



## Kyai's Leadership in Efforts to Maintain the Boarding School Tradition

**Mohammad Afif Syafiudin<sup>1\*</sup>, Chusnul Chotimah<sup>2</sup>, Didin Sirojuddin<sup>3</sup>, Saihul Atho Alaul Huda<sup>4</sup>**

<sup>1,2,3,4</sup>Islamic Education, Universitas KH. A. Wahab Hasbullah

Email: [mr.didinsirojudin@gmail.com](mailto:mr.didinsirojudin@gmail.com)

---

### ABSTRACT

*The objectives of this research are: 1) To describe the leadership of kyai in preserving the social traditions of the Islamic boarding school Darun Najah Karangploso Malang. 2) To describe the leadership of kyai in preserving the scholarly traditions of Darun Najah Karangploso Malang Islamic boarding school. This research adopts a qualitative approach, specifically a descriptive type. Data collection methods include observation, interviews, and documentation. As for the data analysis process, researchers used a data analysis model initiated by Sugiono, which consists of 4 steps: data collection, data reduction, data display, conclusion drawing, and conclusion drawing/verification. The results of this research indicate that: 1) The social traditions of the Islamic boarding school Darun Najah Karangploso Malang are manifested through activities such as communal gatherings, admonitions, and thanksgiving events. These activities facilitate social interaction among students, between students and the community, and between students and religious teachers in a familial atmosphere. 2) The continuity of studying classical Islamic texts intensively and the utilization of traditional teaching methods such as recitation, discussion groups, memorization, and deliberation. These activities are intended to ensure that students preserve the knowledge they have acquired.*

**Keywords:** *Kyai Leadership; Boarding School Tradition; Islamic boarding school*

---

### INTRODUCTION

Islamic boarding schools as Islamic educational institutions are led and managed directly by *kyai* who has a vision and mission that determines the direction of policy in carrying out the teaching and learning process and the achievements to be carried out by students as students (Idris, 2013). Islamic boarding schools as Islamic educational institutions have general characteristics such as the existence of dormitories that function as a place to live for students in carrying out education and are in the Islamic boarding school complex environment, the existence of a mosque as an educational center as well as a place of worship, teaching classical Islamic books in Arabic or known as the yellow book (Hidayat et al., 2018). The recitation system uses the *sorogan*, *watonan* and *bandongan* methods. And there is a *kyai* both as the highest leader and caregiver of the Islamic boarding school and as its founder.

The leadership that comes from extraordinary power is called charisma leadership or charismatic authority (Waedoloh et al., 2022). This leadership is based on one's psychological identification with others (Dari et al., 2023). The meaning of identification is the emotional involvement of an individual with another individual whose fate is ultimately related to the fate of the other person (Nasril & Ulfatmi, 2018). For the followers, the leader is the hope for a better life. He is a savior and protector. The *kyai's* leadership, which is said to be the leader of an Islamic educational institution, is not only in charge of compiling the curriculum, making rules of order, designing a vision, mission, and teaching and learning process related to religion but also in charge of guiding the education of the people and becoming a community leader.

Researchers took the title *kyai* Leadership in an effort to maintain this Islamic boarding school tradition because it has a very strong influence, especially on the PPAI Darun Najah As-salafy Islamic boarding school in maintaining the Islamic Boarding School tradition, the caregiver in his leadership keeps away from political dynamics, so that the caregiver of the PPAI Darun Najah Islamic boarding school becomes the foundation of the entire community because of his neutrality.

The phenomenon that occurs today is that there are still some *salaf* Islamic boarding school that still maintain their *salafiyah* system in the learning system which has the following characteristics: 1) making classical yellow books as the main learning material in the Islamic boarding school curriculum. 2) does not teach general material like semi-modern and modern Islamic boarding schools. 3) graduates from this Islamic Boarding School do not receive official certificates from the government such as graduates of *madrasah* formal Islamic education institutions. 4) There is no time limit in the implementation of learning because it does not use the diploma system. *Santri* will return home if they have received permission from the *kyai* even though they have graduated from the *madrasah diniyah* Islamic boarding school. 5) Because they only study the Yellow-Islamic classic books, education tends to be *akhirat* oriented, which can be seen from the rules of the Islamic boarding school such as the prohibition of attending public schools.

