Kepemimpinan Kiai dalam Mengembangkan Budaya Pesantren di Provinsi Jambi

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Abstract

This article analyzes the leadership of Kiai of Islamic Boarding Schools in the development of Islamic boarding school culture in Jambi Province. This article comes from a qualitative descriptive study with data collection through observation, interviews, and documentation. While the stages of data analysis are carried out with the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that Kiai leadership is very much needed in the current era related to the competition between Islamic Boarding Schools in terms of recruiting new genius students. In addition, the Kiai of Islamic Boarding Schools in Jambi Province are able to achieve local, national, and international achievements in the fields of religion, academics and sports from both teachers and students. All of this happened because the Kiai of Islamic Boarding Schools had a spirit of trust and determination in managing the potential of Islamic Boarding Schools to become Islamic Boarding Schools. The development of Islamic Boarding School culture in the form of physical can be seen from the complete facilities and infrastructure by the Kiai of Islamic Boarding Schools.

Abstrak

Artikel ini menganalisis kepemimpinan Kiai Pondok Pesantren dalam pengembangan budaya pesantren di Provinsi Jambi. artikel ini berasal dari penelitian deskriptif kualitatif dengan pengumpulan data secara observasi, wawancara, dan dokumentasi. Sedangkan tahapan analisis data dilakukan dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan Kiai sangat diperlukan pada era sekarang berkaitan dengan adanya persaingan antar Pondok Pesantren dalam hal perekrutan calon santri baru yang jenius. Di samping itu, para Kiai Pondok Pesantren yang berada di Provinsi Jambi mampu meraih prestasi lokal, nasional, serta internasional dibidang agama, akademik serta olahraga baik dari guru maupun dari santrinya. Semua itu terjadi karena Kiai Pondok Pesantren telah memiliki jiwa amanah dan keteguhan dalam mengelola potensi Pondok Pesantren menjadi Pondok. Adapun pembinaan budaya Pondok Pesantren berupa fisik dapat dilihat dari perlengkapan sarana dan prasarana yang lengkap oleh Kiai Pondok Pesantren.

A.   Pendahuluan

Islamic boarding school culture is a traditional pattern of habits that are formed based on the influence of Kiai as leaders of Islamic boarding schools. This was also stated by Arlen Mardayanti that is the ability to move, influence, motivate, invite, direct, advise, guide and develop with the aim

of making humans as media. management is willing to work in order to achieve administrative goals effectively and efficiently which is carried out by an alim as well as the founder and leader of an Islamic boarding school as an educated Muslim who has dedicated his life for the sake of Allah as well as disseminating and deepening the teachings and views of Islam through Islamic education activities.[1] Kiai leadership is able to lead Islamic boarding schools. In the initial grand tour, the researcher tried to carry out actualization in the form of observations which were then summarized into the form of an initial observation table in the research, to describe in general the condition of the research location and formulate in detail the complete and real situation in this research.

From several grand theories that have been put forward, the background of the researcher is making indicators that the researcher directly observes as a benchmark in measuring the grand tour of initial observations as follows [2]: *first* , the author's observations at the Baqiatus Shalehat Islamic Boarding School, Tanjab Barat, there are several indicators and their applications [3], including: (1) guiding with the application of Kiai has not been optimal in providing comprehensive guidance to ustadz and ustadzah in developing Islamic boarding school culture , (2) directing with the application of Kiai providing direction but in implementation there has been no specific direction for its implementation so it is still not optimal in directing and implementing it , (3) Encouraging with the application of Kiai is able to encourage the development of Islamic boarding school culture but still has obstacles and the last is encouraging with the application of Kiai to move and encourage all things that are able to form Islamic boarding school culture, but there are still many factors that influence it optimally.[4]

Second , the author's observations at the Mambaul Ulum Islamic Boarding School, Jambi City, there are several indicators and their application [5], including: (1) guiding by application in providing guidance to teaching staff regarding the development of Islamic boarding school culture which has not been carried out optimally by Kiai , (2) Directing by application There is no synchronization between the directions given by Kiai and the implementation of Islamic boarding school cultural development , (3) Encouraging with implementation. There are still obstacles for Kiai in encouraging cultural development, especially in the implementation process by teaching staff at Islamic boarding schools and finally (4) Driving through implementing Kiai trying to mobilize every component of the Islamic boarding school to be able to form Islamic boarding school culture, but there are still factors that become obstacles.[6]

Third, the author's observations at the Al-Munawaroh Merangin Islamic Boarding School, there are several indicators and their implementation [7], including: (1) Guidance with the application of Kiai has not optimally provided guidance to all components of the Islamic boarding school, starting from teaching staff, students and Islamic boarding school staff in developing Islamic boarding school culture , (2) Directing by implementation The directions given by the Kiai have not been fully implemented by the Islamic boarding school components, including teaching staff, students and Islamic boarding school staff, so the implementation is not optimal , (3) Encouraging by implementation. Encouragement given by the Kiai which has not been implemented fully has

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[1]Wahyudi, *Administrative Leadership, 3.*
[2] Author's observations at the Baqiatus Shalehat Islamic Boarding School, Tanjab Barat, Date. June 1, 2023. Hereinafter referred to as Observation 1 .
[3]Observation 1
[4]Wahjosumidjo, *School Principal Leadership* (Jakarta:Raja Grafindo Persada, 2013), 5.
[5]Author's observations at the Mamba'ul Ulum Islamic Boarding School, Jambi City, Date. June 4, 2023. Hereinafter referred to as Observation 2 .
[6]Wahjosumidjo, *Principal Leadership* , 5.
[7]Author's observations at the Al – Munawaroh Merangin Islamic Boarding School, June 8 2023. Hereinafter referred to as Observation 3.

resulted in cultural development. Islamic boarding schools are constrained and finally (4) Mobilizing with implementation Kiai tries to develop everything that can shape Islamic boarding school culture, but there are still many other factors that cause the desired Islamic boarding school culture to not be fully achieved.[8]

From the summary conducted by the researcher, it can be seen that the theories in developing Islamic boarding school culture which are influenced by Kiai leadership are not optimal due to the many things and obstacles experienced by Kiai as leaders to guide, direct, encourage and drive development. Based on the description above, the researcher is interested in exploring in depth the research entitled " Leadership of Kiai in Development Islamic Boarding School Culture in Jambi Province ".

