



Kyai's Charismatic Leadership in Shaping Student's Personality at Arrisalah Islamic Boarding Schools of Ponorogo, East Java, Indonesia

Afiful Ikhwan

Universitas Muhammadiyah Ponorogo, Indonesia
afifulikhwan@gmail.com

Lalu Abdurrahman

Universitas Muhammadiyah Ponorogo, Indonesia
durahmangusdur11@gmail.com

Aldo Redho Syam

Universitas Muhammadiyah Ponorogo, Indonesia
aldoredhosyam@gmail.com

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Abstrak

Penelitian ini mengkaji tentang proses pembentukan kepribadian santri serta bagaimana peran sosok *Kyai* yang memiliki jiwa kharismatik dalam kepemimpinannya. Penelitian ini merupakan penelitian kualitatif deskriptif lapangan yang dilakukan di Pondok Modern Arrisalah Gundik Slahung Ponorogo. Metode pengumpulan data diambil dari hasil observasi, wawancara dan dokumentasi, sedangkan analisis datanya menggunakan analisis interaktif melalui tahapan pengumpulan data, kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitian yaitu (1) pondok pesantren dalam membentuk kepribadian santri melalui tiga proses diantaranya; pembelajaran, pengawasan dan pemberian sanksi; dan (2) peran kepemimpinan *Kyai* kharismatik dilihat dari kedudukannya yaitu sebagai pemimpin, pengajar, penentu kebijakan, pengontrol serta penasehat, sedangkan jika dilihat dari perannya yaitu sebagai *uswah hasanah* atau suri tauladan, memiliki sikap kepedulian yang tinggi serta selalu bersikap sosial. Sebagai rekomendasi, pembentukan kepribadian santri khususnya dalam lembaga pendidikan pondok pesantren harus menjadi tujuan utama dari proses pembelajaran dan didukung oleh *Kyai* sebagai pemimpin yang memiliki jiwa kharismatik, dengan begitu kepribadian santri dapat terbentuk menjadi pribadi muslim yang seutuhnya.

Kata Kunci: *Kepemimpinan, Kharismatik Kyai, Kepribadian Santri.*

Abstract

*This research examines the process of forming the personality of the students and the role of the Kyai, who has a charismatic spirit in his leadership. This descriptive qualitative research was conducted at Arrisalah Islamic Boarding School Gundik Slahung Ponorogo. The data collection method is taken from observation, interviews, and documentation results. At the same time, the data analysis uses interactive analysis through the stages of data collection, condensation, data presentation, and conclusion. The results of the study are (1) Islamic boarding schools shape the personality of students through three processes, namely learning, monitoring, and imposing sanctions; and (2) the leadership role of the charismatic Kyai is viewed from his position, namely, as a leader, regulator, policy regulator, controller, and adviser, whereas if viewed from a critical perspective, namely as *uswah hasanah* or role model, he has a high caring attitude and is always social. As a recommendation, the formation of the personality of the santri, especially in Islamic boarding schools, must be the main objective of the learning process and supported by the Kyai as a leader who has a charismatic soul so that the personality of the students can be formed into a complete Muslim personality.*

Keywords: *Leadership, Kyai's Charismatic, Students Personality*

INTRODUCTION

Education is a process in which a person learns to gain understanding or knowledge, improve attitudes and develop skills. Education also has a very important influence on the individual, which can help with mental and physical growth (Khaidir and Suud 2020). The power of Islamic religious education, as well as the growth of one's faith, health for physical skills, and boosting the quality of brain development, are the outcomes. Starting from these main qualities, a person can achieve a complete personality as a Muslim with good faith and knowledge and manifest it in the form of good deeds (Aji, 2019: 23).

Islamic boarding schools are community-based Islamic religious education institutions that follow *diniyyah* education or in an integrated manner with other types of schooling (RI Law No. 19 of 2019 concerning Religious Education and Religious Education. Article 1 Paragraph 4). At the beginning of its establishment, Islamic boarding schools were focused on enriching students' knowledge, shaping personalities, instilling spiritual and human values, and preparing students to be ready to live in a society (Zuhri, 2020: 135).

