|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Manuscript’s title:**   |  | | --- | | **Spiritual leadership: The case of instilling student values through the Kiai’s program in the globalization era** |   **Checklist manuscript’s format** (please check to confirm):   |  |  | | --- | --- | | V | A title should be concise and informative written in a maximum of 16 words; | |  |  | | V | Abstract consists of research’s purpose, methods, finding, and contributions within 150 to 250 words; | |  |  | | V | A manuscript should consist of 3,000 to 9,000 words (exclude abstract, reference, and acknowledgment); | |  |  | | V | Manuscript structure, table, figure, and reference have followed the JLO's manuscript guideline; | |  |  | | V | A manuscript has been written in good academic English. |   **Letter to the editor:** (This information helps the editor to decide on the pre-review process)   |  | | --- | | Please write in your word: (1) Why should we consider your manuscript for our journal? (2) What is the novelty and contribution of your research? (3) Why do you think the readership would be interested in it? ……………………………………………………………………………………………………………………….. ….………………………………………………………………………………………………………………………………………………………….…………..………………………………….……………………………………………………….............................................................………………………………………………………………………………………………………………………………………………………………….………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………… | |

**Instructions.** Please complete this form with signatures included from all authors along with your submitted manuscript. The Editors will not process the submitted paper without this completed form included.

Signature

Corresponding Author’s Name

Email: …………………………. Submitted Date:dd/mm/yyyy

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**\*** Corresponding Author. The Corresponding Author is the person who is responsible for the manuscript as it moves through the journal’s submission process. This person must be registered as an author who submit the article as all correspondence pertaining to the manuscript will be sent to him/her via the system.

|  |
| --- |
| **Spiritual leadership: The case of instilling student values through the Kiai’s program in the globalization era** |
| Fikriyah1, Abdul Karim2\*, and Muhamad Khozinul Huda3  1,2,3 Primary School Teacher Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Cirebon, Indonesia |

|  |  |  |
| --- | --- | --- |
| ARTICLE INFO |  | ABSTRACT |
| Keywords:  Spiritual Leadership, Value Instilling, Kiai, Islamic Boarding Schools, Globalization Era |  | Value coaching is an inseparable part of education, which can be a powerful means of warding off negative influences in the globalization era. However, nowadays, there appears to be a symptom among young people that shows they ignore values and morals in social manners. Meanwhile, in realizing Islamic boarding schools' objectives, Kiai builds a value system based on transcendent values. This study aims to describe the Kiai's leadership program in building a value system in Islamic boarding schools. The research method in this research used a qualitative method. The research subjects consisted of Kiai, ustadz (teacher), and santri (students). The data were obtained through interviews, observation, and documentation. The data were then validated by triangulation and processed through data reduction, data display, and conclusion drawing. The results revealed that the role of the Kiai's leadership in building a value system in Islamic boarding schools was vital. According to his capacities, the Kiai designed the value system program from upstream to downstream for Islamic boarding schools by prioritizing thinking out of the box and without a written roadmap. The projection of Islamic boarding schools in the future is the idealism of the Kiai's thinking, which continues to change and develop in line with the development of the Islamic boarding schools. This finding's implication is the importance of systematic follow-up of value system implementation to achieve better goals. |
| \_\_\_\_\_\_\_\_\_\_\_  \* Corresponding Author at Primary School Teacher Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Cirebon, Indonesia.  E-mail address: fikriyah245@gmail.com, abdul.karim@umc.ac.id, khozinulhuda@gmail.com | | |

1. **Introduction**

Leadership is often narrowly stated as the product of leading someone. These products can be in the form of collective work output under a leader related to objects, policies, organizational culture, and other artifacts. The importance of leadership — critical to group survival — promotes ethical activity in institutions and organizations has long been understood (Karim et al., 2019). Many studies have examined the relationship between spiritual leadership and turn-over determinants and its implications for the organization in giving behavior to their subordinates (Saripudin & Rosari, 2019).

Several theories are related to leadership. The first theory of leadership is known as descriptive theory and prescriptive theory. The descriptive theory describes the nature, definition, and meaning of something, while the prescriptive theory provides prescriptions, ways of doing things, and models of doing things (Wirawan, 2013). Specifically, the Kiai's leadership at the Islamic boarding school has different characteristics from leaders in other organizations. Kiai’s leadership in Islamic boarding schools ideologically relies on the Al-Quran and hadith as the leading mainstream in practice. Leadership in Islam is often referred to as caliph and/or ulil amri.

Several studies on spirituality, ethics, and leadership have been carried out, including Saripudin & Rosari (2019) showed that spiritual leadership with leaders' values, attitudes, and behavior positively and significantly affected the meaning/calling and employee membership. Furthermore, the meaning/calling facilitated employees to increase work engagement level. However, membership had no significant effect on increasing work engagement levels. Sari (2019); Karim et al., (2019) argued that ethical leadership behavior had a positive influence on the behavior of subordinates. Furthermore, organizational identification mediated the influence of ethical leadership on behavior and self-efficacy to moderate that influence. Karim et al. (2019) proved that the concept of ethnic leadership is the ability to spread ancestral beliefs, values, culture, and norms. Besides, the natural roles of ethnic leaders are transcendent, endogenous, and role reflection. Hafidh et al. (2019) produced a study on how the Kiai played a role in determining the path and empowerment in the process of forming the students’ characters. It was illustrated by how the Kiai synergized the grand vision of the Kiai and Islamic boarding school with the Islamic boarding school’s unique learning and culture and the Kiai-santri, santri-Kiai, and santri-community relationship patterns as a comprehensive process of character education in the Asy-Syifa Islamic boarding school. Qodriah et al. (2019) raised the findings that identity and inspiration influenced career success. The power of identity and inspiration for success went hand in hand with career success. There was no contrast found in the identity and inspiration of career success between men and women in college.

