



Kyai Leadership in the Development of Ecological System Theory in Islamic Boarding Schools

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Abstract

This article reveals why Kyai's charismatic leadership is the most important supporting element in the development of ecological systems theory and not an obstacle to the progress of Islamic boarding schools. This article comes from qualitative research which collects data through observation, interviews and documentation. The research results show that Kyai leadership in developing ecological systems theory in Islamic boarding schools is carried out with a charismatic type and a collective-collegial pattern, which is applied to the typical qualifications of Islamic boarding school leaders and their educational methodology. In the EST perspective, Islamic boarding schools are able to provide education in an integrated, comprehensive (holistic) and total manner. It is called integrative because in Islamic boarding school education, educational domains such as school, family and society are integrated into one unified whole. Comprehensive because Islamic boarding schools educate all human qualities, both cognitive-intellectual, mental-emotional, and moral-spiritual.

Abstrak

Artikel ini mengungkap mengapa kepemimpinan kharismatik Kyai menjadi unsur pendukung terpenting dalam pengembangan teori sistem ekologi dan bukan menjadi penghambat kemajuan pesantren. Artikel ini berasal dari penelitian kualitatif yang mengumpulkan data secara observasi, wawancara, dan dokumentasi. Hasil penelitian menyebutkan bahwa kepemimpinan Kyai dalam pengembangan teori sistem ekologi di pesantren dilaksanakan dengan tipe karismatik dan pola kolektif-kolegial, yang diterapkan pada kualifikasi tipikal pemimpin pesantren dan metodologi pendidikannya. Dalam perspektif EST, pesantren mampu menyelenggarakan pendidikan secara terpadu, komprehensif (holistik), dan total. Disebut integratif karena dalam pendidikan pesantren, domain pendidikan seperti sekolah, keluarga, dan masyarakat diintegrasikan menjadi satu kesatuan yang utuh. Komprehensif karena pesantren mendidik seluruh kualitas manusia, baik kognitif-intelektual, mental-emosional, dan moral-spiritual.

A. Introduction

Character education should be a continuous, *never ending process* because of the importance of education for character development in human life. This will result in *continous quality improvement* in order to improve our human intentions to fulfill the task of being the khalifah of

Allah in this world. As confirmed by E Mulyasa, "Character education is an effort to help the development of children's souls both physically and mentally, from their nature towards a humane and better civilization".¹

However, in reality, even the phenomena seen around us, the state of our society seems to be far from the character values expected by the Indonesian nation and Islam. This moral crisis seems to spread in many aspects of life, not least in the political, ideological, cultural and social aspects. This multidimensional crisis has entered all areas of life including morals, character, norms, ethics, and values.² Educational institutions that become media and agents of education management must continue to improve by implementing management in accordance with the times and the mindset of students who are aligned with the needs in facing global challenges with increasingly fast information technology. Educational institutions today tend to prioritize cognitive aspects rather than affective and psychomotor aspects. Education only prioritizes intellectual intelligence, skills, and the five senses and pays less attention to emotional, spiritual, social, and other intelligences.

One of the educational institutions capable of carrying out this mandate is the Islamic boarding school. it is an educational institution that remains consistent and *istiqomah* in carrying out the role of being a center in exploring *tafaqquh fi ad-dien* (religious sciences),³ especially moral education (character). Globalization, which is followed by the information revolution in it, in fact brings unwanted adverse effects such as the emergence of outside civilizations and western cultures that are not accompanied by filters and censorship, which can bring shifts and changes in wisdom and character values in society. Facing globalization and the emergence of a strong clash with civilization, it makes it increasingly difficult for Islamic boarding schools to *survive, exist* and survive among turbulent times if they only prioritize old learning patterns. The global society demands professionalism, a high work ethic and mastery of science and technology.⁴ Modernization and globalization appear to be new things. Thus, the Islamic Boarding School should position through a proportional view; not running and rejecting with apathy, but also not fully accepted without the emergence of a critical attitude.

Islamic boarding schools are a unique, distinctive and very interesting phenomenon to study. This so-called "*traditional*" institution has high and noble educational values, which are not much noticed and realized by the world of formal education in general. Islamic boarding schools are an *indigenous* educational system belonging to Indonesia, certainly a different contrast from educational practices in other educational institutions, thus the dynamics including the problems that occur also present an exotic, distinctive and unique form. The history of Indonesian education provides a record, that the Islamic boarding school is the oldest form of indigenous educational institution in Indonesia, which since its development has been considered to have advantages, both in terms of internalizing morality or being part of a *great* tradition.⁵ There is another side, Islamic boarding schools become education that is able to carry out the transformation of *civil society* and the role of *empowerment* effectively.⁶ And Islamic boarding schools also have functions: 1) Preparing students to master and explore Islamic religious knowledge or called *tafaqquh fiddien*, which is expected to participate in educating Indonesian society and giving birth to cadres of ulama.

¹ E. Mulyasa, *Managemen Pendidikan Karakter*, (Jakarta: PT. Bumi Aksara, 2013), 1

² Abdoel Fattah, *Pembangunan Karakter Unggul Generasi Penerus Bangsa*, (Jakarta: PT. Arga Publishing: 2008), 5

³ Abdullah Syukri Zarkasyi, *Gontor dan Pembaharuan Pendidikan Pesantren*, (Jakarta: PT. Rajagrafindo Persada: 2005), 1

⁴ Amin Hedari, et al, *Panorama Pesantren dalam Cakrawala Moderen* (Jakarta, Diva Pustaka: 2004), 118

⁵ Malik Fajar, *Holistika Pemikiran Pendidikan*, (Jakarta, RajaGrafindo Persada: 2005), 220

⁶ Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiayi dan Visinya Mengenai Masa Depan Indonesia*, (Jakarta, LP3ES Publisher: 2011), 40

2) Become a stronghold for the defense of the people in the field of morals. 3) Become a medium for propagating the spread of Islam.⁷⁷ Islamic boarding schools are also educational institutions that remain consistent and *istiqomah* in carrying out the role of being a center for exploring religious sciences (*tafaqquh fi ad-dien*).⁸

The position of Kyai as a leader in pesantren is a very essential element, he is required to master good leadership techniques in order to uphold the noble values that are used as a reference when taking attitudes, acting, organizing, managing and implementing the development of the boarding school he leads. because leadership is a staple of the magnitude of human desires as a driver of organizational potential, leadership includes a very popular explanation for the failure or success of an organization.⁹ The leadership process in implementing character education can be seen from many leadership behaviors such as; *idealized influence, attributed charisma, intellectual stimulation, inspirational motivation, and individualized consideration*.¹⁰ By not neglecting the pesantren management pattern, the pesantren education strategy includes at least two things, namely projection and protection. The projection strategy refers to the principle of "*al-akhdu bil-jadid al-ashlah*" (taking new things that are better), while the protection strategy refers to the principle of "*al-muhafazhatu 'alaa al-qadiimi shalih*" (maintaining good traditions). The position of Kyai is a very significant element in the boarding school in its capacity as an *architect* of the pattern and form of the boarding school, founder and *developer* of all activities and programs of the boarding school, as well as a *leader* and *manager* of the boarding school.

