

SPIRITUAL LEADERSHIP: THE CASE OF INSTILLING VALUES IN STUDENTS THROUGH THE KIAI'S PROGRAM IN THE GLOBALIZATION ERA

Fikriyah¹, Abdul Karim^{2*}, Muhamad Khozinul Huda³, and Anih Sumiati⁴

^{1,2,3,4} Primary School Teacher Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Cirebon, Indonesia

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ABSTRACT

Introduction: Value coaching is an inseparable part of education, which can be a powerful means of warding off negative influences in the globalization era. **Main objectives:** Regarding the importance of value coaching, this study aims to describe the Kiai's leadership program in building a value system in Islamic boarding schools (IBS). **Background problems:** The study was also conducted in response to the existing symptom among young people that shows their ignorance of values and morals in social manners. **Novelty:** The study on Kiai's program is intended to cover a value system based on transcendent values in instilling the students' values. **Research Method:** This research used a qualitative method, and the research subjects consisted of *Kiai*, *Ustadz* (teacher), and *Santri* (students). The data were obtained through interviews, observation, and documentation. The data were then validated by triangulation and processed through data reduction, data display, and conclusion drawing. **Findings:** The results revealed that the role of the Kiai had designed the value system program from upstream to downstream for IBSs. **Conclusion:** It is concluded that the projection of Islamic boarding schools in the future is the idealism of the Kiai's thinking, which continues to change and develop in line with the development of the IBSs. This finding's **implication** is the importance of systematic follow-up of value system implementation to achieve better goals.

* Corresponding Author at Primary School Teacher Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Cirebon, Indonesia.

E-mail address: abdul.karim@umc.ac.id/karim_gml81@yahoo.co.id

1. Introduction

Leadership is often narrowly stated as the product of leading someone in the form of policies, organizational culture, and spiritual acts. The importance of leadership—to group survival—promotes spiritual and ethical activity in institutions and organizations, which has long been understood (Karim et al., 2019; Karim & Afnan, 2020). Saripudin and Rosari (2019) argue that spiritual leadership is important in organizing how leaders interact with their subordinates.

The theory of leadership is known as a descriptive theory and prescriptive theory. The descriptive theory describes the meaning of something, while the prescriptive theory provides ways of doing things (Wirawan, 2013). Besides, leadership in Islam is often referred to as caliph and/or *ulil amri* (Hafidh et al., 2019).

The gap of those different theories is revealed by one expert who studied the personality of leaders in a non-formal institution, and another study about behavior and their relationship in a formal institution. The importance of this study based on the argument above is that Kiai, with his leadership and programme, not his personality, at the Islamic Boarding School (IBS), as a non-formal institution, has different characteristics from leaders in other organizations.

Several studies on spirituality, ethics, and leadership have been carried out, including the ones by Saripudin & Rosari (2019); Sari (2019) which showed that ethical and spiritual leadership positively and significantly affected the meaning, membership and behaviour of subordinates. Karim et al. (2019) proved that the concept of

ethnic leadership is the ability to spread ancestral beliefs, values, culture, and norms. Hafidh et al. (2019) conducted a study on how the Kiai played a role in forming the students' characters, and Qodriah et al. (2019) raised the findings that identity and inspiration influenced a career success. The novelty of this research based on those previous studies is that spiritual leadership is focused on how a leader/Kiai instils the value in students to help them build good characters with the leadership programme at the IBS.

In the current era, where globalization with all its variants has massively entered the Muslim community's life, the transformation of the Kiai's leadership must proceed quickly (Cansoy, 2019). The biggest challenge for the IBS community today is maintaining values amid the value scour that runs massively in aspects of life (Buresh, 2002). An IBS's position is sometimes ambiguous because it is alienated, which will be foreign and may not be attractive to contemporary society (Karim et al., 2020). However, an open attitude will reduce the value system that has been adopted so far. It is where Kiai needs to adjust by shifting the paradigm in his leadership (Geertz, 1960).

