THE LEADERSHIP MODEL OF THE SALAFIYAH PESANTREN BASED ON PROFETIC VALUES

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Abstract
We often find the leadership model in the Salafiyah Islamic boarding school is a unique leadership model, because the leadership process is centered on a kiai. This study aims to study the values of prophetic leadership in increasing public trust in the Salafiyah Islamic boarding school.

This research uses a qualitative approach with the type of phenomenological research. Phenomenological research is research to describe the general meaning of a number of individuals to various life experiences related to concepts or phenomena, with subjects consisting of boarding school caregivers, heads of foundations, and foundation treasurers and boarding school caretakers' families using sampling techniques. For data collection, we will use interview techniques, questionnaires, and observations.

After the researchers conducted the research, it was found that the existence of leadership in the salafiyah Islamic boarding school was not all centered on the authority of a kiai. However, researchers found another leadership model, namely collegial leadership based on prophetic values or characteristics of the Prophet Muhammad in daily activities, such as the application of STAFF (SIDDIQ, TABLIGH, AMANAH, FATHONAH).

From the results of this study it can be concluded that the creation of a leadership model in the Raudlatul Ulum salafiyah Islamic boarding school which is influenced by the values of prophetic leadership will certainly provide new knowledge to the board of pesantren managers about how to manage a salafiyah Islamic boarding school in accordance with Islamic teachings.

INTRODUCTION
Leadership in Arabic is often translated as al-ri'ayah, al-imarah, al-qiyadah, al-za'amah. Leadership is the process of directing, guiding, influencing or monitoring the thoughts, feelings or behavior of others. Leadership appears in the process by which a person directs, guides, influences, and or monitors the thoughts, feelings or behavior of others.

Leadership is also seen as a mandate. A boarding school leader in essence carries the mandate of Allah as well as the mandate of the community. That mandate contains the consequences of managing responsibly to increase productivity in accordance with the expectations and needs of the owner. Therefore leadership is not a personal property that can be enjoyed in the way that the person who holds it.

Leadership is the ability and skills of a person who is the leader of a job to influence the behavior of others, especially under him, to think and act in such a way that through positive behavior he makes a real contribution to achieving organizational goals. Leadership is an effort made by someone with all their abilities to: influence, encourage, direct and mobilize the people they are led so that they want to work with passion and confidence in achieving organizational goals.

Islam firmly views leadership in two main tasks, namely: upholding religion and managing world affairs. As reflected in the prayer that is always practiced by every Muslim "Rabbanaa aatinaa fid-dunya hasanah, waifl-Akhiroti hasanah" (O Our Lord, Give Us Goodness in the World and Goodness in the Hereafter). From all these figures actually a prophetic leadership, because the prophetic leadership is a process to achieve the goals and expectations that have been
planned in which responsibility and mandate that it carries not only in this world but also in the hereafter.

The concept of leadership in Islam is believed to have a unique value than just the involvement of subordinates and the achievement of organizational goals. There are values transcendental that are fought for in prophetic leadership in any organization. These values become the basis for activities leadership. Where prophetic leadership is leadership that is based on the personality of the Prophet in carrying out his leadership, because prophetic leadership in the Qur'an has been alluded to and has been exemplified by the Prophet.

Boarding school as an organization working to develop a Muslim religious education would really require a pattern of leadership in mobilizing and managing it, so that in the subsequent discussion, it will discuss the issue as follows: The process of formation of Leadership in the Boarding School, Authority Leader Boarding School, Responsibility Leader Boarding School, and Leadership Characteristics of Islamic Boarding Schools.

RESEARCH METHODS

This research uses a qualitative approach with the type of phenomenological research. Phenomenological research is research to describe the general meaning of a number of individuals to various life experiences related to concepts or phenomena. Researchers chose the type of hermeneutic phenomenology in conducting this research. Because trying to reveal the experience of the leadership of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, related to understanding, managing and developing Islamic Boarding School governance.

This research was conducted at the Salafiyah Raudlatul Ulum Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, which still uses salafiyah or traditional pesantren management.