Researchers in this study will not discuss the formal system in the PPAI Darun Najah Islamic Boarding School, but it is more dominant in researching the *salafiyah* system and traditions in the PPAI Darun Najah Islamic Boarding School in accordance with the research title, namely *kyai* Leadership in Efforts to Maintain the Islamic boarding school Tradition.

## **METHOD**

This research is research that can be categorized as qualitative research, because this research understands participant behavior, describes the setting, describes complex interactions, and describes the phenomena that occur (Adhimah, 2020). The approach in this research uses a qualitative approach. According to Rifka Agustianti, Pandriadi, Lissiana Nussifera, Wahyudi, L, Angelianawati, Igat Meliana, Effi Alfiani Sidik, Qomarotun Nurlaila, Nicholas Simarmata, Irfan Sophan Himawan, Elvis Pawan, Faisal Ikhran, Astri Dwi Andriani, Sovi Ismawati Rahayu, Ratnadewi, and I Rai Hardika, in terms of qualitative research, it is research into various real events in the field, so anyone who wants to carry out this research must be able to be involved directly in the field (Agustianti, Rifka, Pandriadi, 2022). Furthermore, this research uses a type of field research. It is called field research because the researcher must go directly into the local community, be involved with participants or the community, feel what they feel and at the same time get a more comprehensive picture of the local situation (Rofiq & Afifudin, 2022). In this research, researchers went directly to the research location, namely the Darun Najah Islamic Boarding School, Karangploso Malang. The data source was obtained by researchers directly using several techniques including observation, interviews, focused discussions (focus group discussions) and distributing questionnaires. Additional data sources are not taken directly in the field, but from sources that have been created by other people, for example: books, documents, photos and statistics. In qualitative research that uses a character study approach, three data collection methods are generally used, namely interviews, documentation and observation. As for the data analysis process, researchers used a data analysis model initiated by Sugiono which consists of 4 ways, namely: data collection, data reduction, data display, conclusion drawing and conclusion drawing / verification (Sugiono, 2011).

## **RESULT AND DISCUSSION**

As has been explained, this research uses non-participant observation, interviews, and documentary methods as tools to gain as much data as possible on various things that are related and supportive to explore and collect data in this research.

### **Result**

#### **1. Kyai's Leadership in Maintaining Social Traditions at PPAI Darun Najah Islamic Boarding School**

Humans are social creatures who cannot live alone without the help of others. In every activity, we need the help of others to facilitate our affairs. Social interaction between fellow humans is useful for strengthening the bonds of brotherhood, reducing shared burdens, creating harmony, and providing various other benefits that are important for life together. Darun Najah Islamic Boarding School, as part of the community, has an important role in creating harmonious relationships by realizing this social interaction in various Islamic Boarding School traditions. Based on the results of interviews with KH Achmad Mukhtar Ghozali, the caregiver of the Islamic Boarding School, there are three things that are part of the social tradition of Islamic Boarding School Darun Najah.

## 2. Community Service

In Islamic Boarding School culture, especially traditional Islamic Boarding School, family relationships between students are highly valued and well maintained. Although in Islamic Boarding School there are many teenagers who still have individualistic egos, negative news such as brawls between students, murders, or similar events are rarely found. The maintenance of the bond of brotherhood among students is a value that is prioritized, creating a harmonious and positive environment in the Islamic Boarding School.

The practice of community service or often referred to as *ro'an* is a real manifestation of the values of nobility of character and efforts to cultivate an attitude of social care in Islamic Boarding School life. This finding was revealed when researchers conducted field observations at Darun Najah Islamic Boarding School.

## 3. Punishment/*ta'zir*

*Ta'zir* law is a form of social interaction that aims to create balance and peace in society. In this context, any action or behavior that violates established norms or rules will be given sanctions or punishment in an effort to prevent further violations. This is done so that the applicable rules can function effectively, as well as to prevent damage to the legal system.