Purwadaminta (1999) defines the value as the "price (in the sense of estimated price)". The values are rooted in traditional life forms and religious beliefs, contemporary forms of life and religious beliefs that come to develop, over the values in educational realities in general. Values lie behind facts, give birth to action, are embedded in one's morals, emerge as the end of psychological processes, and develop in a more complex direction (Bass & Steidlmeier,

1999). Fostering values as an inseparable part of education can be a powerful means of warding off negative influences in the globalization era, both domestic and foreign (Sabin, 2015).

Previous studies that have explained the cultivation of values and Kiai, among them, are carried out by Musyafak (2015), which concluded that Kiai's transformational leadership significantly influenced students' attitudes. Furthermore, Supendi (2016) stated that Kiai's leadership in maintaining organizational culture is marked by the socialization carried out by leaders and teachers so that new students can understand the values of IBSs through activities. Jailani (2013) asserted that Kiai's leadership is a symbol in building values. Faris (2015) emphasized that the Kiai's leadership model has proven successful in making a major contribution to the development of IBS education. Mashur (2017) determined the pattern of character-based education development with the teaching and the habituation method (At Ta'wiid). Ulinuha et al (2016) found that the internalization of social values indirectly touched the surrounding community because the IBS was located around the community. Mursyid (2015) uncovered that Kiai as the role model would determine the internalization of the values of religious understanding. What makes this study different from those previous studies about Kiai, leadership and IBS is because this study focuses on leaderships programme based on spiritual leadership, and study about students' value at IBS.

The Kiai's contribution in leading the IBS are not only felt by its members for ukhrawi interests but it also takes a

significant role in the political, educational, and socio-economic life. However, often, there is still an opinion that Kiai has an apriori attitude towards changes. The various positions that have been shown by the Kiai, both in terms of the provision of education and social issues, indicate the importance of the Kiai in the social dynamics of Indonesian society. For example, the number of IBS that has grown up in the Cirebon Regency is an interesting phenomenon concerning the improvement of human resources quality in the region. IBSs have become alternative educational institutions for the Cirebon people to improve human resources quality. In relation to this, Kiai's leadership has a vital role in developing a more robust and sturdier IBS education in the globalization era.

The description above illustrates a common thread between the value education in general and the implementation model of value education oriented towards akhlaqul karimah (morality) which is carried out in IBSs. The leadership of the Kiai has a crucial role in building a value system in IBSs. For this reason, the problem formulation is how Kiai's program based on spiritual leadership instils values in students in the globalization era. This paper draws the spiritual leadership in the context of the implementation of the Kiai's leadership program in building a value system in an IBS in the globalization era.

2. Literature Review

2.1. Spiritual leadership & Kiai

The spiritual leadership theory can be described based on the words that make it up, namely leadership and spirituality. Nikoloski (2015) defines leadership as the influencing process of followers to achieve

organizational objectives through changes. In terms of word origin, Hunsaker (2016) states that spirituality has its roots in the Latin word *spiritus*, which means breath of life, while Wirawan (2013) explains that spirituality can be rooted in religion, but spirituality is not a religion. According to Fry et al. (2017), spiritual leadership includes the values, and behaviours needed to intrinsically motivate themselves and others to have a sense of spiritual survival through a social system membership.

The outputs of the mission in the spiritual leadership are hope and trust. Trust exceeds expectations, does not require physical evidence, and is an attitude and behaviour value that shows absolute value. With high confidence, trust makes it easier for a person to be steady on where they are going, how to get there, and how to tackle problems to achieve their goals. Expectations and beliefs facilitate the achievement of the vision and mission (Fry et al., 2010). Specifically, Kiai leadership is synonymous with Islamic leadership, which can be viewed from two paradigms. The first one is a legal-formalistic paradigm based on Islam's formal aspects, such as Islamic organizations, Islamic institutions, or Muslim managers. For those who support this paradigm, Islamic leadership is a leadership carried out by Muslims, Islam's principles, and the existing symbols that reflect Islam. The second is the paradigm of essential substance, which is more based on substantive matters in Islamic teachings (Zainuddin & Mustaqim, 2005). Thus, the Islamic leadership is established once Islamic values are practiced in managing an organization or institution, such as maintaining trustworthiness, honesty,

justice, egalitarianism, sincerity, responsibility, *amar ma'ruf nahimunkar*, and so on. In the context of leadership, a Kiai is an imam who can manage, organize, control, love, help, protect, and nurture those he leads (Dhofier, 1999). Besides, the Kiai in his leadership applies Islamic leadership values: *Sidiq* (true), *Amanah* (trustworthy), *Tabligh* (conveyer), *Fatonah* (smart and wise), *Ikhlās*, and *Tawadhu* (respect and humility) (Hafidh et al., 2019).