In the current era, where globalization with all its variants has massively entered the Muslim community's life, the transformation of the Kiai's leadership must proceed quickly. The biggest challenge for the Islamic boarding school community today is maintaining values amid the value scour that runs massively in aspects of life. An Islamic boarding school's position is sometimes ambiguous because it is alienated, which will be foreign and may not be attractive to contemporary society (Karim et al., 2020); however, an open attitude will reduce the value system that has been adopted so far. It is where Kiai needs to adjust by shifting the paradigm in his leadership.

Value, in Purwadaminta (1999), is "price (in the sense of estimated price)". The values are rooted in traditional life forms and religious beliefs, contemporary forms of life and religious beliefs that come to develop, and political aspects that influence changes in population attitudes, much anxiety, and fluctuations over the values in educational realities in general. The essence of value is a reference and belief in making choices. References can be in the form of norms, ethics, statutory regulations, customs, religious rules, and other references, which have value and are considered valuable to someone. Values are abstract, lie behind facts, give birth to action, are embedded in one's morals, emerge as the end of psychological processes, and develop in a more complex direction. Value education plays an essential role in creating a complete Indonesian human being. Fostering values as an inseparable part of education can be a powerful means of warding off negative influences in the globalization era, both domestic and foreign.

Previous studies that have explained the cultivation of values and Kiai, among them, are Musyafak (2015), which concluded that the type of leadership applied in Al-Hikmah 2 Islamic Boarding School was a combination of transformational and transactional leadership types. Kiai's transformational leadership significantly influenced students’ attitudes. Pepen Supendi (2016) stated that Kiai's leadership in maintaining organizational culture is marked by the socialization carried out by leaders and teachers so that new students can understand the values of Islamic boarding schools through activities, both external and internal, via print and electronic media. Jailani (2013) asserted that Kiai's leadership is a symbol and strength in building values. Faris (2015) emphasized that the kiai's leadership model has proven successful in making a major contribution to the development of Islamic boarding school education. The Islamic boarding school has succeeded in educating students and the community to become reliable intellectual Muslims. Mashur (2017) determined that the pattern of character-based education development with a development pattern model included internal and external development patterns, with the character education method with the teaching method (At Ta'lim) and the habituation method (At Ta'wiid). Ulinnuha et al (2016) found that the internalization of social values indirectly touched the surrounding community because the Islamic boarding school was located around the community. Mursyid (2015) uncovered that the role model of Kiai, the cultural roots of Islamic boarding schools, and the institutional system would determine the internalization of the values of religious diversity and religious understanding in Islam.

The Kiai's vitality and contribution in leading the Islamic boarding school are not only felt by its members for ukhrawi interests but also take a significant role in socio-political, socio-educational, and socio-economic life. However, often, there is still an opinion that Kiai has an apriori attitude towards change. The various positions that have been shown by the Kiai, both in terms of the provision of education and social issues, indicating the importance of the Kiai in the social dynamics of Indonesian society. For example, the number of Islamic boarding schools that have grown up in the Cirebon Regency is an interesting phenomenon concerning improving human resources quality in the region. Islamic boarding schools have become alternative educational institutions for the Cirebon people to improve human resources quality. In relation to this, Kiai's leadership has a vital role in developing a more robust and sturdier Islamic boarding school education in the globalization era.

The description above illustrates a common thread between value education in general and the implementation model of value education oriented towards akhlaqul karimah (morality) carried out in Islamic boarding schools. The leadership of the Kiai has a crucial role in building a value system in Islamic boarding schools. For this reason, the researcher researched the implementation of the Kiai leadership program in building a value system in Islamic boarding schools in the globalization era.

1. **Literature Review**

***Spiritual leadership & Kiai***

Spiritual leadership theory can be described based on the words that make it up, namely leadership and spirituality. Lussier & Achua (in Wirawan, 2013) define leadership as the influencing process of leaders and followers to achieve organizational objectives through change. Leadership is a process of influencing followers to achieve organizational goals through change jointly. Spirituality has its roots in the Latin word spiritus, which means breath, the breath of life. Spirituality can be rooted in religion, but spirituality is not religion (Wirawan, 2013).

According to Louis Fry (in Wirawan, 2013), spiritual leadership includes the values, attitudes, and behaviors needed to intrinsically motivate themselves and others to have a sense of spiritual survival through life calling and social system membership. Spiritual leadership entails (1) the creation of a vision, in which members of the organization experience a sense of life calling; in terms of their lives, have meaning, and make a difference; (2) developing a social/organizational culture based on altruistic love, where leaders and followers have genuine care, concern, and appreciation for themselves and others, which produces a sense of belonging and a feeling of being understood and valued.

The outputs of the mission in spiritual leadership are hope and trust. Trust exceeds expectations. Trust does not require physical evidence. Trust is an attitude and behavior value that shows absolute value. With high confidence, it makes it easier for a person to be steady on where they are going, how to get there, and how to tackle problems to achieve their goals. Expectations and beliefs facilitate the achievement of the vision and mission.