B.   Theoretical basis

1.   Islamic boarding school culture

    a.   Understanding Islamic Boarding School Culture

Islamic boarding school culture is a combination of values, beliefs, assumptions, perceptions and hopes that are believed and used by boarding school residents as a guide to behavior and as a solution to the problems they face. The existence of Islamic boarding school culture allows Islamic boarding schools to fulfill their duties and responsibilities and solve problems consistently. Islamic boarding school culture and organizational culture are interpreted in the same sense, however, Islamic boarding schools focus on providing quality education to their students, which makes Islamic boarding schools different from other educational foundations. The culture of an Islamic boarding school can be reflected in the values it upholds, its attitudes, the manners it displays, and the actions of all Islamic boarding school staff, which is a separate unit in the Islamic boarding school system. The expression and concept of "culture" in the world of education originates from the concept of culture in the industrial world which is called organizational culture. Organizational culture is part of human resource management and organizational theory.[9]

According to Edgar Schein, it was discovered and developed by certain groups when learning to face problems of external adaptation and internal integrationwhich has walk good enough to be considered valid. By   Because   That, need taught to member new as method Which Correct For perceive, think, And feeling connection   with   problem Which faced.[10] According to Deal and Peterson quoted by Rahmat and Edie Suharto in his book "Draft Management School Based (Islamic Boarding School)" state school culture (Islamic boarding school) is bunch mark Which underlying behavior, tradition, habit daily, And symbols Which practiced by Kiai, teachers, officer, administration, Students, And public around schools (Islamic boarding schools).[11] Then according to Stephen Robin And Mary Coulter School culture (Islamic boarding school) is a set of values, principles, traditions and ways of working embraced together by And influence behavior as well as action para   member.[12] Culture Boarding school cannot separated with leadership in Boarding school Because culture grow And develop together founder and leader organization Which strong. Role culture Boarding school verydetermine for achievement objective Boarding school like model The following is organizational culture as an archetype created:

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[8]Wahjosumidjo, *Principal Leadership* , 5.

[9]Moh. Pabundu Tika, *Culture Organization And Enhancement Performance Company* (Jakarta: Earth Script, 2006), 150.

[10]Soedijarto, *Policy National About Accreditation Boarding school* (Jakarta: Ministry of National Education-Islamic Boarding School Accreditation Board National, 2008), 44.

[11]Muhaimin, *Reconstruction Education Islam* (Jakarta: King Grafindo, 2009), 308.

[12]Stephen P Robbins And Mary Coulter, *Management Edition Tenth* (Jakarta:Erlangga, 2010), 63.

Picture 1: Model Describe How Culture Created AndMaintained Founder Values.[13]
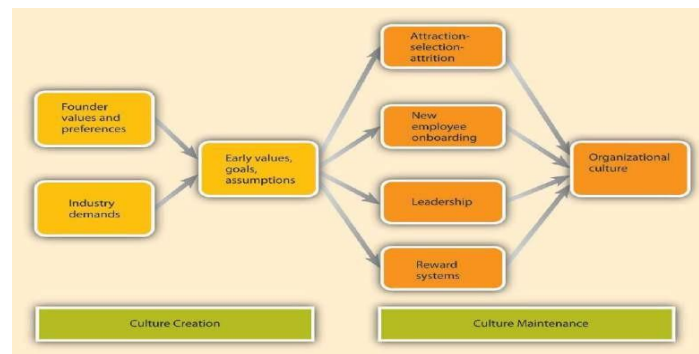
Apart from that, Islamic boarding school culture to support cheap and high quality Islamic boarding school culture can be developed to support learning in Islamic boarding schools in the following ways:

1) Spreading Islamic boarding school quality culture.
2) Designing programs to develop a quality culture in Islamic boarding schools.
3) Implementation of a quality culture in Islamic boarding schools.
4) Monitoring the quality culture of Islamic boarding schools.
5) Improving quality cultural management of Islamic boarding schools.

This provides a very good indication that the role of Kiai in shaping Islamic boarding school culture is very large. As for God's word about culture, there is the letter Ali - Imranparagraph: 164.

لَقُدْ مُنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بُعَثَ فِيْهِمْ رسُوْلًا مِّنْ أَنْفُسِهِمْ يَثْلُوْا عِيْنِتِهِ وَيُ3كِّيْهِمْ وُيُعَلِّمُهُمُ الْكِتٰبُ وَالْحِكْمَتَـ وُاِنْ كَاُنُوْا مِنْ

قَبْلُ لَفِيْ دَلٍ مُّبِيْنٍ 165

"Surely, Allah has shown mercy to the believing people when (Allah) sent a Messenger (Muhammad) from among them from among them, who read to them His verses, nourished their souls, and taught them. to their Book (Al-Qur'an) and Hikmah (Sunnah), although before, they were not truly in the real Satan." [14]

Rasulullah SAW, has give *platforms* Which in accordance Forfoster human culture. They introduce humans to Lord so that created situation Which support for man For absorb behavior Which Good And stay away traits Which bad And despicable. Remember improvements man is beginning for repair public Prophet SAW looking that change soul And spirit humans influence the improvement of society and can distance themselves them from despicable nature and create healthy conditions.[15]

b.   Basics and Objectives of Islamic Boarding Schools

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[13] Schein E. H., *Organizational Culture And Leadership* (San Francisco: Jossey-Bass,1992), 211.

[14] Q.S. Ali-Imran/ 3: 164

[15]Daddy Russian And Yayan Rahtikawati, *interpretation Sentences Culture* (Bandung: CV.library Loyal, 2014), 23.

The Foundation and Objectives of Islamic Boarding Schools Islamic boarding schools as educational institutions were founded on the basis of tafaqqahu fiddiin, namely the interests of Muslims to deepen knowledge of the Islamic religion. There are two objectives of Islamic boarding schools, including; (1) General Objective The general objective is to develop citizens to have Muslim personalities in accordance with Islamic teachings and instill this religious feeling in all aspects of life and make them people who are useful for religion, society and the state; (2) Special purpose.

The specific objectives of Islamic boarding schools are; (1) Educate students to become Muslims who are devoted to Allah, have noble character, have intelligence, skills, and are physically and mentally healthy as citizens with Pancasila; (2) Educating students to become scholars and preachers who are sincere, steadfast, tough, entrepreneurial, and practice Islamic law completely and dynamically; (3) Educating students to acquire personality and national spirit so that they can grow development people who can build themselves and be responsible for the development of the nation and state; (4) Educate students to become skilled workers in various development sectors, especially material and spiritual development; and (5) Educate students so they can help improve the social welfare of the community in order to help develop the nation.

c. Characteristics of Islamic Boarding School Culture

Islamic boarding schools are Islamic educational institutions where students study religious sciences. However, there are three other main characteristics of Islamic boarding schools which make them play an extraordinary role in the life of the nation and state . According to Minister Lukman, there are three main characteristics of Islamic boarding schools, namely: first, all Islamic boarding schools always teach Islamic teachings moderate. Therefore, the Islam that will be developed in Indonesia through Islamic boarding schools is a moderate Islamic ideology. This is something very important in the Indonesian context. Second, the Islamic boarding school's extended family, not only reflected in its leaders or kiai, but also its students, has a great spirit in responding to diversity. They are not easily provoked into seeing problems in black and white or are easily blamed. Islamic boarding schools have many distinctive characteristics, one of which is cultural. In Islamic boarding schools there are habits that are inherent in the students in Islamic boarding schools, these habits include positive and negative habits.