2.2. Value Instilling

In human life, value is inherent in all actions and deeds. In order for human life to have values in the globalization era, the value must become an essential reference in life (Cents, 2013). Krathwohl (1980) states that value is fundamental for all things and in line with this statement Schwartz, as cited by Quyen and Zaharim explains that "values are the desired goals, are cross-situation, and have varying meanings, which become the guiding principles in human life." Values, according to Danielle et al. (2012), areas vital as independence to our lives. Everyone subscribes to several values with different degrees of importance. Specific values are critical to someone but not essential to others (Lodhi & Siddiqui, 2014).

In practice, values are translated into norms and measures in the form of a recommendation or prohibition (Chotpitayasunondh & Douglas, 2016). Therefore, values act as guidelines that define the life of every human being. Human values reside in the sense of right and wrong from various value systems (Hasan et al., 2018). According to Barni et al. (2011), value is systematized into a value system which Multon et al. (1991) define as a lasting

organization of beliefs relating to behaviour. The basic spiritual value of individual truth is influenced by the transcendental dimensions. The manifestation of this spiritual dimension is faith, while the spirit of faith is called spirituality (Fairholm & Gronau, 2015).

Functionally, this value system encourages individuals to behave as previously defined. This value system becomes a guideline that is emotionally attached to a person. It can also be said that the cultural value system of a society is a conceptual form of their culture, which seems to be outside and above the individual members of that community (Elshenawy, 2017). Education is a shared responsibility between family, government, and society. The government with school facilities carries on the values and characters, which is also responsible for forming children's morals (Nucci & Narvaez, 2014). The three institutions were often referred to by Ki Hajar Dewantara as education Tricentra. This diversity is mainly due to the educational development paradigm that has been in force, which then affects the bureaucrats' behaviour (Nucci & Narvaez, 2014).

2.3. Leadership in the Globalization Era

The leadership of the Kiai in Islamic Boarding Schools (IBSs) has different characteristics from leaders in other organizations (Pribadi, 2015). The Kiai leadership in IBSs ideologically relies on the Al-Quran and hadith as the leading mainstream in practice. The Kiai leadership in the IBS continues to undergo evolution, but without eliminating the substance of Islamic values inherent in the IBS

(Nurhidayah, 2019). The evolution or rather the transformation of the Kiai's leadership in the IBSs is caused by technological demands and the santri guardians' desire that the IBSs should synergize with formal education. These demands encourage the Kiai not only to change the pattern of the IBS curriculum but also to manage the education aspects (Biviano, 2000).

In the present era, where globalization in all its variants massively entered the Muslim community's life, the transformation of the Kiai's leadership must proceed quickly (Ali, 1990). The Kiai leadership, which used to be purely established in an IBS, must be adapted to formal leadership, which demands the Kiai's willingness to modify the curriculum and learning practices (Ibrahim, 2017).

The biggest challenge for the IBS community today is maintaining values amid the value scour that runs massively in aspects of life. The position of IBS is sometimes ambiguous because it is alienated, which will be foreign and may not be attractive to contemporary society. However, being open will reduce the value system that has been adopted so far (Javed et al., 2010). It is where Kiai needs to adjust by shifting the paradigm in his leadership.

3. Method, Data, and Analysis

3.1. Research Objectives and Subjects

This study aimed to describe Kiai's leadership program in shaping student values in IBSs. It involved 4 Kiais of Kempek IBS and 4 Kiais of Bode Lor IBS.

This qualitative study aimed to describe, explore, and analyse Kiai's leadership in building a value system at the Kempek IBS

and Bode Lor IBS. The type of qualitative approach used was interactive qualitative, with an emphasis on case studies. A case study (core study) is a study conducted on a unified system, then described naturally without subjective interpretation from the researcher. A descriptive qualitative method was used to address the research problem, that is describing existing natural conditions or phenomena, namely Kiai's activities in building a value system at the Kempek IBS and Bode Lor IBS.

