotapes, personal documents, notes or memos, and other official documents. The participants who were directly involved in this study were Kiai, the secretary of the Boarding School, and several sanitarians and Santriwati at Pondok Pesantren Miftahul Huda 407 Sumberjaya. This research was conducted at the Miftahul Huda Islamic Boarding School 407 Sumberjaya West Lampung.

## **RESULT AND DISCUSSION**

### **Overview of Miftahul Huda Islamic Boarding School**

Pondok Pesantren Miftahul Huda is one of the many Islamic boarding schools in West Lampung. Pondok Pesantren was founded by KH. Khoer Afandi. in 2002. Pondok Pesantren Miftahul Huda is a 3rd generation branch of Pondok Pesantren Miftahul Huda Manon Jaya Tasik Malaya. Miftahul Huda Islamic Boarding School has a salafiyah style. The name Miftahul Huda is taken from the Arabic word fataha (fiil madii which means to open), which is berwazan miftahun (isim alat meaning unlocker or key). While the word Huda is fu'lan which means clue. So Miftahul Huda means Key to Clues. In 2006 Pondok Pesantren Miftahul Huda was led by KH. Zainal Mustafa during his leadership, the number of students continued to increase from various regions both from within the regency and outside the West Lampung (Hakim & Herlina, 2018).

This condition certainly encourages the Islamic Boarding School to be more serious and concentrate on managing the education system of the Islamic Boarding School, which is ushered in by forming strong management as a forum for student organizations to create student management. The number of administrators of the Miftahul Huda Islamic Boarding School consists of advisors, leaders, secretaries, treasurers, and other divisions. The students at the Miftahul Huda Islamic Boarding School numbered 500 people consisting of sons and daughters. The students who are making (permanent) live in Pondok Pesantren as many as 480 people with details of 260 men and 220 daughters, and santri kalong (not living in Pondok Pesantren) number 20 people, while the management is 11 people. Starting from a non-formal education program, the leadership of Pondok Pesantren in 2011 established a formal education institution at the junior high level called Madrasah Tsanawiyah Yayasan Pendidikan dan Santunan Islam (YAPSI) Sumber Jaya Lampung Barat. This school is running until now, this is done so that students who want to attend formal schools have no difficulty finding a school. This is also done so that the school curriculum and Pondok Pesantren have linkages and integration so that the rules and regulations that exist in the Islamic Boarding School and the school do not conflict (Wakit & Huda, 2018).

The vision of the Miftahul Huda Islamic Boarding School is to develop Islamic principles with the akidah ahliwal jama'ah. The mission of The Pesantren Miftahul Huda is to produce 3 programs including a) Ulama Al'amilin (scholars who can practice their knowledge for themselves and others). b) Imamal Muttaqin (cleric who can be a devout priest), c) Muttaqin (cleric who survives in piety) (Arifin, 2015).

### **Capacity and Responsibility of Pesantren towards the Personality of Santri**

The entry of Islam into the archipelago leads to new civilizational procedures through clothing that closes aurah, life is sanctified, discipline, how to build families, agriculture, animal husbandry, and even economic growth. Fuad Suwito said that Islamic boarding schools have an important role in terms of being "representatives of change" to shape learning in students, as well as the surrounding community. Islamic boarding schools as educational institutions have a very large influence on people's knowledge. In the pre-Islamic era, some residents in Java only wore perfunctory clothes, and only in certain parts, but since the existence of Islam taught the taharah and close the aurat during prayers, people in Java are accustomed to tight clothes. From this history, it can be understood that the existence of Islam brought renewal to the surrounding community. What is even more important is the role of Islamic boarding schools in involvement in the nation and state, namely by producing important figures for policymakers (Meliani, Ahmad, et al., 2022).

It can also be observed the role of Islamic figures in Pancasila, namely the "One True Godhead". From another point of view, the function of pesantren education can be said to be an agent of social control for society. When there is a social deviation in society, especially deviations in matters related to Islamic values, the function of pesantren as a tool of social control can run as it should. Social deviance is more dominant among urban communities. This was expressed by Emile Durkheim that, the symptoms of deviation in Indonesian society appear more among the

people of big cities, which tends to be the embodiment of a touching mentality that essentially causes an attitude to achieve goals as soon as possible without making many sacrifices in the sense of following predetermined steps or methods. This kind of symptom by Emile Durkheim is referred to as anomie (Abdullah, 2013).

