



## Leadership Kiai Perspectives on Leadership Theory in Pesantren Al Islam Surakarta in the Era of Globalization

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### **Abstract**

The leadership model in pesantren has different characteristics. This study aims to describe the leadership of the kiai in the Al Islam Islamic boarding school in Surakarta in the era of globalization in the perspective of leadership theory. The research conducted is descriptive qualitative with a phenomenological approach which aims to obtain information about the management of kyai in the development of Islamic boarding schools in Surakarta, data in the form of documents and interviews. Sources of data obtained from documents related to the leadership style of kiai and informants. Data collection techniques using interviews and observation. The data analysis technique uses an interactive model. The results of the study show that the leadership of the kiai of the Al Islam boarding school uses both traditional and contemporary leadership. Traditional is meant to have leadership talent that is able to influence others, both individually and in groups. In traditional leadership there is charismatic leadership, namely a leadership model that is able to amaze the people around because of the nature and attitude shown by the leader, so that it raises people's trust in him. Contemporarily in the era of globalization, Kiai Mudzakir as the leader of the pesantren can provide examples and models of servant leadership, can be an example of good morals that have high morals that can be used as an example by his followers and give attention and increase kindness to his followers.

**Keywords:** *Leadership; Pesantren; Al Islam Surakarta*

### **Introduction**

Sociologically leadership in a society are two inseparable things. The absence of a leader will have an impact on the social life of the people, just as the chicken loses its mother, is a representation of the present state of affairs. The people of confusion determine the direction and lose confidence, because no one can be used as an example. Pesantren is an institution that grows and develops from and for the community, within the scope of society, so that the religious institution cannot be separated from society. Historically, pesantren is a place of education founded by alim people (Kiai) to educate the next generation to have good morals. Indonesia has the oldest institution in the form of Islamic boarding schools. The presence of pesantren which has given birth to many scholars participates in maintaining and regulating the integrity of the country. Pesantren is a place for proselytizing and gaining knowledge for students before entering the world of society, that is why the presence of pesantren is very significant in

the community environment. The focus taken in learning in Islamic boarding schools is religious science (Normalita & Oktavia, 2019).

Islamic boarding schools as religious institutions in Indonesia have their own peculiarities that are not owned by other educational institutions even in other countries. The emergence of pesantren sociologically is the result of the efforts of individuals who have deep religious knowledge and are competent to teach islamic teachings, so it is natural that the factors of the development of pesantren are colored by religious figures known as kiai as their caregivers. In addition, it financially has the capital to build a place as a gathering place for people who want to learn religious science. This can be observed from the number of islamic boarding schools that have been established, of course, including having a mosque or close to the mosque, having a cottage building, santri, kiai or ustaz, and ustzah.

In this case, the relationship between kiai and santri who participated in the study was so close. The students regarded the kyai as the central figure so they obeyed all their advice and admonitions even this kind of obedience became the doctrine of the pesantren with the aim of expecting barokah or blessings. In pesantren, the educational aspect that can be found in general is to teach students of religious science so that the expected output to become moral, virtuous people or become ustaz, young kyai and scholars who study religious science can be carried out. But in addition, some islamic boarding schools associate the goal of deepening religious knowledge with the intention of digesting life's problems and alternative solutions. The ideal and fundamental goal to be achieved by pesantren is to apply the studies of the yellow book, most of which include tawhid, fiqh, Islamic history, morals, and tool science, namely nahwu, sharaf and the like.

The learning patterns of pesantren vary, some of which even schedule recitations to dissect the yellow books with new editions. Some of them are of the view that the yellow book with a new version has been changed by modern thought so that its originality is doubtful. However, some of them still hold yellow book recitations using the old and new versions of the book.