In Islamic boarding schools, the leadership of the *Kyai* is the central point of the policies that exist in the institution because the *Kyai* regulates every activity carried out in the Islamic boarding school directly or indirectly (Misdah, 2020). As for the

characteristics of the figure of *Kyai* in Islamic boarding schools, among others, they are responsible, honest, physically and mentally healthy, fluent in speaking, trustworthy, motivated, intelligent, and so on (Sutami, 2018: 3-4); (Helmy, Kubro, and Ali 2021).

Thus, the charisma of the *Kyai* can regulate, educate and influence the student's personalities in their daily lives (Shiddiq et al., 2022). The leadership of the *Kyai* does not only exist in Islamic boarding schools but in the community; it is better known as a charismatic soul. In addition, the position of a *Kyai* in Islamic boarding schools is not only as the leader of the *Kyai* but also as an educator, teacher, manager, and role model in religion (Sunarto, 2018: 7).

The charismatic leadership of the *Kyai* in Arrisalah Islamic Boarding School is very important to be reviewed and researched; therefore, the author will focus on conducting research entitled "Charismatic Leadership of *Kyai* in Shaping the student's personality at Arrisalah Islamic Boarding School Gundik Slahung Ponorogo." To know and understand how the charismatic leadership of the *Kyai* figure instills the student's personality in the modern boarding school institution, this aims to obtain solutions and innovations for growth and development as well as improving the lives of Indonesian people who have prominent personalities in all respects. The researcher conducted searches from various sources related to the charismatic leadership of the *Kyai* and the formation of the student's personality; several research results touched on this research as below:

First, Afiful Ikhwan, Muhammad Farid, Ali Rohmad and Aldo Redho Syam conducted research entitled "*revitalization of Islamic education teachers in the development of student personality*" (Ikhwan et al., 2020). This study is prompted by the current phenomena of education, which is anticipated to meet the problems of a more harsh era in which, when a child enters elementary school, he has a personality in his soul that he inherits from his family. If a child's education is less harmonious due to family economic conditions, lack of parental awareness, and also environmental influences will affect his personality. The teacher's efforts are significant in carrying out coaching. At Public Elementary School (SDN) 1 Japan Tulungagung. Teachers try their best to build the personality of their students so that in the future, they can become good role models. This study describes Islamic religious education teachers' struggles and inhibiting and supporting factors in fostering student personality at SDN 1 Japun Tulungagung. The

research findings show that implementing Islamic Religious Education is relatively sound proof that the teacher has followed the procedures used in the teaching and learning process. In contrast, the student personality has many variables in a good direction, so it is sufficient. Thus the efforts of Islamic Religious Education teachers play a vital role. Critical in building the personality of students.

Second, Eva Fauziah conducted research entitled “*pembentukan kepribadian santri dalam sistem pondok pesantren salafi miftahul huda cihideung bogor*” (Fauziyah, 2018). This study discusses the Islamic boarding school education system, especially at the Miftahul Huda Salafi Islamic boarding school in the formation of the personality of students and the implementation of the Salafi Miftahul Huda Islamic boarding school education in the formation of the personality of the students. The method used is qualitative with a descriptive approach. The research instruments used were observation, interviews, and documentation. In this study, researchers obtained information about educational activities at the Salafi Miftahul Huda Islamic boarding school, including two things, the first is implementation, and the second is evaluation. Then the implementation of education can shape the students' personality, namely by using the Islamic boarding school's regulations, which have additional sanctions according to the level of mistakes to shape the personality of the students with good morals. Islamic boarding schools also recite various moral books, such as *Akhlakul Banin* (a book that studies how to be a man with good morals), the book of *fiqh* (explaining matters of worship and *muamalah*), the book of *riyadus sholihin*, and the book of *Tafseer Jalalain*, for the development of the student's personalities. Islamic boarding schools also hold direct practice regarding *akhlakul karimah* and so on.