Islamic boarding schools have various important roles in improving the quality of human resources. As is generally known, Islamic boarding schools not only provide technical knowledge and skills but much more important is to instill religious values and attitudes. The history of pesantren education is based on a meaningful relationship between humans and Allah SWT the relationship has meaning if it produces majesty and beauty. Worship that is carried out by all ustadz and students in Islamic boarding schools is prioritized in terms of seeking knowledge, managing lessons, developing activities with students and the community, and developing themselves. The purpose and character of Islamic boarding schools three types, namely: Islamic boarding schools as community institutions, religious institutions/as religious broadcasting institutions, and as educational institutions (Fitri & Ondeng, 2022), namely: (1) Islamic boarding schools as religious institutions, Islamic religious teachings are taught and practiced in Islamic boarding schools, both in part and in whole. (2) Islamic boarding schools as social institutions The definition of social problems referred to by Pesantren is not only limited to aspects of worldly life but includes Sahrawi problems, which are in the form of spiritual guidance which according to Sudjoko Prasodjo is a great service of pesantren to the village community, namely: (a) Tabligh activities to the community are carried out in the pesantren complex. (b) Assembly ta'lim or recitation of an educational nature to the public. (c) Guidance of wisdom in the form of key advice to people who come to be given practices what should be done to achieve a celebration, religious advice, and so on. (3) Islamic boarding schools as educational institutions, In providing services to students, Islamic boarding schools promise facilities for the personal development of Muslim students.

In the growth and development of Muslim personalities, students are influenced by experiences before entering pesantren, fellow students, teachers with various patterns, information to enter pesantren, contact with people around pesantren, programs, and atmosphere of pesantren and arrange various influences in a positive direction for the development of education of students. The figures of Kiai (caregivers) and santri (students) as well as adequate physical devices of a pesantren are always surrounded by a culture of a religious nature, the culture regulates the relationship between one community and another. Pesantren can also be referred to as an out-of-school educational institution because its existence is within the path of a social education structure, pesantren has self-assembled programs and are generally free from formal, non-formal, and informal provisions that run throughout the day from the boarding system. Thus pesantren is not only an institution seeking knowledge but the process of life itself (Arifin, 2015).

### **Quality Student Indicators**

Memorizing and understanding the Alfiah Alfiyah book is among the basic books to memorize for Islamic boarding school students. It has at least 43 explanatory books (sharah) and was one of the two basic books of Arabic language education for beginners in Arab society until the 20th century. When in the 20th century, the educational curriculum began to shift with the colonial curriculum, such as the inclusion of the French school curriculum for cases that occurred in Morocco. Able to Read and Understand the Yellow Book (Kitab Kuning) The Arabic Book can broadly define the entire textbook written in Arabic letters and language, often without lines. If we narrow it down, then the theme of the Arabic book is Islamic themes, in the form of tafsir, hadith, fiqh, ushul fiqh, ulumul hadith, ulumul Qur'an, language, Islamic history, and the like. In summary, there are 4 steps that we must take to be able to read and understand the Arabic book properly and correctly, namely: Mastering the science of Sharaf is a science that studies changes in the form of words following existing patterns.

The discussion in Sharaf science is about word forms and has nothing to do with sentences. Mastering nahwu science Nahwu science is a science that studies the change in the final harakat

(line) of a word, and the position of the word in a sentence as well as the consequences of the position. Memorize Arabic vocabulary as much as possible Mastering Sharaf science and Mahou knowledge without mastering vocabulary, it is the same to have a pistol without bullets, which still cannot be used to shoot. Understanding the scientific basics discussed by the Arabic book, for example, if we want to truly understand the book of fiqh, then in addition to the ability to understand Arabic texts, we also need to master the basics of fiqh. Likewise for the other sciences. Having a Disciplined Awareness in Congregational Prayer The five-time prayer can be done alone and can be held in a congregation, but the congregational prayer is better (afdhal) and useful. A congregational prayer is an act of prayer that is done together, where one of them is as a priest and the other is a maximum.

Jama'ah prayer in addition to our means of worship to Allah SWT there is also virtues and psychological aspects that can motivate it and help shape a person's social behavior. Getting Used to the Noble Character Morals is a character (God-given) good morals can also be obtained by striving to have good character, meaning that (there are) human beings created by God in a state of good character, and sometimes there are those who obtain good morals by trying and forcing (and defeating the soul to have good character). However, noble morals born of character, are certainly better than noble morals that occur from the results of efforts to have a noble character. Because if morals are born of character, they will be a character and bearing for humans who do not need the effort to get used to and train them. Findings in Research Activities to learn religious science at the Islamic boarding school 407 Sumberjaya runs like a Salafi Islamic boarding school in general. These learning conditions are supported by adequate educational components such as making calligraphy, natural resources such as farming, community support, and so on.