3.2. Data Collection Techniques and Instruments

To obtain data in a holistic and integrative manner and pay attention to the data's relevance with the study's focus and objectives, three data collection techniques were utilized to collect research data: participant observation, in-depth interview, and documentation. These three techniques were employed to complement each other to collect data under the research focus (Abawi, 2013). As for qualitative research, the research instrument is the researcher himself. The instruments used to extract data from informants were observation, structured interview, and documents. Observation sheets were used as a tool to collect data from observation activities during the study. A structured interview guide contained a list of questions about Kiai's program of leadership to collect data from the informants. Finally, documents related to the research focus were gathered to supplement data gained from the observation sheet and interview guide.

3.3. Research Data Validation and Analysis

To obtain the data credibility from the field, several activities were conducted as follows: a) extending the observation period, b) continuous observations, c) triangulation, d) discussion with others (peer debriefing), e) using reference material, and f) member checking (Nassaji, 2015). The data analysis techniques in this study were carried out continuously and constantly, both in the field and outside the field. Data analysis in the field included recording, coding, and temporarily interpreting the various information obtained at each research activity step.

4. Result

4.1. Implementation of a program to strengthen ethical values through habituation and adaptation to global values in IBS KHAS Kempek IBS

The interview with Kiai, caretakers, and ustadz of the Kempek Islamic Boarding School (IBS) focused on the implementation of a program to strengthen ethical values through habituation and adaptation to global values in the IBS. The interview results indicated that program's implementation to strengthen ethical values in the IBS was referred to the third mission of the IBS, namely "to form students who can behave religiously and get used to thinking that reach the level of discretion, innovation, and creation." Ethics strengthening programs, in addition to being included in the IBS curriculum, both in Majlis Tarbiyatul Mubtadi-in (MTM) and schools, were also implemented into habituation in IBS life, including discipline, obedience, *tawadu'*,

ta'dzim, honesty, caring for fellow human beings, mutual respect, respect for differences, loving the homeland, and avoiding any bad behaviour due to the entry of negative external cultures. Ethics instilled in students were directed at students' readiness to face the globalization era, which is full of challenges, problems, competition, and change. The tradition of love and mutual respect was the reference that became the primary standard.

According to UK, along with the times marked by advances in knowledge and technology, the challenges of globalization and modernization require humans to have high competitiveness and have skills and expertise. Thus, the ability of skills or expertise and strengthening of students' ethical values were included into the IBS's leading programs. IBSs are still highly trusted by the community as educational institutions capable of producing students with good ethics, principles, and morals. For this reason, the ethics strengthening program was included in the madrasah and school curriculum.

In the globalization era, the MTM's education system no longer represented the community's needs, so it is necessary to accommodate a new system for the life of the IBSs. The community expects IBSs, in addition to teaching religion, ethics, and morals, to teach the knowledge needed by students as a provision for their future lives. The same thing is stated in the principle of Ahlu as sunnah wal-jama'ah, namely "maintaining good old methods and using new, better methods."

As an interpretation of these principles above and to balance the modern world civilization, which is full of technology,

starting in 1996, MTM implemented a dual-mode of the education system: the Salafiyah system and the modern system. The reasons behind the system are as follows: (1) to preserve the IBS culture at the beginning of its establishment. (2) to follow the development of science to improve the scientific quality of the students. Students were not only taught to understand Islamic thought, but they were also taught to understand general sciences currently developing in this world, and other skills.

The application of the formal system in the MTM was carried out for the preservation of the salafiyah system of IBSs. Many IBSs that only adhere to the salafiyah system have lost their students. It was caused by the current globalization of modern culture that has penetrated the joints of society. On that basis, MTM applied a dual method system.

The reasons above are in line with the response delivered by HR, one of the student guardians of MTM. "I applaud the development of MTM, which still maintains the traditional pattern but also follows the demands of the times so that in the future, it is hoped that the alumni can really be useful amid society because people really need skilled personnel. Therefore, I want to open a vocational school...." However, MTM still emphasized the main objective which is oriented towards understanding religiosity. Meanwhile, formal education was only a complement. The students' enthusiasm for studying the recitation materials was still high, despite the ongoing formal curriculum materials.

