

Actualization of Pesantren Values in the Practice of Fatherly Leadership at Raudhatul Athfal

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Article History

Submitted:

2022-09-28

Reviewed:

2022-12-14

Approved:

2022-12-23

Abstract

The purpose of this study is to describe and analyze the actualization of the values of pesantren in the practice of fatherly leadership at RA Al Ma'arif NU Plompong. This research is a natural qualitative research. Data were collected by interview, observation, and documentation. Then the data were analyzed using the Miles and Huberman model data analysis technique which consisted of data reduction, data display and verification. The results showed that the head of RA Al Ma'arif NU Plompong actualized four pesantren values that had relevance to the nature of fatherly leadership, namely authoritarian, charismatic, and participatory-collaborative values. Authoritarian values are actualized by making PAUD policies and PAUD service programs. Charismatic value is shown by being a good role model. Then he showed the value of participatory-collaborative by intensely assisting and assisting teachers in their work. The actualization of pesantren values in the practice of fatherly leadership has implications for the creation of a family atmosphere between leaders and teachers which makes teachers have a strong commitment to advancing the institution.

Keywords: fatherly leadership, values, pesantren, raudhatul athfal

INTRODUCTION

Pesantren is a genuine Indonesian educational institution. It can be said that *pesantren* are Islamic educational institutions that are already rooted in society (Prasetyawan & Rohimat, 2019). A lot of capital owned by the graduate of the *pesantren* to serve in the community, ranging from mastery of hard skills to mastery of soft skills they have. Basically, the soft skills possessed by *pesantren* graduate are a set of values that are usually actualized when studying at *pesantren*. This set of values becomes the value of *pesantren* which is used as the basis for *santri* and graduate of the *pesantren* in their work (El Iq Bali & Fadli, 2019).

In the managerial context, the value of *pesantren* then becomes social capital used by leaders to operate various organizations or institutions, including educational institutions (Dakir & Anwar, 2019). This means that there is a link between the values of *pesantren* and the leadership practices carried out by leaders in educational institutions.

The results of Masdar Hilmy's research show that modern leadership can be achieved when the practice is based on the values of *pesantren*. He revealed that from a *salaf pesantren* a leader could adopt the values of *pesantren* in the form of *tawadlu*, obedience, tenacity, persistence and *riyadhoh*. From the *khalaf pesantren* a leader can adopt the values of modernity of *pesantren* so that leaders can practice performance-based leadership models, collegial-managerial, team work and independence from heredity (Hilmy, 2019).

Masdar Hilmy's research presents various conceptual alternatives that can be done by graduates of *pesantren* to become modern leaders. The author believes that it is necessary to conduct research on the value of *pesantren* as a study that has a relationship with leadership practices in an educational institution.

Other research reveals that the value of *pesantren* as social capital can be used as capital for leaders to practice transformative leadership models. The results of the research show that the actualized values of *pesantren* can be sourced from the values of local wisdom in the *pesantren* tradition. In social praxis theory, the actualization of local wisdom values will make a person actively involved in making changes in his community (Fauzi, 2018). Fauzi's research is different from the author's research. His research examines the leadership of the *Kiai*, while the author's research examines the leadership of *pesantren* graduates who are influenced by how the *Kiai* used to lead *pesantren*.

Basically, the actualization of *pesantren* values can be carried out by leaders in formal Islamic educational institutions (Qosim, 2022). This made the writer interested in studying the actualization of *pesantren* values in leadership practices at Raudhatul Atfhal (RA) as a formal Islamic educational institution led by a father who graduated from a *pesantren*. Thus the novelty side of this research is the resulting description of the values of *pesantren* which were actualized by the head of RA in the practice of fatherly leadership.