This study uses a qualitative approach, so the type of data used is qualitative data, namely data that is presented in the form of verbal words, not data in the form of numbers. The data source is the pesantren with all its activities, including the life of the pesantren leader. Meanwhile, the informants in this study were: 1) Caretaker of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, 2) Head of the Raudlatul Ulum Salafiyah Islamic Boarding School Foundation, Sumberwringin Village, Sukowono District, Jember Regency, Chairman of the Salafiyah Raudlatul Ulum Islamic Boarding School Foundation, Sukowono District Jember Regency, 3) Treasurer of the Raudlatul Ulum Salafiyah Islamic Boarding School Foundation, Sumberwringin Village, Sukowono District, Jember Regency, 4) The Close Family of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, 5) Some male and female students of the Raudlatul Ulum Islamic Boarding School, Sumberwringin Village Sukowono, Jember Regency, 6) Some parents of students and alumni of the Raudlatul Ulum Salafiyah Islamic Boarding School, Sumberwringin Village, Sukowono District, Jember Regency, the data analysis in this study used an model Interpretative Phenomenological Analysis (IPA) with a pan analysis steps as follows: 1) Reading and re-reading; 2) Initial noting; 3) Developing emergent themes; 4) Searching for connections a cross emergent themes; 5) Moving the next cases; 6) Looking for patterns a cross cases. In order for the data obtained in the field to have a good level of validity, the researcher checks the validity of the data through triangulation.

RESULTS AND DISCUSSION

a. Formation of Islamic Boarding School Leadership

Pesantren which is a socio-religious organization and in it there is also character education development of course requires good management, also of course a leadership process that is truly in accordance with the culture of the Islamic boarding school. The process of leadership formation in Islamic boarding schools is unique. Islamic boarding schools as original Indonesian Islamic educational institutions have their own rules for regeneration. Pesantren leadership is not like school leadership, leadership positions are not contested by many people. The leadership of the pesantren is in the hands of the kiai. And its regeneration also depends on the kiai. This happens because the kiai at the pesantren are both founders and owners. The position of the kiai in the
The relay for the change in leadership of the pesantren which is owned by the kiai takes place in the closest family; founder-children-son-in-law-grandchildren-senior santri (Mastuhu, 1994). Zamakhshyari Dhofier calls this the social genealogy of pesantren leaders. Leadership regeneration occurs in the kiai’s closest family. The first son became the crown prince. He was given the privilege as the main successor who will continue the leadership relay of a boarding school. If the kiai does not have a son, the choice will fall to the son-in-law. Then the leadership relay was passed on by the grandson of the founder kiai. There are times when senior santri are appointed as leaders. This happens when the next generation of kiai does not have the qualified to lead the pesantren.

The regeneration of leadership in Islamic boarding schools is often called leadership royal, meaning that leadership regeneration in the boarding school is hereditary and the one who will replace the kiai is the kiai’s crown prince, a boy, while the Raudlatul Ulum Salafiyah Islamic boarding school is slightly different from the concept of regeneration leadership of the Islamic boarding school, another.

At first glance, the model of regeneration in pesantren is almost the same as regeneration in the kingdom. A king has a crown prince who is then appointed king after the person dies. Zamakshari Dhofier’s opinion, which likens pesantren to small kingdoms and kiai as king, may be true. But that’s not absolute. Islamic boarding schools are not royal and the kiai never think of themselves as kings. Regeneration in Islamic boarding schools, even though it is a hereditary path, is subject to strict control mechanisms. There are basic values that are required to succeed the kiai in the pesantren. A kiai’s first son does not automatically become a kiai substitute. He must meet the basic values that have been set. If the first son cannot meet the basic values, then the leadership of the pesantren will be given to others who are more worthy. The hereditary regeneration model has two variants; first the successor is the biological child of the founder kiai and the second is the son-in-law of the founding kiai.

Raudlatul Ulum Salafiyah Islamic boarding school was historically founded in 1912 which was founded by KH. Ahmad Syukri, and when in 1930 the caretaker of the Raudlatul Ulum Islamic boarding school died or died and the leadership relay of the Raudlatul Ulum Islamic boarding school was replaced by KH Muhammad Umar whose real name was Musawwir who was the husband of Nyai Sofiah, the daughter of KH Achmad Syukri, while KH. Ahmad Syukri has the crown prince to replace his leadership in leading the Islamic boarding school, namely Lora Muhammad, who at that time was 10 years old so he was still not old enough to lead the Raudlatul Ulum Salafiyah Islamic boarding school. Regeneration of hereditary model of pesantren leadership which makes son-in-law a substitute for the founder of the pesantren is nothing new. From a long time ago, kiai have practiced a tradition of marrying their daughters to the best students. Zamakhshyari Dhofier wrote the history of the Tebuireng Jombang pesantren. Kiai Silah, the founder of Pesantren Tambakkeras Jombang, married his eldest daughter to a santri named Usman. The best santri later became Kiai Usman and founded the Gedang Islamic boarding school in Jombang.