The same thing was expressed by the Head of Pondok Urban Village who states that: "The spirit of reciting (studying the yellow book) is more dominant and stronger

than learning activities at school. Thus, their main point is a deepening of religion. The Kempek students realize that the principle of understanding and deepening religion is more important to prioritize through more reciting activities."

What should be noted is that *Tafaqquh fi ad-din* is not only in understanding but also in the context of the application of knowledge in daily life, which is poured into the daily behaviour space or what is often referred to as morality (*akhlaq*). The basic function of teaching and practicing noble morals was emphasized more by IBSs than other formal educational institutions. The general motivation that drove parents to send their children to Kempek IBS was as stated by M: "The wish of parents is for their children to get religious education and Islamic morals, and this is really emphasized in IBSs." Another strategy that supported the salafiyah system was the allocation of learning time. The recitation system was carried out in the morning because the brain and mind are still fresh. Meanwhile, during the day, it was used for school.

As for the ethics or morality built by the IBSs, in addition to the process of scientific understanding given to students at MTM and formal education, habituation or implementation of morals were also built in their daily lives. The examples included maintaining cleanliness both inside and outside the lodge, serving well every guest who came, *ta'dzim* (respect) towards the Kiai and teachers, being honest in their attitude and speech, being responsible for the tasks assigned by their caregivers or teachers, assisting every activity and event in the IBS and community, friendly to anyone, obedient to the rules of the IBS, *tawadu'* towards Kiai,

caregivers, *ustadz*, and parents, and upholding compassion and respecting fellow students. Younger santris respected older santris; older santris cared for younger santris. Besides, santris were instilled with an attitude of respect for differences, in religion, culture, and social status.

According to the caregivers and *ustadz*, the culture built at the Kempek IBS was healthy together, full together, and smart together. This culture reflected the students who were clean physically and mentally, always built togetherness, both joy and sorrow, and joined hands to become intelligent and knowledgeable students.

Evaluation of ethical values, according to one *ustadz*, was in the form of ethical values' evaluation implemented to students, which was seen from the attitude of receiving guests, daily behaviour, language used by students with teachers and Kiai or caregivers, discipline in carrying out scheduled daily activity and cleanliness in the room, madrasah, and school rooms, and obedience to the discipline of the IBS. The assessment was carried out by the *ustadz* every day and reported to the caregiver once a week. If the *santris* were found to have committed violations, they would be given sanctions, ranging from minor sanctions to severe ones. Light sanctions were in the form of *ta'zir*, namely cleaning the boarding schoolyard or memorizing specific surah in the Al-Quran. These sanctions were given to students who committed minor violations, including not being disciplined, not carrying out scheduled duty, not praying *sunnahtullail* and *dhuha*, and not praying in congregation. Meanwhile, students who were given severe sanctions were expelled from the IBS for committing serious offenses, including fighting,

drunkenness, dating, and stealing. *Santri*, who continuously committed violations, would be put in the repentance chamber with *Takmir*.

4.2. Assalafiyah Bode Lor IBS

Based on the results of observations, documentation, and interviews with Kiai, caregivers, administrators, and teachers related to the implementation of strengthening values through habituation and adaptation to global values in the Bode Lor IBS. The IBS always emphasised the importance of morals for its students. Morals were the basis for the development of human resources in IBSs. Morals were built in various ways, one of which was through habituation and adaptation.

The program to strengthen ethical values through habituation and adaptation to global values was embodied in the formal and non-formal education curricula available at IBSs. For non-formal education, Kitab related to morals were taught. Each book was reviewed by the students with the ustadz, the results of which were then implemented in daily life at the IBS. The ethical values instilled were related to attitudes, behaviour, and speech to the Kholiq, themselves, the Kiai, caregivers, administrators, teachers, and among the students themselves. Therefore, students were directed to have morals, as taught by Rasulullah Saw. The morals implemented through habituation included 1) cleaning the beds, study rooms, and the IBS environment, 2) obeying the boarding school rules, 3) being responsible for the tasks assigned by the Kiai or *Nyai*, 3) *tawadu'* and *ta'dzim* towards Kiai, *Nyai*, caregivers, and ustadz, 4) being honest in saying and acting, 5) working together with fellow students, and 6) respecting and cherishing fellow students.