The problems that occur today, in leading a pesantren, Kyai use leadership patterns that vary from one to another, adjusting the conditions of Kyai insight and wisdom, some tend to be "*authoritarian*" so that leadership patterns, systems and pesantren management strategies built in pesantren tend to be *static, apathetic* and *skeptical* of changes that occur outside the pesantren. There are Kyai who are less able to accept input from subordinates, so that Kyai leadership tends to be *top-down*, and closes the *bottom-up* faucet to improve the quality of education in pesantren. There is a charismatic Kyai who emphasizes loyalty to himself rather than fostering idealistic thinking from his followers, he emphasizes personal inclinations rather than the process of leading. *Ecological System Theory* (EST) is a theory introduced by Urie Bronfenbrenner that focuses on the influence of the environment on the development and education of each individual, where the development of learners is the interaction resulting from the environment and the surrounding nature with the learners. Related to this context, the interaction between learners and the surrounding environment will create a milieu that can significantly affect the process of development and growth. In the author's opinion, this ecological theory includes a theory that seeks to describe how children's character education is developed using an ecological approach. This approach is implemented with five subsystems that are relevant to the pattern of education in Islamic boarding schools, namely: 1) *mesosystem*, 2) *microsystem*, 3) *macrosystem*, 4) *exosystem*, and 5) *chronosystem*,

The five systems in the *ecological system theory* can be closely summarized in the pesantren education pattern, which is called the dormitory system, where Kyai, *asatidz* and all students live in one place on the pesantren campus, because in essence the boarding school is a miniature of community life in a special campus that is set for education, thus what students see, hear and run in the boarding school is education. The totality of their lives for 24 hours, from waking up to going

⁷ Departemen Agama RI, *Profil Pesantren Mu'adalah*, (Jakarta : 2004), 3

⁸ Syukri Zarkasyi, *Gontor*,1

⁹ Syaiful Sagala, *Administrasi Pendidikan Kontemporer* (Bandung: Alfabeta, 2006), 145

¹⁰ Gary Yukl, "*An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories*", *Journal of Leadership Quarterly*, 1999), 287.

to bed again, must be filled with education. In this context, education in pesantren is not only limited to cognitive goals, but also the emphasis is on affective and psychomotor goals, namely the development of character and habits in students, where the pesantren environment (*ecosystem*) becomes the main mediator in conditioning. This is where the central role of the kyai as the leader of the pesantren is functioned, a leadership pattern that is able to keep the pesantren ecosystem environment guarded and maintained, as in ecological theory for the development of Islamic education and produce students who are educated and formed into noble individuals with character.

In Al-Hidayah Islamic boarding school, the Kyai as the caretaker of the pesantren delegates more of his caretaking duties to his assistants in the management of the pesantren, because of the Kyai's busy schedule outside the pesantren, his charisma in organizations outside the pesantren is significant. Besides being the *Musytasyar Nahdlatul Ulama of Tanjung Jabung Timur Regency* and the chairman of *Jatman (Jama'iyah Ahli Tariqah Al-mu'tabara An-Nahdliyah)* at the Jambi Province level, he is also a *murshid of the Qadiriyyah Naqshabandiyah Tariqah* whose jama'ah comes from many cities and regions in Jambi province and even outside Jambi province. He is less directly involved in developing the management of the pesantren that he leads. He does not maintain the pesantren ecosystem as a living educational institution, all of whose lines must be considered and controlled continuously. However, with the existing dormitory system in this pesantren, and the loyalty of the Kyai's assistants in carrying out the Kyai's orders, the *ecological system theory* can run well, although there are still a number of shortcomings in it. The Kyai's leadership pattern, which pays less attention to the *ecological system* of this pesantren, is interesting to study if it is examined through the lens of *ecological system theory*.

Based on the background of the problems that have been described, an understanding can be raised that in order to get a good education, a good milieu, ecosystem or environment is also needed. Furthermore, the main problem in this research, namely; Why charismatic Kyai leadership is the most important *supporting element* in the development of *ecological system theory* and not an obstacle to the progress of pesantren. Which is then translated into research questions, as follows: (a) What are the models and characteristics of Kyai leadership in Islamic boarding schools? (b). How is the application of *Ecological System Theory* to Islamic education in boarding schools? (c). How is the role of Kyai leadership in the development of *Ecological System Theory* on Islamic education in Islamic boarding schools? (d). Why is the leadership pattern of Kyai very significant as a *supporting element* in the development of *Ecological System Theory* on Islamic education in Islamic boarding schools? The author only discusses two variables, namely Kyai leadership, especially competence in managing an institution covering the fields of planning, implementation, organization, control and evaluation. While the second variable is *Ecological System Theory* in a boarding school with a dormitory system, where Kyai, asatidz and students live in one ecosystem. And the research location chosen was Al-Hidayah Islamic Boarding School in Tanjung Jabung Timur, Jambi.

B. Theoretical Framework

1. Definition of Leadership

Leadership comes from the root word leader from the word pimpin, in the large Indonesian dictionary means: holding someone's hand while walking (to guide, show the way, etc.); guide.¹¹ Which in English is called "leader", to lead, meaning: to lead. In Arabic it is called: "imam, 'amir, or Ra'in", as stated in the hadith of the prophet SAW: "Rasulullah SAW said: "each of you is a leader,

¹¹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta, 2008), 1183

and you will be held accountable for what you lead" (HR. Bukhari and Muslim). According to Kartini Kartono, a leader is a person who has skills and advantages, especially skills and advantages in one particular field, so that he is able to influence other people to jointly carry out certain activities, in order to achieve certain goals.¹² Meanwhile, according to Henry Pratt Fairchild,¹³ states that a leader in a broad sense is someone who leads by initiating social behavior by regulating, directing, organizing or controlling the efforts or efforts of others, or through prestige, power and position. In a limited sense, a leader is someone who guides, leads with the help of his persuasive qualities and voluntary acceptance by his followers.

John Gage Allee¹⁴ states: "leader is a guide, a conductor, a commander". From the description of the figures above, a leader means a person who has special abilities and skills, who is able to influence certain people or groups to make joint efforts towards achieving certain goals and objectives. Furthermore, when we talk about leadership, we will think that it has a huge influence on the success of an organization. When we mention names such as Mahatma Ghandi, John F. Kennedy, Napoleon Bonaparte, Eleanor Rossevelt, Margaret Teacher, as well as Soekarno and Bung Hatta in Indonesia. These names illustrate to our minds the power of influence, the power of vision and mission, and the greatness of leadership that can move millions of people with its influence. It is not wrong to say that leaders are administrators or managers, who organize, arrange and manage the totality of organizational life. Judging by their functions, leaders play different roles and functions from those of a manager.