As an Islamic education, Pondok pesantren 407 Sumberjaya always runs an educational procession. Therefore, the quality of learning at the 407 Sumberjaya Islamic boarding school needs to be improved continuously, so that it has a balanced competence between science and technology and science. The results of research on the efforts of Islamic boarding school leaders in building the quality of students at the 407 Sumberjaya Islamic boarding school are as follows: (1) Before the efforts of the Islamic boarding school leaders, the quality of students at the 407 Sumberjaya Islamic boarding School was very low. (2) The implementation of the efforts of effective and efficient pesantren leaders showed significant improvements. (3) Efforts to implement student discipline at the Islamic boarding school 407 Sumberjaya carried out by the pesantren leader made the enthusiasm of the students. (4) Students seem enthusiastic and feel moved because of the efforts of pesantren leaders in improving the quality of students. From the description of the findings stated above, it can be assumed that the leader of the Islamic boarding school has an important role in improving the quality of students in the Salafi Islamic boarding school 407 Sumberjaya.

### **Efforts of Islamic Boarding Schools to Establish the Personality of Santri**

As we know, the boarding school education system is proud of being one that is not fixated on hoarding knowledge and mere brain sharpening but also attaches importance to the cultivation of personality, human character, and behavior. In practicing ethics, Skinner explains that the term shaping is a gradual attempt to shape behavior, from the simplest form to the most complex form. Therefore, Islamic boarding schools are religiously oriented educational institutions, so the ethical values (morals) that are used as handles are derived from religious philosophies that must be followed by those who are processed in it thoroughly without conditions. As for fostering the personality of students who take place in Islamic boarding schools (Haeruddin et al., 2019), the outline is:

Installation of values, Coaching with the teaching of moral books In the cultivation of moral values with our-book teaching, traditionally the education system implemented in pesantren, strictly sorts out the aspects of intellectual development and aspects of personality development (Aisyah et al., 2022; Arista et al., 2023; Rozaq et al., 2022). To foster the personality of students (santri), Islamic boarding schools use moral books such as Akhlakul Banat, Akhlakul Banin, and the Qur'an

interpretation book which interprets several verses of the Qur'an and hadith that are related to the ethics and obligations of a Muslim.

Getting Used to Living a Moral Life, Deviant behavior exists in individuals as a result of faulty conditioning experiences. Therefore the first task of a person is to remove deviant behavior and form a new viable behavior through the strengthening of that decent behavior. The attitude of the soul of religion means it, is far from banter and annoyance. If a person suffers a trial or calamity, he will not complain because, in addition to that suffering, he has a way to escape the tribulation. On the other hand, if he is happy and has an advantage, then he will not soar in excitement or laugh. Personality formation is an attempt to change attitudes towards a tendency towards Islamic values. And the formation of the personality itself takes place gradually, not once, but rather something that develops. Therefore the formation of the personality is itself a process.

### **The leadership of Kiai at Miftahul Huda Islamic Boarding School**

Every leader must have a style or model attached to the leader himself. This will influence or not affect subordinates or the development of an institution or organization led. Based on the author's observations and in-depth data processing, below the author will explain the leadership style of K.H. Zaenal Mustofa. Speaking of his temperament K.H. Zaenal Mustofa was a man of great respect for his teachers, diligent and enterprising in terms of studying this matter as stated by the Head of the Dormitory of male students:

*"He was a tawadhu', especially with the kyai or teachers, and even to the sons of the kyai and his family. He was generous, warm, enterprising, firm in truth, and disciplined. He highly upholds the values of courtesy to his kyai/ teacher. This must be imitated from K.H. Zaenal Mustofa by the students, because not a few students are smart, but they are not polite to their kyai / teacher."*

The teacher of the yellow book explained that K.H. Zaenal Mustofa was strict and disciplined. *"He is a very strict and disciplined person in every way. A real example that I experienced in the past was when a student violated the language, then strictly and disciplined, he immediately punished him."* In more detail, the Head of the Dormitory for male students explained that he was a very disciplined figure towards time, hard, always advocating discipline, generous and forgiving.