Kiai leadership is synonymous with Islamic leadership. According to Zainuddin & Mustaqim (2005), Islamic leadership can be viewed from two paradigms. The first is a legal-formalistic paradigm based on Islam’s formal aspects, such as Islamic organizations, Islamic institutions, or Muslim managers. For those who use this paradigm, Islamic leadership is a leadership carried out by Muslims, Islam's principles, and the existing symbols reflect Islam. The second is the paradigm of essential substance, which is more based on substantive matters in Islamic teachings. Thus, Islamic leadership’s meaning is that there are Islamic values practiced in managing an organization or institution, such as maintaining trustworthiness, honesty, justice, egalitarianism, sincerity, responsibility, amar ma'ruf nahimunkar, and so on.

In the context of leadership, a Kiai is an imam who can manage, organize, control, love, help, protect, and nurture those he leads. Besides, the Kiai in his leadership applies Islamic leadership values: Sidiq (true), Amanah (trustworthy), Tabligh (conveyer), Fatonah (smart and wise), Ikhlas, and Tawadhu (respect and humility).

***Value Instilling***

In human life, values have an essential position and role. Value is inherent in all actions and deeds. In order for human life to have value in the globalization era, the value must become an essential reference in life. Values must also be the foundation used and the basis for what we do when thinking about the decisions made in life. According to Kenney in Sanusi (2015), value is "what is fundamental for all things that individuals do so that the value should be the driving force for all decisions made.” Meanwhile, according to Schwartz, as quoted by Quyen and Zaharim, "values are the desired goals, are cross-situation, and have varying meanings, which become the guiding principles in human life". Furthermore, according to Schwartz (1992), "whenever we think about values, then we think about what is vital to our lives, such as security, independence, wisdom, success, policy, and pleasure. Everyone subscribes to several values with different degrees of importance. Specific values are critical to someone but not essential to others.

In practice, values are translated into norms, measures, and criteria in the form of a recommendation or prohibition, undesirable or disgraceful. Therefore, values act as guidelines that define the life of every human being. Human values reside in the conscience, sense of right and wrong, and mind, as a belief and faith from various value systems.

According to Quyen and Zaharim in Sanusi (2015), "values are organized into a value system". Rockeah defines the value system as "a lasting organization of beliefs relating to choices about how to behave or live, which follows a continuum of the relative importance of something".

The basic spiritual value of individual truth is influenced by the transcendental dimensions, whose level of meaning depends on each's experience and personal awareness. They can reach a supra-logical consciousness at a certain age, making them more than just "human" (a man more than man). The manifestation of this spiritual dimension is faith, while the spirit of faith is called spirituality.

Functionally, this value system encourages individuals to behave as defined. They believe that only by behaving like this will they be successful. This value system becomes a guideline that is emotionally attached to a person or group of people; instead, it is a life goal that is fought for. Therefore, changing the human value system is not easy and takes time. It is because these values are an ideal form of the social environment. It can also be said that the cultural value system of a society is a conceptual form of their culture, which seems to be outside and above the individual members of that community.

Education is a shared responsibility between family, government, and society. The family is the first and foremost institution for forming human values and character (habitual formation). Meanwhile, the government with school facilities carries on the values and characters built in the family environment as a second education and is continued with life in the community, which is also responsible for forming children's morals. The three institutions were often referred to by Ki Hajar Dewantara as Education Tricentra (in Muhaimin & Mujib (1993). However, the participation actualization, especially between schools and the community, still varies widely between regions and between educational units. This diversity is mainly due to the educational development paradigm that has been in force, which then affects the bureaucrats' behavior.

***Leadership in the Globalization Era***

The leadership of the Kiai in Islamic boarding schools has different characteristics from leaders in other organizations. The Kiai leadership in Islamic boarding schools ideologically relies on the Al-Quran and hadith as the leading mainstream in practice.

The Kiai leadership in the Islamic boarding school continues to undergo evolution, but without eliminating the substance of Islamic values inherent in the Islamic boarding school. The evolution or rather the transformation of the Kiai's leadership in the Islamic boarding schools is caused by several things, including technological demands, demands from the formal realm, and the santri guardians' desire that the Islamic boarding school should synergize with formal education. These demands encourage the Kiai not only to change the pattern of the Islamic boarding school curriculum but also to the management of all aspects of the Islamic boarding school, especially the education aspect.

In the present era, where globalization in all its variants massively entered the Muslim community's life, the transformation of the Kiai's leadership must proceed quickly. The traditional patterns that are sometimes rigid have to change to structured leadership but have a substantial cultural value. The Kiai leadership, which used to be purely an Islamic boarding school (like the previous Kiai who separated general knowledge and religion), must be adapted to formal leadership, which demands the Kiai's willingness to share many aspects, (mainly) curriculum and learning practices.

The biggest challenge for the Islamic boarding school community today is maintaining values amid the value scour that runs massively in aspects of life. The position of Islamic boarding school is sometimes ambiguous because it is alienated, which will be foreign and may not be attractive to contemporary society; however, being open will reduce the value system that has been adopted so far. It is where Kiai needs to adjust by shifting the paradigm in his leadership.

1. **Method, Data, and Analysis**

***Research Objectives and Subjects***

This study aimed to describe Kiai's leadership program in shaping student values in Islamic boarding schools. The study's key informants categorized as research subjects were the KHAS Kempek Islamic boarding school head, KH. Musthofa Aqiel Siraj, Ahmad Zaeni D., Lc, M. Phil as caretakers of the boarding school and the head of MA KHAS Kempek, Khaerudin as the manager and ustadz (teacher) of the KHAS Kempek Islamic boarding school, and Imam Nawawi as the santri (student) of the KHAS Kempek Islamic boarding school. Besides, KH. Badruddin as the Assalafiyah Bode Lor Islamic boarding school leader, K. Nur M. Faiz Amin as the caretaker of the Assalafiyah Bode Lor Islamic boarding school, and Ahmad Sholeh LC as the ustadz of the Assalafiyah Bode Lor Islamic boarding school.