Positive habits of students that are carried out every day, namely; (1) Santri always wake up before dawn. This is usually done for evening worship (tahajjud), witr prayers, reading the Koran and memorizing books and lessons. (2) Santri are accustomed to reading the Koran after prayer. Santri always read the Al-Quran after completing fardhu and sunnah prayers, reading the Al-Quran has become a daily habit for the santri; (1) Reading books (Books of Fiqh, language, and creeds), (2) Obedience to Allah, Parents, and Kiai. Negative habits of students that are difficult to eliminate, namely; (1) Ghosob, is borrowing goods without permission. The items most often bought by ghosob are sandals, kopyah, koko clothes and others; (2) Drinking coffee (hanging out), drinking coffee is a routine that is often carried out by students, but for students, coffee has a different function, coffee is often used to discuss something, whether it is lessons, organizations, or problems faced at the boarding school. (3) Queuing, because the students who come gather together in one assembly, and of course this will create various routines of always queuing. Starting from eating, bathing, ablution and so on. (4) Staying up late is generally considered not good, but for students staying up late is very useful for discussing study and other problems. (5) Sleeping in class, this is something that students often do, not because they stay up too late. For some reason, at school, their eyes feel sleepy even though they don't stay up late at night, but when they return to the Islamic boarding school, their eyes feel fit.

d. Cultures in Islamic Boarding Schools

According to KH Ahmad Sanusi, the head of the Syamsul Ulum Gunung Puyuh Sukabumi Islamic Boarding School, stated that the culture in Islamic boarding schools is as follows:

1) Culture of manners and morals

This is a very principle thing in cottage life. Respect for teachers, ustaz, and respect for seniors is a necessity and necessity, which is based on religious values. Respect in attitude when learning is based on high respect for the knowledge giver (kiai or ustaz). These manners and morals are based on His word which means : "O you who believe, when it is said to you, 'Be spacious in the assembly,' then be spacious and God will surely give you space. And when it is said, 'Stand up,' then stand up, surely God will elevate those who believe among you and those who are given knowledge to several degrees. And Allah knows best what you do."[16] The verse explains that a person will be elevated by Allah SWT if he has three main conditions in his life. First, believe in Allah SWT and believe in the truth of His teachings (al-Islam).

2) Knowledge culture

Islamic boarding schools cannot be separated from science, both knowledge that is directly related to the Koran, hadith, and books written by righteous Salafus scholars, which are called the yellow books. This culture of delighting in knowledge is encouraged by the good news from Rasulullah SAW that whoever takes the path to seek knowledge, Allah SWT will make the path to heaven easier for him (HR Muslim and Ahmad). Almost all Islamic boarding schools now teach language (especially Arabic and English), social sciences and other useful knowledge for the lives of their alumni when they are in society.

3) Culture of brotherhood and congregation

The atmosphere of ukhuwah which is implemented in a harmonious and congregational life during fardhu prayers in the mosque is a culture maintained in Islamic boarding schools. Congregational prayer is considered a major obligation and necessity. This is in line with the word of Allah which means : "And those who believe, men and women, some of them become helpers for others. They enjoin (do) what is right, and forbid what is wrong, perform prayers, pay zakat, and obey Allah and His Messenger."[17]

4) Da'wah culture

Each student is equipped with the skills to preach orally in the form of *muhadlarah training* , lectures or discussions. In some Islamic boarding schools, preaching skills are also taught through writing. This is in line with the word of Allah which means : "Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided."[18]

Some experts suggest that Islamic boarding school traditions are as follows[19]; (1) Reciting the Koran is one of the things that is inherent in a student. In this case, the Koran is categorized into various religious activities. (2) Drinking coffee (thinking), drinking coffee is a routine that is often carried out by students, but for students the function of coffee is different, coffee is often used to discuss something, whether it is lessons, organization, or problems faced at the boarding school. One form of drinking coffee, namely Lajnah bahtsul masa'il fiqh, is a dialogue forum at the Islamic

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[16] QS Al – Mujadalah / 58: 11
[17]QS At-Taubah /9: 71
[18]QS An – Nahl /16: 125
[19]Burhanudin, "Santri Culture (Ngaji, Coffee, Ngantri, Sleepy, Ngabdi,) in the novel Akademi Harapan Asa by Vita Agustina," *Indonesian Journal of Conservation* 9, no. 1 (June 2020): 57, http://journal.unnes.ac.id/nju/index.php/ijc.

boarding school level to discuss the reality that is developing so massively in society and is usually held in several Islamic boarding schools, scientific study institutions that specifically discuss matters related to fiqh. In fact, bahtsul masa'il is even made into a routine program by certain institutions, sometimes every month, quarter or year, Wasik (2014). (3) Queuing is a habit of waiting to bathe, eat and so on because a facility is used to accommodate people. (4) Sleepiness is a habit that is strongly attached to students because students always get the nickname sleepy because they fall asleep in class. (5) Serving is something that students always want, serving the kiai so that they will be blessed in studying the Koran and studying at the Islamic boarding school.

2. Kiai Leadership

Leaders or what are known as *Leaders* are actors who have elements of power, influence, strength and responsibility for every activity carried out by the people they lead or their subordinates.[20] The concept of leadership refers to the theory developed by Nanus, where leadership is based on four pillars, namely; (a) Direction setters direct subordinates' behavior in the desired direction, (b) Change agent who initiates environmental changes and clear and rational work orders, (c) A patient coach who is a role model to inspire, helps his subordinates learn and develop, builds self-confidence and helps them continue to improve their abilities to achieve their vision.[21] Qualities of a Man: In addition to the ability to identify and seize future opportunities, he also possesses the guiding principles of the principled leader mentioned by Stephen R. Covey, who exhibits the following characteristics[22]; (a) Always study, (b) Service oriented, (c) Trust others, (d) Balanced life, (e) See life as an adventure, (f) Synergistic, (g) Always practice regeneration so you can achieve high performance, (h) Emit energy positive.

According to Richard, leadership focuses on assets, namely work and innovation in schools (Islamic boarding schools). Supported are ideal standards that can describe the future of schools (Islamic boarding schools). The ideal standard is leadership with vision. Without visionaries there is no leadership.[23] Meanwhile, according to Rivai and Arviyan, management requires managers who have imagination, sufficient knowledge, sensitivity and far-sightedness, able to convey all the company's strengths and potential in a certain direction and form, in accordance with the shared direction agreement about the future that we are fighting for together and which can be taken into account.[24] In line with that, Robbins also explains that leadership is the ability to create and articulate a realistic, credible and convincing vision of the future for an organization or organizational unit that develops and is better than today. Meanwhile, Seth Kahan explains that this direction involves extraordinary skills, abilities and expertise to ensure future success and glory. A leader knows how to anticipate all possible events, organize the future and encourage others to do the right thing. [25] In an Islamic perspective, leadership is a matter of trust and responsibility, responsible not only to the members he leads, but also to Allah SWT. The responsibility of leadership in Islam is not only horizontal-formal between people, but vertical-moral, that is, responsibility to Allah SWT in the afterlife. Allah SWT said QS. Al-Mukminun 8-9:

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[20]Muhammad Thoha, *Leadership in Management: A Behavioral Approach* (Jakarta: PT. Raja Grafindo Persada, 2019), 3.

