



The Important Role Of Islamic Boarding Schools in Forming Islamic Leadership

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ABSTRACT

Islamic Boarding Schools have an important role in the formation of Islamic leadership and in producing graduate students as faithful people, pious, have noble morals, and follow the teachings of the Prophet Muhammad SAW. Especially able to emulate and apply the leadership of the Prophet SAW which prioritizes leadership theory based on the values of Shiddiq, Tabligh, Amanah, and Fathanah. This study aims to find out the learning strategies applied at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang, the important role of boarding schools in forming students in Islamic leadership so that they can lead, direct, train, organize well to achieve the planned goals based on the values of the Al-Quran and Sunnah, and analyze the factors, namely supporting and inhibiting factors that influence effective leadership at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang. Data collection was carried out through observation, interviews, and documentation. The types and methods used are qualitative methods using data collection interviews, observations, and documentation. The results of this study indicated that the leadership of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang and teachers in guiding and providing knowledge were very important for students on how to become competent, responsible, forward-looking students, inspire many people, always were trustworthy, honest, and humble.

Keywords: *Islamic Leadership; Islamic Boarding School; Students*

INTRODUCTION

Leadership is the ability of an institution or organization that can direct to achieve goals in an institution or organization. So leaders must be able to move the institution or organization quickly and precisely. While Islamic Leadership is an application of knowledge about how to be a good leader who can direct, motivate, move, and train, well based on the values of the Al-Qur'an and *Sunnah* (Langeningtias et al., 2021).

Islamic Boarding School is a center for education and broadcasting of Islamic teachings (Khaeroni et al., 2021). So that it can support education can be used as provisions in proclaiming da'wah while da'wah can be used as a means of building an education system. In an Islamic Boarding School, the role of the *kyai* as a guide greatly influences the capacity of the students. The teaching and learning process in Islamic Boarding Schools is taught that Islam is a religion that is not only about worship practices or just a person's relationship with Allah SWT but also his behavior in relationships with fellow humans in the world (Agustriani, 2023). This will affect the personality of the students after they dive in and socialize in society. Therefore, many people think that students are figures who can lead society, especially in religious matters and all aspects of Islam. The character of leadership must be developed in students so that students can be useful for institutions and in society (Mujahidin, 2021).

However, in this case, there is a public perception because it turns out that there are still many students, both those who have graduated and those who are still in Islamic Boarding Schools, who have not been able to become the expected leaders (Anam et al., 2021). There may be a lack of self-confidence or a lack of courage in mingling or conveying something amid society so it becomes an internal factor for students because the character of leadership has not been formed in them.

To develop the leadership spirit of students, Islamic Boarding Schools as Islamic institutions that a places for students to study and apply Islamic teachings in everyday behavior, have a great responsibility and can emulate the leadership of the Prophet Muhammad SAW not only in words but also in his daily actions based on the values of *Shiddiq, Tabligh, Amanah, and Fathanah* (Muhibah, 2018).

Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School is an Islamic Boarding School that participates in preparing a quality generation of the nation where the boarding school is formed to have an Islamic leadership spirit. The research problem that is the basis for this research is the need to optimize the formation of Islamic leadership of students at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang. This research focuses on identifying the learning strategies applied, the role of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang in forming Islamic leadership, as well as the supporting and inhibiting factors faced. Therefore, it is very necessary to study the role of Islamic Boarding Schools in fostering the spirit of Islamic leadership in students. Therefore, the author takes the title "The Important Role of the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School in Forming Islamic Leadership".

METHOD

This research is a qualitative approach. According to Sugiyono, this research method is a research method based on the philosophy of post-positivism, which views social reality as something whole, complex, dynamic, and full of meaning which is used to research in natural object conditions (as opposed to experiments) where researchers are key instruments (Jannah et al., 2017). This type of research is field research. This research was conducted by going directly to the research location that had been determined to obtain research data, namely data related to the strategy of forming religious characters (Fiantika, Wasil M, Jumiyyati, Honesti, Wahyuni, Jonata, 2022).