Thrid, Nur Sofia Nabila, Siti Rahmah, Tahir Ahmad, Jima'ain Safar dan Shukri Mohd Nain conducted research entitled “*trustworthiness: The Core of Leadership in Islam*” (Alimin et al., 2018). This study discusses the concept of trust as the essence of Islamic leadership and the essential elements of trust in embedding this concept in today's leadership. In this study, it is said that trust is the essence of leadership. A leader's success rests on his ability to carry out his responsibilities in accordance with what Allah has revealed in the Qur'an. A leader must be trustworthy because trust is a moral responsibility for everyone in their duties and social, political, and economic life. It is also said that by being trustworthy, individuals not only fulfill the commands of Allah SWT but can carry

out a good attitude that will be universally accepted by everyone and can carry out the assigned tasks and duties in a transparent manner which provides a better perception and builds trust in the individual.

Fourth, Yi Ying Chang conducted research entitled “*Charismatic leadership in IT firms in Taiwan: an empirical study*” (Chang, 2018). This study aims to examine charismatic leadership and innovation management in a sample of Information Technology companies in Taiwan because the literature on such leadership is examined. After all, it reveals how leaders function as key agents who stimulate others with a vision of their innovation potential. The results of this study indicate that charismatic leadership behaviour can facilitate management innovation when certain conditions are met. Empirically, charismatic leaders should create a higher level of trust in their subordinates at all levels of the organizational hierarchy based on the general perception of being a trustworthy entity.

Fifth, Arief Muthahhir conducted research entitled “*The implementation of autocratic and charismatic leadership model at Islamic higher education in an Islamic boarding school environment*”(Arif et al., 2021). This study discusses leadership in the Islamic boarding school environment, which has exciting dynamics. The basis of this environment is generally religious, with leadership under the auspices of religious leaders such as the *Kyai*. A stereotype is built up in the understanding of the community that the *Kyai* is the sole leader in an Islamic boarding school, or it is common for every Islamic boarding school to be cared for and led by him. a *Kyai* who made this leader position the sole colour of leadership in the Islamic boarding school environment. This research is interactive qualitative research with quantitative descriptive analysis. Retrieval of data using a questionnaire, historical data that already exists. This study uses data collection techniques using observation techniques, questionnaires, interviews, and documentation. The validity of the research data was checked using triangulation. The study results show that the autocratic leadership model sees the organization as a mechanical tool and that all decisions are in the hands of the leader. In contrast, the charismatic leadership model can include believing the truth from the leader, accepting what the leader says without asking, carrying out tasks based on the awareness and direction of the leader, encouraging employees to achieve the institution's mission, and encouraging employees to improve performance.

After exploring several research results listed above, the researcher feels that there needs to be more focused research on how the process of forming the student's personality and how the charismatic leadership of the *Kyai* plays a role in shaping the personality of the santri. Therefore, this study examines the charismatic leadership of *Kyai* in shaping the student's personality at Arrisalah Islamic Boarding School Gundik Slahung Ponorogo.

RESEARCH METHODS

This study uses a type of qualitative descriptive approach. Similarly, the data sources for this study consist of words, actions, and supplementary data in the form of documents, images, scripts, etc., that pertain to the topic of this study. The types of data are (1) primary data, namely data in the form of observations of the activities of the *Kyai* as central figures, who also teach, policymakers, controllers at the research locus and interviews with researchers with critical informants of Islamic boarding school caretakers, teachers, a sample of some students, and (2) secondary data, i.e., existing data in the form of documents in the form of student discipline books (code of ethics), pictures of the organizational structure of the leadership, photos of activities in the Islamic boarding school, and journals related to the title of the research being studied. (Ikhwan, 2020: 23). Data collection techniques use observation, interviews, and documentation.