Research Approaches and Methods

The research approach employed in this research was qualitative. This study aimed to describe, explore, and analyze Kyai's leadership in building a value system at the KHAS Kempek Islamic boarding school, which is located at Jalan Tunggal Pegagan - Kempek, Pegagan Village, Kempek Block, Palimanan District, Cirebon Regency and at the Assalafiyah Bode Lor Islamic boarding school, having the address at RT 09/RW 09, Pakauman Block, Bode Lor Village, Plumbon District, Cirebon Regency, West Java, Indonesia. The type of qualitative approach used was interactive qualitative, with an emphasis on case studies. A case study (core study) is a study conducted on a unified system, then described naturally without subjective interpretation from the researcher. The method utilized in this research was descriptive qualitative method according to the problem under study, namely describing existing natural conditions or phenomena, namely Kyai's activities in building a value system at the KHAS Kempek Islamic boarding school and Bode Lor Islamic boarding school, Plumbon District.

***Data Collection Techniques and Instruments***

To obtain data in a holistic and integrative manner and pay attention to the data’s relevance with the study's focus and objectives, three data collection techniques were utilized to collect research data: participant observation, in-depth interview, and documentation. These three techniques were employed to complement each other to collect data under the research focus (Pattilima, 2007: 114). As for qualitative research, the research instrument is the researcher himself. The instrument was used to extract data from informants. Researchers compiled observation sheets that would be used as a tool to collect data from observation activities during the study. Moreover, a structured interview guide was compiled, containing a list of questions to be submitted to informants. Apart from the observation sheet and interview guide, the researcher would also look for documents related to the research focus.

***Research Data Validation and Analysis***

To obtain the data credibility from the field, the researcher did the following: a) extended the observation period, b) conducted continuous observations, c) triangulation, d) discussed with others (peer debriefing), e) used reference material, and f) held a member check. The data analysis techniques in this study were carried out continuously and constantly, both in the field and outside the field. Data analysis in the field included recording, coding, and temporarily interpreting the various information obtained at each research activity step.

1. **Result**

**Implementation of a program to strengthen ethical values through habituation and adaptation to global values in Islamic boarding school**

***KHAS Kempek Islamic boarding school***

The interview results by researchers with Kyai, caretakers, and ustadz of the KHAS Kempek Islamic boarding school were about the implementation of a program to strengthen ethical values through habituation and adaptation to global values in the KHAS Kempek Islamic boarding school. The program's implementation to strengthen ethical values in Islamic boarding schools referred to the third mission of the Islamic boarding school, namely "to form students who can behave religiously and get used to thinking that reach the level of discretion, innovation, and creation." People were led to have good personalities, to think critically, innovate, and be creative. Ethics strengthening programs, in addition to being included in the Islamic boarding school curriculum, both in madrasah (MTM) and schools, were also implemented into habituation in Islamic boarding school life, including discipline, obedience, tawadu', ta'dzim, honesty, caring for fellow human beings, mutual respect, respect for differences, loving the homeland, and avoiding any bad behavior due to the entry of negative external cultures. Ethics instilled in students were directed at students’ readiness to face the globalization era, which is full of challenges, problems, competition, and change. The tradition of love and mutual respect was the reference that became the primary standard. A younger santri was obliged to respect older santri; vice versa, an older santri was obliged to love the younger sones.

According to Ustadz Khaerudin, along with the times marked by advances in knowledge and technology, the hedonistic lifestyle is getting higher, and humanism values are increasingly fading. The challenges of globalization and modernization require humans to have high competitiveness and have skills and expertise. The ability of skills or expertise is not only for the benefit of the individual but also for the people's benefit. Thus, the ability of skills or expertise and strengthening of students' ethical values were the Islamic boarding school's leading programs. Islamic boarding schools are still highly trusted by the community as educational institutions capable of producing students with good ethics, principles, and morals. For this reason, the ethics strengthening program was included in the madrasah and school curriculum.

Based on the interview results with boarding school caregivers, in the globalization era, the Majlis Tarbiyatul Mubtadi-in (MTM)’s education system no longer represented the community’s needs, so it is necessary to accommodate a new system for the life of the Islamic boarding school. Islamic boarding school is expected by the community, in addition to teaching religion, ethics, and morals, to teach the knowledge needed by students as a provision for their future lives. The same thing is stated in the principle of Ahlu as sunnah wal-jama'ah, namely "Al Mahafazhah 'ala al-qadim as Shalih wa al-akhdzu bi al-jadid al-ashlah" (Maintaining good old methods and using new, better methods).

As an interpretation of the principles of Ahlu as sunnah wa al-jama'ah above and to balance the modern world civilization, which is full of technology, starting in 1996, Majlis Tarbiyatul Mubtadi-in (MTM) implemented a dual-mode of the education system: the Salafiyah system and the formal or modern system. The reasons behind the system are as follows. The first was to preserve the Islamic boarding school culture at the beginning of its establishment. The second was to follow the development of science to improve the scientific quality of the students. Students were not only taught to understand Sharaf and Nahwu Science, as discussed in the books Ajurumiyah, Amriti, Fiqh Science, such as the material in Safinah, Sullam al Munajar, Fathu al Qarib, and Fathu al Mu'in, but they were also taught to understand general sciences currently developing in this world, such as Mathematics, Natural Sciences, Social Studies, Languages, and other skills.