The simple definition of leadership is the ability a person has to influence others.¹⁵ This means that leadership is a skill, skill and ability of individuals in influencing others to follow the will of a leader, so that with that influence, all elements in the organization can move and work together with their respective tasks in order to achieve organizational goals that have been set and launched together. Leadership is the ability to influence the actions of others for certain situations so that they want to carry out cooperation so that the desired goals are achieved. Based on Overton's explanation: "Leadership is the ability to get done with and through others while gaining their confidence and cooperation", leadership is the ability to get work done with full cooperation and trust. There is a style of each leader when they carry out their leadership.¹⁶ The conception of leadership must always be associated with three important things, according to Kartini Kartono, namely: power, authority and ability.¹⁷ Leadership is sometimes understood as the power to move and influence people. Leadership as a tool, means or process to persuade people to be willing to do something voluntarily / joyfully. There are several factors that can move people, namely because of threats, appreciation, authority, and persuasion.¹⁸

The leadership process contains five elements including: 1) the leader as an influence for followers, generating activity/performance, 2) the follower is someone who carries out work under the influence of the leader, 3) the context is the condition (formal or informal, work or social, static or dynamic, routine or emergency, simple or complex adjusting the relationship of followers and leaders, (4) the process is a combination of leadership actions leadership, following, guidance with

¹² Kartini Kartono. *Pemimpin dan Kepemimpinan. Apakah kepemimpinan Abnormal itu?* (Jakarta: PT Raja Grafindo Persada, 2008), 38

¹³ Hendry Pratt Fairchild, *Dictionary of Sociology and Related Science*, Little Field Adam & Co. Petterson, (New Jersey, 1980), 174

¹⁴ John Gage Allee, *Webster's New Standar Dictionary*, Mc. Loughlin Brother Inc. (New York, 1969) 214

¹⁵ Jerry H. Makawimbang, *Kepemimpinan Pendidikan yang Bermutu* (Bandung: Alfa Beta, tahun 2012), 6

¹⁶ Rodney Overton, *Leadership Made Simple*, (Singapura: Wharton Books, Pte. Ltd., 2002), 2

¹⁷ Kartini Kartono, *Pemimpin dan Kepemimpinan: Apa Kepemimpinan Abnormal Itu?* (Jakarta: Rajawali Perss, 2014), 36

¹⁸ Veithzal Rivai dan Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi* (Jakarta: Rajawali Press, 2013), 3

direction to achieve goals, exchange, relationship building and (5) the results that arise from the relationship of followers, leaders, and situations (satisfaction, respect, and product quality).¹⁹ Based on a number of ideas, it can be concluded that the elements included in the leadership process in the organization are elements of leaders who carry out functions in influencing, there are groups or members of people who are recipients of influence thereby carrying out activities and there are environmental conditions around people in carrying out activities.

Therefore, based on the above indicators, charismatic leadership is rationally an exceptional type of leadership to "influence others without the usual logic, because charisma is a fact without reason, intuitive and mysterious." The author seeks to identify aspects of charismatic leadership that have a powerful and unreasonable influence within this framework. Charismatic leadership has a tremendous effect on its followers. They believe in their leader's beliefs, accept them without hesitation, submit to them gladly, feel affection for them, and become emotionally involved in the goals of the organization or group... (2). (2). Transactional Leadership. 3). Transformational Leadership, 4) Democratic Leadership, 5). Authoritarian Leadership, 6). Free Leadership (*laizess Faire*). 7). Paternalistic Leadership, 8). Militaristic Leadership, 9). Situational Leadership

2. Kyai Leadership²⁰

According to its origin, the word Kyai is used for three different types of titles; namely²⁴²¹ : 1) an honorific title for items that are said to be sacred; for example, "Kyai garuda kencana" is used for the golden carriage found in the Jogjakarta palace. 2). Honorary title for old people in general. 3).^{25. 22} The title given by the community to ulama', clever people and Islamic religious experts who own or lead Islamic boarding schools and deliver classical Islamic books to santri. Besides the title Kyai, one can also be called an alim or ulama'. In this study, the word Kyai means the meaning in the third point above, namely the leader of the pesantren. In leading and managing the management of Islamic boarding schools, a Kyai or caregiver of an Islamic boarding school uses different types, patterns and styles of leadership from one another, according to the capacity of knowledge, experience and socio-cultural conditions of the community. Mastuhu, from the results of his research on six pesantren related to leadership styles, categorized leadership style patterns into; religious *charismatic* (charismatic), scientific *charismatic* (*rational*), authoritarian-fatherly, and *laisses faire*.²³

Kyai leadership is the capacity of a Kyai to encourage, influence, demand, invite, guide, move, supervise, direct the various behaviors of santri as students who study in pesantren and the way of life in pesantren in general in order to achieve a goal according to the mission and vision of the pesantren. In a pesantren, the position of a Kyai is like a heart for human life, because he is the founder, pioneer, caregiver, manager, leader and often the sole owner of the pesantren. Kyai with his choice of leadership type and style is obliged to carry out work programs as general management patterns, namely: (*planning*); *planning* all programs and activities carried out at the boarding school with deliberation and being able to carry out organizational performance in an

¹⁹ Syafaruddin and Asrul, *Kepemimpinan Pendidikan Kontemporer* (Bandung: Citapustaka Media, 2013), 57

²⁰ Penulisan Kyai merujuk Kamus Besar Bahasa Indonesia (KBBI) <https://kbbi.web.id/Kyai> adalah: Kyai1/ki-ai/ n 1 sebutan bagi alim ulama (cerdik pandai dalam agama Islam): -- Haji Wahid Hasyim; 2 alim ulama: para -- ikut terjun ke kancah peperangan sewaktu melawan penjajah; 3 sebutan bagi guru ilmu gaib (dukun dan sebagainya): khabarnya Pak -- bisa menghubungkan orang dengan roh nenek moyangnya; 4 kepala distrik (di Kalimantan Selatan): ia menjadi seorang -- di distrik itu; 5 sebutan yang mengawali nama benda yang dianggap bertuah (senjata, gamelan, dan sebagainya).

²¹ Zamakhsyari Dhofier, *Tradisi pesantren, studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*, 93

²² Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta, 2008), 719

²³ Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 2011), 86

organizational structure or agency that he leads (*organization*); working by giving examples to his existing assistants before moving, working on, implementing the work program of the boarding school he leads simultaneously (*actuating*) and after everything runs and is carried out properly according to what is programmed, then as a leader, Kyai must control the performance of his subordinates in carrying out their duties (*controlling*) and it is the duty of a leader to conduct control / supervision if there are problems or obstacles, then the leader is also obliged to evaluate (*evaluating*) looking for solutions and solutions to problems that occur, thus leadership will run effectively in accordance with what has been formulated to be a common goal.