From the results of a preliminary study conducted by the author in the southern region of the Brebes district, it was found that one RA led by a father. The RA is RA Al Ma'arif NU Plompong Sirampog Brebes, Central Java. In general, RA is led by a mother so that the style

of leadership is motherly (motherly leadership). In fact, most of the RA teachers are mothers. However, at RA Al Ma'arif NU Plompong was led by a father so that the style of leadership tends to be fatherly. This is what Cribbin calls fatherly leadership (Cribbin, 1990). This inspired the author to conduct a study on the actualization of the values of pesantren in the practice of fatherly leadership at RA Al Ma'arif NU Plompong.

Then the purpose of this research is to describe and analyze the actualization of pesantren values in the practice of fatherly leadership at RA Al Ma'arif Plompong. At present, leadership in PAUD institutions is more dominated by women. The existence of male leaders in PAUD institutions is a counterbalance to this domination. Of course, there are differences between mother leadership and father leadership. This difference becomes even more interesting to study when it is found that the practice of fatherly leadership by male PAUD institution leaders is influenced by pesantren values.

This research is a natural qualitative research. So the author does not engineer the research subject (Moleong, 2010). The subjects in this study were the head of RA and the teacher of RA Al Ma'arif Plompong. Data were collected using unstructured interview techniques, participant observation and documentation (Sugiyono, 2010). The data that has been collected is then analyzed using the data analysis technique of the Miles and Huberman model which consists of the stages of data reduction, data display and verification (Miles et al., 2018).

DISCUSSION

Pesantren Values

Pesantren is an Islamic educational institution that originally came from Indonesia. Even *pesantren* is the oldest educational institution in Indonesia (Kurniawati, 2016). Pesantren is present in the life of the Indonesian people by providing various Islamic education services both traditional and modern. This then gave rise to two terms, namely *salaf pesantren* and *khalaf pesantren*. The wrong *pesantren* refers to the traditional implementation of Islamic education services. The *khalaf pesantren* refers to the implementation of modern Islamic education services. Both of these have implications for the managerial pattern of the *pesantren*. *Pesantren* are mismanaged with traditional management approaches while *khalaf pesantren* are managed with modern management approaches (Anom Indratmojo, 2020). Of course there

are advantages and disadvantages behind the implementation of the two approaches, so that it can actually be combined between the traditional management approach and the modern management approach. This is very possible because there is one side that can bring together the two, namely both *salaf pesantren* and *kehalaf pesantren* both manage their educational services based on one value system, namely the value of *pesantren* (Walid, 2021).

Independence is the main value of *pesantren* because both *kiai* in *salaf pesantren* and *kiai* in the *kehalaf pesantren* do not depend on others when managing their pesantren. *Kiai* is the sole figure in the leadership and management of pesantren. The independence of *Kiai* as the main pesantren value is supported by the values of pesantren which are actualized by *santri*, namely obedience or obedience to *Kiai* (Anom Indratmojo, 2020).

The values of pesantren are not only in the form of independence and obedience, but also other values such as the value of being humble, living simply, and being cooperative. The three values of pesantren are considered by many people as values that can reduce arrogant, materialist, hedonistic, and individualistic attitudes in global society (Yayat Hidayat, 2022). Other pesantren values are exemplary values and tolerance values. *Kiai* is a role model for the students in their behavior. Senior students must also be able to be role models in behavior for their junior students. The *kiai's* example, the *kiai's* independence and the students' obedience to the *kiai* have made the *kiai* in the pesantren become a charismatic leader. Meanwhile, the value of tolerance makes *Kiai* and *santri* have an attitude of caring for each other, understanding each other and respecting each other (Maksum, 2016). Another opinion reveals that the value of tolerance in pesantren arises and develops because of the humanist perspective in establishing relationships with others. It is this perspective that then raises democratic values as one of the values of pesantren (Nugraheni & Firmansyah, 2021).