[21]Aan Komariah And Cepi Triatna, *Visionary Leadership Going to Boarding school Effective* (Jakarta:PT. Earth Script, 2008), 93-95.

[22]Engkoswara And Aan Komariah, *Administration Education* (Bandung: Alphabet, 2019),197-198.

[23] Richard L. Hughes, Robert C. Ginrett, Gordon J. Curphy, *Leadership: Enhancing TheExperience* (New York: The Mc Graw-Hill Of The Americas, 2002), 390.

[24]Rivai Veithzal And Arviyan Arifin, *Islamic Leadership Build Superleadership Through Intelligence Spiritual* (Jakarta: Bumi Script, 2009), 480.

[25] Stephen Robbins, *Organizational Behavior: Concept, Controversies, And Applications* (Prentice-Hlml International, Inc., Upper Saddle River New Jersey, 2017), 375.

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وَالَّذِينَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَعُوْنَ ۙ وَالَّذِينَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۘ
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"and those who keep their faith (which they believe in) and their promises, and those who perform their prayers" .[26]

A leader must be trustworthy because he is entrusted with responsibility. If a leader does not have the character of trust, of course there will be abuse of position and power for things that are not good. Leadership plays an important role not only in Islamic teachings but also in management science. Leaders with vision are a leadership requirement in today's world, where organizations must demonstrate their strengths and cultural characteristics in line with the expected quality of education. Benis and Nanus define leadership as a picture of the future we want together.[27] The conceptual basis of leadership in Islam is divided into four main principles, namely, responsibility, ethics of monotheism, justice and simplicity. The principle of responsibility is based on the hadith which explains that every individual is a leader, the simplest of which is his own leader, and as a leader you are required to be responsible, as the Prophet Muhammad SAW said: " *Each of you is a leader and will be asked to be responsible for his leadership."* (HR. Bukhari).[28]

In the education system at Islamic boarding schools, leadership is held by Kiai in determining policies for the development and sustainability of Islamic boarding schools because the development of Islamic boarding schools is very dependent on knowledge, charisma, authority and the skills or abilities of Kiai in managing Islamic boarding schools. So Kiai is the most dominant leadership element in Islamic boarding schools.[29] The term Kiai in Javanese is used for three different types of titles, the first being Kiai is only an honorary title for an object that is considered sacred, for example Kiai Garuda Kencana as the name of the horse-drawn carriage belonging to the Yogyakarta Palace. Second, Kiai is an honorary title for parents in general. And thirdly, Kiai is a title given by Muslims to ulama or religious figures who lead an Islamic boarding school.[30]

The criteria for someone to be called or considered a Kiai are someone who has an Islamic boarding school, is devoted to Allah, carries out the main task of inheriting the message which includes speech, knowledge, is diligent in worshiping both obligatory and sunnah, has an ascetic attitude, namely detaching oneself from worldly material measures and interests, have sufficient knowledge of the afterlife and religious knowledge, prioritize the benefit of the people or society and dedicate all the knowledge they have to obtain the blessing of Allah SWT based on the right intentions both in knowledge and reason.[31] The authority for Islamic boarding school life is fully vested in the Kiai as the leader of the Islamic boarding school. In educational activities, whether related to institutional format, curriculum or methods applied, it cannot be separated from Kiai policies. In Habib Zhirzin's book entitled science and religion in Islamic boarding schools, quoted by Atiqullah, it is written that apart from being superior leaders in the scientific field, Kiai is also a source of funds for managing Islamic boarding schools. This is in line with what Abdurrahman Wahid expressed in his paper on Islamic boarding schools as a subculture, quoted in Raharjo, that

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[26] Q.S. Al-Mukminun/ 23: 8-9

[27] Andriansyah, *Leadership Visionary Head Area* (Jakarta: Faculty Knowledge SocialAnd Knowledge Political University Prof. Dr. Moestopo Religious, 2015), 30.

[28] Atiqullah, *Collective Leadership Behavior of Islamic Boarding Schools* (Madura: Pustaka Radja, 2013), 39.

[29] Atiqullah, *Leadership Behavior,* 53.

[30] Machfudz, *Islamic Boarding School Kiai Leadership Model from Tradition to Building a Religious Culture* (Yogyakarta: Pustaka Ilmu, 2020), 47.

[31] Machfudz, *Kiai Leadership Model,* 51.

apart from being an expert in the field of education and teaching, a Kiai must also be able to lead efforts to develop his Islamic boarding school.[32]

There are several types of leadership implemented by Kiai in Islamic boarding schools, namely individual leadership, collective foundation leadership and democratic leadership. In the beginning, the leadership of Islamic boarding schools was only charismatic in nature, where a leader was strongly obeyed by his followers because of the great power or attraction possessed by a Kiai. Then, in its development, the leadership style of Kiai in Islamic boarding schools changed from charismatic to rationalistic, from authoritarian paternalistic to diplomatic, participative, from laisser-faire to bureaucratic, from individual to collective traditional leadership, from paternalistic to persuasive, participatory religious leadership. from informal individual charismatic leadership to formal legal or collegial leadership, from individual power to collective power.[33]

C.   Research Approach

This research approach contains the researcher's explanation in explaining the approach, research methods used, based on details in the focus and objectives of this research, so this research uses a qualitative approach. [34]According to Best, the qualitative approach, as quoted by Sukardi, is a research method that attempts to describe and interpret objects according to what they are (or events that occur naturally).[35] This research uses a qualitative approach from an educational science perspective with participatory observation to describe, describe, explore and describe the management of open relationships between Kiai in educational institutions in developing innovation, especially at State Madrasah Aliyah in Jambi Province. According to Lexy J. Moleong, qualitative research has a number of characteristics that differentiate it from other types of research and proposes five characteristics as follows: 1) Using meaning, context and *an emic perspective* , 2) the research process is more *cyclical* than *linear* (collection and data analysis takes place simultaneously), 3) Prioritizes depth rather than breadth of research coverage, 4) *Observation* and in-depth interviews are very important in the data collection process, and 5) Researchers Alone is   instruments main. [36] Not only that, researchers also periodically observe visible phenomena, situations and conditions of research objects, information about which can be taken from various respondents and other supporting documents.