In order to maintain harmony in the Islamic Boarding School Darun Najah environment, regulations or *qonuns* are enforced that must be obeyed by every *santri*. If there is a violation of the *qonun*, the security and order management will determine the sanctions or *ta'zir* punishment in accordance with the applicable regulations in the Islamic boarding.

From the results of the interviews, it is clear that efforts to create a harmonious Islamic boarding environment and promote harmony among Islamic boarding students are carried out through the making of *qonuns* Islamic boarding. The document regulates various aspects, including sanctions or *ta'zir* punishments that are applied to anyone who violates the regulations. The type and level of violation by *santri* will determine the type of punishment applied so that it is fair and in accordance with the severity of the offense committed.

## 3. *Tasyakuran/mayoran*

As a form of gratitude for the abundance of grace, guidance and blessings that Allah SWT has given to the Islamic Boarding School residents, thanksgiving or *tasyakuran* activities are held. The tradition of *tasyakuran* is also carried out at the PPAI Darun Najah boarding school as a form of gratitude for the blessings and grace that Allah SWT has given.

*Tasyakuran* activities take place in a few days with careful preparation. The time of the organization is based on the calculation of the PPAI Darun Najah Islamic Boarding School activity calendar, some forms of *tasyakuran* activities at the PPAI Darun Najah Islamic boarding school include *haflatul imtihan* celebrations, *haflah akhirusnah* which are held every year, commemoration of *haul masyayikh*, commemoration of maulid nabi, commemoration of *nuzulul qur'an* and *tasyakur khataman kitab ihya' ulumuddin* which is held every four years.

## 4. Kyai's leadership in maintaining the scientific tradition in PPAI Darun Najah Islamic boarding school

Islamic boarding schools in Indonesia cannot be separated from their cultural and historical roots, and some claim that Islamic Boarding School culture is an original part of Indonesian culture. Islamic boarding schools not only act as educational institutions but also as centers of certain Islamic scientific studies. One of the Islamic boarding schools that reflects this scholarly tradition is PPAI Darun Najah Islamic Boarding School. The education system in Islamic boarding, especially in salafiyah Islamic Boarding School, has unique characteristics and has existed since the pesantren was established in Indonesia. The scholarly tradition applied at PPAI Darun Najah Islamic Boarding School can be revealed through an interview with Gus H. Abu Yazid Albusthomy, who is the director of the Islamic boarding school as well as the son of the Islamic Boarding School caretaker.

Gus H. Abu Yazid Albusthomy explained that the scientific tradition at PPAI Darun Najah Islamic Boarding School has been passed down from generation to generation and carried out diligently. Some forms of scholarly traditions that can be found in this Islamic Boarding School include:

a. *Sorogan*

*Sorogan* is a standardized learning method, even though it is hundreds of years old, this method is still used by salafiyah Islamic Boarding School institutions, one of which is like the *sorogan* method that researchers found at the PPAI Darun Najah Islamic boarding school. Each *santri* faces the teacher one by one by reading the book they have studied themselves. The teacher reads and translates the sentence then explains the meaning, or the *kyai* simply shows the correct way to read, depending on the material submitted and the ability of the *santri*.

b. *Bandongan*

*Bandongan* recitation as a form of salafiyah Islamic Boarding School tradition that is still maintained and preserved by PPAI Darun Najah Islamic boarding school is carried out intensely and continuously. This has been implemented since. KH. Achmad Mukhtar Ghozali, the caregiver and founder of PPAI Darun Najah Islamic boarding school, the *bandongan* tradition is preserved to this day.

*Bandongan* recitation is led directly by the caregiver, which is rightly centered in the mosque of the boarding school. The books to be studied are classical Islamic books by previous scholars, when a book/fan of knowledge has been completed, a discussion is held with the students to study other book titles. Until now, the books used as *bandongan* method from year to year are the book of *ihya' ulumuddin* read directly by KH. Achmad Mukhtar Ghozali, the book of *jalalain* interpretation read by Neng Hj. Luluk Faridah Mukhtar, the book of *adabu at-ta'lim wa muta'allim* and the book of *mizan al-kubra* read by Gus H. Abu Yazid Albusthomi.

c. *Wetonan*

*Wetonan* is lecture method where the students follow the lesson by sitting around the *ustadz* or in front of the *kyai* who explains the lesson. *Santri* listen to their respective books and take notes if necessary. In the PPAI Darun Najah Islamic boarding school, the *wetonan* system recitation activities are carried out while in the *diniyah* class at each level to convey subject matter.