The leadership relay shown by the Raudlatul Ulum Islamic boarding school gives an idea to us that the replacement for the elderly kiai does not have to be the crown prince, even now at the Raudlatul Ulum Salafiyah Islamic boarding school the leadership pattern uses a leadership pattern collegial because currently the boarding structure of the boarding school has a board of carers who is chaired. by Kiai who is the oldest and based on family deliberations. As said by one of the informants of this study, who said that; “Raudlatul Ulum Salafiyah Islamic boarding school we must fight for together and managed jointly among our families, so that all our families have the same responsibility to carry out the legacy of muassis this Islamic boarding school” (interview with KH. Sholeh Ahmad, January 5, 2021). KH. Sholeh Ahmad that; "To become a caregiver at the Raudlatul Ulum Islamic boarding school, he must meet the following requirements; First, they can become brokers for the Religion of Allah either verbally or with words or things or with behavior that attracts the public so that their social and communicative attitudes must be

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developed. Second, having a comprehensive understanding of local cultural wisdom and being able to analyze these local Islamic resources. Third, it must be a personal leader who is a solution, not a problematic figure, meaning that it is a leader who can solve problems, not a leader who causes problems.

This is actually what is unique about the Raudlatul Ulum Sumberwringin Sukowono Jember salafiyah Islamic boarding school, namely collegial leadership and does not deny the authority of the elderly kiai, in this case the kiai who is the head of the caregiver, namely KH. Misbah Umar.

b. Authority Leader

Authority (authority) can be interpreted as the capacity of a superior or superior authority, based on a formal position, to make decisions that affect the behavior of subordinates or followers. Many people understand that authority is a form of one's power over others. When a person has authority, for example in a certain scope of work, then the power is absolutely his. Either the power to regulate, control or decide something. Of course if it is used by people who are not right or have bad motives, then that authority is useless to build a system but it can even destroy it, but if the authority is in the hands of the wrong people, it will be can be misused to colonize others, seek their own gain and result in abusive treatment or action.

The placement of authority is very necessary in human life, especially in the leadership process, when the authority for a good cause will have impact maslahah on people's lives, and vice versa when the goals of authority are bad it will cause harm in people's lives. Authority must be in the hands of the right people, who are able to use it responsibly. Good and right authority that is, if things are going well, in a government system, in jobs or even in the sphere of service. Authority is useful to make all within a dynamic work scope. Everyone submits and obeys and cannot be individualistic.

Authority is the power to influence, control a person's thoughts, opinions or attitudes. Authority can also be power based on rights, where power is ownership of control or influence over others. This right is a power that only proper people have. Thus, it can be concluded that authority is the right to rule which is only owned by those who are deemed worthy of having it.

Max Weber divides authority into three types of analytical classifications: First, authority Rational-legal is obtained through the legitimacy generated by belief in the legality of the regulations enacted and trust in the rights of those who are authorized to rule under these regulations. The person who is given this authority is given the right to issue orders. This type of authority is usually held by government institutions. Second, traditional authority is acquired and legitimized by belief established in the sacredness of traditions passed down from generation to generation. People who gain this authority are believed to have the right to an authority based on that tradition. This authority is usually held by traditional leaders. Like the sultans who still exist in Indonesia today. Third, charismatic authority is obtained by a person because he is considered to have an extraordinary character and is exemplary, and is considered sacred. This person is also thought to be associated with something sacred. According to Weber, charisma and authority charismatic refers to a specific character of a person who, because of his character he is seen as exceptional and is regarded as a man of ability-ability paranormalis not shared by the majority, or at least granted the power or certain properties and extraordinary coming from the Divine. Based on the power and nature of this divine gift, the person is treated as a leader. This charismatic figure is usually identified with religious figures such as clerics, priests, and so on (Ahmad Mushannif, 2013).

Based on the history of the Raudlatul Ulum salafiyah Islamic boarding school, the authority possessed by muassis to the successor kiai of muassis, the authority that is owned is based on Weber's Opinion, third namely charismatic authority. Muassis (founder) of the Raudlatul Ulum salafiyah Islamic boarding school has high authority due to his high spiritual abilities and can be a role model for the surrounding community.