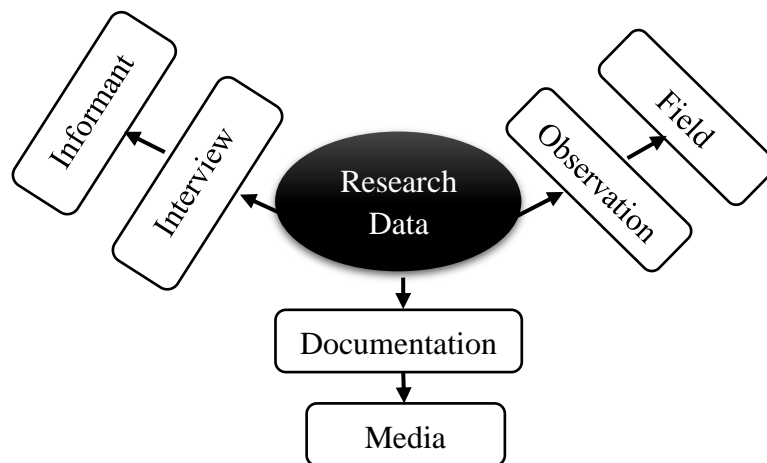


Figure 1. *Data collection technique*

After finding raw data obtained from observations, interviews, and documentation, researchers will repeatedly hear the results of interviews so that they can reduce information that has the same meaning; then the writer will see the significance or

importance of the results from the data obtained so that the writer can classify data that has similarity and compatibility with other data. After the data is classified, the researcher will create a pattern or theme that can bind different thoughts so that there is a connection and construct a framework to find the essence of what is to be conveyed from the data results (Raco, 2018: 76). To check the validity of the data in this study, the authors will use a triangulation model of data collection techniques and data sources as a comparison (Octaviani and Sutriani, 2019: 9-10).

RESULT AND DISCUSSION

Arrisalah Islamic Boarding School is an Islamic educational institution that aims to educate and teach the community about Islamic values and science so that they have a complete Muslim personality. Consequently, the author has researched the construction of the students' personalities, while the results of the research at Arrisalah Islamic Boarding School in the process of forming the students' personalities pass through the following stages:

Learning Method

One of the programs for shaping the student's personality at Arrisalah Boarding School is through the learning process; in the learning process, the converts or clerics instill a personality that follows Islamic values through materials related to attitudes and character such as *mahfudzāt* lessons, *hadith*, interpretations, and others.

The cultivation of the personality of students in Islamic boarding schools through coaching is done by studying the books, while the books that are used as references to support the formation of the personality of students include; *akhlāqul banāt*, *akhlāqul banin*, and books of interpretation of the Qur'an and Al-Hadith that have to do with character and obligations of a Muslim (Fitriyah, Wahid, and Muali, 2018: 73).

From the theory above, the learning process is very helpful in shaping one's personality. The learning process brings a person to think, reason, and analyze things using reason. With reason, a person can filter the understanding of the results of the learning process in terms of which ones he views are necessary and good for his life (Khaidir & Suud, 2020).

Supervision Method

Arrislah Islamic Boarding School formed a management or organization that controlled and supervised the daily life of its students, starting from the rayon administrators who were mandated from class 5 KMI (*Kulliyatul Mu'allimin al-Islamiyyah*: the name of the modern Islamic Boarding School curriculum) to control students from grades 1 to 4 KMI, then the PTTI organization which was entrusted to class 6 KMI to control the rayon administrators, and teachers, especially guidance and consoling staff, who trains all students, including rayon administrators and PTTI organizations.

The primary purpose of the formation of the management is to educate and supervise the daily life of students. Supervision carried out daily will familiarize students with carrying out their activities in a disciplined manner (Roqib, 2021). Here students will get used to following the rules that can shape their personality because they are constantly monitored and seen by the rayon administrators and others.

Personality is the characteristics and behaviour of an individual, and character enhancement is an individual, but actually, the character can be communicated with or influence other people. Young people born into the world from extended families are not real adults who will become mature men with positive character qualities and experience. When he spends time with his friends who have pessimistic traits, such as being slow, liking to defy norms/discipline, do not care, and like to lie, it is clear he will have a valuable opportunity to turn into a negative person (Zuhri, 2020: 137).