The application of the formal system in the Majlis Tarbiyatul Mubtadi-in (MTM) was carried out for the preservation of the salafiyah system of Islamic boarding schools. Because lately, in Cirebon Regency, in particular, the salafiyah system is increasingly being left open. Many Islamic boarding schools that only adhere to the salafiyah system have lost their students. It was caused by the current globalization of modern culture that has penetrated the joints of society. This cultural process has affected the thinking power of the community, including students, in making decisions. Thus, the primary measure of something is no longer the output of a salafiyah, which is still oriented towards religion alone but must include a worldly oriented curriculum. On that basis, Majlis Tarbiyatul Mubtadi-in (MTM) applied a dual method system.

The reasons above are in line with the response delivered by H. Romli, one of the student guardians of Majlis Tarbiyatul Mubtadi-in (MTM).

"I applaud the development of MTM, which still maintains the traditional pattern but also follows the demands of the times so that in the future, it is hoped that the alumni can really be useful amid society because people really need skilled personnel. Therefore, I want to open a vocational school. Also, I think that Islamic boarding school alumni have an added value compared to alumni of non-Islamic boarding school because the alumni will definitely get a transfer of prayers from their teachers in Islamic boarding school so that their life is hopefully blessed. "

However, MTM still emphasized the main objective, namely "Tafaqquh fiad-din", which is oriented towards understanding religiosity. Meanwhile, formal education was only a complement. The students’ enthusiasm for studying the recitation materials was still high, as evidenced by the large number of students who memorized juz amma or learned (nderes) classical books on the sidelines of the ongoing formal curriculum material or when there were empty teacher teaching hours.

The same thing was expressed by the Head of Pondok Urban Village that:

"The spirit of reciting (studying the yellow book) is more dominant and stronger than learning activities at school. Thus, their main point is a deepening of religion. Tafaqiquhfi ad-din is the spirit of the Islamic boarding school. The Kempek students, both those at the original (parent) Islamic boarding school or the MTM, realize that the principle of understanding and deepening religion is more important to prioritize by being more active in reciting activities."

What should be noted is that Tafaqquh fi ad-din is not only in understanding but also in the context of the application of knowledge in daily life, which is poured into the daily behavior space or what is often referred to as morality (akhlaq). The basic function of teaching and practicing noble morals was emphasized more by Islamic boarding schools than other formal educational institutions. Simple evidence could be seen from the origin of the students. Many came from far away, such as Brebes, Tegal, Kuningan, and Subang, even outside the Java island. If the aim was only to get a school diploma, perhaps, in their hometown, there were undoubtedly many higher-quality schools than the schools in the Kempek Islamic boarding school.

The general motivation that drove parents to send their children to Islamic boarding schools was as stated by Masur:

"The wish of parents is for their children to get religious education and Islamic morals, and this is really emphasized in Islamic boarding school. At home, I worry about them joining in fights or drinking alcohol. "

Another strategy that supported the salafiyah system was the allocation of learning time. The recitation system was carried out in the morning because the brain and mind are still fresh. Meanwhile, during the day, the weather is hot, and the students were usually sleepy, so it was used for school.

As for the ethics or morality built by the Islamic boarding school, in addition to the process of scientific understanding given to students at MTM and formal education, habituation or implementation of morals were also built in their daily lives, including maintaining cleanliness both inside and outside the lodge, serving well every guest who came, ta'dzim towards the Kiai and teachers, honest in their attitude and speech, responsibility for the tasks assigned by their caregivers or teachers, assisting every activity and event in the Islamic boarding school and community, friendly to anyone, obedient to the rules of the Islamic boarding school, tawadu' towards Kiai, caregivers, ustadz, and parents, and upholding compassion and respecting for fellow students. Younger santri respected older santri; older santri loved younger santri. Besides, it was instilled with an attitude of respect for differences, both differences in religion, culture, and social status, as the embodiment of the Indonesian nation so that the love of the country will be embedded today and in the future. One of the activities that reflected the love of the country was that every Monday and August 17, the Islamic boarding school held a flag ceremony using sarongs for male students and long skirts for female students.

According to the caregivers and ustadz, the culture built in the KHAS Kempek Islamic boarding school was healthy together, full together, and smart together. This culture reflected the students who were clean physically and mentally, always built togetherness, both joy and sorrow, and joined hands to become intelligent and knowledgeable students.

Evaluation of ethical values, according to one ustadz, was in the form of ethical values’ evaluation implemented to students, which was seen from the attitude of receiving guests, daily behavior, speech between students and teachers and Kiai or caregivers, discipline in carrying out daily activity schedules and cleanliness in the room, madrasah, and school rooms, and obedience to the discipline of the Islamic boarding school. The assessment was carried out by the ustadz every day and reported to the caregiver once a week. If the santri were found to have committed violations, they would be given sanctions, ranging from minor sanctions to severe ones. Light sanctions were in the form of ta'zir, namely cleaning the boarding schoolyard or memorizing specific surah in the Al-Quran. These sanctions were given to students who committed minor violations, including not being disciplined, not carrying out picket schedules, not praying sunnahtullail and dhuha, and not praying in congregation. Meanwhile, students who were given severe sanctions were expelled from the Islamic boarding school for committing serious offenses, including fighting, drunkenness, dating, and stealing. Santri, who continuously committed violations, would be put in the repentance chamber with Takmir.