Subsequent developments in the Raudlatul Ulum salafiyah Islamic boarding school, the leadership authority that occurs is to follow the customs and culture that have been built by muassis, the Islamic boarding school namely the leader of the Islamic boarding school must have a personality that can be imitated or become a uswah hasanah for those he leads. However, seniority is still a requirement in building leadership at the Raudlatul Ulum salafiyah Islamic boarding
school. This is reinforced by a statement conveyed by one of the informants in this study who said that: "Caregivers are people who are older or older in the family and are not replaced unless they have died, the substitute who replaces the deceased caregiver must be the oldest of the existing family, like a kingdom of caregivers as befits a king "(interview with KH. Muhtar Ahmad, 14 February 2021).

According to the findings of researchers, the authority of the leader or caregiver at the Salafiyah Islamic boarding school Raudlatul Ulum, according to the findings of the researcher, caregivers only have 50 percent of their authority because in this Islamic boarding school the involvement of youths from families known as subbans also has 50 percent authority as well so that when the decision will be made in this cottage finally must include all components of the family, as conveyed by one of the research informants who said that; "Caregivers at the Raudlatul Ulum salafiyah Islamic boarding school only have 50 percent of the authority of their power, because the other 50 percent are members of the caretaker council and are in Subban, so when they decide to make a meal decision they need 100 percent authority and deliberation is needed to get 100 percent authority. the percent "(interview with KH. Muhtar Ahmad, 18 April 2021)

The leadership authority of a kiai in a boarding school is very high because kiai are role models and become uswah hasanah for their students as followers in leadership and kiai founders and owners of Islamic boarding schools.

c. Responsibilities of Leaders

All management studies, including Islamic education management, cannot exclude the discussion of leadership. In the management process, leadership holds an important position and role as an ability to direct and convince subordinates or staff to voluntarily carry out collaborative activities in achieving goals. Leadership occupies a strategic position because it becomes a driving force for the various resources available in the organization to achieve a goal. According to George R. Terry (2006). The existence of leadership in management is something natural in an effort to achieve organizational goals. Some of the group members will lead and most of the others will follow. This condition is based on the fact that most subordinates or staff want other people to determine, direct, motivate, guide and supervise the various activities they do. Therefore, the success or failure of an organization in achieving its goals is largely determined by the quality of leadership in the organization.

Leadership is a process that requires responsibility in guiding, controlling and influencing the thoughts, feelings and behavior of a person or group so that they can achieve the expected goals that will lead a person or group towards a better direction and are always on the path of truth. Responsibility also relates to obligations. Liability is something that is imposed on someone. Obligations are a comparison to rights and may also not refer to rights. Then the responsibility in this case is the responsibility of the obligations.

Responsibility in English is translated from the word "responsibility" or "liability", while in Dutch, it is "vereentwoordelijk" or "aansparrelijkheid." In the Big Indonesian Dictionary, what is meant by responsibility is the condition of being obliged to bear everything if anything happens, it can be prosecuted, blamed and brought up against. And also mentioned in the Arabic oral dictionary, the word al-qadu "leads or guides" the opposite word of as-sauqu "to accompany", like the words to guide animals from the front and lead animals from behind. In the meaning of this language, there are interesting signs (Kamus Besar Bahasa Indonesia, 2009). Responsibility is human awareness of intentional or unintentional behavior or actions. Responsibility also means acting as a manifestation of awareness of one's obligations. Responsibility is natural, meaning that it has become a part of human life, that every human being must be burdened with responsibility. determining the responsibility According to Murtado, their not a leader of an organization criteria for are:

first, carry out the mandate properly in accordance with the verses of the Al-Qur'an Al-Anfal which reads:

The meaning is; O you who believe! Do not betray Allah and the Prophet and (also) do not betray the trust that was entrusted to you, while you know (Qur'an al-anfal; 27).
Amanah comes from the word *amina-ya'manu-amnaa-amanah* which means something that must be kept or a deposit that must be fulfilled. So the mandate is to entrust an affair to someone so that those who give the trust feel safe and comfortable. Thus a person who is given the mandate of his legal obligation makes it safe and comfortable for those who entrust this mandate to him. The mandate given to us in any form, whether property, family, position, is more a responsibility than a blessing. Trust as responsibility will make us more careful about everything that is entrusted to us. Because we realize that all will be held accountable before God. Those who realize that their position, property or children are a mandate will be very careful to accept it. When he accepted the position of Caliph, Abu Bakr Ash-Shiddik said "*Inna lilahi wa inna ilaihi raji’un*", because he considered that position a disaster (Yan Orgianus, 2011).