From the theory above, supervision of students is essential in forming a good student personality. Supervision aims to familiarize students with activities with positive values because the surrounding environment is supervised and controlled. The development of a person's personality from outside or external factors is said to be positive if a person is in a good environment and vice versa. If it is negative, the environment is still not good; the cottage creates a good environment of supervision and habituation for students to do things with value. That is following the demands of Allah SWT, as he says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

"Let there be among you a group of people who call to righteousness, enjoin what is right, and forbid what is evil. Those are the lucky ones." (Ali Imran: 104).

Giving Sanctions

Sanctions are given to students who violate discipline ranging from small things to big things, giving these sanctions as a form of appreciation and motivation for students to continue to follow the discipline at Arrisālah Islamic Boarding School. The sanctions have been written on the parenting students according to the level of error committed. Sanctions are sometimes also carried out through advice from district administrators, PTTI (*Red: Pesantren Tepat Teknologi Islam*) organizations, tutors, guidance, and consoling until the leader. This has become the cottage culture. When there is a problem, it will be resolved according to its level.

The arrangement of agreements that apply at Arrisalah Islamic Boarding School follows the hypothesis proposed by Eva Fauziah, which says that if students misuse the guidelines made by the school, there will be separate authorization for what students have done. For example, if you do not pray in the congregation or go home without approval, you will become *ta'zir* by defending *juz 'amma* or other books (Fauziyah, 2018: 62).

From the theory stated above, the imposition of sanctions on students who violate discipline is a way to improve the student's personalities who are not good enough to get used to following the discipline that the Islamic boarding school has arranged. The form of punishment given is something that can give students a deterrent effect; besides that, students also get benefits such as the knowledge that what they did was wrong so that students will not repeat it because it is not suitable for them in the future (Ikhwan & Yuniana, 2022).

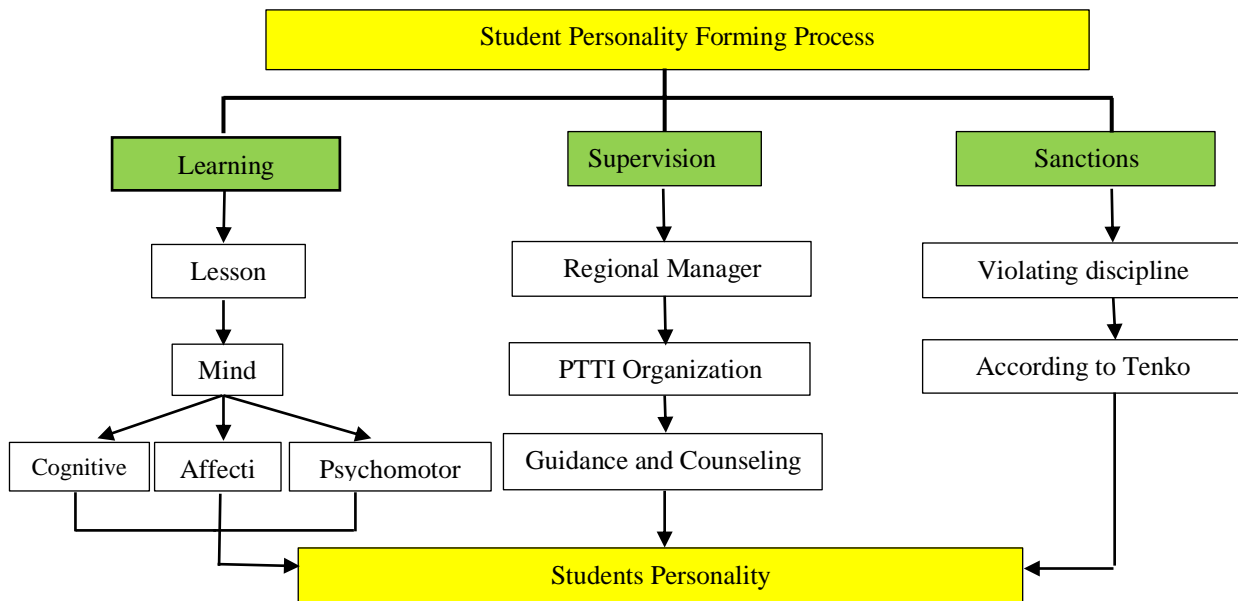


Figure 2. *Student Personality Forming Process*

Arrisalah Islamic Boarding School, in forming the students' personality, cannot be separated from the role of the *Kyai*, who is the leader of it. *Kyai* is known as a person with more religious understanding, so with his knowledge, he becomes a respected role model and can influence others with his charisma. Therefore the researcher will present the results of the function of the position of the *Kyai* charismatic leadership position at Arrisalah Islamic Boarding School as follows:

Leader in All Fields

KH. Muhammad Ma'sum Yusuf is a *Kyai* figure who founded Arrisalah Islamic Boarding School and was a leader in it as a leader, KH. Muhammad Ma'sum Yusuf is not only leading in one field, but all forms of movement from personality formation and education in Arrislah Islamic Boarding School is the responsibility of the *Kyai* as a leader.

From the results of the research at Arrisalah Islamic Boarding School, the *Kyai* has a great responsibility in all aspects of education in Islamic boarding schools; this is following the theory said by experts writing in the journal Indah Suci Julia Sari about leaders as follows:

Stephen P. Robbins and Mary Coulter say that a leader can influence and regulate other people (Karim et al., 2020); (Puchowski, 2017). Meanwhile, Jerald Greenberg and Robert A said that a leader must make a goal or mission of the organization and create a strategy for achieving it (Sari, 2019: 33).

According to the above theory, the leader has a high position in front of the community he leads; with this position, he can regulate his subordinates in all types of actions that will be carried out and has a great responsibility for their accomplishments, so the leader must dive into all elements concerned with its visions (Misdah 2020). As a result, the *Kyai* is a leader who must be involved in all aspects of the Islamic boarding school.

Teacher

Teaching lessons means *Kyai* as *mudarris* (teacher). KH. Muhammad Ma'sum Yusuf, who is in the status of a leader at Arrisalah Islamic Boarding School, is involved as a teacher who teaches the material in the classroom like other teachers. As a charismatic leader, KH. Muhammad Ma'sum Yusuf cannot only give orders to his subordinates but can provide examples to others, meaning that his status as a leader does not leave his obligations because he has a high position as a figure teacher.

From the consequences of the exploration above, following the hypothesis proposed by Mohammad Masrur that the duties of the *Kyai* in school are; First, the *Kyai* as *mudarris* implies the *Kyai* as an educator who delivers subject matter to the students, the second *Kyai* as converts, implying that the *Kyai* demonstrates the material and has responsibility for the Islamic understanding of the students, the three *Kyai* as *murabbi*, become specific parent figures, *Kyai* the fourth as *murshid*, especially the movers and givers of instructions which are great and which are terrible and the five *Kyai* as *muaddib* imply the *Kyai* as forming the student's personality (Masrur, 2017: 277).

From the theory above, the *Kyai* has full responsibility for the student's knowledge related to religious and general knowledge. Therefore, the *Kyai* must teach students like other teachers in the classroom every day.

Policy Maker

As a leader, KH. Muhammad Ma'sum Yusuf is a figure who is the end point of all forms of existing decisions; if there are problems that cannot be resolved, they will be reported to the *Kyai* to get solutions and opinions as a way to solve them.

The results of the research above it are related to the theory proposed by Rahman Afandi that at least the leader has the main task, namely; task-related or problem-solving function in the sense that the leader must be able to provide a solution to solve a problem

found in his subordinates as a form of information and opinion donation (Heri Khoiruddin, 2021: 202).

From this theory, it can be concluded that the *Kyai* must provide all kinds of policies or solutions to problems that occur to his subordinates because the ideas and opinions of the *Kyai* will always be obeyed and heard, so the *Kyai* must be a solutive figure in every problem that exists.

Controller

KH. Muhammad Ma'sum Yusuf constantly supervises and controls all existing elements in financial administration, learning, and education systems, as well as the daily life of his students at Arrisalah Islamic Boarding School. KH. Muhammad Ma'sum Yusuf is always seen giving warnings to students who violate the discipline and regulations of the cottage as a form of motivation for his students to keep doing good things in their daily lives.