According to Bogdan and Taylor in J. Moleong that methodology Qualitative is defined as a research procedure that produces data descriptive in the form of written or spoken words of people and behaviorwhich can be observed and directed at the setting and individual as a whole. Objective study qualitative is look for And obtain information deep compared to with wide or many information.[37] In study This use type study studies case, he chose studies case as design study Because researcher assume that this research will be easier to answer with study case, with reason: (1) studies case can give   information important about connection between variable as well as processes Whichrequires broader explanation and understanding, (2) case studies give chance For obtain interview about concepts base behavior man, with through investigation intensively, researchers can find characteristics and relationships that may not have been previously expected,

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[32]Atiqullah, *Leadership Behavior,* 56.

[33]Atiqullah, *Leadership Behavior,* 55.

[34]Neong Muhadjir, *Scientific Methodology: Qualitative, Quantitative and Mixed Paradigms* (Yogyakarta: Rake Sarasin, 2017), 136-196.

[35]Sukardi, *Educational Research Methodology: Competencies and Practices* (Jakarta: Bumi Aksara, 2015), 157.

[36]Lexy J. Moleong, *Methodology Study Qualitative* , (Bandung: PT. TeenagerRosdakarya, 2016), 8.

[37] Lexy J. Moleong, *Methodology Study Qualitative* , 14 .

(3) case studies can provide data And findings Which very useful as base Forbuild background problem for planning study Which deep in frame development sciences social.[38]

D.   Analysis of Research Results

1.   Management of Islamic Boarding School Kiai in Jambi Province

For think about period in front of the Islamic Boarding School Which led by him, There is several steps that can be taken by the Kiai of the Al Baqiyatush Islamic Boarding School ShaSee Tanjung Jabung Barat, the Kiai of the Mambaul Ulum Islamic Boarding School in Jambi City and the Kiai of the Al Munawaroh Merangin Islamic Boarding School instilling the Islamic Boarding School culture can be seen from the Kiai's leadership role Which This is done with the following roles:

a.   Creation Vision

Vision is created from the creativity of the leader's thinking as reflection professionalism And experience personal or as results elaboration deep thoughts with followers other form ideas ideal aboutambition organization in the future that we want to realize together. On three the Islamic boarding school Already own vision Whichin accordance with leadership the optimal one matter the proven with Kiai Islamic Boarding Schools always form Islamic Boarding School programs to achieve their vision the mission and objectives of the Islamic Boarding School to the maximum, apart from that, the Kiai of the Islamic Boarding School always stage coaching And guidance to Students Which doneby the Ustaz each in a way sustainable.

b.   Formulation Vision

Leadership Kiai in task formulator vision is awareness of its importance vision formulated in statements Which clear so that become everyone's commitment personnel in make it happen, so that leader endeavor elaborate information, ambition, so that produce crystallization vision organization. On three The Islamic boarding school 's formulation of the vision is in accordance with the stages This Kiai leadership can be seen from the actions of the Islamic Boarding School Kiai own planning ripe in carry out program- program Islamic boarding school has planned And customized with History of Islamic Boarding Schools , apart from creating the Islamic Boarding School Kiai program , they also carry outimplementation of control and evaluation of existing Islamic Boarding School programs formed.

c.   Transformation Vision

Ability build trust through communication Whichintensive And effective as effort shared vision on stakeholders, so that a sense of belonging and a sense of ownership is obtained . This is it done proven with vision mission Which reach period front.

d.   Implementation Vision

Implementation vision is Ability leader in explain And translate vision to in action. Visionis bullet for Kiai leadership . Vision play a role in determine the future of the organization if implemented in a way comprehensive. Leadership Kiai Yang vision of work in four pillar as said Nanus that is: 1) Determinant Direction, 2) Agent Change, 3) Spokesperson, 4) Trainer and communicator 5) knowledgeable broad 6) able to turn vision into action 7) build relationships 8) responsible. Everything This Already applied by the three Jambi Province Islamic Boarding Schools above a): as Direction Determinants . Kiai Pondok Pesantren selects And set target with consider environment strategic, For compile varioussteps towards a goal that can be accepted as real

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[38] Sugiyono, *Educational Research Methods: Quantitative, Qualitative and R&D Approaches* (Bandung: Alfabeta, 2018), 117

progress by all residents of the Islamic Boarding School . Progress can mean one step forward Which clear in effectiveness And efficiency, can   also   means increasing Islamic boarding school Kiai's ability to determine Islamic Boarding School *milestone* targets in period time certain. besides improve activity academic, sport And   Kiai Pondok Pesantren religion also applies this entrepreneurial principle in line with the mission For example, the Islamic boarding school has an oil palm plantation.[39]

(b): Agent Change. Kiai Pondok Pesantren is responsible answer For stimulate change at the Islamic Boarding School , for example performance chaplain And system Islamic boarding school business ,source Power And facility Which Already Good, so that enables achievement A vision in period front. Kiai Islamic Boarding School in three   Islamic boarding school above the is agent change Which Good, BecauseAlready capable anticipate various development   in outside Islamic boarding school, estimate the implications to Islamic boarding school led by him, creating *a sense of urgency* and priority for change which is implied by the Islamic Boarding School vision, promoting Ustadz's *best practices* during ceremonies and empowering him within the Islamic Boarding School organization such as attending training, seminars and cooperation with chaplain Which other.[40]

(c): Interpreter Talk *.* Kiai Islamic Boarding School in three The Islamic boarding school,as a speaker Which skilled, listener Which full attention And executor Islamic boarding school Then become promoter And negotiator for the Islamic boarding school he leads to outside parties and Islamic boarding school Kiai as well become negotiator main in relate with party other in shaper network connection external, To use produce idea, source Power, support, or information Which beneficial for progress Islamic boarding school Which led by him like Kiai Pondok Pesantren did cooperation with Lots party.[41] 4): *Coach (* Coach *),* the three Kiai Pondok Pesantren above are the team members which empowers all Islamic Boarding School residents in the Islamic Boarding School organization "turn on vision", And therefore role as   mentor   And example in various business, Which required For realize various business Which required For realize vision the. For become a coach Which effective, three The Kiai of the Islamic Boarding School above told all the residents of the Islamic Boarding School, what the vision means for them Kiai Pondok Pesantren and residents of Pondok Pesantren, and what will be done to make it happen. Then Islamic boarding school Kiai too value success every Chaplain, staff system business And even until on students in Islamic boarding school, honor all inhabitant Islamic boarding school, building trust self inhabitant Islamic boarding school, facilitate learning citizens develop self, And teaching How increaseability inhabitant Internal Islamic boarding school reach vision in a way constant, 5) knowledgeable Which   wide   proven   Kiai Pondok Pesantren already   finished   S.2And capable make Islamic boarding school become Islamic boarding school Which favorite 6) change vision into the action 7) relate Good to anybody and 8) responsible.[42]

Apart from the above roles Kiai Islamic Boarding Schools in the three Islamic Boarding Schools also as a leader who is Siddiq, Amanah, Tabligh and Fatanah as well have sincere intentions implemented by the Kiai of Al Baqiyatush Sharia Islamic Boarding School, West Tanjung Jabung, Mambaul Ulum Islamic Boarding School, Jambi City and Al Munawaroh Merangin Islamic Boarding School with kinship And Spirit deliberation Which based on monotheismfaith in Allah SWT so that Islamic boarding school culture can be fostered and can be embedded in the Al Baqiyatush Shabayar Islamic Boarding School, West Tanjung Jabung, Mambaul Ulum Islamic Boarding School, Jambi City

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[39] Observation 9.
[40] Observation 10.
[41] Observation 4.
[42] Observation 5.

and The Al Munawaroh Merangin Islamic Boarding School is all the work, taste and creativity of the residents Islamic boarding school which is based on values *and* existing norms including inside it knowledge, implementation worship, art, moral, regulation And all ability And habit other Which obtainedIslamic boarding school residents who are based on values *as* a strength mobilize and control the behavior of Islamic Boarding School residents and adherents Which unite every element Islamic boarding school.