3. Ecological System Theory (EST)

Ecology comes from the Greek word *oikos*, meaning place of life or home and *logos* meaning science. The meaning of ecology is literally the science that discusses the reciprocal relationship between organisms and the surrounding environment.²⁴ Ecology in the Indonesian dictionary, Ecology is: the science of the mutual relationship of living things and (the state of) the environment (surrounding nature).²⁵ Humans are agents of change, where their bodies and souls always develop as they age. This development is also accompanied by the development of intellect, morality and religiosity, all of which are determined by the education and life experiences experienced by humans. The environment in which he lives greatly influences the model of education and experience that ultimately shapes his mental character. This is explicitly explained by the hadith of the prophet Muhammad SAW;²⁶

قال رسول هلا صلي هلا عليه وسلم : ما من مولود إال يولد علي الفطرة هلا وبأف
تهودانه و ينصرانه ويمجسانه كما تنتج البهيمة بهيمة جمعاء. رواه مسلم

"The Messenger of Allah (SAW) said: 'A baby is not born (into this world) but he is in a state of purity (fitrah). Then it is his parents who will make him a Jew, Christian, or Majusi just as an animal is born safe and sound without defects.'" (HR: Muslim)

From the hadith above, it is clear that the environment has a significant role in human development. Because actually what humans usually see, hear and do becomes a vital *supporting element* for their education. If he lives in a bad environment, he will undoubtedly grow and develop into a bad person too. And vice versa when he lives in an environment that is educated, directed, fostered and always guided, then he can grow as a person with good character. Environment in other terminology is also known as ecology. According to Zakiah Darajat, the Islamic education environment is everything that surrounds the process of Islamic education. The Islamic education environment can be in the form of a physical, social, cultural, security and comfort environment. In a broad sense the environment is all that includes climate and geography, residence, customs, knowledge, education and nature. In other words, the environment is everything that appears in the realm of life that is constantly evolving,²⁷ he explained further that to get a good education, a good environment and ecosystem are needed as well.

Ecological System Theory (EST) in Indonesia is often termed Ecological system theory. First introduced by Urie Bronfenbrenner (1917-2005), he was an expert in the field of psychology who was born in Moscow, Russia in 1917. At an early age, still a child, he was brought to the United States. In 1938, he received his BA from Cornell University. He then received his Ed.M. in 1940 when

²⁴ <https://www.detik.com/jabar/berita/d-6241039/ekologi-adalah-pengertian-konsep-ruang-lingkup-dan-manfaat>

²⁵ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta, 2008), 378

²⁶ Hadith Riwayat Imam Muslim, Sahih Muslim, no. 4903

²⁷ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2008), 63.

he completed his studies at Harvard University and in 1942 at the University of Michigan he received his Ph.D.²⁸ Ecological systems theory sees that human development is greatly affected by the environmental context (*milieu*). The reciprocal relationship between the environment and the individual can create patterns of behavior (character) and *habits (habit) of the individual himself*. Information on the environment in which children live can describe, explain and clarify the influence of diverse environments.²⁹ Ecological System Theory is a theory that focuses on the influence of the environment to develop the whole person where the development of the learner is the result of the interaction of the natural surroundings with the learner. In this context, the interaction of the environment and the learner is considered to significantly influence the process of development and growth.³⁰

Urie Brofenbrenner reveals five interconnected environmental systems, namely the *mesosystem*, *microsystem*, *macrosystem*, *ecosystem*, and *chronosystem*. Each subsystem in Brofenbrenner's theory can be briefly described as follows: a) Microsystem; is the closest environment to learners, including: teachers, family, peers, individuals, neighborhoods, schools, and others that children encounter a lot. b). Mesosystems; Mesosystems include the interactions between microsystems, where problems in one microsystem can impact on the state of another.³¹ For example, the relationship between school and family experiences, peer and family experiences, and neighbor and family relationships, etc. c). Ecosystem; is a larger social system in which learners do not participate in direct interactions, but which can have an impact on children's character development. For example, the jobs and positions of parents who spend a lot of time at work, d). Macrosystem; is the outermost layer of the learner's environment. This macrosystem includes the ideology of the government, state, religion, traditions, customs, laws, culture, noble values of society in general, and others, e). Chronosystem; includes environmental influences over time in a relatively long period and the way they influence behavior and development.³² For example, the development of technology with its derivative products.

4. Boarding School

Pondok comes from the Arabic "funduk" which means "hotel" or "lodging house".³³ In essence, the cottage is nothing but a house, where students who wish to study with a Kyai stay. Terminologically, boarding school is a religious social institution that becomes a vehicle for education for Muslims who want to explore religious sciences.³⁴ Islamic boarding schools are not only places of religious recitation and teaching, but also institutions. As an institution, in pesantren there are various important elements, namely; mosque, cottage, santri, Kyai, and yellow (classical) books that are taught.³⁵ Nurcholis Madjid asserts that Islamic boarding schools are artifacts of Indonesian civilization built as traditional, unique, and indigenous religious education

²⁸ Baihaqi, *Ensiklopedi Tokoh Pendidikan Luar Biasa*. (Bandung: Nuansa Cendekia, 2014), 103

²⁹ Molly Zhou and David Brown, *Educational Learning Theories* (United States of America, Dalton State College, 2014), 62.

³⁰ Unik Hanifah Salsabila, *Teori Ekologi Bronfenbrenner sebagai sebuah pendekatan dalam pengembangan kurikulum Pendidikan Agama Islam*, (Jurnal Komunikasi dan Pendidikan Islam, Volume 7, Nomor 1, Juni 2018), 143

³¹ Bronfenbrenner, U., Morris, P. A., *The Ecology of Developmental Processes*. In W. Damon (Series Ed.) & R. M. Lerner (Vol. Ed.), *Handbook of Child Psychology: Vol. 1: Theoretical Models of Human Development*. (New York: Wiley, 1998).23

³² Sigit Purnama, "Elementsof Child-Friendly Environment: The Effort to Provide an Anti-Violence Learning Environment", *Indonesian Journal of Islamic Early Childhood Education*, Vol. 1 No. 1, December 2016), 131-140.

³³ Bahri Ghazali, MA, *Pesantren berwawasan Lingkungan* (Jakarta, CV Prasasti: 2002), 23

³⁴ Zainul Mun "im, *Ilmu Agama dan Umum di Pesantren Salafi dan Modern*, *Jurnal Mimbar Studi* (Volume XXXVI/Number 1/January - June 2012), 100

³⁵ Ading Kusdiana, *Sejarah Pesantren* (Bandung: Humaniora, 2014),1.

institutions.³⁶ There are five elements that characterize boarding schools. These five things are important requirements to define a boarding school. Kyai as a teacher and leader of the pesantren, santri as knowledge seekers, yellowclassical books as teaching materials, mosques as facilities and places of worship and learning (studying), and boarding houses (dormitories) as a place for santri to stay.