Pesantren, which is independent, applies 24 operational hours for learning and activities. In this case, the concept that was raised was to train students to get up to perform devout prayers in the middle time and pray to Allah Almighty. These methods are carried out by kyai to practice patience, determination and obedience to religion. In addition to being independent and firm in carrying out various kinds of activities, holiday time in pesantren is also freely regulated by kyai. Holidays are usually obtained by students when the kyai is traveling, certain days for holidays, and months that are the student's culture for vacations. Kiai has high authority that can regulate, and decide in various matters related to students and islamic boarding schools.

The process of scientific transformation in Islamic boarding schools is generally through a one-way communication system. In this way kiai or ustaz becomes the main source of knowledge and truth. Meanwhile, students are subjects who do not understand anything. The scientific presentation and learning process were carried out by the kyai himself or several ustaz who had received permission from the kyai to teach. The ustaz who are mandated to teach biasnaya students are senior students and students who have been recognized and endorsed by the kiai. The existence of islamic boarding schools is a stronghold of modernization and globalization currents that erode the morals and norms of people's lives that are adi luhung. In realizing a society that is ethical and personal as a nation that has civilization.

During the wave of modernization and globalization, many islamic boarding schools shifted with the flow and some remained afloat with the characteristics and character of islamic boarding schools. Unlike other islamic boarding schools, al islam surakarta islamic boarding school is not affected by the effects of modernization and globalization. And it can even survive and grow very significantly, which was originally only one place now has branched out into 5 places with thousands of students. Why can this cottage survive and develop when this islamic boarding school independently does not receive subsidies from formal and non-formal agencies and there is no sign of completion of study that can be

used by its alumnus to continue to a higher level of education and there are no other interesting facilities? This phenomenon is quite interesting to study because the factual reality on the ground is the opposite.

The habit of islamic boarding schools developed due to supporting factors that became the attraction of an educational institution, namely the existence of luxurious facilities, expensive costs, the presence of mu'is or diplomas, the source of economic activity in the village, leadership figures. However, what happened was that even with minimal facilities, school fees were very cheap, even freeing up orphans, and without economic activities that supported the sustainability of the cottage, it had no effect in the management of islamic boarding schools, instead of the development of more and more students.

Relevant research was conducted by (Hasanah & Kosim, 2021) with the title Analysis of Charismatic Leadership Style in Maintaining the Values of Traditional Leadership Traditions at the Nurul Huda Kamundung Sampang Islamic Boarding School. The study aims to describe the charismatic leadership style at the Nurul Huda Kamundung Omben Sampang Islamic Boarding School. The results showed that there is a charismatic leadership application style in maintaining traditional values in traditional islamic boarding schools. The traditional pesantren pattern is maintained with the salaf pattern by teaching the previous scholars who used the yellow book as a method of teaching sorogan and wetonan, studying the yellow book, congregational prayers, learning to read the Qur'an, khidmah, and looking for teacher ridho, and the method used by yaitiu deliberation. In addition, the funds sourced came from donations from students and the community so they did not ask from the government.

The fundamental difference in research between the two is leadership style and leadership theory. Both of them have different research background focuses, namely NU's background in Nurul Huda Islamic boarding school and the background of not following a certain organization in Al Islam Islamic boarding school. The educational background of pesantren with non-pesantren, educational products with diplomas and without diplomas, do not receive the help of other parties at all and are not registered with government agencies. The same thing is that they both focus on leadership, pesantren, and kiai. The author is interested in knowing what is the reason why the pesantren can grow rapidly. Islamic boarding schools as an educational institution are strongly influenced by the management factors of their leaders.

In carrying out the management process of the leadership of the islamic boarding school using the system. In this case, the system in question is a leadership model applied in islamic boarding schools to achieve goals. Another opinion is explained by (Haryanto, 2012) regarding pesantren is the oldest Islamic religious institution that has many uniqueness and sincerity. A unique lifestyle in a pesantren is able to survive for centuries so that it can give birth to a culture in the world of pesantren. In pesantren itself, kiai has a top figure who plays a significant role in driving all pesantren activities, so that kiai becomes the center of attention and an example for all students in pesantren.