The values of pesantren originate from Islamic teachings, that is why the values of pesantren can also be referred to as spiritual values (Muslih, 2021). In the managerial context, the value of the pesantren above is intangible capital which is the basic support for *Kiai* in managing the pesantren (Falato et al., 2018). The value of the pesantren is also social capital that reflects a set of moral and social competencies possessed by the *Kiai* as the leader of the pesantren (Swanson et al., 2020). The actualization of the values of pesantren by both *Kiai* and *santri* in the perspective of social capital theory can have implications for the creation of harmonious social relations between pesantren and the community which will have

implications for the existence of pesantren in people's lives (Ghahtarani et al., 2020). The results showed that the actualization of the value of pesantren as social capital in social interaction in the form of social interaction bonds such as routine recitations, graduate associations, and togetherness in the style of *pesantren*, *istighozah*, *haul*, *akbirussanah* and collaboration with other institutions outside the *pesantren* (Kutsiyah, 2020).

Fatherly Leadership Concept

In studies of gender from a management perspective, the concept of fatherly leadership is often confronted with the concept of motherly leadership. Motherly leadership relates to how a woman leads an institution with a motherly nature. Meanwhile, fatherly leadership relates to how a person can lead an institution with a fatherly nature. Another term for fatherly leadership is paternalistic leadership. The fatherly traits that emerge include: (1) always pointing to virtue; (2) always create comfort; (3) always avoid conflict; (4) selflessness; and (5) authoritarian (Gull et al., 2021).

Other characteristics of the fathers in the practice of fatherly leadership are firm, wise, and have a spirit of service. He leads to serve in order to gain the sympathy and support of his members and society. Servant leadership recognizes that it is his duty to bring a group to grow better than ever (Parta et al., 2021). Cribbin revealed that the fatherly traits that later manifested in the practice of fatherly leadership included: (1) helping and nurturing; (2) make charisma, example and obedience as the basis of power; (3) influencing members by engaging themselves emotionally; (4) have dependency on members (Cribbin, 1990).

The results of the study indicate that the practice of fatherly leadership by a leader is carried out by taking the following steps: (1) sharing knowledge with members; (2) show members the various good things that must be done; (3) asking members to commit to doing good; (4) encourage members to implement organizational programs as well as possible; (5) encourage members to participate in developing the organization. The five steps involve more organizational moral activities. That is why the practice of fatherly leadership tends to be moral-based leadership practice (Chaudhary et al., 2021).

The Influence of *Pesantren* on the Implementation of Educational Services at RA Al Ma'arif NU Plompong Sirampog Brebes

RA Al Ma'arif NU Plompong has its address at *Jalan Karangmangu*, Plompong Village, Sirampog District, Brebes Regency, Central Java Province. Most of the people living in

Sirampog sub-district make a living as farmers, as well as in Plompong village. Their work as farmers has made the people of Plompong village less concerned with education, including early childhood education (PAUD). This is what motivated a graduate of *pesantren* Nurul Ihsan Karangmangu Plompong, Bisri Mustofa, to establish RA Al Ma'arif NU Plompong. The purpose of the establishment of the RA is to introduce an educational institution for early childhood to the Karangmangu village community and its surroundings. Bisri Mustofa revealed that public awareness of PAUD is still weak and this has implications for the large number of early childhood children who are not sent to school. However, in fact it is not because of weak public awareness but also because of the limitations of PAUD institutions in Karangmangu and its surroundings.

It can be said that concern is the basis for Bisri Mustofa's founding of RA Al Ma'arif NU Plompong. His concern for the community in the field of education is not without reason. After finishing studying at *pesantren* Nurul Ihsan, his *kiai* advised him that he should practice what he learned at the *pesantren* for the benefit of the community. He was asked to teach what he got at the *pesantren* to the children around him even though he taught only 1 child. In the context of the *pesantren*, the *kiai* is like a father whose orders are always obeyed by the *santri* who are like their own children (Muhlisin & Sholihatun, 2020).