When viewed from the aspect of presentation or exposure, this research is included in descriptive research (Rusandi & Muhammad Rusli, 2021). Descriptive research is research that attempts to describe a particular social phenomenon or reality including individuals, groups, institutions, and communities (Aziza, 2023). The purpose of this research is to create a description or picture, of characteristics and relationships between the phenomena being investigated (Rijal Fadli, 2021). This is in accordance with Sudjana's opinion which explains that the descriptive method is used if the research aims to explain and interpret events or incidents in the present.

With the qualitative method using this descriptive approach as explained above, this method interprets the phenomena that occur, whether behavior, actions, perceptions, motivations, and others, researchers also want to know the phenomena as a whole, whether from the results of observations, interviews, or any source.

The location of this research was carried out at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang, where the researchers were also students at the boarding school.

This study will use data sources derived from all information obtained from respondents and from documents, both in statistical form and in other forms needed to support this study. The data sources in this study are divided into 2 types, namely:

1. Primary Data

Primary data is data obtained directly from the original source by conducting interviews or questionnaires to support data accuracy, where informants are positioned as the main source of data for this study. Primary data consists of:

- Place, which is a data source obtained from a description of the situation and conditions related to the problems raised in the research discussion;
- Paper is a data source that presents signs in the form of letters, numbers, images, or other forms of symbols related to the problems discussed.

2. Secondary Data

Secondary data is a source of research data obtained indirectly through intermediary media (obtained/recorded by other parties). The function of this data is to provide additional information or supporting information for primary data. Data included in secondary data in this study are supporting data related to the research, namely data related to the object and location of the research. Secondary data used in this study include books, newspapers, radio, the internet, social media, and other data sources.

The data collection procedure is the most important step in research because the main purpose of the research is to obtain the necessary data. In this study, the researchers used several data collection techniques, namely:

1. Observation

Nasution stated that Observation is the basis of all science. Scientists can only work based on data, namely facts about the real world obtained through observation. In qualitative research, the object being observed is called a social situation, a social situation consists of three components, namely:

- Place, or a place where interaction in a social situation is taking place. This means that this study took place at the Kalaga Al-Kamal Denanyar Islamic Boarding School.
- Actor, the actor or person who is playing a certain role. This means that people, especially *the ustadz* as the caretakers of the Islamic Boarding School, administrators, and students of the Kalaga Al-Kamal Denanyar Islamic Boarding School.
- Activity or activities carried out by the actor in the ongoing social situation. This means that the main focus is the important role of Islamic Boarding Schools in the Islamic leadership of students.

Data collection techniques by observation if the researcher is concerned with human behavior, work processes, and natural phenomena and if the respondents observed are not too large. This observation technique is carried out so that researchers know directly how important the role of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang is in the Islamic leadership of students to obtain definite and complete results.

2. Interviews

An interview is two people exchanging information and ideas through questions and answers, so that meaning can be constructed in a particular topic. Interviews are used as a data collection technique if researchers want to conduct preliminary studies to find problems that must be studied, but also if researchers want to know things from respondents in more depth. This interview technique is used to obtain clear and reliable information from sources or parties related to, "The Important Role of the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School in Forming Islamic Leadership".

3. Documentation

A document is a record of past events. Documents can be in the form of writing, pictures, or monumental works from a person. Documents in the form of writing, for example, diaries, life histories, stories, biographies, regulations, and policies. Documents in the form of images, for example, photos, motion pictures, sketches, and others. Documents in the form of works, for example, works of art can be in the form of pictures, statues, films, and others.

In addition, researchers also collect data in the form of photos regarding the Important Role of the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School in Forming Islamic Leadership as a complement and authentic evidence that this really exists so that it can help researchers in continuing to analyze further data.

F. Data Analysis Techniques

In this case, Susan Stainback stated "Data analysis is critical in the qualitative research process. Analysis is used to understand the relationships and concepts in the data so that hypotheses can be developed and evaluated."

1. Data Reduction

Reducing data means summarizing, choosing the main things, focusing on the important things, and looking for themes and patterns. Thus, the reduced data will provide a clearer picture, and make it easier for researchers to collect further data, and search for it if needed. Data reduction can be assisted by electronic equipment such as mini computers, by providing codes for certain aspects. In reducing data, each researcher will be guided by the objectives to be achieved. The main objective of qualitative research is the findings. Therefore, if researchers conducting research find everything that is considered foreign, unknown, and does not have a pattern, that is precisely what researchers must pay attention to in reducing data.