Kiai acts as a cleric, educator, caregiver, community liaison, leader, manager and khodimul ummah for students and society in general. This complexity makes Kiai have a role to be required in order to position himself in various situations. Thus, it takes a figure who has the ability, qualified, high dedication and commitment to carry out these roles. Leadership in islamic boarding schools is very important to be studied and researched as a reference for knowledge and transfer of experience, so that it can be used as a profile of other islamic boarding schools that experience the same thing in the management of their pesantren.

This research specifically discusses the leadership of kyai in the Al Islam Islamic boarding school in Surakarta in the period of globalization. The process of establishing and managing pesantren certainly requires a leader who is forged by experience, has excellence, authority, civility in society, and good personality for students and their surroundings. From the beginning of the establishment of this cottage without being funded by the government and only one student was taken to be educated to become the successor of Al Islam. As time goes by until now, the registered students have reached thousands.

The fundamental problem regarding the kyai as a leader has a fundamental factor in the form of the role of the kyai in improving the quality of education, religion as in other systems. This is considering that education in Islamic boarding schools has more value in learning. Based on this description, the community is expected to have awareness to include their children to study at pesantren. Awareness from the community can be sought by holding socialization with local residents and the active role of kyai as pesantren leaders to provide education and knowledge about pesantren. These methods can improve the quality of Islamic boarding school education and obtain more value in the eyes of the community.

### ***Research Methods***

This research is included in the qualitative descriptive type with a case study approach in pesantren Al Islam surakarta. According to Bogdan and Taylor in (Moleong, 2013) explained that the qualitative approach is a procedural approach in generating data in the form of written, oral words of people and observable behaviors. The data in this study are utterances from informants and documentation that supports the research. The data source is a document relating to the leadership style of kyai and informants. Data collection techniques using interview and observation techniques which is then recorded and recorded as research data. The place of research was carried out at the Al Islam Islamic boarding school in Surakarta. Data analysis techniques use interactive models. The main components in the interactive model consist of data reduction, data serving, and inference drawing and data verification. These three components will determine the final result of the study (Miles et al., 2014).

### ***Results And Discussion***

The results and discussions outlined below are the findings of data from interviews conducted by researchers on informants. The informant in this study was the caregiver or leader of the Al Islam Surakarta Islamic boarding school, namely Kiai Mudzakir.

#### **1. Background of the Establishment of Pesantren**

Pondok Pesantren Al Islam Surakarta was established in 1984, Kiai Haji Mudzakir is the leader of Pondok Pesantren Al Islam. The beginning of the establishment of the Al Islam Islamic boarding school began when Kiai had completed his pesantren education in studying the Quran and hadith. Kiai's determination in building a pesantren is based on observations in the field that there are many pesantren who graduate their students with fairly minimal skills. Students' knowledge of the Quran and hadith is not really qualified, this is due to the pesantren program that does not study the hadith books specifically or the book of interpretation intensely. The pattern taught is still at the level of interpreting the books of interpretation such as the interpretation of jalalain.

Construction of Islamic boarding schools The construction of the pesantren also started from the insistence of the students and friends who wanted to send their children to school and hoped that their children would be taught by Kiai Mudzakir. Then he was moved to start building, the first building in Gumuk Surakarta. Over time, the number of students has increased. Starting from the jumla santri which was only counted on fingers until finally it grew rapidly to reach thousands and succeeded in creating Islamic boarding school branches in several regions. Such as, in Sragen, Karanganyar, Caruban, and East Java. Uniquely, the cottages that have been scattered in various regions are not mixed with the intervention of the Education Office or the Ministry of Religion.

Based on the results of the answers from the informant, it can be described that the pattern of leadership that was born in Kiai Mudzakir was charismatic leadership. Charismatic leadership is characterized by the presence of a talent to influence others both individually and in groups. In addition,

in the speech explained by the informant that there was an insistence from his friends and friends who wanted to be taught and schooled by their children in his boarding school. So personally, Kiai Mudzakir has a high charisma so that friends and friends see Kiai Mudzakir as able to establish a religious institution in the form of a pesantren.