The guidance carried out by the Islamic Boarding School Kiai is through a mission which has been implemented based on the implementationobservation results[43] carried out by researchers, namely: a) Instilling and develop Islamic values in students, Ustadz and employees looks by researcher in implementation process Study teach,implementation pray noon congregation in a way sustainable And Keep goingcontinuous, implementation of sunnah dhuha prayers, activities and practices Islamic cultural arts with nasyid groups and calligraphy. b) Cultivate attitudes And behavior Which Islamic for all component Islamic boarding school, matter This can be seen in the Islamic boarding school of the students meet with chaplain always greet with regards And kiss Ustadz's hand as a sign of respect and obedience to Ustadz as well as give regards to visitor. Culture guard cleanliness implemented well in the Islamic Boarding School, this Also emphasized the teacher students are required For guardcleanliness because cleanliness is the key to success, comfort And beauty in process Study teach And interact social." [44]c) Developing a quality-oriented culture in everything educational activities, this can be seen from the implementation of learning management Which Good And management service Which polite And friendly. d) Developing students' insight and competence in the field of science knowledge And technology with No release values teachingsIslam and carrying out extracurricular activities. e) Displaying the image positive Islamic boarding school on public. f) Develop method learning that is able to grow and develop students' potential become individuals Which independent Which be marked by ability think logical, critical in find, analyze And solve the problem. g) Developing a good learning culture educators and students to become students throughout life Which be marked with increasing favorite read And write. h) Develop academic, vocational and aesthetic potential which are owned Students become A competence life skills *(Life Skills).* i) instilling an entrepreneurial spirit j) implementing technology systems and skilled language, k) And own integrity.

Made it happen Kiai leadership in coaching culture Islamic boarding school in three Islamic boarding school above caused by matter following:

1) Increasing amount member Islamic boarding school.
2) Confidence member to values Which embraced by Islamic boarding school residents.
3) Exemplary Islamic boarding school leader.
4) Award Which maximum to performance Work member.
5) Delegation Which proportional And professional.
6) Development well-being member.
7) Adaptability Which rooted from member to system Work.
8) system mark Which embraced in organize.

Islamic boarding school culture has a very big role in this effortreach objective organization. Will but culture Islamic boarding school Also can hinder development of Islamic boarding schools. Following This stated role Islamic boarding school culture towards Islamic boarding schools, members of the organization, and those who related to Islamic Boarding Schools, namely the Identity of an Islamic Boarding School, Uniting organization, conflict reduction, commitment to

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[43] Observation 5.
[44] Observation 7.

Islamic boarding school members, reduction uncertainty, Create consistency, Motivation, Performance Islamic boarding school, Safety work, Source superiority competitive.

From the findings of researchers at the Al Baqiyatush Shabayar Islamic Boarding School West Cape Jabung is Kiai leadership , with many obstacles faced by the Kiai of the Al Baqiyatush Shabayar Islamic Boarding School West Tanjung Jabung can overcome with Good And give change For building culture Islamic boarding school with indicators: 1) Kiai Islamic boarding school Al Baqiyatush Shabayar West Tanjung Jabung turns vision into action, 2) Kiai Al Baqiyatush Islamic Boarding School Shabayar West Tanjung Jabung has sensitivitytowards institutional development, 3) Kiai Al Baqiyatush Shabayar Islamic Boarding School Tanjung Jabung Barat is credible 4) K iai Al Baqiyatush Shabayar Islamic Boarding School West Tanjung Jabung distributes role leadership, 5) Kiai Al Baqiyatush Islamic Boarding School Shabayar West Tanjung Jabung develops Islamic boarding school culture , 6)Kiai Al Baqiyatush Islamic Boarding School Shabayar West Tanjung Jabung carries out efforts- restructuring efforts in Islamic boarding schools , setting an example and empowering subordinates, brave, broad knowledge, high motivation, Developingconnection And responsible answer, apply system technology And skilled language.

From the findings of researchers at the Mambaul Ulum City Islamic Boarding SchoolJambi is optimal leadership, with many obstacles faced by the Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi canhandled well and provided changes to foster culture Islamic boarding school by having indicators: 1) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi turns vision into action, 2) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi has sensitivity to institutional development, 3) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi is credible 4) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi distributes role leadership, 5) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi develops culture Islamic boarding school , 6) Kiai of the Mambaul Ulum City Islamic Boarding School Jambi undertakes efforts- restructuring efforts in Islamic boarding schools , setting an example and empowering subordinates, brave, broad knowledge, high motivation, Developing relationships and responsibility, and have religious integrity tall.

The description of the research findings above explains leadership of Al Munawaroh Merangin Islamic Boarding School Kiai in fostering Islamic Boarding School culture, namely: 1) Al Munawaroh Merangin Islamic Boarding School Kiai as creator of vision and change   into the action, 2) Kiai Pondok Pesantren Al Munawaroh Merangin has sensitivity to development institution, 3) Kiai Pondok Pesantren Al Munawaroh Merangin develop a shared vision between community institution, 4) Al Munawaroh Merangin Islamic Boarding School Kiai distributes role leadership, 5) Al Munawaroh Merangin Islamic Boarding School Kiai develops Islamic Boarding School culture, 6) Al Munawaroh Merangin Islamic Boarding School Kiai carries out efforts- business restructurisation in School, 7) Kiai Pondok Pesantren Al Munawaroh Merangin sets an example and empowers subordinates, 8) Kiai Pondok Pesantren Al Munawaroh Merangin fosters Islamic boarding school culture, 9) and civilize soul entrepreneurship.