The research results above follow the theory reiterated by Rahman Afandi that the leader must assist his subordinates in carrying out activities with the support of approval and compliment when there is a shortage. This is called the group maintenance function (Heri Khoiruddin, 2021: 208).

From this theory, it can be concluded that the *Kyai* must control all forms of activities in the lodge so that the *Kyai* figure better knows how the program is in the field; if there are deficiencies and errors in the implementation of the activity, the *Kyai* can give a warning and provide immediate improvements. (Pettalongi and Ubadah 2022) Therefore, the *Kyai* every day must always supervise and control all the activities of the students in the cottage.

Advisor

As a charismatic figure, the *Kyai* always advises his subordinates when experiencing problems. KH. Muhammad Ma'sum Yusuf often holds gatherings to evaluate activities with teachers; that is where the *Kyai* provides solutions, motivation, and encouragement to his subordinates so that they remain enthusiastic in carrying out the activities at Arrislah Islamic Boarding School.

KH. Muhammad Ma'sum, who is an adviser to his subordinates, is in line with the theory mentioned in the leader's definition of leadership management, namely, building trust and also loyalty to those who are led, conveying ideas or ideas as a form of purpose

to others, can influence others, leaders are people who have high dignity so that they are admired and respected by their subordinates, bring about strategic and effective changes to the group, and organize and move others so that the person consciously does so voluntarily (Musaropah, 2018: 14).

From this theory, it can be concluded that the *Kyai* is an advisor to his subordinates; in his position, someone will listen and act on the orders given by the *Kyai*; this can change a person to achieve a better chance (Muttaqin 2020)

After the researcher explained the results of the function of the *Kyai's* position above, the writer here will add the function of the *Kyai* when viewed in terms of his role as a leader who has a high charismatic spirit in shaping the personality of the students according to data from interviews with the teachers at Arrisalah Islamic Boarding School namely:

Role Model (Uswah Hasanah)

Kyai has religious knowledge, good manners, and sound speech and has become the main focus of Arrisalah Islamic Boarding School. KH. Muhammad Ma'sum Yusuf has a spirit of enthusiasm in all kinds of activities ranging from being a priest to praying five times a congregation, teaching on time, and the *Kyai* always instils a spirit of simplicity in front of his students. The teachers and students certainly make him a figure or role model who can lead them to a better life (El-Qurtuby, 2020: 419). Allah SWT says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

"Indeed, in the Messenger of Allah, there is a good role model for you, (i.e.) for those who hope (the grace of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot." (Al-Ahzab: 21).

From this verse, it can be concluded that someone who wants goodness in his life must follow the role model sent by Allah SWT to humanity, namely the Prophet Muhammad SAW. As we know, *Kyai* is often referred to as *alim* or people with more religious knowledge; it is called "*innal ulamaa warasatul anbiya*". The *Kyai*, called the prophet's heir of the prophet, must, of course, be a role model for others, with knowledge and a noble attitude that can lead people to the straight path of *shiratal mustaqim*.

High Caring Attitude

KH. Muhammad Ma'sum Yusuf is a figure who has high charisma and is known to have a highly caring spirit for his students and subordinates because the *Kyai* is a substitute for their parents. Students who violated in front of him were immediately reprimanded and advised. KH. Muhammad Ma'sum Yusuf also asked questions related to the organization of Arrisalah Islamic Boarding School, the condition of the students to his teacher, and the *Kyai* always heard the problems reported by the caretakers of All students.

The *Kyai* who has a caring spirit for the santri mentioned above is in line with the theory stated by Nur Amaliyah Hanum, Anisah Fitriyah, and Raden Bambang Sumarsono that the characteristics of a charismatic leader are *yatiu*; has a strong attraction so that he has many followers, the reason followers obey and obey the leader cannot be explained, the leader seems to have magic or supernatural powers, the charisma of this leader is what it is, not seeing because of age, wealth, throne, health and even good looks, have high self-confidence, can explain his vision clearly so that it is easy to understand, has an ideal vision and goals in seeing a better future, is good at changing circumstances and is also sensitive to the environment (Hanum, Fitriyah, and Sumarsono, 2016: 58).