2. Data Display (Data presentation)

Data display is data that in qualitative research data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. By displaying data, it will be easier to understand what is happening and plan further work based on what has been understood.

3. Conclusion Drawing/Verification

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. The initial conclusions put forward are still temporary and will change if no strong evidence is found to support the next data collection stage. However, if the conclusions put forward at the initial stage are supported by valid and consistent evidence when the researchers return to the field to collect data, then the conclusions put forward are credible conclusions.

Thus, conclusions in qualitative research may be able to answer the formulation of the problem formulated from the beginning, but may not, because as has been stated, the problems and formulation of problems in qualitative research are still temporary and will develop after the researchers are in the field.

RESULT AND DISCUSSION

The location of this research was conducted at Denanyar Jombang which was located in Denanyar Indah Housing, Denanyar Village, Jombang District, Jombang Regency, East Java. The Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang was founded by *Ustadz* Mujiyono Zaini S.Pd in 2019 coincidentally at the same time as the Covid situation and officially in 2021. Now the number of registered students was 26 people including the researchers, the cost of the teaching and learning process was not targeted because in essence he only wanted to channel knowledge to be useful for everyone. The motivation of the founder, namely *Ustadz* Mujiyono Zaini, to build the Islamic Boarding School was starting from his Junior High School. He arose the desire to establish an Islamic Boarding School by looking at the balance of the lives of underprivileged children in the process of going to school or seeking knowledge, and there was a desire when he was an adult to continue sharing knowledge with children who were categorized as underprivileged, for example, there were orphans, or might street children who were uncertain about the direction of their lives at some point, he wanted to embrace them to become part of the family.

1. Learning strategies carried out to form Islamic leadership of students

The development of students was an important thing that had to be done consistently and was committed by the leadership of the Islamic Boarding School, namely starting from the formation of divisions so that students had responsibilities. Then discipline was instilled with a routine and regular schedule of activities, namely worship, reciting the newspaper, carrying out tasks, and others. In addition, Reward and Punishment were systems that supported and encouraged student discipline. Examples of awards given to students were students who excelled in both academic and non-academic fields, *tahfidz*, *muwadda'ah*, and others. Examples of punishment or punishment were given to students with the aim of producing students who were disciplined in all things and had noble morals. Punishment in Islamic Boarding Schools was usually called "*Takzir*," but most instructors still reprimanded students with personalities that were not or less appropriate to the dedication of students, namely being caught smoking/smoking in secret, running away from the boarding school, skipping newspapers reading, wearing immodest clothing, especially the characteristic of students, namely wearing *a peci*. Sometimes there were still children who forgot or did it on purpose, reprimanding polite walking, and in terms of cleanliness.

This was reinforced by *ustadz* Mujiyono Zaini S. Pd as the caretaker of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang on December 7, 2024, at the Kalaga Al-Kamal Islamic Boarding School, Denanyar Jombang: "The development of students was formed from students who had responsibilities that had been formed into divisions. Politeness and discipline were instilled with a routine activity schedule, worship, reciting the newspaper, and carrying out tasks. To hone the development of students and encourage students' discipline, we usually gave a little award to students who excelled academically or non-academically, *tahfidz*, and we held events such as thanksgiving, *muwadda'ah*, or others for students to encourage enthusiasm and attention to students. In fact, there was a punishment in the Islamic Boarding School, it was called *takziran*, but the father mostly still reprimanded, every time he saw something that was not suitable, he reprimanded them, starting from not being allowed to smoke, then having to dressing in *syar'i* style, going out wearing a skullcap which is the hallmark of students. Then, meeting anyone and saying hello, *nyuwun sewu monggo*, and even walking had to be done as I taught the children. I reprimanded directly according to what I knew, especially about cleanliness, how "clean the place where you lived, your environment, yourself, how you could look after it properly, in a way that every day there was no morning to be lazy, everything had to move. The point was instilling Islamic values that needed to be inherited, and imbued with so that it became a character that was not

forgotten by the mind but was ingrained in being sensitive to anything. The point was that I never failed to reprimand the children. The main thing was that whenever there was something that wasn't right, I definitely reprimanded them. Saying something that wasn't true was impolite, and we immediately reminded them at that very moment."