Factually, there are several types of boarding schools that develop in the community, namely: Traditional Islamic Boarding School. Modern Islamic Boarding Schools, and Comprehensive or Combined Islamic Boarding Schools. The purpose of establishing pesantren is to explore religious sciences, then there is also another opinion, that the purpose of establishing pesantren is to produce santi-santri who have personalities who believe and fear Allah SWT, have al-akhlaq al- karimah, so that they can benefit the community, become da'i to spread and uphold religion and develop an attitude of caring for others.³⁷ According to A. Bacri Ghazali, that some of the objectives of the formation of pesantren are as stated in QS at-Taubah verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious. (At-Taubah/9:122)

The verse explicitly explains the boarding school: 1) as a place to give birth to scholars who are proficient in the field of religious knowledge, to warn and educate other people so that they can think, act and act in accordance with Islamic guidance. 2) as a place of education for Muslims so that they can carry out religious law properly and correctly. 3) as a place of self-reliance education that has a skilled attitude in the skills needed by the community in accordance with the guidance of religious teachings. 4) As a nursery for da'i of the people who have a competent understanding of religion that is intact to invite people to carry out the commands of religious sharia. 5) As a place for the community to get religious guidance, practices and religious advice from the Kyai.³⁸

C. Method

The research method used by researchers is qualitative research methods. The character of descriptive qualitative research data is obtained by means of observation, interviews and documentation through informants. In the process of collecting data, the researcher is the *key instrument* who goes directly to the field. In collecting data holistically and integratively, researchers pay attention to relevant data and focus on objectives. The data analysis used in this research is a flowing data analysis model that is carried out throughout the research activities (*during data collection*). These activities consist of: Data collection (*data collection*), data reduction (*data reduction*), data presentation (*data display*) verification (*conclusion drawing*). While testing the trustworthiness of the data, carried out by means of peer discussion, triangulation, persistence of observation, and extension of participation.

D. Research Results and Discussion

1. Models and characteristics of Kyai leadership in Islamic boarding schools

³⁶ Nurcholis Madjid, *Bilik-bilik Pesantren, Sebuah Potret Perjalanan*, (Jakarta: Parmadina, 1997), 10

³⁷ M. Faizul Husnayain, Kepemimpinan Pendidikan di Pesantren, *Jurnal Tadarus* vol. 5, Number 2, 2016

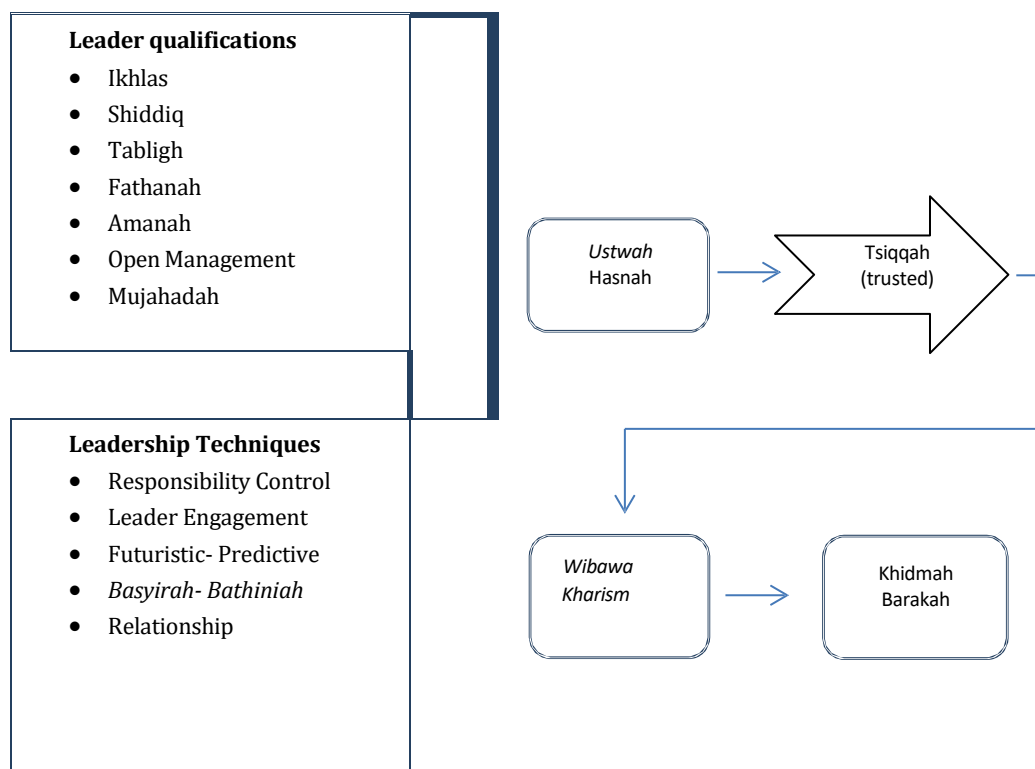
³⁸ M. Bachri Ghazali, *Pesantren Berwawasan Lingkungan*, (Jakarta: Prasasti, 2002), 40

Kyai as the *central figure* in the pesantren, his existence is a good role model for all pesantren residents. All his movements will always be imitated and exemplified. The creation of a harmonious life in the boarding school is very much determined by the qualifications of the Kyai, the militancy of the students and teachers is very much determined by the militancy of the Kyai. The task of Kyai in Pondok Pesantren is not only to organize the internal operations of the pesantren, but to lead, organize and educate the life of the pesantren and mobilize and guide the community. So, he must be able to build active communication with all components of society at various levels. And for that, certain qualifications are needed. A leader must have strong morality and character. From the results of the research, the author can draw the conclusion that a Kyai who is a leader in a boarding school must have certain qualifications and characteristics that can support and support the mandate of his leadership, among these traits and characteristics are: (a). Sincerity. (b). *Shidiiq*, (c) Tabligh; convey straightforwardly (Open Management), (d). Amanah, (e). Fathanah, (f). Mujahadah in worship, (g). Productive and Dynamic with *jiddy* and *itqan*, (h). Seriousness,

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلُ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجَبَهُ فَيُحِبُّهُ جِبْرِيلُ فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَجَبُوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ

"Abu Hurairah reported that the Prophet (peace and blessings of Allaah be upon him) said: "When Allah loves a slave, He will call out to Jibril: "Indeed Allah loves so-and-so, so love him." So Jibril loved that person, then Jibril called out to the inhabitants of the heavens: "Verily Allah loves so-and-so, so love so-and-so" so the inhabitants of the heavens loved that person, until it was finally decreed for so- and-so to be accepted on earth.