## 2. Application of Curriculum and Education System

The application of the curriculum contained in the Al Islam Islamic boarding school at each level has differences, in terms of books, and time. In an educational system structured purely from caregivers, starting from the curriculum, organization, and overall management is the idea of the Mudzakir kyai. The curriculum provided by each level has differences, one of which is the teaching of the Quran that he learned from his teachers using the sorogan and bandongan methods. In addition, the experience he gained from his previous teachers was to use reference books such as Ibn Katsir's interpretation, Fatkul Qadir's tafsir, Asyaukani's tafsir and the Qurtubi's tafsir. The education system taught to the students is assisted by the existing ustaz-ustaz. The ustaz who taught the students was first taught by Kiai Mudzakir.

The learning system uses a curriculum that is compiled by yourself. Supported by his background in the exact field, namely chemistry, he taught chemistry at the junior high school level, even before the government gave chemistry lessons in junior high schools as the official government curriculum. Kiai Mudzakir has started chemistry lessons from the second grade, this is a consideration because at the elementary school level, he is not familiar with measuring science and algebra.

The regulatory system in his boarding school is an obligation for all students to study for six years. Starting from the junior high school or Tsanawi level for three years, then high school or Aliyah for three years. In addition to these provisions, the students were given the obligation to complete the lesson of the Quran 30 juz. This effort is so that students can understand the lessons that are compiled and applied.

The results of the lessons that Kiai Mudzakir compiled included the lessons of tool science, fiqh science and quranic science. The regulatory system emerged starting from the principle he held, which said that continue to do and act, because not everyone who dies will leave the asar (trace) that he will later have. Thus, these concerns then underlie him to require all students to study for six years.

On the other hand, regarding the absence of a cottage diploma. The reason is because Kiai Mudzakir once held a seminar by bringing in educational experts and legal experts as well as economists. The conclusion of the results of the seminar the majority of asatiz agreed not to issue a diploma, because to study din did not have the necessity to get a diploma. Diplomas are only required for children who want to work in government institutions or official institutions. The cottage entrance program has selection as a condition, while the exams tested are in the fields of mathematics and Indonesian. Meanwhile, for religious science, you must memorize the Quran at least two juz, namely juz 29 and 30, as well as the hadith al arbai'in annawawi and asmaul husna.

The explanation of the application of the curriculum and education system in the description above can be concluded that the leadership pattern applied by Kiai Mudzakir is traditional. This can be seen from the ngaji method applied, namely using sorogan and bandongan. The sorogan and bandongan methods rest on ancient customs determined by customs and customs.

The custom of learning in pesantren used to use the sorogan method, namely with the technique of students coming forward facing the ustaz then reading or memorizing lessons in the form of books, and the material determined in turn one by one. This technique will make it easier for ustaz to assess the

abilities of the students. Then the bandongan method uses collective techniques, groups of students ranging from 5 to 30 students interpret the book read by kiai and ustaz in class.

### 3. Pesantren Management System in the Era of Globalization

The management of the kiai mudzakir islamic boarding school is assisted by other teachers. There are those who have to deal with administrative matters, student hygiene, and others. It was also because some places were impossible to deal with directly that he delegated to the ustaz-ustaz of others. As for the matter of funds, he could not explain. Kiai Mudzakir never wanted to receive government assistance or bank assistance, and did not necessarily receive assistance from just anyone. This is so that the students do not enter items that are not clear (subhat) of origin because it will affect. The emphasis on financing student expenses in a sober way. Such as a place used for several activities, namely sleeping, studying, eating and studying. So, the necessary places are not so much.

In this way it will save space and so on. Kiai Mudzakir focused on procuring books rather than for example beds, buildings and so on. Even some pesantren do not apply recitation, and have books like the ones whose pesantren have. Another differentiator from other islamic boarding schools is the culture of touching the book of kyai. Some islamic boarding schools are prohibited from touching the kiai's book because it is considered disrespectful and smbronoh. However, at the Al Islam Islamic boarding school, students are actually required to read books and are required to enter the library for 2 hours, except on holidays.