## Discussion

In this discussion, there will be a discussion of the findings between theory and research results, so that later it will be seen that there is a relationship between theory and research data.

### 1. Kyai's leadership in maintaining Social Tradition in PPAI Darun Najah Islamic Boarding School

One of the traditions carried out at PPAI Darun Najah Islamic Boarding School is the *ro'an* activity, which is a form of learning about social care. This Islamic boarding realizes that gotong royong is a part of Indonesian culture that is starting to be neglected, and therefore needs to be preserved. The gotong royong activities in this Islamic boarding aim to teach the noble values of the nation, especially those reflected in Pancasila, especially the Third Precept. Although each *santri* has a different cultural background, they are taught to uphold the principle of unity. There is no difference in treatment between *santri* who come from the families of officials or *kyai* and others at PPAI Darun Najah Islamic Boarding School. They are all involved in the same activities with an even distribution of tasks. This results in unity among students as well as harmonious interactions with the community around the Islamic boarding.

As for running it, there is a feeling of mutual pleasure and willingness in every soul of the boarding school students based on faith and devotion. All things are done only for the pleasure and blessings of Allah SWT, without expecting anything in return, this is the noble value that is contained in every social activity at the boarding school.

In addition to *ro'an* activities, there is also *ta'zir* tradition at PPAI Darun Najah Islamic Boarding School which provides lessons about the importance of obedience and compliance with rules. In general, *ta'zir* applied in every Islamic boarding is almost the same, taking the basis of strict Islamic law. However, there are variations in the form of punishment application that are adjusted to the culture of the local community. The purpose of *ta'zir* is to teach offenders a lesson so that they do not repeat their mistakes. The message conveyed is to prevent similar violations of the law in the future, by making the offender feel afraid or deterred. This aims to create order in the Islamic boarding environment without the need to harm or hurt the students. This is a noble attitude that is always maintained by *salafiyah* Islamic Boarding School.

If we look carefully, the application of *ta'zir* in some Islamic boarding is unique and interesting to study, such as haircuts, recitation, immersion in swimming pools, and various other forms of punishment. However, the punishment is merely a form of treatment to teach others a lesson for the good of the people. All punishments are intended to educate students and not to demean them.

Another form of social tradition at PPAI Darun Najah Islamic Boarding School is *tasyakuran* activities, which contain noble religious and social values. According to the Islamic boarding caregiver, *tasyakuran* activities are a tradition that aims to express gratitude to God Almighty for all His blessings and guidance given to mankind. If you pay close attention, this *tasyakuran* activity is part of religious teachings that are also related to social aspects, where there are religious and moral messages conveyed. The realism aspect contained in *tasyakuran* activities is the community's effort to get closer to God and strengthen family relationships with others. However, there is also an additional value in this activity, namely the sense of togetherness and happiness that arises during the *tasyakuran* celebration.

## 2. Kyai's Leadership in Maintaining the Scholarly Tradition at PPAI Darun Najah Islamic Boarding School

Knowledge and understanding are the keys to achieving truth. Through knowledge, man can recognize and understand his identity and responsibilities in this life. With knowledge, humans can know the true purpose of life and how to achieve it well. PPAI Darun Najah Islamic Boarding School is an educational institution that is the main focus of Islamic studies. In this Islamic boarding, various aspects of Islamic knowledge are taught with the main purpose of preparing the next generation of the nation who have dignity, broad knowledge, and good morals.

Non-formal education at PPAI Darun Najah Islamic Boarding School involves the recitation of classical books using traditional methods such as *sorogan*, *bandongan*, *wetonan*, and *musyawaroh* recitation. These methods are considered important to maintain because they allow *santri* to follow the recitation of classical books according to their abilities. In this process, the *kyai* or *ustadz* as the teacher can communicate his thoughts and knowledge to the students, and convey the values and teachings of Islam.