2.   Development of Islamic Boarding School Culture in Jambi Province

Enhancement culture Islamic boarding school Which done Kiai Al Baqiyatush Islamic Boarding School Shabayar West Tanjung Jabung : 1) Kiai of the Al Baqiyatush Shabayar Islamic Boarding School West Tanjung Jabung forms confidence with self-confidence, work hard and provide results of change, namely progress in both aspects teaching and learning process and availability of facilities, 2) policies, norms And habit in Islamic boarding school can formed, strengthened And maintained through leader And Ustadz – Ustadzah di Islamic boarding school as well as culture Islamic boarding schools influence not only the activities of Islamic boarding school residents but

also as well as motivation and enthusiasm for implementing rules and regulations manners Students with Good, in accordance with theory Koentjaraningrat. Culture That most A little have three form, that is culture as 1) something complex ideas, idea values, norms, regulation And so on, 2) a complex of behavioral activities from man in public, And 3) as things work man.[45]

Enhancement culture Islamic boarding school done Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi : 1) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi forms confidence with self-confidence, work hard and provide results of change, namely progress in both aspects teaching and learning process and availability of facilities, 2) policies, norms And habit in Islamic boarding school can formed, strengthened And maintained through leader And Ustadz - Ustadzah in Islamic boarding school as well culture Islamic boarding schools influence not only the activities of Islamic boarding school residents but also as well as motivation and enthusiasm for implementing rules and regulations manners Students with Good, in accordance with theory Koentjaraningrat. Culture That most A little have three form, that is culture as 1) something complex ideas, idea values, norms, regulation And so on, 2) a complex of behavioral activities from man in public, And 3) as things work man.[46]

Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi , 1) Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi is a kind, firm and gentle person in conveying regulations to students, 2) Progress I experienced it during the leadership of the Kiai of the Mambaul Ulum City Islamic Boarding SchoolJambi , namely the buildings and classes are nice, neat and tidy clean and there is garden management too, 3) For the shortcomings aspect namely infocus, LCD and Computer Laboratory while there are deficiencies chaplain when convey material learning related about changing the curriculum. Role leadership Kiai Pondok Pesantren Al Munawaroh Merangin found that in making a decision And action, leader Kiai Also pay attention symbol Which given by person other especially public. Symbol That often appear And He very smart read need public, subordinate needs and institutional needs. The symbols become inspiration for him to get new ideas that comefrom natural his own mind. So Kiai Pondok Pesantren Al Munawaroh Merangin above has capable operate role in a way active And optimal inadvance institution his education. In in Al-Qur'an matter thereby called as person (leader) Which capable Work with optimal and commitment to process And results Work Which quality so it's in harmony with *ihsan* .[47]

> *"Indeed Allah commands (you) to act justly and do welfare, give to races relatives, and God forbidfrom act vile, evil and enmity. He give teaching to you order you can take lesson."[48]*

Whereas integrity in findings This enclose values religion attached to it so that it has a positive behavioral meaning Which based depth spiritual so that make Allah SWT as a place of primary service before service to others. These findings strengthen and refine existing theories about characteristics leader. Like mentioned by Be aware Nawawi Which requires a leader must have a love of truth and have faith in God. [49]This is like which was expressed by Ismail Noor who said that the leader Which own integrity is condition perfection leader. Leader have integrity classified as servant-leader, ie he Become a servant only to Allah Almighty. Act as *caliph* (representative) of Allah

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[45]Madyo Ekosusilo, *Results of Qualitative Research on Value-Based Superior Schools: Multi Study Cases at SMAN 1, SMA Regina Pacis, and SMA al-Islam 01 Surakarta,* (Sukoharjo: UNIVERSITY Bantara Press, 2003),10.

[46] Madyo Ekosusilo, *Results of Qualitative Research on Value-Based Superior Schools: Multi Study Cases at SMAN 1, SMA Regina Pacis, and SMA al-Islam 01 Surakarta,* (Sukoharjo: UNIVET Bantara Press, 2003), Pg. 10.

[47] QS. An-Nahl : 16/90.

[48] QS. An-Nahl : 16/90.

[49] Hadari Nawawi and M. Martini Hadari, *Effective Leadership* , (Yogyakarta: Gadjah Mada University Press, 2006), 56 .

on earth. Accountability is general and holistic.[50] Kiai of the Al Munawaroh Merangin Islamic Boarding School capable do coaching Because own vision And mission, program Work, Leadership charisma and ability to manage and motivate and encouragement to his subordinates. This means encouraging subordinates topropose solutions to problems and support subordinates who take hold responsibility to solve the problem yourself. Give authority on How work That done so that personhave more freedom. Finally, give authority means give source Power Which adequate for subordinate Foroperate A task Where they given not quite enough answer

3.   Kyai Leadership in the Development of Islamic Boarding School Culture

Results design Which showed they form exists HR development plan for Ustadz and employees with coaching intensive and expert assistance, plans to attract new students qualified through psychological and academic tests, integrating plans curriculum Islamic boarding school, plan develop method learning creative, active, innovative And effective Which centered on Students, plan optimize the function of media, facilities and infrastructure by collecting data And maintenance, And add media new, plan complete learning resources, plans to create an assessment and evaluation system better, and plans to improve the administration of Islamic Boarding Schools which are moreclear, complete and transparent. Everything was written and planned with Good And systematic in in book guidelines management Andplan Islamic boarding school work. The Kiai of the Al Baqiyatush Sharia Islamic Boarding School in West Tanjung Jabung is the same with the Kiai of the Mambaul Ulum Islamic Boarding School , Jambi City and the Kiai of the Al Munawaroh Merangin Islamic Boarding School in this research, according to Juran's Trilogy theory, they have carried out processes/steps universal, that is : (1) determine Who his customers, (2) determine need customer, (3) develop privilege product Which respond need customer, (4) develop process Which can produce product features, (5) transfer the resulting plan into power operation.[51] The first step determine his customers that is internal and external customers. The second step is determining needs customers through problem identification. The third step is developing product features, namely what programs you want to design Which customized with need. As for step fourth And fifth is a process realizing the plan.

According to Sudarwan Danim, leader Which effective Wrong One the conditions is ability be a planner or organizer. [52]As planner, He can see What Which need done as well as help the team plans and organizes so that What which is conducted reach results in accordance with targets. According to Rivai, a great designer must have intelligence great spiritual too,[53] because being a designer is very related with ideas And ideas Which There is in in his mind. The better the plans made by meaningful leaders getting smarter. A designer also has to prepare everything something with Good, pay attention And analyze side its usefulness and necessity if the plan is to be realized. The Kiai of the Al Baqiyatush Sharia Islamic Boarding School in West Tanjung Jabung is the same with the Kiai of the Mambaul Ulum Islamic Boarding School in Jambi City and the Kiai of the Al Munawaroh Merangin Islamic Boarding School in this research as well as motivators for the academic community. Each Kiai Pondok Pesantren has ability givegood motivation. This can be shown through the spirit of the spirit jihad they Which strong And vision Which clear. In realize

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[50] Ismail Noor, 82.

[51]   James   M.   Kouzes   and   Barry   Z.   Posner.   *The   Leadership   Challenge* .America: John Wiley and Son Inc. 2007 , 22.

[52]Sudarwan Danim, *Educational Leadership; Genius Leadership (IQ + EQ), Ethics,Motivational Behavior, and Myths* , (Bandung : Alfabeta, 2010), Pg. 43.