***Assalafiyah Bode Lor Islamic boarding school***

Based on the results of observations, documentation, and interviews by researchers with Kiai, caregivers, administrators, and teachers related to the implementation of strengthening values through habituation and adaptation to global values in the Assalafiyah Bode Lor Islamic boarding school, Islamic boarding school always emphasized the importance of morals (akhlaq) for its students. Morals were the basis for the development of human resources in Islamic boarding schools. The belief that religion is good morals was the main guideline for Islamic boarding school stakeholders. Morals were built in various ways, one of which was through habituation and adaptation.

The program to strengthen ethical values through habituation and adaptation to global values was embodied in the formal and non-formal education curricula available at Islamic boarding schools. For non-formal education, books (Kitab) related to morals were taught. Each book was reviewed by the students with the ustadz, the results of which were then implemented in daily life at the Islamic boarding school. The ethical values instilled were related to attitudes, behavior, and speech to the Kholiq, themselves, the Kiai, caregivers, administrators, teachers, and among the students themselves. Therefore, students were directed to have morals, as taught by Rasulullah SAW. The morals implemented through habituation included 1) cleaning the beds, study rooms, and the Islamic boarding school environment, 2) discipline towards the boarding school rules, 3) being responsible for the tasks assigned by the Kiai or Nyai, 3) tawadu' and ta'dzim towards Kiai, Nyai, caregivers, and ustadz, 4) honest in saying and acting, 5) working together among fellow students, and 6) respecting and cherishing fellow students. The younger santri respected the older santri; on the other hand, the older santri loved the younger ones.

Based on researchers' interview results with the principals of RA and SMP schools, the implementation of strengthening ethics in the Islamic boarding school environment referred to the national and local curricula. In the national curriculum, schools must form 18 student characters, it is including:

Procedurally, the implementations of the concept of character education (Core Competencies K1 and KI2) in the 2013 curriculum were that 1) every learning in class, the teacher always instilled ethical/moral values associated with the subjects presented, 2) carried out the habituation of reciting Al-Quran at the beginning of learning, 3) performing dhuha prayers during the first hour of rest, 4) carrying out congregational prayers during midday, 5) participating in social activities in the form of social service, mourning, and visiting sick students or communities, and 6) participating in community activities in the form of commemoration of Islamic holidays.

The following are some of the interview results related to strengthening ethics through habituation and adaptation. According to Kiai Badrudin, one of the caretakers of the Islamic boarding school, the first stage was to introduce morals by knowing books and studying morals.

“The ethics strengthening program of the students is by being told to learn reading the books (Kitab) of morality (akhlaq), then practiced in everyday life, both students with caregivers and students with students and/or students with the community.”

According to one boarding school caregiver, after understanding and having sufficient references about morals, the next stage was to build it through habituation. It could be listened to from the interview results, as follows:

"The ethical habituation program in Islamic boarding schools consists of SOPs and rules that all students must follow in the hope that none of the students violate the rules. Besides, students are required to implement the values of akhlaqul karimah, both in speaking and behaving in the Islamic boarding school, house, and society. "

This program’s consequence is that students implemented it.

"The students follow the SOP and rules, congregational prayer schedules, recitation, ziaroh, and roan that have been made, and always speak and behave, both fellow students, Kiai, family and society."

If viewed from the moral characteristics instilled, it could be seen that Sufism's character was a character that had to be upheld firmly by students.

"The culture of the Assalafiyah Islamic boarding school is classified as a salaf Islamic boarding school; namely, the boarding school caregiver provides an example to his students."

From several descriptions, it could be taken an interpretation that in the strengthening the ethics of students through habituation that their caregivers had exemplified, while learning knowledge about akhlaq, tashowuf, Fiqh etc., students had to adapt according to life in the Islamic boarding school environment, guided to the discipline and sciences taught by his murshid. It is hoped that the students will be able to put their knowledge into practice in the future, namely the knowledge of the benefits contained in the books that have been scheduled.

1. **Discussion**

**Implementing programs to strengthen ethical values through habituation and adaptation to global values**

The implementation of the program to strengthen ethical values through habituation and adaptation to global values is an effort to realize the national education goals as stated in Law No. 20 of 2003, namely developing the potential of students to become human beings who believe and devote themselves to God Almighty, with noble character, healthy, knowledgeable, creative competent, independent, and a democratic and responsible citizen. Education is more directed at forming good attitudes and behavior/personalities of students, who have good character, have competent, creative, and personal independence, which are very much needed in the globalization era full of challenges and competition. Also, students should have a democratic personality and be responsible for their nation and state.

The program's implementation to strengthen ethical values ​​in Islamic boarding schools also referred to the Islamic boarding school’s mission, which is "to form students who can behave religiously and get used to thinking that reach the level of discovery, innovation, and creation." This mission is very relevant to the globalization era, where everyone is required to have a good personality, think critically, innovate, and be creative. Ethics strengthening programs, in addition to being included in the Islamic boarding school curriculum, both in *madrasah* (MTM) and schools, were also implemented into habituation in Islamic boarding school life, including discipline, obedience, *tawadu', ta'dzim,* honesty, independence, responsibility, caring for fellow humans, mutual respect and respect for differences, loving the homeland, and avoiding any bad behavior due to the entry of negative external cultures. Ethics instilled in students were directed at students' readiness to face the globalization era, which is full of challenges, problems, competition, and change. The tradition of love and mutual respect was the reference that became the primary standard. A younger *santri* was obliged to respect older *santri*; vice versa, an older *santri* was obliged to love the younger ones.