The activity was certainly accompanied by the ustaz and ustazah. The asatiz are in charge of organizing everything, including repairing damaged books and helping students if they have questions and this is one of the responsibilities of asatiz, so that if both ustaz and ustazah do not know the answer, then a discussion is held to find the answer. The peculiarities of pesantren that are synonymous with blessings are experienced by Kiai Mudzakir, one of which is financial. He explained that there is a distinction between one pesantren and another, but what is clear is that he cannot explain where the source of funds comes from, and in a way how. It is believed that the path of sustenance in his pesantren is nothing but mercy from God. He added Yes it is from people, but not si fulan every month so much, si fulan every month so much, that one is that, no one at all gives and he is fine, yes it has been accepted.

If it is a bank employee, he said he objected to accepting because he thought the bank's interest was illegitimate, although some argued that other clerics were not illegitimate. He said, But if the children of rich people if there is an intention, sorry-sorry to be called a private teacher is highly paid for their children to advance when the test scores are higher, the test time the scores are higher than the children of this fuqoro circle, still say again ustadz less what.

Less this book I bought, what else is the lack of buildings, I built. Lha kan was left out this man and the second time for the fuqoro even though he still paid a relatively cheap fee, the tsanawi class boy came in besides he had to buy mushab kitab riyadhus sholihin, bulugul maram, nahwu the rest of it every month had to pay 250 thousand rupiah with a note that the 40 thousand went back to them to buy odol soap toothbrushes and so on so on so the meal money. Even the 210 thousand money if the orphans do not pay at all, aka free. Perhaps that is what makes it easier for the poor to put their children in this cottage even without the diploma".

On the other hand, if it is cheap to be given a diploma in terms of the results as we see, in theory, children come out of this mahad graduate in addition to having written the maqolah that is tested, they can also speak Arabic and can read the mother book without the help of others, even if there are difficulties, they already know how to deal with it. And also English, for those who have an attention to English then they pass can also help teach English for the aliyah level. This statement is interpreted as an old

experience that Kiai Mudzakir had when he only knew pharmaceutical sciences, physical chemistry. As for idhofi sciences, he studied English, Madurese, Javanese, Indonesian and Latin necessary for pharmacy.

He explained that he was a fool when it came to the Qur'an and had no understanding of interpreting the Qur'an. Until then he was determined to meet the kyais of the mukhlisin circles. Then learned Mudzakir's kyai and gained so much knowledge and became a kind of debt that he had to pay. "The problems and obstacles faced from within are from the children and a small part of the parents who are impatient, considering that their education is too harsh, that is, if the student violates discipline he does not want to accept anymore. His opinion, may oppose if he commands makasiat. But so far he had not ordered makasiat. For example, boys are told to be bare, if they are offered, they don't want to be bare, they just go home, they are only told to get a haircut, not a neckcut. Even the nail cut grows again, the rumbut cut grows again. If you don't want to, you just go home. In small cases, it is not disobedient, let alone big things.

"The second one that makes the weight in the cottage is not allowed to have toy tools, such as cellphones, nor can there be a TV. They should also not bring toys from home. There should be no magazines from outside, such as newspapers that are not allowed to enter are not allowed to enter. They have to concentrate. That's why for those whose hobby is to read newspapers or see TV it becomes a torment. There are also obstacles from the guardians of the students. He said they had their own thoughts that didn't fit into the system in the cottage. However, from the beginning, it has been told that there is a rule like this, children cannot go out every time even though they live in the city as well. Want the residents of Solo, want to go home solo, you can't. It used to be possible once a month to go home, it turned out that when returning to the cottage brought the opportunity of distraction from shaithan. Some are secretly carrying mobile phones, secretly carrying MP3s, that's all sort of things more or less."