[53]   Veithzal   Rivai   and   Arviyan   Arifin.   *Islamic   Leadership   Builds Superleadership   Through   Spiritual   Intelligence*   (Jakarta: Bumi Aksara , 2009), 321.

quality of education, motivation is always given either through words or verbally, writing And movement including *rewards* . Motivation Which is displayed by they looks on advice Which given almost every meeting or meeting, writing displayed on certain wallsand in brochures. Motivation is also manifested in the form of giving *reward* and welfare. In every activity that has been carried out there is committee money, transport money, guaranteed food and drink, *reward- certain rewards* for those who excel, such as giving prizes to Ustadz And employee who most read diligently.

Ability leader in give motivation according to Wahjosumidjo is Wrong One technique leadership, so that every leader in frame carry out series function his leadership, No can No Certain use motivation. [54]Veithzal Rivai Also mention characteristic features leadership Wrong the only one own ability motivating employee.[55]Musbikin addthat a motivator must own strategy Which appropriate For giving motivation.[56] E. Mulyasa shows that motivation can grown with method arrangement environment physique, atmosphere Work fun, discipline, encouragement, rewards effectively, and provision various learning resources.[57]

The Kiai of the Al Baqiyatush Sharia Islamic Boarding School in West Tanjung Jabung is the same with the Kiai of the Mambaul Ulum Islamic Boarding School in Jambi City and the Kiai of the Al Munawaroh Merangin Islamic Boarding School in this research also being spokespeople by building strong collaborative network. Each Islamic Boarding School Kiai has network And own ability Which Good do cooperation with them vertically and horizontally. Built network even internationally. This is shown by trustWhich full from various college tall in various country and willingness they For come to the Islamic boarding school. Ability them in building networks and carrying out visible cooperation on his ability to interact and communicate well with internal and external components. Real interaction and communication really built within the institution, namely Ustadz, employees and students. He do approaches to they And create atmosphere so that they are not afraid of the leadership, so that they feel close to the leader, and feel like they are getting attention and attention love Darling. He Also accommodate all complaint, And input subordinate. Likewise in communicating with external parties do to agency vertical, horizontally And cross country, ie public around, figure religion And figure public, institution- institution private, official education, And Ministry of Religion.

Ability they in build cooperation This means ability in communicate And interact Which indicated by Spinks and Wells in Raihani as the key to leadership success. [58]Nanus Also mention as Wrong One condition leadership Which effective, that is capable utilise environment in a way maximum And relate with parties in outside organization.[59] He add ability leader stage cooperation Also is part from role leader Kiai as a *spokesperson* . Likewise, the opinion of Gurr et al. in Raihani said that Islamic boarding school leaders were successfulbuilding a meaningful [60]Islamic Boarding School network. They are familiar with network ideas, *stakeholder alliances* , and creative partnerships.[61] No doubtful Again that second Kiai of this Islamic Boarding School capable build cooperation with party internal And external in a way maximum. In Islam it has been taught by the Prophet Muhammad as a person most great in his role as remover obstacle. He convey that every progress accompanied with obstacle.Obstacles are tests and challenges to achieve

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[54]Wahjosumidjo, *Leadership And Motivation,* 205.

[55]Veithzal Rivai And Arviyan Arifin, *Islamic Leadership,* 415.

[56]Priest Musbikin, *Become Head School,* 113.

[57]Mulyasa, *Become Head School,* 120.

[58]Raihani, *Leadership School Transformative* , 306.

[59]Burt Nanus, *Leadership* , 11-12.

[60]Raihani, *Leadership School Transformative* , 321.

[61]Jenkins in Raihani, *Leadership School Transformative* , 321.

success. By Therefore, obstacles must be faced patiently and sincerely.[62] Obstacle Also must faced with maximum effort look for solution best .

> " And very will We give ordeal to you, with little fear, hunger, lack of property, soul and fruit-fruits. and give it news happy to people which patience." [63]

> Say, "O my people, work according to your position. Indeed, I will work for you. Then you will ".know who the end of this world will be. Indeed, the unjust will not succeed

> " Say: "Hi my people, do it full your ability, Verily I do (too). later you will knowing, who (among us) will obtain the result good in this world. Verily the unjust people will not get luck."[64]

The example set by them can be seen in their words friendly with others and spreading a smile, attitude and behavior firm, disciplined in worship and work, and nobility of character,except for the Kiai of the Al Baqiyatush Sharia Islamic Boarding School in West Tanjung Jabung who are still not very friendly in communicating. According to Mulyasa, successful leaders are not only think but Also give exemplary.[65] Matter Which The sameSudarwan Danim also said that a quality leader is always set example. [66]Adeyemi say that The ideal Kiai leader must be action *oriented* . Nanus explain that leader Kiai was sued patience And Suri example (Which based ability/expertise And morals glorious).[67]

E.   Conclusion

Kiai Islamic Boarding School Which is at in Province Jambi (Al Baqiyatus ShaSee Islamic Boarding School , West Tanjung Jabung, Mambaul Ulum Islamic Boarding School, Jambi City and Al Munawaroh Merangin Islamic Boarding School) capable reach performance local And national as well as internationally in the fields of Religion, Academics and sports both from teachers and from This all happened because the Kiai of the Islamic Boarding School was optimal have a trustworthy spirit and determination to manage the potential of the Islamic Boarding School become an advanced Islamic boarding school , a proven leadership image for move direction of the Islamic Boarding School to front like.

Coaching culture Islamic boarding schools in the form of physique can seen from equipment means And infrastructure Which complete by Kiai Pondok Pesantren, religious culture can be seen from the matriculation of reading Al- Quran, Adhan training, congregational prayers, Islamic clothing (clothingmust cover the private parts according to religious regulations), the fashion model is not tight, and in accordance with the rules, clothing materials are not transparent, No pictorial things Which forbidden religion, No can use accessories woman for man, No justified dyeing hair, wearing wigs and tattoos, not wearing jewelryexcessive), must always spread ukhuwah through (smile, regards, And who); Get used to it Manners Which Good (Adab Enter Islamic boarding school , etiquette outside the classroom, etiquette in the classroom, etiquette for eating Drink, Manners Speak, Manners hang out) There is commitment every inhabitant Islamic boarding school displays image Islamic, Do various activities that can reflect the religious atmosphere (Remembrance Day Big Islam (PHBI), Race Skills Religion, SpeechIslam , Infaq Friday) Islamic Santri Organization (Rohis) and Read Yasin every Friday. Culture of Discipline and Implementation Rules of Procedure , These rules of conduct are socialized to all residents Islamic boarding school either in writing or verbally.

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[62]QS. Al- Baqarah : 2/155.

[63]QS. Al-Baqarah : 2/155

[64] QS. Al-An'am :6/ 135

[65]Observation 5.

[66]Observation 5.

[67]Observation 9.

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