The learning strategy at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang was still not optimal because there was an age difference, which finally he (the caretaker) took the teachings from the book that were not too high and not too low, and all were characterized by *Akhlaq, Aqidah*, Sharia by recruiting teachers and *ustadz* who had more potential, namely *Ustadz Rizal*, Mr. Basori, Mr. Aan, and Dr. Afif.

This was reinforced by the results of an interview with *ustadz* Mujiyono Zaini S. Pd as the caretaker and mentor of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang on December 7, 2024, at the Kalaga Al-Kamal Islamic Boarding School, Denanyar, Jombang: "For the learning strategy, we still could not be optimal because of the age difference, therefore we took books that were not too high and not too low, and all were characterized by one *akhlaq*, two *aqidah*, three sharia, by recruiting teachers who had the advantage to be able to teach, for example, Dr. Arif, *ustadz* Rizal, Mr. Basori, Mr Aan was that the content taught led them to had good morals, strong faith, and strong Sharia according to their understanding."

The changes in the students were seen, in part showing the values of Islamic leadership, especially for the students themselves, namely having a character of independence and responsibility, and good morals, which were also aimed at developing the Islamic Boarding School, namely bringing and maintaining the good name of the Islamic Boarding School. In addition, it could be seen in social behavior such as mutual respect, politeness, helping each other, being sensitive, and caring for others.

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This was reinforced by *ustadz* Mujiyono Zaini S.Pd as the caretaker and mentor of the Kalaga Al-Kamal Islamic Boarding School on December 7, 2024 at the Kalaga Al-Kamal Islamic Boarding School in Denanyar Jombang: "The change in the leadership spirit of the students when viewed by the public was still not optimal, but the change in their politeness that was seen towards the community was visible, but not all of them, if seen from now maybe a small part, but if measured in our boarding school, maybe it was 40/60 40 for the good ones, 60 for the less good ones, so it had not yet taken root in the things we wanted, the children who studied the Al-Qur'an were calm, had good morals, strong faith, went home could become icons of society, from what you told me earlier, there had been many who had played a role, what was clear was that many played a role in society, how many children could we seen and feel their abilities, we were also always involved in any activity in the community such as being invited to *manakib*, *khotmil Quran*, religious studies, death, for example, one of our children who was still in school, if asked to perform, was ready, if someone who was an adult and had gone to college, they would automatically be ready and able, if knowledge was still not really qualified and optimal, but the father always guided his morals which were prioritized, because what was important for students was morals, if knowledge could be processed"

2. The Role of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang in the Formation of Islamic Leadership of Students

The Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang had an important role in the formation of the Islamic character of students so that students were not adrift in determining their leadership life path and could have broad insight and had deep religious knowledge. Character formation was carried out through activities conducted by *ustadz* at the Islamic Boarding School. These activities included: *khitobah*, *ngaos kitab*, routine *diba'*, *manakib*, and other routine and incidental activities.

Khitobah was a lecture or speech delivered to convey Islamic teachings to the congregation; in other cases, it was a form of *da'wah* carried out at religious events. *Khitobah* was a routine activity to train students' ability to speak in public. This activity helped students develop a mentality and form an Islamic leadership character that encouraged them to appear in front of friends and the community. Activities were carried out regularly on Sunday nights and Mondays.

Next was *Ngaos Buku*, which became a tradition of queuing learning by studying Islamic books in Arabic conducted in the boarding school environment. These books were called the yellow books. The books studied at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang included *Aqidatul Awam*, *Hadith Akhlaq*, *Ta'lim Muta'alim*, *Hadith Arba'in*, *Fathul Qorib*, and others. The book writing activity aimed to gain scientific insight from the scientist and continued the journey of providing Islamic knowledge to many people. Apart from that, if someone had knowledge, then their life was directed, especially the foundation, which was important in forming the character of the students of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang.