The principals of RA (kindergarten) and SMP (secondary) schools argue that, the implementation of strengthening ethics in the IBS environment were: 1) during every learning process in the class, the teacher always instilled ethical/moral values associated with the subjects presented, 2) carried out the habituation of reciting Al-Quran at the beginning of learning, 3) performing *dhuha* prayers during the first hour of rest, 4) carrying out congregational prayers during midday, 5) participating in social activities in the form of social service, mourning, and visiting sick students or communities, and 6) participating in community activities in the form of commemoration of Islamic holidays. The following are some of the interview results related to strengthening ethics through habituation and adaptation.

According to Kiai B: "The ethics strengthening program of the students is by being told to learn reading the Kitab of morality, then practiced in everyday life, both students with caregivers and students with students and/or students with the community." Also, according to one boarding school caregiver: "The ethical habituation program in IBSs consists of rules that all students must follow in the hope that none of the students violate the rules. Besides, students are required to implement the values of akhlaqul karimah, both in speaking and behaving in the IBS, house, and society." This program's consequence is that students implemented it. "The students follow the SOP and rules, congregational prayer schedules, recitation, ziaroh, and rules that have been made, and always speak and behave well when interacting with fellow students, Kiai, family and society." If viewed

from the moral characteristics instilled, Sufism's character was a character that had to be upheld firmly by students. "The culture of the Assalafiyah IBS is classified as a salaf IBS; namely, the boarding school caregiver provides an example to his students."

From several descriptions, it could be interpreted that in the strengthening the ethics of students through the habituation that their caregivers had exemplified, students had to adapt according to the life in the IBS environment, guided by the discipline and sciences taught by his murshid. It is hoped that the students will be able to put their knowledge into practice in the future, namely the knowledge of the benefits contained in the books that have been scheduled.

5. Discussion

5.1. Implementing programs to strengthen ethical values through habituation and adaptation to global values

The implementation of the program to strengthen ethical values through habituation and adaptation to global values is an effort to realize the national education goals as stated in Law No. 20 of 2003, namely education is more directed at forming good attitudes and behaviour/ personalities of students, who have good character, and have competent, creative, and personal independence, which are very much needed in the globalization era full of challenges and competition. Also, students should have a democratic personality and be responsible for their nation and state.

The program's implementation to strengthen ethical values in IBSs also referred to the IBS's mission, which is "to form

students who can behave religiously and get used to thinking that reach the level of discovery, innovation, and creation." This mission is very relevant to the globalization era, where everyone is required to have a good personality, think critically, innovate, and be creative. Ethics strengthening programs, in addition to being included in the IBS curriculum, were also implemented into habituation in IBS life, including discipline, obedience, *tawadu'*, *ta'dzim*, honesty, independence, responsibility, caring for fellow humans, mutual respect and respect for differences, loving the homeland, and avoiding any bad behaviour due to the entry of negative external cultures. Ethics instilled in students were directed at students' readiness to face the globalization era, which is full of challenges, problems, competition, and change.

In the aspect of strengthening ethics, the emphasis was placed on morals (*akhlaq*) concerning morals towards god (Allah Swt), morals towards others, and morals towards the surrounding environment. The activity was intended to build the seriousness in following the book study conducted by the IBS. This seriousness was part of the moral assessment of caregivers and Kiai, who were the role models and attitude references for students.

The IBS taught disciplined life for the students. At least five times a day, a santri was directed to carry out the congregational *farḍu* prayer. Usually, before the administrators came to each room to order the students to perform ablution (*wudhu*), the activity was marked with a bell, thus, a student was already in a ready condition. Reality like this has become the fortress of the spiritual intelligence cognition of the

students. The IBS also taught students a high sense of responsibility, especially those who had been in the boarding school for a long time. The appointment of several santri who were considered capable of becoming representative of the Kiai was a very effective leadership learning pattern. In this phase, a santri was required not only to learn to be professional with various kinds of administration. More than that, instincts to educate and a sense of care for the younger students also began to be taught. Science is practical, not only at the cognitive level.