At the beginning of its establishment in 2017, RA Al Ma'arif NU Plompong received 17 students. Then there was an increase in the acquisition of new students in the following years as shown in the following graph:

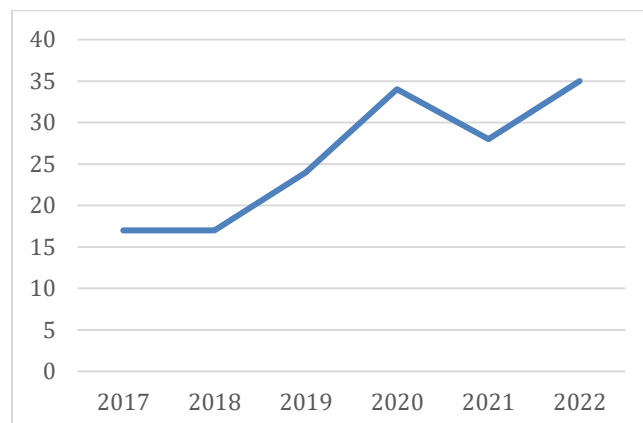


Figure 1. New Student Acquisition at RA Al Ma'arif NU Plompong

In 2017, at the beginning of the establishment of RA Al Ma'arif NU Plompong got 17 new students. In 2018 also got 17 new students. In 2019, it increased, RA got 24 new students. In 2020 it increased, RA got 34 new students. However, in 2021 there was a decline in the acquisition of new students, which only got 28 new students. This is an effect of the social distancing policy during the COVID-19 pandemic in Indonesia. Then in 2022, it again experienced an increase by getting 35 new students.

These increases are not without cause. Various external and internal efforts were made by the head of RA Al Ma'arif NU Plompong to get the number of new students increasing. Externally, the Head of RA Al Ma'arif NU Plompong consistently provides recitation materials to the community about the urgency of education and makes people aware of the urgency of education from an early age. He assured the public that the educational services provided by the RA Al Ma'arif NU Plompong teacher could make their children into individuals with character. Then internally, the head of RA Al Ma'arif NU Plompong organized various superior programs to realize what he said to the community when he was a resource person at various recitation activities. This is done to show the public that he has consistency between what he says and what he is doing.

The flagship programs at RA Al Ma'arif NU Plompong include: (1) the program for reciting the wrong method; (2) memorizing selected hadith and short letters; (3) memorizing daily prayers and reading prayers; (4) practice of ablution and prayer; (5) outing school; (6) Hajj rituals; (7) character building through various habituation activities; and (8) religious recitation for parents.

Seven of the eight excellent programs above are activities that are usually carried out in *pesantren*. It is clear that the educational background of the head of RA Al Ma'arif NU Plompong as a graduate of a *pesantren* has a strong influence on the determination of PAUD service programs. This is also supported by 3 teachers who are also *pesantren* graduates, namely 2 teachers from *pesantren* of Nurul Ihsan Karangmangu Plompong and 1 teacher from *pesantren* of Mambaul Ulum Jetak Benda.

Actualization of *Pesantren* Values in the Practice of Fatherly Leadership at RA Al Ma'arif NU Plompong Sirampog Brebes

PAUD service programs with a *pesantren* style show that there is a strong influence of the *pesantren* system on RA Al Ma'arif NU Plompong managerially. From the results of the

study, it can be seen that in fact it is the influence of the leadership practice of the head of RA Al Ma'arif NU Plompong which accommodates the values of *pesantren*. Of course, not all PAUD leaders lead and manage their institutions based on the values of *pesantren*. This then makes the leadership of the head of RA Al Ma'arif NU Plompong unique compared to other PAUD institutions. This particularity is also supported by the gender side of the leadership of RA Al Ma'arif NU Plompong, where he is a father. Basically the willingness of the head of RA Al Ma'arif NU Plompong arose from a sense of gender awareness in him. He has the thought that as a man he must be a counterweight to the domination of women as leaders of PAUD institutions (Zahrawati et al., 2021).