He said that with ease by Allah, namely in every branch cottage there are doctors, both in Plumpang, Jumapolo, Pilangbangau and his pesantren. Especially in Solo. The doctors available range from general practitioners, surgeons, to neuroscientists. These conveniences he believed in were from Allah Almighty. He admitted that he did not learn much about management theory, except when he organized first. In principle, while all these rules do not violate the rules, all are allowed. But as long as the sunah allows him to arrange it. The requirement for children to enter at the Tsanawi level, is limited to 11 years of age. As for students aged 10 years, it is not allowed because according to the hadith, children who are 10 years old have the difficulty to be separated from their beds. In this case, Kiai Mudzakir took the understanding that when he was 10 years old, he was separated from his parents and then called. It was on that basis that he took the age of 11 years. Such is the case with children, the generation below them, given the condition that they do not learn to read and count as much as possible before the age of 7.

Because this violates the hadith of Prophet SAW. He argued that it violates the hadith of Prophet SAW, alimu alimu auladakum asholah sabnga, meaning that this knowledge of cognitive should not be given before the age of 7 years so that many in the field encounter problems in the future. He added that children's cognitive abilities have been spurred prematurely and that physiologically the child has lost something. Something this missing will at some point appear and be billed. When time is billed, the child feels bored of learning and mentally unable to accept.

The results of his interview led to a contemporary leadership pattern shown in the servant leadership model, this model has conformity with educational values, namely an effort to empower all members who follow it. The empowerment in question is a distinction regarding the welfare of teachers, asatiz and students. The contemporary leadership model has unique elements. That servant leadership has a moral component, meaning that morals are the main capital of the leader to invite his followers to have

good morals. Good morals are aimed at the kyai's firm attitude in educating his students. If the student violates the meal the sanction given is to provide punishment, if the punishment does not change much for the mistakes made by the student, a way out is taken by removing the student from the pesantren and returned to the parents.

In addition, quoting a statement from Kiai Mudzakir who said that he never wanted to receive government assistance or the assistance of banks and other lemabags, and did not necessarily receive assistance from just anyone with the aim that his students would not enter obscure goods (subhat) of origin because it would affect. It is an expression of prudence and is selective in receiving help. Considering that in the current era of globalization when some institutions and people expect funds from the government, Kiai Mudzakir remains steadfast in selecting every incoming fund. Based on this statement, it is what makes the Al Islam islamic boarding school interesting. Interestingly, the selective and prudent nature and attitude of his Kyai in receiving help.

This attitude is taken because it thinks about the results or outputs received by the students. The islamic boarding school world believes that something subhat or vagueness of the goods eaten can result in incomprehension and incomprehension in receiving knowledge. This will make it difficult for students to learn and memorize lessons. it is this belief that is used as the principle of Kiai as something that should not be underestimated.

#### 4. Leadership of Kiai Perspective in Pesantren Al Islam Surakarta

Based on the results of the interview, there are findings of leadership of the kyai of the Al-Islam islamic boarding school seen from the perspective of leadership theory why this islamic boarding school is developing rapidly, because one of the factors of its leader who has applied several leadership theories, both traditional and contemporary, the traditional thing is that he has leadership talents, namely being able to influence others both individually and in groups.

In contemporary times of globalization, Kiai Mudzakir as the leader of pesantren can give an example of akhlakul karimah who has high morals that can be used as an example by his followers and provide attention and increase kindness to his followers. Through a pious attitude and attention to his followers, this pesantren became developed. As he always set an example in kindness, telling the students to do this and so to the students and the inhabitants of the cottage and their followers, he will do it first. As for the matter of attention he formed halaqoh halaqoh sahaba, in every halaqoh of friends there is an amir who is in charge of repeating the material of the knowledge presented and solving the problem of the friend, if it is not completed it will be taken to deliberation.

With good attention and service, the community was amazed so that they supported and even appointed their children to the Al Islam Islamic boarding school. His influence grew in the millions spreading around the world, this proves that mudzakir kyai has the ability to influence others. nevertheless he had extensive social relations, so many supported his program and made his pesantren grow rapidly.