Routine *Diba'* was the activity of reading the prayers of the Prophet Muhammad SAW together with the rhythm of a song, which was done regularly. Routine *Diba'* was also a tradition carried out as a form of love for the Prophet Muhammad SAW, aimed at preaching and worship, a place to gather together by promoting the Prophet Muhammad SAW and maintaining friendship, especially hoping to receive the intercession of the Prophet Muhammad SAW. The Activities were usually carried out regularly on Thursday afternoons.

Manakib was a tradition of activities carried out by reading the biography of the saints of Allah SWT, namely Syaikh Abdul Qadir Jailani. This activity aimed to emulate good behavior, and worship, get closer to Allah SWT, increase dhikr, enhance love for the Saints of Allah SWT, and be full of gratitude for the sustenance given by Allah SWT. The time of the activity was conditionally conducted. And of course, there were many more activities at the Kalaga Al-Kamal Islamic Boarding School, both routine activities and incidental activities related to religion.

This was reinforced by the results of an interview with *ustadz* Mujiyono S.Pd as the caretaker and mentor of the Kalaga Al-Kamal Islamic Boarding School on December 7, 2024, at the Kalaga Al-Kamal Islamic Boarding School, Denanyar, Jombang: "Activities that supported students to form a sense of leadership and were the role of the Islamic Boarding School in guiding students so that their lives were directed and had insight and depth of religious knowledge were from routine activities that we usually did, namely *Khitobah*, a lecture that was regularly held on Sunday night Monday, *ngaos kitab*, namely the book *Aqidatul Awam*, *Hadith Akhlaq*, *Ta'lim Muta'alim*, *Hadith Arba'in*, *Fathul Qorib*, and others, yes, regularly *Diba'* every Thursday afternoon, conditional *Manakib*, and incidental activities from outside, in the community related to religion or activities at other Islamic Boarding Schools." With these activities carried out by the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang, students became better in character. And produced graduates of Kalaga Al-Kamal students as people who were faithful, devout, had noble morals, had an Islamic character, and were knowledgeable in religious knowledge.

In its important role, Islamic Boarding Schools also had supporting and inhibiting factors. Supporting factors in the formation of student character were the availability of adequate facilities and infrastructure, which ensured the smooth running of activities in the Islamic Boarding School, and of course the cohesiveness of the Kalaga family, who received support from the guardians of students and the welfare of the surrounding community, especially the enthusiasm, support, and cooperation of *ustadz*. The inhibiting factors were personal unpreparedness, environmental circles or influences, and age differences.

3. Supporting and Inhibiting Factors in the Formation of Islamic Leadership of Students

In every implementation of activities held at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang, there were supporting and inhibiting factors that determined the success or failure of the activity. There were several supporting and inhibiting factors, namely:

1. Supporting Factors

- The supporting factors for activities held at the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang in the formation of student character were as follows:
- The availability of adequate facilities and infrastructure, so that activities and activities at the Boarding School run smoothly, especially the Mosque and Prayer Room Facilities.
- The cohesiveness of the Kalaga family, support from students' guardians, and the welfare of the community.

- The enthusiasm, support, and cooperation of the *Ustadz* in shaping the character of students to be better.

This was reinforced by the results of an interview with *Ustadz* Mujiyono S.Pd as the caretaker and mentor of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang on December 7, 2024, at the Kalaga Al-Kamal Islamic Boarding School, Denanyar, Jombang: "If the supporting factor was family unity, that was the main thing, then the mosque or prayer room facilities, this supported and also the community activities that we directly encountered really supported the leadership spirit of students. For example, we were invited to *tahlil*, we were invited to *manakib*, if someone died, we joined in leading and offering condolences there, there were house moves, *haji*, and so on All of that supported the character of students Cooperation between *ustadz*, both teaching *ustadz* from outside, students, and the community also played a role."

2. Inhibiting Factors

- Personal unpreparedness

There were internal factors in the students personality, namely purely from the students who used to go to the boarding school with different backgrounds, especially in terms of independence.

- Friendship or socializing

In the boarding school, the supervisor had to know everything and everything that was done in the boarding school, but if outside the boarding school without the supervisor's knowledge, there were still some students who hid it, for example, the Javanese word *cangkrukan*, which meant hanging out, smoking freely, this was still widely done by students by taking special times without the knowledge of the caretaker or supervisor, this also happened when they were outside the boarding school, namely when in the school environment, they made friends with various children who did not all have a positive influence on the child, then the negative things were carried over when they returned to the boarding school again.