Most of the leaders of PAUD institutions are mothers, even most of the PAUD teachers are mothers. It becomes a stereotype that the job of being a PAUD teacher and the head of a PAUD institution is for mothers, not for fathers (Maulana et al., 2020). There are three factors that are the reason why there are more female PAUD teachers, namely: (1) the existence of a feminine identity attached to the PAUD teaching profession and far from masculinity, so that men are less interested in teaching young children; (2) PAUD teachers are considered a profession with minimal risk so that they are less challenging and are considered more appropriate for women; and (3) PAUD teacher is a low-paying job and is considered more suitable for women (Dianita, 2020).

Of course, if this is studied from an educational, psychological and social perspective, fathers can actually become PAUD teachers and even PAUD leaders. This is because basically the educative, psychological and social roles that can be played by PAUD teachers and PAUD leaders from mothers can also be played by fathers, although of course there are peculiarities in it (Fadhilah, N. (2021). Mothers lead with motherly leadership, while fathers lead with fatherly leadership. The results show that PAUD stakeholders have the assumption that mothers are right to be PAUD teachers and fathers are right to be leaders of PAUD institutions. This is done so that there is a complementary attitude between mothers and fathers in providing PAUD services (Mukhlis, 2019). Even the fathers can accommodate the thoughts or ideas of the mothers in making decisions related to the interests of education (Akmaliyah et al., 2020).

Based on the results of the research conducted by the author, it can be seen that there is a correlation between the practice of fatherly leadership and the value of the *pesantren* on

the leadership practice of the head of RA Al Ma'arif NU Plompong. Moral-based leadership in the practice of fatherly leadership is the link between the leadership practice and the pesantren. The head of RA Al Ma'arif NU Plompong made the values of the pesantren as the moral basis of his leadership. This linkage makes there is a relevance between the values of pesantren and the attitudes of leaders in the practice of fatherly leadership.

Some values of pesantren that have relevance to the practice of fatherly leadership in the leadership of the head of RA Al Ma'arif NU Plompong include: authoritarian, charismatic, and participatory-collaborative. The value of pesantren is actualized by the head of RA Al Ma'arif NU Plompong in providing PAUD services through the practice of fatherly leadership.

The authoritarian values that are actualized by the head of RA Al Ma'arif NU Plompong are mostly carried out from his imitation of his Kiai when he studied at pesantren. In the managerial context, the authoritarian value is shown by the head of RA Al Ma'arif NU Plompong in the following matters: (1) individual PAUD policy formulation; (2) the formulation of an individual PAUD service program; (3) the division of main tasks and functions to teachers in the implementation of the PAUD service program which is carried out individually. It can be said that the authoritarian attitude of the head of RA Al Ma'arif NU Plompong is mostly done in terms of the formulation of educational policies or the formulation of educational plans. Psychologically, this is because the leader has the belief that he is the conceptor while the members are the implementers (Chen et al., 2018).

The actualization of authoritarian values in the practice of fatherly leadership has made the head of RA Al Ma'arif NU Plompong lead by influencing teachers. Society often gives negative stigma to authoritarian leaders. This is because the leader's authoritarian attitude is contrary to democratic values (Sanborn & Thyne, 2014). However, behind the negative stigma, there is certainly a positive side to the attitude of an authoritarian leader. Especially if it is faced with certain conditions or cultures. At RA Al Ma'arif Plompong there are 4 teachers consisting of 1 male teacher and 3 female teachers. The 1 male teacher became the head of the institution. He became the head of an institution living in a patriarchal culture of society. This is what makes him lead the mothers in his institution with an authoritarian attitude. The results of other studies show that patriarchal culture has made many fathers' leaders more authoritarian (Mingjian & Shuisheng, 2011).

The results of other studies reveal that the authoritarian attitude of leaders in educational institutions has a positive and significant effect on the performance of their members. This can happen if educational leaders are able to explain various things that must be done by their members in the implementation of an educational program (Purwanto et al., 2020).