Analysis of research results on qualifications (characteristics) and patterns/techniques of Kyai leadership, the author summarizes in the figure below:



2. Implementation of *Ecological System Theory* on Education in Islamic Boarding Schools

As a system, education in boarding schools has its own uniqueness that distinguishes it from other education systems, be it schools, madrasas or others. The uniqueness is, among others, because boarding schools implement a dormitory system that positions students as learners for 24 hours in an environment that is deliberately designed and set for the educational process. Santri and ustadz/teachers live together in one campus environment of the boarding school, this dormitory system further strengthens the uniqueness of education in boarding schools. Thanks to this dormitory system, boarding schools are able to organize *integrated*, comprehensive (holistic), and total education. Integrated because in pesantren education, all components or domains of education including school, family, and community are integrated into an integral unit. Comprehensive or holistic because boarding schools educate the entire quality of human beings, both *cognitive-intellectual*, *mental-emotional*, *moral-spiritual*, and *physical- psychomotor*. Likewise, pesantren education is total, because all programs and activities in the pesantren are designed to educate.³⁹

Another uniqueness of the education system in Islamic boarding schools is that Islamic boarding schools do not make academic excellence the only standard measure of success and success. *Mental attitude* education and *character building* are highly prioritized in the boarding school system, and this is where the superiority of boarding school education lies compared to other education systems as can be seen in the reality of our education today. *Ijazah-minded*; schools that are oriented to get a diploma, which in turn gives birth to *work-minded*, work-oriented. After getting a diploma, they have high hopes that they can easily get a job, this can have an impact on materialism, because if they work, they will get a salary / material. This is clearly explained by the Kyai: A diploma for students is not just a piece of paper with a graduation certificate and a row of grades/numbers that show academic achievement, but more than that, a diploma is the blessing and pleasure of the Kyai/teacher and a blessing for the usefulness of the knowledge that has been learned so far at the boarding school.⁴⁰ For the pesantren community, manners are more important than knowledge. "*Al-adabu fauqal ilmi*".

3. Application of *Ecological System Theory* in Islamic Boarding Schools

Islamic boarding schools as a miniatuir of community life, of course, also have a unique ecosystem or environment, where Kyai, santri, ustadz are in one pesantren campus space, as explained above, among the successes of education in Islamic boarding schools is in creating an environment / ecosystem that is able to become a *learning society*, a learning society, because in essence the three domains of education; family, school and community education, are gathered together in life in Islamic boarding schools. Structured activities in the boarding school combined with the sacred values of the boarding school will form an Islamic civilization in the ecosystem of boarding school life. Education and learning in the pesantren ecosystem not only foster students to have knowledge, care, and skills as well as a positive attitude towards the pesantren environment, but also a responsible attitude to maintain the harmony of the pesantren environment. Slowly but surely, and without the santri realizing it, the pesantren ecosystem educates them to form a perspective, mentality, attitude, behavior, and lifestyle as individuals and as members of the pesantren community who are wise and wise in solving all life problems.

³⁹ Observasi penulis di Pondok Pesantren Al-Hidayah

⁴⁰ Kyai Ahmad Dahlan Syam, wawancara dengan penulis 23 Agustus 2023

Furthermore, the author will describe the ecosystem in Islamic boarding schools when viewed through the lens of the *ecological system theory* developed by Urie Bronfenbrenner. Each subsystem in Bronfenbrenner's theory can be described as follows:

(a). **Microsystem**, the author finds from research at the Al-Hidayah boarding school, that santri as the object and at the same time the subject of education are always in the process of educating themselves in several settings; including: in class, dormitory, field, mosque, kitchen, recitation area, and in the BLK building.

(b). **Mesosystems** include interactions between microsystems, where problems that exist in one microsystem can have an impact on the state of other microsystems. For example; in the Al-Hidayah Islamic boarding school, the learning content provided in education to maintain the pesantren ecosystem, not only fosters students to have knowledge, care, and skills and a positive attitude towards the dormitory where they live, but also a responsible attitude to maintain relationships with other dormitories, by maintaining cleanliness, order, security and others.⁴⁵ ⁴¹ Basically, education in the school/classroom microsystem (formal) is an integral part that cannot be separated from education in the dormitory microsystem (informal), which is also a continuation of education in the pesantren ecosystem. Likewise, education contained in other microsystems; mosques, fields, kitchens and recitation centers, are all related to one another.

(c). **Exosystem**, is a larger social system where students do not participate in direct interactions, but can have an impact on the development of children's character. In Al-Hidayah Islamic boarding school, this subsystem, for example, is the Kyai's leadership pattern, which involves leadership qualifications, techniques and ways of leading the Kyai, as well as policies decided by the Kyai. In this case, santri are not directly involved but have an impact on santri education, because what the Kyai decides will affect all programs and activities of the boarding school in general.

(d). **Macrosystem**, is the outermost layer system of the learner's environment. This macrosystem subsystem includes government ideology, state, religion, traditions, customs, laws, culture, noble values of society in general, and others. A number of principles that exist in this macrosystem can have an impact on all interactions in all sub-subsystems. In Al-Hidayah Islamic boarding school, this subsystem is built with its own peculiarities in the style of a pesantren. because in the pesantren, there are already values, norms and traditions and culture that are always based on the five souls, vision, mission, motto and educational goals of the pesantren. Macrosystems outside the pesantren that the author finds greatly affect the course of the educational process at Al-Hidayah Islamic boarding school are *Nadhladul Ulama* and *Thariqah Qadariyah wa Naqsabandiyah*. Both are large national organizations, which are outside the boarding school, but greatly affect the sub-systems in the boarding school. Because all activity programs at the boarding school are always influenced by both of them, the santri's worship practice which is based on *ahlu sunnah wal jama'ah* is oriented towards NU as well as the practice of *dhikr*, *wirid* and *istighatsah* carried out by the santri with a link to *thariqah qadiriyyah wa naqsabandiyah*.⁴²

(e). **Chronosystems** include environmental influences from time to time in a relatively long period and the way they influence behavior and development.⁴³ For example, the development of technology with its derivative products, such as cellphones, gadgets and the internet, and others. Al-Hidayah Islamic boarding school applies discipline and rules that students are not allowed to

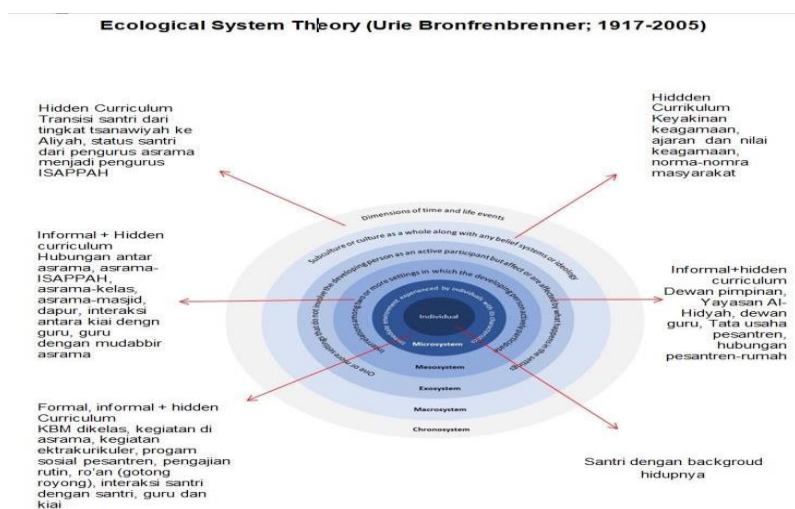
⁴¹ Author's Observation at Al-Hidayah Islamic Boarding School

⁴² Author's Observation at Al-Hidayah Islamic Boarding School

⁴³ Sigit Purnama, "Elementsof Child-Friendly Environment: The Effort to Provide an Anti-Violence Learning Environment", Indonesian Journal of Islamic Early Childhood Education, Vol. 1 No. 1, December 2016), 131-140.

have cellphones, laptops, taps and other electronic devices as long as they live in the pesantren. This is done, in addition to making students focus on learning not being distracted by electronic goods, also to fortify them from the negative influences caused. According to the author's opinion, the chronosystem in the Al-Hidayah Islamic boarding school, namely: the transition period of students from the Tsanawiyah madrasah level to the Aliyah level, in that relatively long period of time, there were many changes in the students, apart from the development of age from puberty to adulthood, but also because of the development of the soul and knowledge (intellect) which continues to increase, it is accompanied by an increase in the spirituality and ubudiyah of the students.