*Second*, to become a shield for the people, meaning that the leader has the responsibility as a protector, guarantor, and implementer of the fulfillment of the rights of his people. If there is a conflict, the leader must be in the forefront, not to order his subordinates to resolve the conflict while he is hiding himself and is reluctant to move. Because a leader is a shield for his people, the leader must have a brave soul and not have the slightest worry (fear) in his heart, he believes God is always with him. As stated in QS Yunus verse 62 which reads as follows;

**Meaning:** Remember the wali Allah, there is no fear of them and they are not grieved (Surah Yunus, 62).

Rasulullah is a figure and uswah leader who is perfect and able to become a shield for his people. Ali ra said, "If the condition is tense and the eyes turn red, we take refuge in the Messenger of Allah. No one was closer to the enemy than him. The Battle of Badr has shown me when we take refuge with the Prophet, while he is the closest to the enemy (Ahmad Ratib Armush, 2005).

*Third*, reconciling divisions that occur between the Ummah means that the leader must be sensitive to the situation of his people, if there is a split it is obligatory for him to overcome it as early as possible, because if disintegration is allowed, it will cause big problems to arise so that divisions can threaten the unity of the ummah. How is it possible for a society to progress, if there is no instilled sense of unity among the people among its people?

Rasulullah SAW provided the right example in overcoming problems. When there was a problem, Rasulullah immediately acted quickly and precisely. Even the Prophet can prevent problems as early as possible. This is necessary in order to become a trustworthy leader. And to make it happen requires wisdom, assertiveness, and being able to predict correctly (Muhammad Murtado, 2020).

*Fourth, being* fair to all groups means that the virtue of a just leader is mentioned first, because of the many goodness and benefits associated with it. In the Koran there are many commands to do justice, one of them in the following verse:

**Means:** 'Indeed, Allah tells (you) to be fair and do good , giving assistance to relatives, and He prohibits (committing) heinous acts, evil acts, and enmity. He teaches you so that you can take lessons ''(Surah An-Nahl, 90).

Fair does not mean equalizing all things, but fair is placing things according to their portion. The extent to which a leader is fair can be seen by examining the various decisions and policies that he issues. If a leader applies the law indiscriminately, evenly to all groups, then it can be said that a leader is fair.

The leader or caregiver at the Salafiyah Islamic boarding school Raudlatul Ulum has a big responsibility to the students because the students are entrusted by their parents to be educated and guided so that they have *morals* good, various sciences are studied in the Islamic boarding school and the responsibility of a kyai in his daily life is to provide knowledge. To his students to become students who understand religious knowledge and have a broad understanding, the kyai also has the duty to guide and educate the people, namely community leaders. This is reinforced by information from the informants of this study who said that: "as a caregiver, the kyai chairman of the board of caregivers has the responsibility of caring for and nurturing all components of the boarding school so that the caregiver is not a dictator" (interview with KH Muhtar Ahmad, 18 April 2021).
The existence of kiai as leaders and caregivers of Islamic boarding schools and community leaders has wise wisdom and broad insight, is skilled in religious knowledge, becomes uswah in ethical attitudes and behavior and has a close relationship with Allah. The legitimacy of the kiai's leadership is obtained from the community, because the community considers that the kiai has expertise in Islamic religious knowledge, authority that comes from his knowledge, has a personal attitude and morals commendable. The ideal kiai by the pesantren community as a central figure representing them appears as a mediator, dynamist, catalyst, motivator and as a driving force for the community they lead in order to protect the interests of society and the pesantren.

Kiai as a leader in the Salafiyah Islamic boarding school Raudlatul Ulum in terms of their duties and functions can be seen as a unique leadership phenomenon. The kiai as the leader of an Islamic education institution is not only tasked with compiling an Islamic religious education curriculum, making rules of order, designing an evaluation system, carrying out learning related to the sciences taught in the pesantren.

d. Characteristics of Leadership

Leadership in a general sense is a process when someone leads, guides, and or control the thoughts, feelings, or behavior of others. As for the notion of leadership in particular, it can be seen from several the following opinion: a) Leadership is a person's personality that causes a group of other people to imitate or follow him; b) Leadership is a process by which a person leads, guides, influences the thoughts, feelings, or behavior of others; c) Leadership is the process of persuading others to take steps towards a common goal (Istina Rakhmawati, 2016).