The explanation of these things in the context of fatherly leadership is shown by the attitude of leaders who are able to share knowledge with their members. This was also found in the practice of fatherly leadership at RA Al Ma'arif Plompong. The head of RA Al Ma'arif NU Plompong made teachers his learning citizens and on various formal and informal occasions he delivered various materials related to children's education and religious education for children. This makes his authoritarian attitude a positive impact on the increasing knowledge gained by teachers.

The results of other studies reveal that many leaders make themselves as authoritarian leaders. This is because with his authoritarian attitude a leader can ensure that his members work according to their expectations. Job satisfaction for a leader will be easier to get from his authoritarian attitude when leading. But on the other hand, this authoritarian attitude will get success if it is accompanied by the ability of a leader to provide various facilities for members to work so that they get convenience in working (Wang et al., 2019). Based on the results of research conducted by the author, it can be seen that the head of RA Al Ma'arif NU Plompong chose to be authoritarian in leading because he is the owner of the institution and is the most responsible party in maintaining and developing the existence of the institution. As an institution owner, he wants to ensure that teachers work according to his instructions and expectations. It provides moral support and facilities to work for teachers so that they can run any PAUD service program easily.

Then the head of RA Al Ma'arif NU Plompong also used his charisma as the leader of the institution in leading as his Kiai when leading the pesantren. The charisma of a leader is basically formed from his figure. This makes a leader will be charismatic when he can be a rule model for his members. The charisma of a leader becomes a personal ability that only exists in him and cannot be passed on to subsequent leaders (Meslec et al., 2020). So it can be said that in order to become a charismatic leader, one must be able to set an example for his members. That is what the head of RA Al Ma'arif NU Plompong has always done. He

always tries to set a good example for teachers and students by displaying positive behavior both intentionally and unintentionally. This is what makes him lead with moral-based leadership which incidentally is the basis of fatherly leadership. The head of RA Al Ma'arif NU Plompong realizes that the success of his institution can be achieved when every PAUD service program is held on the basis of morality. This is in accordance with other research which states that there is a strong positive relationship between the success of the institution and the morality of charisma which is always put forward by leaders in leading. However, the weak side of the actualization of charismatic values is that the relationship between the leadership and its members tends to be bureaucratic, and this also happened at RA Al Ma'arif NU Plompong (MustafaOzgenel, 2020).

The side of morality that is always raised in the actualization of the value of charisma can also be used by the head of RA Al Ma'arif NU Plompong to build a solid work team. Every teacher can become a solid work team by being involved in the things that the head of RA Al Ma'arif NU Plompong does. A solid work team will result in productivity in teachers. The findings of this study are the same as findings in other studies which reveal that the charisma of a leader can be used as capital to form a solid work team. The result is that everyone in the work team has high productivity (Tuan, 2020).

Based on the results of the study, it can be seen that basically the charisma formation in the leadership of the head of RA Al Ma'arif NU Plompong is not only because of his example, but also because he can be a nurturing leader. As a protector he became the main protector for the teachers at work. As a protector, he is also a party that reduces conflicts that occur between teachers and students. He protects the teachers and students like a father who protects his family members. This makes teachers feel comfortable and safe at work. They are always guarded and protected by their leaders. The results of other studies show that the comfort and security felt by teachers at work can result in psychological well-being for them (Díaz-Vicario & Gairín Sallán, 2017). The comfort and safety of teachers at work is part of the guarantee of work safety that should not be ignored by the leadership because the teacher certainly cannot educate properly when he feels uncomfortable and feels his safety is threatened (Pisaniello et al., 2013).

There are three teachers at RA Al Ma'arif NU Plompong and all three are women. Psychologically, women always want to be protected by men. This makes fatherly leadership

very appropriate in PAUD institutions where most of the teachers are mothers or women. The presence of fathers in PAUD institutions is not only a counterbalance to the existence of gender bias in the implementation of PAUD services but also as leaders who provide protection to mothers.