The preservation of Islamic boarding traditions is carried out through organizing the study of classical yellow books written by previous Muslim scholars and scientists, as well as using classical learning methods of *salafiyah* Islamic boarding such as *Sorogan*, *wetonan*, *bandongan*, and *musyawaroh*.

In recitation activities, each material studied by *santri* has a relationship that aims to facilitate understanding of several branches of knowledge directly at each class level. For example, there is a relationship between learning the branches of Arabic grammar (*nahwu* and *shorof*) and learning classical books such as *fiqh*, Sufism, and *tawhid*. This is done because most classical books still use Arabic as a whole, so learning Arabic grammar is important to understand these classical books independently.

The study of these books is carried out continuously, which means that the discussion in the recitation is intensive. After finishing one book, they will restart the discussion from the beginning with the same book. This is because these classical books are considered irreplaceable by other books in the same branch of knowledge. The repeated study of these types of books aims to instill and strengthen the meaning of the book material in each *santri*.

The preservation of the scientific tradition is reflected in activities such as *sorogan*, *wetonan*, *bandongan*, and *musyawaroh*. *Sorogan* is a direct learning method between teachers and students, where teachers can easily supervise students' progress and students are more focused on learning the subject matter. This is also felt by Islamic boarding schools in general. *Wetonan* and *bandongan* activities require *santri* to be able to translate, listen, and write back what is conveyed by the teacher or *kyai*. This involves listening and writing skills and requires the use of the auditory senses and motor movements simultaneously. Nonetheless, this learning method is very effective for students who are just starting out or new students. *Musyawaroh* commonly referred to as compulsory learning (WB) is a form of learning that is carried out independently by students, where the *kyai* or *ustadz* acts as a supervisor. *Musyawaroh* is a means of testing the independence and creativity of *santri*, as well as gradually building their mentality so that they dare to express their opinions in public. In addition, in *musyawaroh*, students are taught to respect differences of opinion and how to resolve them.

From this explanation, it can be concluded that the efforts to maintain the tradition of *salafiyah* Islamic Boarding School by PPAI Darun Najah Islamic Boarding School are the efforts of the scholars to maintain the distinctive identity of *salafiyah* Islamic Boarding School so that it remains part of the local culture and is not lost by the times.

3. Supporting and inhibiting factors for *kyai's* leadership in an effort to maintain Islamic boarding traditions at PPAI Darun Najah Islamic boarding school

It is undeniable that every leadership system must have supporting factors and also inhibiting factors in the implementation and implementation time. The supporting factors for the *kyai's* leadership in maintaining the Islamic boarding tradition at the PPAI Darun Najah Islamic Boarding School are as follows:

a. Religious authority

*Kyai* has religious authority that is respected in the Islamic Boarding School community. This makes it easy for them to influence and direct *santri* in maintaining the Islamic Boarding School tradition.

b. Religious Knowledge

*Kyai's* leadership based on strong religious knowledge allows them to provide a deep understanding of the Islamic boarding tradition to the *santri*.

c. Closeness to *santri*

*Kyai* who have emotional and social closeness to the *santri* tend to be more effective in maintaining the Islamic boarding tradition. They can guide and provide direct examples to the students.

d. Wisdom in managing the Islamic Boarding School

*Kyai* who is wise in managing the Islamic boarding, including in terms of curriculum arrangements, religious activities, and social interactions, will strengthen the Islamic boarding tradition.

The inhibiting factors of the *kyai's* leadership in maintaining the Islamic Boarding School tradition in the PPAI Darun Najah Islamic boarding school are as follows:

a. Modernization and technology

The development of technology and the flow of modernization can shift the focus of *santri* from boarding school traditions. *Kyai* needs to face this challenge by harmonizing traditional religious approaches with modern trends and developments.

b. External influences

The influence of popular culture, mass media, and globalization can be an obstacle to maintaining the Islamic boarding tradition. *Kyai* needs to take steps to protect the identity of the boarding school from outside influences that may be damaging.

c. Changes in the values of the younger generation

The younger generation tends to have different values and views from previous generations. *Kyai* needs to have a strategy to understand and overcome this value change so that the Islamic boarding tradition remains relevant and maintained.

d. Limited resources

Limited resources, both financial and infrastructure, can hinder the *kyai's* efforts in maintaining the Islamic boarding tradition. *Kyai* needs to find creative solutions to overcome this obstacle, such as through cooperation with external parties or fundraising.