From the above theory, it can be concluded that a charismatic leader is followed and obeyed by his subordinates, a figure who looks superficial and not arrogant but has high self-confidence to achieve his goals and vision must be accompanied by a leader's sense of concern for his subordinates, even though it is not visible, but the essence of that concern must be in the soul of the leader so that he feels that his responsibility is enormous and can achieve his goals and vision.

Socialist

KH. Muhammad Ma'sum Yusuf is always known to be social with students and teachers; it can be seen that he always greets and interacts with students when meeting, attending, and participating in every organizational activity at Arrislah Islamic Boarding School. There is a good relationship between *Kyai* and students. From a good relationship, it will be easier to manage everything.

From the results of the research above that, the *Kyai* constantly socializes with the students and teachers to build a good relationship with the people in the Arrisalah Islamic Boarding School; this follows the theory said by Guntur Cahaya Kesuma that students

usually depend on the *Kyai* to build a relationship which means the proportional relationship between two individuals can be described as the case including a broad partnership, where one individual has a higher financial status (the benefactor), who utilizes his leverage and assets to provide security or benefits to another person of lower status (the client).), for these situations, the client is committed to responding by offering general assistance and assistance, including individual support from advocates. (Aini, 2020: 18).

From the theory above, students who come to study at Islamic boarding schools will depend on their teachers and *Kyai* to develop their knowledge and improve their personality attitudes so that they are better. *Kyai* as a *patron*, must be social with the client to build a relationship. When the relationship is good, it will make it easier for the patron who influences to provide something useful for the client, and the client, as a form of reciprocity, will readily accept whatever is asked of him. Give and do whatever is ordered.

Table 1. *Kyai's* Charismatic Leadership

<i>Kyai's</i> function	Description
Position	<ol style="list-style-type: none"> 1. <i>Leader in all fields (Stephen p, Robbin's dan Mary Coulter)</i> 2. <i>Teacher (Mohammad Masrur)</i> 3. <i>Policymakers (Oktaviana and Khairuddin)</i> 4. <i>Controller (Oktaviana and Khairuddin)</i> 5. <i>Advisor (Ummi Musaropah)</i>
Role	<ol style="list-style-type: none"> 1. <i>Role model (Figur) (Al-Ahzab:21)</i> 2. <i>High caring attitude (Nur Amaliyah, Anisa Fitriyah and Raden Bambang Sumarsono)</i> 3. <i>Socialist (Maulida Qurratul Aini)</i>

CONSLUSION

To close this paper, the researcher will continue the results of the discussion described above as follows; first, the formation of the personality of the students in Islamic boarding schools must be emphasized through several stages, including the learning process, such as in the classroom and a kind of *tausyiah*. Through supervision, the students are always supervised every day by the rayon board, the PTTI organization, the teachers and their *Kyai*, and finally giving, sanctions against students who violate discipline to provide a deterrent effect on students and not repeat it a second time in the future. Second, the charismatic leadership of the *Kyai* is very influential in the formation

of the personality of the students, so a *Kyai* must take advantage of his position as a leader in all fields, not only ordering the *Kyai* but also to teach material like other teachers, the *Kyai* is the determinant of all forms of policy, the *Kyai* is always the controller supervising and *Kyai* as advisors. In contrast, the role of the *Kyai* must be a role model or *uswah hasanah* for students and teachers, the *Kyai* must have a deep concern for his subordinates, and the *Kyai* must also be social with teachers and students. In addition, Islamic educational institutions, especially Islamic boarding schools, need to provide adequate facilities to maintain the stability of students in forming themselves as good and knowledgeable Muslims.

The recommendation of this research is addressed to Islamic boarding schools, both *salaf* and modern, that the formation of the personality of the students should be focused on all elements of the Islamic boarding school, not only relying on the charismatic leadership role of the *Kyai*, but it is necessary to pay attention to such good and adequate facilities, teacher potential that must be increased so that the personality students can be well-formed for their future.

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