*"KH. Masbubih Faqih is someone whose charisma is extraordinary, time disciplined, hard, firm towards learning, always prioritizes discipline, a generous, generous, and easy to forget the mistakes of others. Back when I was still singing Langitan, and being taught by him, one day there was a friend of mine who was crowded when he explained the lesson, immediately he hit my friend, but the next day he immediately greeted me with a smile, this means he immediately forgot the mistakes of others, did not have a feeling of resentment."*

Meanwhile, the Deputy Leader of the Pesantren, explained that there is a slight change in his tough nature for the time being. As we get older, the hard nature that used to be inherent now fades slowly.

*"He is indeed firm, hard, disciplined, and likes to motivate students. When he was young, he was very hard in educating students, but over time, as he grew older, his violence in educating students began to decline. Currently, what is highlighted by him is an attitude of compassion toward the students. But for discipline, until now he remains disciplined on various things."*

The board of Yayasan Miftahul Huda 407 explained that K.H. Zaenal Mustofa's leadership style is democratic and authoritarian:

*"In my opinion, you are the kind of leader who is democratic. For example, in the past when there was a cross-opinion between him and his sons and daughters about the construction of which Islamic boarding school would come first, he always invited his sons and daughters to continue to solve it with deliberation. It is with this intentional path of communication that finally everything can be agreed upon. But it does not*

*rule out the possibility that he sometimes also applies authoritarian concepts. Why do I say so, indeed his attitude in deciding cases is as I said earlier. For example, he was democratic, at the beginning and end of each year, he gathered madrasah leaders from each institution to discuss work programs or plans for the advancement of pesantren. While examples of his authoritarian attitude are telling all students to perform evening prayers (tabajjud, hajat, witiir, and others), as well as memorizing smithy or maqshud for the level of Tsanawiyah madrasa, and memorizing nadzom Alfiyah. for madrasah Aliyah level. In general, his leadership was democratic, but in certain respects, he was authoritarian as I described above."*

The author's analysis of this problem shows that what K.H. Zaenal Mustofa has done is aligned and compatible with the Path-Goal theory developed by Robert House, which states that a leader must assist their members in achieving their goals and give direction and support or both needed to ensure their goals are in line with the goals of the group or organization as a whole.

The author's analysis is that K.H. Zaenal Mustofa is a democratic leader. This is always illustrated in every deliberation, both at the level of each educational institution and during deliberations at a commemoration event. The author always sees that he is in meetings, always asking for suggestions, ideas, or opinions from all meeting participants to get consensus results that are mutually agreed upon. This indicates that he is a leader who upholds the principle of consensus or democracy, so it cannot be denied that he is in a leadership style including having a democratic leadership style. Overall, what K.H. Zaenal Mustofa did in terms of leadership was a good leader. This can be proven by his warm temperament, enthusiasm, attention, discipline, likes to motivate students, and is firm in various things. His leadership style is also good because he is a charismatic, democratic, and authoritarian leader. This is consistent with what Bernard M. Bass said that a well-judged leader emphasizes fulfillment and support as motivational techniques and acts warmly and helpfully, showing concern and appreciation to subordinates. Whereas a bad leader threatens, degrades, and behaves without consideration.

Based on the results of an interview, the author analyzes the efforts of the leader of the Miftahul Huda 407 Sumberjaya Islamic boarding school with the Michigan Model of Leadership as follows:

No.	Leadership performed	Explanation
1.	Setting an Example Psychologically	Human beings desperately need exemplary to develop their traits and potential. Exemplary behavior education is education by providing concrete examples for students. In pesantren, exemplary example setting is emphasized. Kiai must always provide good prayers for students, in ritual worship, daily life, and others, because their value is determined by their actualization of what is conveyed. The more consequently a kyai keeps his behavior, the more his teachings are heard.
2.	Applying Exercises and Habituation Educating	Behavior with practice and habituation is educating by giving exercises to norma and then accustoming students to do so. In education at pesantren, These exercises will usually be applied to amaliyah worship, such as congregational prayers, courtesy in social kyai with fellow students, and the like. So, it is no stranger to pesantren to be found, how students are very respectful to their kyai and senior brothers and sisters and so polite to younger siblings to juniors, they are indeed trained and neglected to act thus.
3.	Educating Through Ibrah (Taking Lessons)	In simple terms, ibrah means to reflect and think, in a general sense it can be interpreted by taking lessons from each event. (Rahman al-Nahlawi, 2009: 22) an educational figure of middle eastern origin, physically ibrah with a psychic