- Age Difference

Various elements or backgrounds were very heterogeneous because of the varied ages, so there were still difficulties in implementing character in totality. But he and with the cooperation of *ustadz* continue to communicate by seeing the weaknesses of the students.

This was reinforced by the results of an interview with *ustadz* Mujiyono S. Pd as the caretaker and mentor of the Kalaga Al-Kamal Islamic Boarding School on December 7, 2024, at the Kalaga Al-Kamal Islamic Boarding School: "The main inhibiting factor was personal unpreparedness to be developed, if they were really ready, God willing, there would be no problem, so it's not divided into 2, there were internal and external factors, internal factors were purely in the students who came from different backgrounds if the desire for the activity was purely from themselves, then it would form something legitimate from themselves, namely the character of independence. Then the external factor was friendship, a friendship which was known as they rarely wanted to study, like hanging out, students were interested in joining them, which finally students took special times, steal special times to communicate, where there were many undesirable things, including free smoking, then because we were in a community environment sometimes we could not maximize and limitations sometimes we could not explore ourselves students to be able to develop optimally to respect other neighbors, for example, children wanted to play soccer, because of limited space they finally took a place far from the Islamic Boarding School and finally when they returned and go back to the inner courtyard they were influenced by the environment, and of course, there was also the age difference so we had to continue to pay attention to the weaknesses of the students".

C. Research Discussion

Based on the results of the research conducted by the researcher, the researcher would discuss the data obtained previously through three methods, namely observation, interviews, and documentation at the location of the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School.

1. Learning Strategy in the formation of Islamic leadership of students

Learning strategy or system was very important with the aim of forming Islamic leadership of students so that they could develop into quality students. Especially carrying out consistent routine activities, discipline, and the formation of divisions so that students had responsibility. In addition, the system that supported and encouraged student discipline was *Takziran* in Islamic Boarding Schools, but most were still in terms of reprimanding students if there was something that was not in accordance with themselves in becoming a student and conditional for other *takziran*. In addition, there were awards given

to students in order to provide motivation, enthusiasm, and attention to students, for example, awards to students who excelled both academically and non-academically, *tahfidz*, *muwada'ah*, and others. The learning strategy at the Kalaga Al-Kamal Islamic Boarding School could not be said to be optimal because there was a difference in age by taking standard book teachings characterized by *Akhlaq*, *Aqidah*, Sharia, by recruiting teachers who had advantages and more potential. The learning system of the Kalaga Al-Kamal Islamic Boarding School was as follows:

- Learning Based on the Qur'an and Hadith
- Learning books focused on books that are characterized by *Akhlaq*, *Aqidah*, and Sharia.
- Individual and group counseling guidance aims to help students develop their potential, overcome problems, and life goals that were in accordance with Islamic values.

2. The Important Role of the Kalaga Al-Kamal Islamic Boarding School in Islamic leadership of students
Islamic leadership had been taught at the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School, especially the *ustadz* played a very important role as a leader, manager, innovator, evaluator, motivator in fostering, forming, and changing the character of students, especially students who had an Islamic leadership spirit. Islamic Boarding Schools played an important role in Islamic leadership and the formation of quality students. The following are the important roles:

1. Educational Role

- Forming Islamic leaders who had integrity and noble morals.
- Teaching religious knowledge: such as the Al-Qur'an, and the books studied at the Kalaga Al-Kamal Islamic Boarding School were *Aqidatul Awam*, *Hadith Akhlaq*, *Ta'lim Muta'alim*, *Hadith Arba'in*, *Fathul Qorib*, and others.
- Developing the leadership skills of students.

2. Spiritual Role

- Forming spiritual awareness and increasing devotion to Allah SWT.
- Developing social sensitivity and empathy of students.
- Increasing the patience and fortitude of students
- Increasing politeness and discipline of students.

3. Social Role

- Developing communication and cooperation skills of the Kalaga Al-Kamal family
- Building social awareness and concern for the community.
- Preparing students as agents of positive change and becoming icons of society.