In the aspect of strengthening ethics, the emphasis was placed on morals *(akhlaq)* concerning morals towards Allah SWT, morals towards others, and morals towards the surrounding environment. The learning process carried out by the Islamic boarding school was by reviewing books *(Kitab)* accompanied by *ngabsahi*, namely the giving of vows and the meaning of the books read and translated directly by the caregiver/Kiai. The activity was conducted in a classical manner, where at the end of the recitation (when incrementing/before *imtihan*), the books *(Kitab)* were checked by the caregivers to be validated regarding order and seriousness in following the book study conducted by the Islamic boarding school. This seriousness was part of the moral assessment of caregivers and Kiai, who were the role models and attitude references for students. From this study, it was then used as an instrument to determine the extent of students' knowledge and skills in understanding the contents of the book and then employed as a reference in their daily behavior.

The Islamic boarding school taught disciplined life for the students. At least five times a day, a *santri* was directed to carry out the congregational *fardlu* prayer. Usually, before the administrators came to each room to order the students to perform ablution (*wudhu*), the activity was marked with a bell. Thus, a student was already in a ready condition when the room manager checked. Reality like this has become the fortress of the spiritual intelligence cognition of the students.

The Islamic boarding school also taught students a high sense of responsibility, especially those who had been in the boarding school for a long time. The appointment of several *santri* who were considered capable of becoming *badal* or representative of the Kiai was a very effective leadership learning pattern. In this phase, a *santri* was required not only to learn to be professional with various kinds of administration. More than that, instincts to educate and a sense of care for the younger students also began to be taught. Science is practical, not only at the cognitive level.

The process of interaction between students that was so diverse in the boarding school, completed with daily behavior, taught more about social attitudes than learning in public schools. In Islamic boarding school life, a *santri* had been trained from an early age to cooperate with others directly in practice. Daily activities, such as preparing food, dividing daily picket tasks, cleaning rooms and floors, washing clothes, draining the bathroom, and taking out the trash, were carried out together. Including, when the lodge was about to build a new building, community service was held. Community service was conducted collectively, and everything was done with pleasure. From these various activities, the students were directly taught to work together with their friends. It would have a positive impact in strengthening the ethical values of the students.

The aspect of independence was also very much emphasized in Islamic boarding schools. For twenty-four hours, the students were separated from their parents in boarding school, which actually trained them to live independently. All kinds of activities were carried out independently. Starting from cleaning the room, washing clothes, to preparing food, everything was done by themselves. At a relatively young age, a student was accustomed to doing everything independently. It would impact the habit of living independently so that they would be able to overcome the problems they would face and be ready to face any life.

The method of strengthening ethical values carried out in Islamic boarding schools, besides through the learning process, was also through the exemplary role of the Kiai, *nyai, ustadz-ustadzah,* which were always shown in front of the students every day. The Kiai, *nyai,* and *ustadz* always showed *asah, asih,* and *asuh* attitude (educating, loving, and nurturing). In the *asah* attitude, Kiai taught students the religious and worldly sciences. Teaching was delivered by studying the yellow book *(Kitab)* daily by taking time after *fardhu* prayers. Besides that, it was also done by lecturing on various occasions. At the *asih* level, the teaching was oriented towards the development of intelligence or academic skills. Meanwhile, *asuh* was a learning method shown by the Kiai through affection for his students because students were not only considered as mere students but as part of the family, which should receive an outpouring of affection. Therefore, Kiai always expressed his affection for his students. The *Kiai's asuh attitude* in the learning process was to protect and guard students from bad behavior. The Kiai acted as a teacher and a father to love the students like their own children. It was an intensive communication process between the Kiai and the *santri* 24 hours a day in the boarding school so that the Kiai and the students had an emotional bond, which was comparable to their family.

***Kiai Leadership Planning in Value Education***

**Kiai's leadership planning in value education in Islamic boarding schools was built through the Islamic boarding school’s vision and mission to provide education whose main output was religious people. In this planning, it was supported by planning learning materials summarized in a boarding school curriculum. In planning value education, Kiai prepared supporting infrastructure and facilities and various references used as references in learning. The plan prepared by the Islamic boarding school caretaker accommodated input from alumni, student guardians, and internal Islamic boarding school stakeholders.**

1. **Kiai's Leadership Implementation in Value Education**

**Value education was carried out based on planning, both the curriculum and the references used. The implementation was in stages, divided into groups of students of SMP/MTs, Madrasah Aliyah, and DTA, in three forms: *ula, wustha,* and *ulya*. Its implementation involved many human resources, in the form of senior *santri*, *ustadz* and *ustadzah*, and boarding school administrators.**

1. **Organizing/Steps to Build Value Education**

**Implementation steps contained disseminating the Islamic boarding school’s vision and mission, the minimum target of students, involvement and job descriptions of all existing resources, and preparing all instruments to be used.**

1. **Value Education Monitoring and Evaluation**

**Monitoring and evaluation were conducted internally and externally. Internal was carried out by the homeroom teacher, *ustadz* and *ustadzah*, school/madrasah supervisors, and Islamic boarding school caregivers. Monitoring and evaluation were done after the activity ended (in an exam), then an evaluation was performed to assess the extent of the achievements and obstacles of the program being implemented.**

1. **Conclusion and Suggestion**

The Kiai's leadership role in building a value system in Islamic boarding schools is very vital. According to his capacity, the Kiai designed the Islamic boarding school’s value system program from upstream to downstream by prioritizing thinking out of the box and without a written roadmap. The projection of the Islamic boarding school in the future is the idealism of the Kiai's thinking, which continues to change and develop in line with the development of the Islamic boarding school. The aspect of planting values carried out has reached the highest level of theoretical construction. The Kiai's value-building pattern encompassed all santri activities, which were not taught in dichotomy, but all were in line with santri learning activities.