The level of application of Ecological system Theory in Islamic boarding schools can be seen in the chart below.

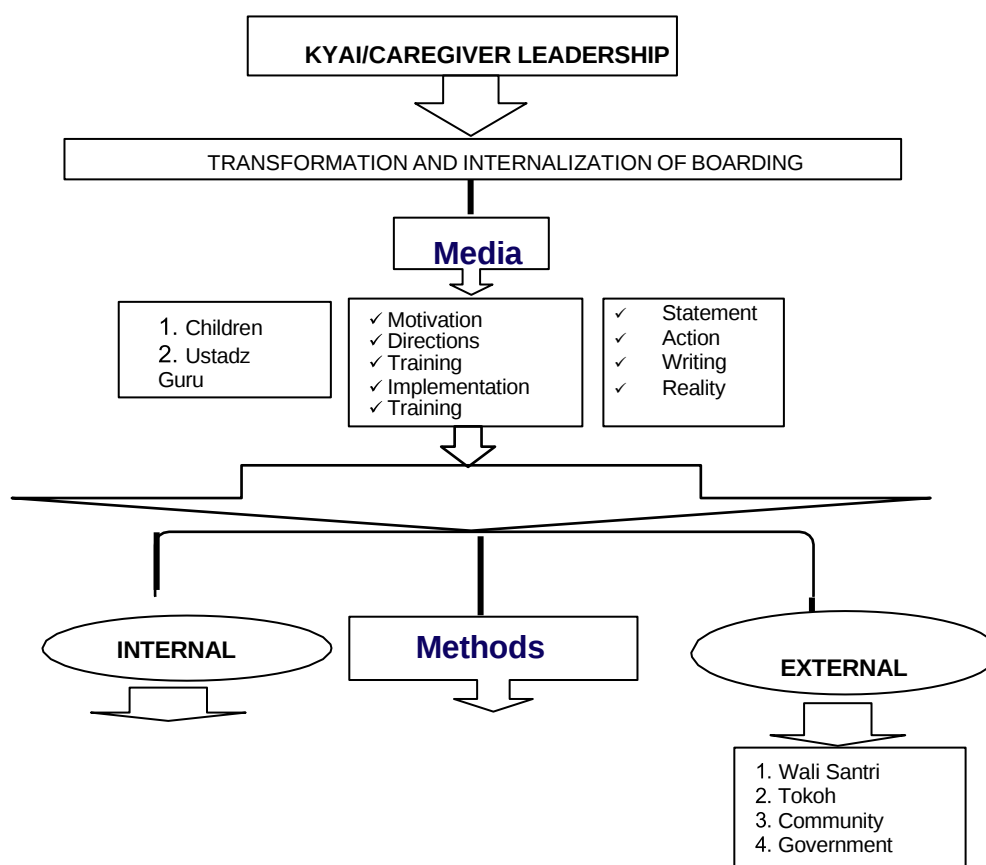


4. The leadership role of Kyai in the development of Ecological System Theory on education in Islamic Boarding Schools.

After conducting in-depth research, it was found that a Kyai must have managerial skills in managing all programs in the boarding school he leads, he must be an expert in his field as a *leader*, *motivator*, *advisor*, *program creator*, *evaluator* and others in creating an ecosystem as an educational institution. The roles of Kyai as mentioned above are implemented in the following ways: Motivation, direction, training, assignment, habituation, and supervision. According to the ecological system theory, a Kyai must have managerial skills in managing all programs in the boarding school he leads, he must be an expert in his field as a *leader*, *motivator*, *advisor*, *program creator*, *evaluator* and others in creating a boarding school ecosystem as an educational institution that educates students. Because in essence what educates students is not only the formal curriculum in the classroom or a set of subject matter delivered by the teacher, but more than that what educates students in boarding schools is everything they find in the boarding school environment, what is seen, heard, experienced in dormitories, mosques, kitchens, fields and other places in the pesantren ecosystem is containing education, there is a hidden curriculum that participates in fostering and educating the development of the students' souls as the author has explained in the previous discussion. In the context of developing ecological system theory, providing motivation, direction, assignment, training and habituation as well as supervision takes

a very crucial role, because the creation of the pesantren ecosystem must be carried out jointly by all residents of the pesantren, from Kyai / caregiver, asatidz (teachers) and students, they live together in one pesantren campus who must have the same understanding, the same perception and also the same idealism in creating a dynamic life in the pesantren ecosystem.

Research findings on 'motivating, directing, assigning, training and habituation as well as supervision are actually in line and identical to the principles of organizational management first introduced by George R. Kelly, namely: a) (*planning*); *planning* all programs and activities carried out at the boarding school by **providing motivation and direction** before carrying out activities. b) (*organization*); Kyai moves, works on, carries out the work program of the boarding school he leads by **assigning or delegating tasks**. c) (*actuating*) so that all tasks and activities run and are carried out properly according to what is programmed, the Kyai as a leader continues to hold **training** and **habituation**, and then the Kyai must control the performance of his subordinates in carrying out their duties. D) (*controlling*) and it is the duty of a leader to conduct control / supervision and **escort** if there are problems or obstacles, then the leader is also obliged to evaluate e.) (*evaluating*) find solutions and solutions to problems that occur, thus leadership will run well in accordance with what is a common goal. And the role of Kyai leadership in the development of ecological system theory will be very significant to achieve educational goals in the boarding school environment. More clearly, it can be seen in the chart below.



Ecological System Theory In Islamic Boarding Schools

- The leadership pattern of Kyai is very significant as a *supporting element* in the development of *Ecological System Theory* of Islamic education in Islamic boarding schools.

Islamic boarding schools are educational institutions that are able to organize *integrated*, comprehensive (holistic), and total education. *First; Integrated* because in pesantren education all components or domains of education which include schools, families, and communities are *integrated* into an integral unit in boarding school life. *Second; Comprehensive or holistic* because boarding schools educate all human qualities, both *cognitive-intellectual, mental-emotional, moral-spiritual, and physical-psychomotor*. *Third; Likewise*, education in Islamic boarding schools is total, because all programs and activities in the pesantren are all designed to educate. What the students see, hear, feel and do contains elements of education. And if viewed from an Islamic perspective, there will be no separation between what is considered religious or non-religious, sacred and profane, and between the world and the hereafter.