## CONCLUSIONS

From the description of the research results of data presentation and data analysis, several things can be concluded, namely:

1. The *kyai's* leadership in maintaining Social Traditions at PPAI Darun Najah Islamic Boarding School in Malang is carried out through religious and community activities such as *ro'an*, *ta'zir*, and *tasyakuran*. The implementation does not only involve students, but also involves residents around the Islamic Boarding School and alumni of the Islamic boarding. This activity aims to enable students to interact socially with the community and establish a harmonious relationship between students and fellow students and with the surrounding community, creating a strong family bond.
2. *Kyai's* leadership in maintaining the Scholarly Tradition at PPAI Darun Najah Islamic Boarding School in Malang is shown through the continuity of intensive study of classical Islamic books and the use of traditional learning methods. It contains noble values that include preserving the heritage of classical Islamic knowledge by maintaining its authenticity and purity. This study is held by all students with the guidance of the Islamic Boarding School caregiver.
3. The conclusion of the supporting and inhibiting factors of the *kyai's* leadership in maintaining the Islamic boarding tradition at PPAI Darun Najah Islamic Boarding School is as follows: Supporting factors include respected religious authority, strong religious knowledge, emotional closeness to the students, and wisdom in managing the Islamic boarding. This provides a strong foundation for the *kyai* to influence and direct *santri* in maintaining the Islamic boarding tradition. On the other hand, there

are inhibiting factors such as modernization and technology that can shift the focus of *santri*, external influences that bring popular culture and globalization, changes in the values of the younger generation, and limited resources. *Kyai* needs to face these challenges with wise and creative strategies to ensure the Islamic boarding tradition remains relevant and maintained in the midst of changing times.

## REFERENCES

- Adhimah, S. (2020). Peran orang tua dalam menghilangkan rasa canggung anak usia dini (studi kasus di desa karangbong rt. 06 rw. 02 Gedangan-Sidoarjo). *Jurnal Pendidikan Anak*, 9(1), 57–62. <https://doi.org/10.21831/jpa.v9i1.31618>
- Agustianti, Rifka, Pandriadi, W. (2022). Konsep Dan Karakteristik Penelitian Kualitatif. In *CV. Tohar Media* (Issue 1).
- Dari, S. W., Putra, V. P., Hasri, S., & Sohiron, S. (2023). Dinamika Kepemimpinan dalam Organisasi: Sebuah Analisis Komprehensif Mengenai Tipologi, Gaya, dan Peran Kepemimpinan dalam Meningkatkan Keberlanjutan Organisasi. *Didaktika: Jurnal Kependidikan*, 12(4), 935–946. <https://jurnaldidaktika.org/contents/article/view/333>
- Hidayat, T., Rizal, A. S., & Fahrudin, F. (2018). The Role Of Islamic Boarding Schools As Islamic Educational Institutions In Indonesia. *Ta'dib: Jurnal Pendidikan Islam*, 7(2), 1–14.
- Idris, U. M. (2013). Pesantren Sebagai Lembaga Pendidikan Islam. *Al Hikmah*, XIV(1), 101–119.
- Nasril, & Ulfatmi. (2018). Melacak Konsep Dasar Kecerdasan Emosional. *Al-Irsyad: Jurnal Bimbingan Dan Konseling Islam*, 16–25.
- Rofiq, A., & Afifudin, A. (2022). Tingkat Partisipasi Masyarakat Dalam Pembangunan Fisik Desa. *At Tamkin: Jurnal Pengembangan Masyarakat Islam*, 2(2), 1–10.
- Sugiono, S. (2011). *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*.
- Waedoloh, H., Purwanta, H., & Ediyono, S. (2022). Gaya Kepemimpinan dan Karakteristik Pemimpin yang Efektif. *Social, Humanities, and Educational Studies (SHEs): Conference Series*, 5(1), 144. <https://doi.org/10.20961/shes.v5i1.57783>