The implementation of the program to strengthen ethical values through habituation and adaptation to global values is an effort to realize the national education goals as stated in Law No. 20 of 2003, namely developing the potential of students to become human beings who believe and devote themselves to God Almighty, with noble character, healthy, knowledgeable, creative competent, independent, and a democratic and responsible citizen. Education is more directed at forming good attitudes and behavior/personalities of students, who have good character, have competent, creative, and personal independence, which are very much needed in the globalization era full of challenges and competition. Also, students should have a democratic personality and be responsible for their nation and state.

The program's implementation to strengthen ethical values in Islamic boarding schools also referred to the Islamic boarding school’s mission, which is "to form students who can behave religiously and get used to thinking that reach the level of discovery, innovation, and creation." This mission is very relevant to the globalization era, where everyone is required to have a good personality, think critically, innovate, and be creative. Ethics strengthening programs, in addition to being included in the Islamic boarding school curriculum, both in madrasah (MTM) and schools, were also implemented into habituation in Islamic boarding school life, including discipline, obedience, tawadu', ta'dzim, honesty, independence, responsibility, caring for fellow humans, mutual respect and respect for differences, loving the homeland, and avoiding any bad behavior due to the entry of negative external cultures. Ethics instilled in students were directed at students' readiness to face the globalization era, full of challenges, problems, competition, and change. The tradition of love and mutual respect was the reference that became the primary standard. A younger santri was obliged to respect older santri; vice versa, an older santri was obliged to love the younger ones.

The process of interaction between students that was so diverse in the boarding school, completed with daily behavior, taught more about social attitudes than learning in public schools. In Islamic boarding school life, a santri had been trained from an early age to cooperate with others directly in practice. Daily activities, such as preparing food, dividing daily picket tasks, cleaning rooms and floors, washing clothes, draining the bathroom, and taking out the trash, were carried out together. Including, when the lodge was about to build a new building, community service was held. Community service was conducted collectively, and everything was done with pleasure. From these various activities, the students were directly taught to work together with their friends. It would have a positive impact in strengthening the ethical values of the students.

The method of strengthening ethical values carried out in Islamic boarding schools, besides through the learning process, was also through the exemplary role of the Kiai, nyai, ustadz-ustadzah, which were always shown in front of the students every day. The Kiai, nyai, and ustadz always showed asah, asih, and asuh attitude (educating, loving, and nurturing). In the asah attitude, Kiai taught students the religious and worldly sciences. Teaching was delivered by studying the yellow book (Kitab) daily by taking time after fardhu prayers. Besides that, it was also done by lecturing on various occasions. At the asih level, the teaching was oriented towards the development of intelligence or academic skills. Meanwhile, asuh was a learning method shown by the Kiai through affection for his students because students were not only considered as mere students but as part of the family, which should receive an outpouring of affection. Therefore, Kiai always expressed his affection for his students. The Kiai's asuh attitude in the learning process was to protect and guard students from bad behavior. The Kiai acted as a teacher and a father to love the students like their own children. It was an intensive communication process between the Kiai and the santri 24 hours a day in the boarding school so that the Kiai and the students had an emotional bond, which was comparable to their family.

**References**

Hafidh, Z., Zuhri, M. T., & Sandi, W. K. (2019). The role of Kiai leadership and character education: A pattern of santri character formation at Asy-Syifa Al-Qur’an Islamic Boarding School. Journal of Leadership in Organizations, 1(2), 134–145.

Karim, A., Mardhotillah, N. F., & Samadi, M. I. (2019). Ethical leadership transforms into ethnic: Exploring new leader’s style of Indonesia. *Journal of Leadership in Organizations*, *1*(2), 146–157.

Karim, A., Mardhotillah, N. F., & Samadi, M. I. (2019). Ethical leadership transforms into ethnic: Exploring new leaders’s style of Indonesia. Journal of Leadership in Organizations, 1(2), 146–157. https://doi.org/https://doi.org/10.22146/jlo.44625

Karim, A., Purnomo, H., Fikriyah, F., & Kardiyati, E. N. (2020). A charismatic relationship: How a Kyai’s charismatic leadership and society’s compliance are constructed? Journal of Indonesian Economy and Business, 35(2), 129–143. https://doi.org/https://doi.org/10.22146/jieb.54705

Muhaimin, & Mujib, A. (1993). Pemikiran Pendidikan Islam Kajian Filosofik dan Kerangka Dasar Oprasionalnya. Trigenda Raya.

Purwadaminta, W. J. S. (1999). Kamus Umum bahasa Indonesia. Balai Pustaka.

Qodriah, S. L., Hartati, W., & Karim, A. (2019). Self-leadership and career success: Motivation of college lecturers. Journal of Leadership in Organizations, 1(2), 79–95. https://doi.org/https://doi.org/10.22146/jlo.47772

Sari, U. T. (2019). The Effect of ethical leadership on voice behavior: The role of mediators organizational identification and moderating self-efficacy for voice. Journal of Leadership in Organizations, 1(1), 48–66.

Saripudin, W., & Rosari, R. (2019). Does spiritual leadership model enhance work engagement? Empirical evidence from an Islamic hospital in Yogyakarta. Journal of Leadership in Organizations, 1(2), 112–133.

Wirawan. (2013). Kepemimpinan. RajaGrafindo Persada.

Zainuddin, M., & Mustaqim, A. (2005). Studi Kepemimpinan Islam, Telaah Normatif dan Historis. Putra Mediatama Press.