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4.	Giving Maudzah (Advice)	condition that allows man to know the essence of a matter that is witnessed, cared for, induced, weighed, measured, and decided logically so that his conclusions can influence the heart to submit to him, and then encourage him to appropriate behavior.
		a. Maudzah means advice, mauidzah is warning advice for goodness and truth in what way can touch the heart and awaken it to put it into practice. Maudzah must contain three elements, namely: b. A description of the goodness and truth that must be done by a person, in this case, students, for example about manners, must be congregational or craft in charity c. b) Motivation in doing good: a warning about sin or danger that will arise from the prohibition of himself or others.
5.	Applying Discipline In education	Discipline is known as a way of maintaining the continuity of educational activities. Discipline means the provision of punishment or punishment. The goal is to raise the student's awareness that what is being done is not right so that he does not repeat it. This discipline requires firmness and wisdom, firmness requires an educator to give punishment to offenders, while wisdom requires the educator to be fair and wise in giving punishment, not to be carried away by other emotions or impulses. In pesantren, this punishment is known as takfir. Takzir is a punishment imposed on violating students. The heaviest punishment is to be expelled from the pesantren. This punishment is given to students who have repeatedly committed violations as if they are irreparable. It is also given to students who violate gross violations that tarnish the good name of the pesantren.
6.	Educating Through Independence	Independence is the ability of students to make and carry out decisions freely. The process of making and implementing student decisions that usually take place in Islamic boarding schools can be categorized into two, namely decisions that are monumental in nature and decisions that are daily in nature. As of this writing, the decision in question is a decision that is a daily routine. Related to the habits of routine students, it shows a tendency for students to be more capable and courageous in making and implementing decisions independently, for example, financial management, shopping planning, planning routine activities, and so on. This is inseparable from the lives of those who do not live with their parents and the demands of pesantren who want students to be able to live independently. Students can share their lives with other students, the majority of whom are of the same age (peers) and have the same tendencies. If the independence of behavior is associated with the routine of students, then it is likely that students have a high level of independence.

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## CONCLUSION

Kiai leadership at Pondok Pesantren 407 Sumberjaya uses a democratic leadership style. Democratic leadership style, developing subordinates' creativity, providing opportunities for subordinates to make decisions, prioritizing deliberation and common interests, and making decisions according to organizational goals. The leadership of Miftahul Huda Islamic Boarding School in fostering its students is firm, fair, authoritative, and prioritizes common interests. Kiai plays an important role in improving the quality of students, namely: a) Improving the quality of tafaqquh fi addin (deepening religious knowledge) in which students study various kinds of yellow books, namely the field of tawhid, the field of Sufism, the field of fiqh, the field of tafsir, the field of hadith, and the field of nahwu; b) Improving the quality of life skills (developing the talents and abilities of students) in which students learn various kinds of training, namely Qur'an recitation and qiro'at training, Qur'an literacy training, entrepreneurship training, tarawih imam training, leadership training, teaching training, da'i and da'iyah training; c) Improving the quality of santri morals in improving the morals of students, students emphasize the attitude of takzim or mutual respect both takzim to Allah SWT, to the Messenger of Allah SAW, to friends, family of the Prophet Muhammad SAW and to everything loved by Allah including takzim to parents, to knowledge, to the majlis of knowledge and to teachers who are the will who convey knowledge.

The scholarly contribution of this article confirms the previous findings, that Pesantren is an Islamic-based educational institution that has an essential role in the development of student morals because moral education is the core of Islamic education itself. This is inseparable from Kiai as the central figure in the pesantren who runs the wheel of life in the pesantren. Therefore, there are several roles performed by Kiai at the Miftahul Huda Islamic Boarding School 407 Sumberjaya in fostering the morals of students. Kiai's role in fostering the morals of students includes: a) Kiai as a religious figure, b) Kiai as a central figure in Pesantren, c) Kiai as a parent for students, d) kiai as a salaried teacher, e) kiai as the head of the discipline. Apart from the various roles of a Kiai in fostering the morals of students, it needs to be accompanied by offering all the do'a so that the Most Giving ZDNet gives all the blessings and benefits for Kiai and also Santri.

This article cannot use only one locus so the discussion is limited. The method used is only a description, does not produce new theories, and only confirms the studies that have been done. For the next researcher, the researcher feels that there are still very many shortcomings that need improvement, the researcher has tried so that this research can be used as a reference for the next researcher and at the same time as a consideration in terms of knowledge.

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