Meanwhile, the actualization of the value of participatory-collaborative is shown by his involvement in the implementation of PAUD programs with teachers. He collaborates with teachers in implementing the program. He not only gives instructions related to a job but at the same time provides concrete examples of how the work should be done. He gives an example of doing a job like a father who is setting an example to his family members in carrying out various household activities. What has been done by the head of RA Al Ma'arif NU Plompong is very helpful for teachers in their work, especially for new teachers who do not have much experience in educating early childhood.

The actualization of participatory-collaborative values creates an intense interaction between the head of RA Al Ma'arif NU Plompong and the teachers in implementing the PAUD service program. This makes the head of RA Al Ma'arif NU Plompong know very well what teachers need in their work, what challenges are faced by teachers at work, what problems are encountered and must be immediately found by the teacher at work. This makes the head of RA Al Ma'arif NU Plompong to act as a teacher guide at work and as a problem solver. The results of other studies show that these two roles can create a strong partnership relationship between leaders and their members. Occasionally a leader who has a position above his members lowers his position to a moderate position with his members so that the distance between members and leaders becomes rather close and there is an emotional partnership between leaders and members (Lam et al., 2015).

The results showed that the actualization of the values of pesantren in the practice of fatherly leadership by the head of RA Al Ma'arif NU Plompong made the relationship between leaders and teachers and students like a relationship in a family. RA Al Ma'arif NU Plompong is a second home for teachers and students. Of course a house will always be addressed by its residents so that the house is more beautiful, comfortable, and able to provide benefits for the people in it. The residents of the house will definitely do the best for their home. Likewise the teachers, they will also always do their best for RA Al Ma'arif NU Plompong as a second home for them. From this, the actualization of the values of pesantren

in the practice of fatherly leadership by the head of RA Al Ma'arif NU Plompong can lead teachers to develop their institutions intensively in the best way. The easy sense of belonging to each member of the institution will result in an attitude to always give the best for the institution. Other research reveals that family ties to members in an organization will produce chemistry at work, especially chemistry between leaders and members. The chemistry will result in good communication so that misunderstandings at work can be minimized and the performance of the members remains focused on the common vision (Pryke et al., 2015).

CONCLUSION

The meeting point between the values of *pesantren* and the concept of fatherly leadership is that leadership is practiced on a moral basis. The head of RA Al Ma'arif NU Plompong as a father as well as a graduate of the *pesantren* actualizes four values of the *pesantren* that have relevance to the nature of fatherly leadership, namely authoritarian, charismatic, and participatory-collaborative values. Authoritarian values are actualized by making PAUD policies and individual PAUD service programs. This is done because he believes that he is the conceptor while the teachers are the implementers. In addition, the authoritarian attitude is also shown by its position as a center of knowledge for teachers and teachers are the parties who always receive knowledge from the head of RA Al Ma'arif NU Plompong passively. Charismatic values are actualized by being a good role model for teachers, building a solid work team, being the main party in preventing and resolving a conflict and providing comfort and safety for teachers in their work. Then the participatory-collaborative value is shown by the direct involvement of the head of RA Al Ma'arif NU Plompong in implementing the PAUD service program. This involvement makes the teacher the main partner in work. The main impact of the actualization of the values of *pesantren* on the practice of fatherly leadership by the head of RA Al Ma'arif NU Plompong is the creation of kinship ties between himself and the teacher which has implications for a sense of belonging to the institution and an attitude to always give the best for the institution.

This study focuses more on examining the practice of fatherly leadership because of the limited time of the study. The practice of fatherly leadership should also be compared with the practice of motherly leadership to produce comparative and comprehensive research. This is the weak side of this research. That is why the author suggests to the next

researcher to conduct a comparative study of the practice of fatherly leadership with the practice of motherly leadership in PAUD institutions.

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