From the above understanding, it can be concluded that a person is said to be a leader if that person can influence the thoughts, feelings and behavior of other people, both individuals and groups to achieve a certain goal. Of course this cannot be separated from the influence of the character of a leader so it is necessary to understand the characteristics of leadership, especially leadership in Islamic boarding schools.

Leadership characteristics are traits, attitudes, patterns of thinking or traits possessed by a leader in carrying out his leadership duties and duties. The characteristics of a leader are often used as a reference, focus or benchmark and guidelines for group members or their subordinates in thinking and acting. Moreover, when it is interpreted that the leadership process of the kiai pondok pesantren is dakwah leadership, because one of the main tasks that must be carried out by a kiai is da'wah, then the characteristics and characteristics of a good da'wah leader according to the analysis of dakwah management ideally is a leader who has the skills and abilities to combines institutional dimensions and dimensions individual.

The characteristics of an ideal da'wah leader are:

a) Amanah. Amanah is the key to the success of every job and it is very important for a da’wah leader to have, because they are given the mandate to manage a da’wah organization that is managed using good management, it will produce the expected results;

b) Have knowledge and expertise. A good leader should apply knowledge and expertise in accordance with his expertise and apply management by knowing the specifications of his field of work and his expertise in structuring a job. Because without sufficient knowledge and expertise, an organization or a leadership will inevitably be destroyed and cannot be implemented;

c) Has strength and is able to realize. If a leader has the strength, he is able to overcome all kinds of problems and problems that exist. On the other hand, if a leader does not have the strength and even has the potential to realize decisions, then he will not be more like a decoration placed on his position, feeling mute and sad;

d) Low self-tolerance and patience. Like a manager, a leader must also be strong but not tough, he must also have a heart that is always humble but not weak to get the heart so that all members want to work as well as possible and will undoubtedly be loved by their subordinates or people with whom they work.;

e) True, fair and trustworthy. A leader who is honest, just, is a leader who is dreaming for his people. Because such a leader will always receive the auspices of the grace of Allah SWT, because Allah always orders him to do justice, goodness and honesty;

f) Deliberation. A successful leader is a leader who is able to build a good dialogical and communicative atmosphere between all components of society, the organization he leads and the
way to conduct deliberations so that all components feel involved, participate and participate in having a sense of belonging to the organization he has. Pimpin including in this case is leadership in da’wah;

g) Clever and have broad insight. A leader must have intelligence and instinct or broad and strong insight in responding to existing phenomena, so that it can bring coolness and success to an organization he leads (Munir, M. and Wahyu Ilaihi, 2009).

From the description of the characteristics above, it turns out that when compared with the leadership characteristics of the Raudlatul Ulum salafiyah Islamic boarding school, it turns out that it has similarities with the leadership characteristics of the Islamic boarding school. This is even reinforced by the information conveyed by the informants of this study who said that; “The characteristics and characteristics of leadership in the Raudlatul Ulum Islamic boarding school include; Amanah, possessing knowledge, tolerance of others, prioritizing deliberation, being fair and trustworthy ”(interview with KH. Kholid Muhammad, 19 April 2021).

a. Prophetic Leadership Model in Salafiyah Islamic Boarding Schools

The collegial leadership model based on prophetic values in salafiyah Islamic boarding schools based on local wisdom values, this model is as illustrated in the chart below:

CONCLUSION

conclusions that can be drawn from this study are; First, that the leadership applied in this salafiyah Islamic boarding school is a collegial leadership model based on prophetic values and in fact can create survival of the boarding school. The management of this salafiyah Islamic boarding school has implemented prophetic leadership, so that this has led to increased trust public in the salafiyah Islamic boarding school. Second, the Salafiyah Islamic boarding school prioritizes the independence of all the components of the boarding school, and the students who live in the Salafiyah Islamic boarding school are no exception. The policy implication of this is that it is suggested by the government to give more attention and guidance to salafiyah Islamic boarding schools, because these pesantren have a large enough contribution to the State in building character education for the nation’s children.

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