Kiai Mudzakir has a high motivation, this is proven by the number of student graduates who are used in various institutions or educational institutions or trusted by the community to lead Islamic boarding schools and establish Islamic boarding schools throughout Indonesia. Kiai mudzakir does not apply leadership knowledge specifically from the literature in academia, but he cultivates from the Koran and Sunnah alone.

People are increasingly interested in including their children in this cottage, because graduates from this islamic boarding school have extraordinary morals, systems to Allah, to the Prophet SAW, the



Prophet's family, friends, and fellow human beings. Moreover, the ability of each graduate to memorize at least 10 as a condition of passing can speak Arabic by being proven before the exam must speak Arabic every day for 2 weeks if forgotten Arabic is repeated from the beginning again. The ability to compile papers, because in this cottage to be able to graduate, you have to write a paper equivalent to a thesis, why can it be said to be the thesis equivalent because the examiner is taken from Professors and Doctors in experts from various universities to test the work of students and maintain their writing in front of the examiner. That way, graduates also have good adaptability and do not damage religious and societal norms.

## 5. Traditional Leadership

The conception of leadership theory to clarify "traditional leadership" borrows a typology (Weber, 1947) that explains the three types of leadership of mankind. First is traditional, second is rational-legal and third is charismatic. The typology described by Wiber can be seen on the basis of the forms of social action and social relations that characterize a particular variety of societies. First, traditional leadership according to Weber is a social order that relies on ancient customs with the name of status and rights of leaders determined by customs and customs (Carter, 1985).

Traditional and charismatic types of leadership are difficult to distinguish, because in reality it is not uncommon for a leader who has a traditional typology, while carrying a charismatic type (Sihombing, 1983). Charismatic leadership according to (Arifin, 2003) is a state or talent that is associated with an extraordinary ability in terms of one's leadership to arouse the adoration and awe of society towards himself that is based on the qualities of one's personality.

Charismatic leadership is very difficult to narrate, because of the admiration of his followers to the attractiveness of the leader. The charismatic leader has a clear vision and mission, strong self-confidence, is good at motivating his followers so that his followers are unable to resist his invitation. (Truskie, 2002) posits that Charismatic can be considered as a combination of personal charm and attraction that contributes to the extraordinary ability to make others support the vision and also promote it vigorously.

## 6. Contemporary Leadership Model

Contemporary Leadership is a model of leadership that serves (servant leadership), this model has conformity with educational values, namely an effort to empower all members who follow it, this model has a unique element according to (Kent, 2016) servant leadership has a moral component, meaning that morals are the main capital of the leader to invite his followers to have good morals. Focusing on services means that a leader pays attention to his subordinates in terms of improving his personality.

## **Conclusion**

The leadership of the kyai of the Al-Islam islamic boarding school seen from the perspective of leadership theory has increased which can develop rapidly, due to one of the factors of its leaders who have applied several leadership theories both traditionally and contemporaryly. Traditionally referred to is to have leadership talents that are able to influence others both individually and in groups. In traditional leadership, there is charismatic leadership, which is a leadership model that is able to make people around amazed because of the traits and attitudes shown by the leader, so as to bring out people's trust in him.

In contemporary times of globalization, Kiai Mudzakir as the leader of pesantren can set an example and model of servant leadership, can be an example of akhlakul karimah who has high morals that can be used as an example by his followers and give attention and increase kindness to his followers.

In addition, the success of the Al Islam islamic boarding school led by Ustadz Mudzakir is due to the mercy of Allah Almighty by carrying out what is commanded in the Qur'an and Sunnah. The leadership of kyai pondok pesantren Al Islam applies the teachings of the Qur'an and Sunnah, indirectly it turns out that it has applied the theories of leadership studied in the world of education. The success obtained is due to the effort to teach the Qur'an and asunnah sincerely without asking for payment and even freeing poor and orphaned children. That's what caused God's help to come down.

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