4. Leadership Role

- Forming students into leaders with broad insight
- Increasing the strategic and innovative abilities of students

Thus, the Kalaga Al-Kamal Islamic Boarding School became an important institution in forming quality Islamic leadership of students.

2. Supporting and inhibiting factors in the formation of Islamic leadership of students

A. Supporting Factors

- The cohesiveness of the Al-Kamal family was the main supporter.
- Adequate facilities and infrastructure, especially the Mosque and Prayer Room facilities.
- The spirit and support of the *ustadz*, guardians of students and the community.

B. Inhibiting Factors

The factors that inhibited the Kalaga Al-Kamal Islamic Boarding School from forming Islamic leadership of students were internal and external factors. Pure internal factors were found in the students themselves who had different backgrounds and characters, namely:

- Lack of self-motivation:

Not all students had a strong motivation to learn or develop leadership potential. Some students only followed full activities at the Islamic Boarding School without full awareness of the importance of Islamic leadership values, this might be due to the lack of encouragement from the family environment.

- Individualism

There might have been still some students who had individualistic traits, so they focused more on personal needs. Therefore, Islamic Boarding Schools had to pay attention to the weaknesses of each student.

The external factors that hindered the Kalaga Al-Kamal Islamic Boarding School in forming Islamic leadership in students were:

- Friendship or socializing

The social environment outside the Islamic Boarding School could hinder the formation of Islamic leadership. This influence could be in the form of free smoking, the habit of lying or being dishonest, speaking rudely, or behaving in an undisciplined manner. Solutions could be done by reprimanding students, improving the learning system/strategy, and strengthening the student community both inside and outside the Islamic Boarding School. Mentoring and Counseling were solutions to dealing with the problem of students who had bad relationships.

- Age differences

The age difference in forming Islamic leadership could be an obstacle if not managed properly due to the lack of experience and knowledge among young leaders.

CONCLUSIONS

Based on the previous descriptions above, the researchers can conclude that:

The strategy of Islamic Boarding Schools in forming Islamic leadership of students is not optimal because there is a difference in age so the learning system only teaches standard books (not too high or low), namely books that are characterized by *Akhlaq*, *Aqidah*, and Sharia. The role of Islamic Boarding Schools in forming the Islamic character of students held Islamic Boarding Schools led by *ustadz* and Teachers together with students has been running well, these activities such as: *khitobah*, *ngaos* kitab, routine diba', *manakib*, and other incidental activities. These activities involve all students at the Kalaga Al-Kamal Denanyar Jombang Islamic Boarding School. Based on the research conducted by the researchers, the role of Islamic Boarding Schools in the formation of the Islamic character of students is good, and many activities can make changes in the character of students better than before, although in its implementation there are supporting and inhibiting factors, supporting factors in the formation of student character are the availability of adequate facilities and infrastructure, so that activities and activities at the Islamic Boarding School run smoothly, which of course also the cohesiveness of the Kalaga Al-Kamal family, get support from the guardians of students and the surrounding community and the enthusiasm, support, and cooperation of *the ustadz* of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang. While the inhibiting factors are personal unpreparedness, friendship or environmental influence, and age differences.

Based on the research conducted by the researchers at the Kalaga Al-Kamal Denanyar Islamic Boarding School, the researchers can provide good suggestions for the Islamic Boarding School in general and all students of the Islamic Boarding School in particular.

1. For Islamic Boarding Schools

Islamic Boarding Schools must continue to develop and improve all the potential of existing students, both those that had been achieved as a manifestation of the seriousness of the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang in carrying out its vision and mission, namely the Vision of the Kalaga Al-Kamal Denanyar Islamic Boarding School, its vision is to become a center for superior and character-based Islamic education, forming the next generation who are faithful, knowledgeable and had noble morals, increasing awareness and concern for religion, nation, and state.

Its mission was to build a conducive and Islamic educational environment, improve the academic abilities and skills of students, form the character of students who had noble morals and Islamic personalities, build cooperation with the community and other educational institutions, develop the potential of students in the spiritual, intellectual, and physical fields.

2. For Students

Continue to support activities and positive things held by the Kalaga Al-Kamal Islamic Boarding School Denanyar Jombang as an effort to form the character of Islamic leadership of students to be better, so that they could be useful in the wider community and make students have noble character.

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