The process of interaction between students that was so diverse taught more about social attitudes. In IBS life, a santri had been trained from an early age to cooperate with others directly in practice including when the lodge was about to be expanded with a new building, community service was held. Community service was conducted collectively, and everything was done with pleasure. From these various activities, the students were directly taught to work together with their friends. It would have a positive impact in strengthening the ethical values of the students.

The aspect of independence was also very much emphasized in IBSs. All kinds of activities were carried out independently. Starting from cleaning the room, washing clothes, to preparing food, everything was done by themselves. At a relatively young age, a student was accustomed to doing everything independently. It would impact the habit of living independently so that they would be able to overcome the problems they would face and be ready to face any kind of life.

The method of strengthening ethical values carried out in IBSs, besides through

the learning process, was also through the exemplary role of the Kiai, *nyai*, *ustadz-ustadzah*, which were always shown in front of the students every day. The Kiai, *nyai*, and *ustadz* always showed *asah*, *asih*, and *asuh* attitude (educating, loving, and nurturing). In the *asah* attitude, Kiai taught students the religious and worldly sciences. Besides that, it was also done by lecturing on various occasions. At the *asih* level, the teaching was oriented towards the development of intelligence or academic skills. Meanwhile, *asuh* was a learning method shown by the Kiai through affection for his students because they were not only considered as mere students but as part of the family, who should receive an outpouring of affection. Therefore, Kiai always expressed his affection for his students. The Kiai acted as a teacher and a father to love the students like their own children.

5.2. Kiai Leadership Planning in Value Education

Kiai's leadership planning in value education in IBSs was built through the IBS's vision and mission to provide education whose main output was religious people. The planning was supported by planning learning materials summarized in a boarding school curriculum. In planning value education, Kiai prepared supporting infrastructure and facilities and various references used as references in learning. The plan prepared by the IBS caretaker accommodated input from alumni, student guardians, and internal IBS stakeholders. (1) Kiai's Leadership Implementation in Value Education; Value Education was carried out based on planning, both the curriculum and the references used. Its implementation involved

many human resources, in the form of senior santri, ustadz and ustadzah, and boarding school administrators. (2) Organizing/Steps to Build Value Education; Implementation steps contained disseminating the IBS's vision and mission, the minimum target of students, involvement and job descriptions of all existing resources, and preparing all instruments to be used. (3) Value Education Monitoring and Evaluation; Monitoring and evaluation were conducted internally and externally. Internal monitoring and evaluation were carried out by the homeroom teacher, ustadz and ustadzah, school/madrasah supervisors, and IBS caregivers. Monitoring and evaluation were done after the activity ended (in an exam), then an evaluation was performed to assess the extent of the achievements and obstacles of the program being implemented.

6. Conclusion and Suggestion

The Kiai's leadership role in building a value system in IBSs is very vital. According to his capacity, the Kiai designed the IBS's value system program from upstream to downstream by prioritizing thinking out of the box and without a written roadmap. The aspect of instilling values has reached the highest level of theoretical construction. The Kiai's value-building pattern encompassed all santri's activities, which were not taught in dichotomy, but all were in line with santri's learning activities. The implementation of the program to strengthen ethical values through habituation and adaptation to global values is an effort to realize the national education goals as stated in Law No. 20 of 2003. Also, students should have a democratic personality and be responsible for their nation and state.

The program's implementation to strengthen ethical values in IBSs also referred to the IBS's mission, which is very relevant to the globalization era, where everyone is required to have a good personality, think critically, innovate, and be creative. Ethics strengthening programs, in addition to being included in the IBS curriculum, were also implemented into habituation in IBS life. In IBS life, a santri had been trained from an early age to cooperate with others directly in practice. Including, when the lodge was about to build a new building, community service was held. The method of strengthening ethical values carried out in IBSs, besides through the learning process, was also through the exemplary roles of kiai, nyai, ustadz-ustadzah, which were always demonstrated in front of the students every day. The kiai, nyai, and ustadz always showed asah, asih, and asuh attitude (educating, loving, and nurturing). The Kiai acted as a teacher and a father who loves the students like their own children.

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