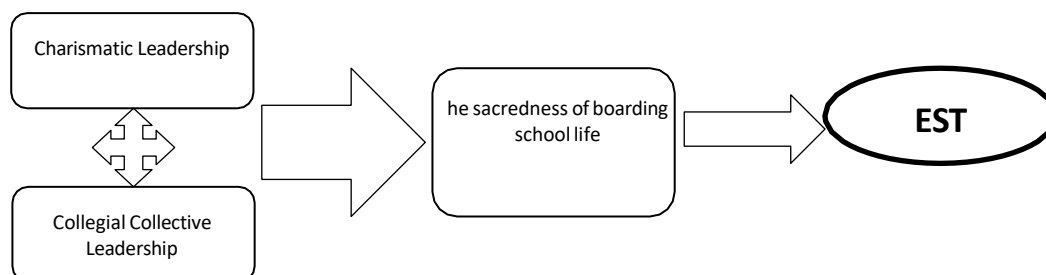
From the explanation and interview data as well as observations obtained in the field, the author found that the sacredness of life at Al-Hidayah Islamic boarding school is also supported by the charismatic leadership pattern of the Kyai/caretaker of the pesantren which creates authority and a strong influence on the santri and all residents of the pesantren. The sacredness of pesantren life, with strong ideological values of religiosity, is rooted in all activities in the pesantren with the keyword "barokah". And the Kyai's behavior is formed to create an impression among the boarding school residents that the Kyai is a *role-model* (example and competent *role model*) to increase the willingness of his assistants to obey with full awareness. Charismatic leadership and collegial collective applied in Al-Hidayah Islamic boarding school with exemplary methods, environmental creation, assignments and others, make the ecosystem of the Islamic boarding school a sacred educational institution, which combines the affairs of the world and the hereafter in one unit, which underlies every activity in the Islamic boarding school, this is what makes the kyai leadership pattern an important supporting element in the development of ecological system theory of education in Islamic boarding schools.

The sacredness of life in Islamic boarding schools emphasizes that education is not only limited to improving academic quality (intellectuality) alone, but there are also elements of mentality, emotionality and spirituality that must be equally developed. Because in essence Islam distinguishes but does not separate between physical and metaphysical. Islam views that what exists (*wujud*) is not necessarily what can be seen by the eyes of the head, but also by the eyes of the heart, or the inner eye. Islam considers that without the metaphysical (*inner*), the physical (*outer*) cannot be explained about its origin and the end of its journey. Therefore, Islam considers that what is called knowledge is not only social science, science and philosophy but also religion and ma'rifat.

The above is different from the epistemology of western education which views, that the so-called science is only that which is produced based on empirical research, experiments, and free logic, thus what is called science is what makes sense, which can be calculated, predicted, and observed using the five senses and various other physical equipment. Western epistemology does not recognize the existence of things that are metaphysical, revelation and intuition and does not recognize the relationship between science and revelation. Science in the western view is separate and has nothing to do with religion, hence both are dichotomous. Western science is empirical and positive and based on an *anthropocentric view*. This is in contrast to the Islamic view that physical and metaphysical things are closely related and interrelated. Thus, for the western world, God has no place in education, because He is intangible and cannot be used as an object of research. This is far different from the world of Islamic boarding schools which is *comprehensive or holistic* because Islamic boarding schools educate all human qualities, both *cognitive-intellectual, mental-emotional, moral-spiritual, and physical-psychomotor*; inner and outer as well as profane and

sacred.

The charismatic leadership pattern with a collegial collective pattern that is an important supporting element in the development of ecological system theory for education can be seen in the chart below:



E. Conclusion

Based on the results and analysis of research findings on Kyai Leadership in the Development of *Ecological System Theory* at al-Hidayah Islamic Boarding School in Tanjung Jabung Timur, Jambi, the following conclusions can be conveyed: that the leadership style applied by Kyai is charismatic leadership. to build authority and charisma, Kyai has qualifications and leadership characteristics that are applied, including: sincerity, *shiddiq* (honest), *tabligh*, open management, *trustworthiness*, *fathonah*, *mujahadah* in worship, productive and dynamic with *jiddy* and *itqan* also apply typical leadership techniques and patterns as well, which in general all boil down to the quality of spirituality and religiosity. Al-Hidayah Islamic boarding school implements a dormitory system that positions students as learners for 24 hours in an ecosystem (environment) that is deliberately designed and set for the educational process. Thanks to this dormitory system, the boarding school is able to organize *integrated*, comprehensive (holistic), and total education. *First; Integrated* because in boarding school education all components or domains of education including school, family, and community are *integrated* into an integral unit in boarding school life. *Second; Comprehensive or holistic* because boarding schools educate all human qualities, both *cognitive-intellectual*, *mental-emotional*, *moral- spiritual*, and *physical-psychomotor*. *Third; total*, because all programs and activities in pesantren are designed to educate. What the students see, hear, feel, and do contain elements of education. So that if viewed through the lens of ecological system theory, the way of life in the ecosystem of Islamic boarding schools is very conducive to the educational process.

Educational methods implemented in Islamic boarding schools in the context of developing ecological system theory, including; exemplary, environmental creation (*conditioning*), direction, assignment, learning, habituation, training, all of which are applied in various activities that have been programmed on a daily, weekly, monthly and annual basis, which can be summarized as oriented towards three things: Islamic, scientific and social. These three orientations are always based on the soul and values, as well as the philosophy of pesantren life. There are many *hidden curricula* in various activities in pesantren. According to the *ecological system theory*, a Kyai must have managerial skills in managing all programs in the boarding school he leads, he must be an expert in his field as a *leader*, *motivator*, *advisor*, *program creator*, *evaluator* and others in creating a boarding school ecosystem as an educational institution that educates students. Because in essence what educates students is not only the formal curriculum in the classroom or a set of subject matter delivered by the teacher, but more than that what educates students in boarding schools is everything they find in the boarding school environment, what is seen, heard, experienced in dormitories, mosques, kitchens, fields and other places in the pesantren ecosystem

is educational. The roles of Kyai above are applied in the context of developing ecological system theory by providing motivation, direction, assignment, training and habituation and supervision in line with organizational management principles, namely: Planning, Organizing, Actuating, Controlling and Evaluating.

Charismatic leadership and collegial collective patterns applied in Al-Hidayah Islamic boarding school with exemplary methods, environmental creation, assignments and others, make the ecosystem of the Islamic boarding school a sacred educational institution, which combines worldly and afterlife affairs in one unit, which underlies every activity in the Islamic boarding school, this is what makes the kyai leadership pattern an important supporting element in the development of ecological system theory of education in Islamic boarding schools.

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