

Implementation of Kyai Leadership Values in the Management of Education at the Sunan Drajat Islamic Boarding School in Lamongan

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis nilai-nilai kepemimpinan kiai dan implikasinya terhadap tata kelola pendidikan serta perilaku santri di Pondok Pesantren Sunan Drajat Lamongan (PPSDL). Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Peneliti bertindak sebagai instrumen utama dalam pengumpulan dan analisis data yang diperoleh melalui observasi partisipatif, wawancara mendalam dengan kiai, pengurus, guru, dan santri, serta studi dokumentasi terhadap kebijakan dan aktivitas kelembagaan pesantren. Hasil penelitian menunjukkan bahwa kepemimpinan pengasuh PPSDL berlandaskan nilai keagamaan, kedisiplinan, kemandirian, dan keteladanan yang terintegrasi dalam visi-misi yayasan serta diimplementasikan secara konsisten dalam kegiatan harian santri dan tata kelola lembaga. Nilai-nilai tersebut diwujudkan melalui pembiasaan sholat berjamaah, madrasah diniyah, madrasatul Qur'an, dan pengajian kitab salaf, penerapan sistem kedisiplinan berbasis regulasi dan teknologi, serta pengembangan unit-unit usaha pesantren sebagai upaya mewujudkan kemandirian ekonomi. Penerapan nilai kepemimpinan ini berdampak positif terhadap pembentukan perilaku santri yang religius, disiplin, mandiri, dan bertanggung jawab. Penelitian ini menegaskan bahwa kepemimpinan kiai berperan strategis dalam membangun budaya pesantren yang adaptif, berkelanjutan, dan berorientasi pada penguatan karakter santri.

Kata Kunci: Nilai, Kepemimpinan, Kiai, Pesantren, Sunan, Drajat.

ABSTRACT

This study aims to analyze the leadership values of kyai and their implications for educational management and santri behavior at the Sunan Drajat Lamongan Islamic Boarding School (PPSDL). The study uses a qualitative approach with a case study design. The researcher acted as the main instrument in collecting and analyzing data obtained through participatory observation, in-depth interviews with kiai, administrators, teachers, and santri, as well as a study of the documentation of the pesantren's policies and institutional activities. The results of the study show that the leadership of PPSDL is based on religious values, discipline, independence, and exemplary behavior, which are integrated into the foundation's vision and mission. These values are manifested through the habit of praying, madrasah diniyah, madrasatul Qur'an, and salaf book recitation, the application of a discipline system based on regulations and technology, and the development of pesantren business units as an effort to achieve economic independence. The application of these leadership values has a positive impact on shaping the behavior of students to be religious, disciplined, independent, and responsible. This study confirms that the leadership of the kiai plays a strategic role in building a pesantren culture that is adaptive, sustainable, and oriented towards strengthening the character of students.

Keywords: Values, Leadership, Kyai, Pesantren, Sunan, Drajat.

1. INTRODUCTION

Pesantren are the oldest Islamic educational institutions in Indonesia that remain relevant and adaptable to the changing times. One of the factors that ensures the continuity of pesantren is the leadership of the kyai, who play a strategic role in determining the direction of the institution's education and culture. (Alamin, 2020) The kyai are not only spiritual teachers, but also central

figures in decision-making. In this context, the values of kyai leadership play an important role as the foundation of governance. The development of modern education requires Islamic boarding schools to improve the quality of management, making the role of kyai increasingly complex and multidimensional.(Fadilah, 2021) This phenomenon has given rise to the need to understand the value foundations used by kyai in managing educational institutions.

Kyai leadership is known for its unique blend of spirituality, charisma, and moral exemplarity.(Anwar, 2021) Historically, this leadership style has shaped the identity of Islamic boarding schools as institutions that emphasize moral education.(Fithriah, 2018) However, in the development of Islamic educational institutions, an in-depth study is still needed on how these leadership values are applied in the practice of institutional management. The literature on Islamic education management emphasizes that value-based leadership can improve governance effectiveness.(Putri et al., 2023) Therefore, this research is considered important to explore the values used by kyai in managing educational activities at the Sunan Drajat Lamongan Islamic Boarding School (PPSDL).

The implementation of leadership values in educational management is often not systematically documented. Islamic boarding schools tend to rely on oral traditions and role models as the main mechanisms for managing the institution. This causes the management of Islamic boarding schools to be highly dependent on the figure of the kyai.(Sadali, 2020) Several studies on Islamic education highlight the need for scientific research on values-based pesantren management so that it can become a model for other institutions.(Rustandi & Syafei, 2025) The challenges of modernization, accreditation, and the need for administrative transparency require Islamic boarding schools to have a more structured governance system.(Herningrum et al., 2020) In this context, understanding how the kyai's leadership values are implemented in management becomes an important issue. PPSDL, as a rapidly growing institution, is the right place to study this phenomenon.

berkembang pesat merupakan lokasi yang tepat untuk meneliti fenomena tersebut.

The application of kyai leadership values in educational management can be seen in the processes of planning, organizing, coaching, and supervising. Values such as sincerity, trustworthiness, and discipline often guide every decision made.(Silfiyasari & Zhafi, 2020) Initial observations show that kyai at PPSDL play an active role in formulating the vision and supervising the implementation of daily activities. The guidance model used is not merely administrative, but also emphasizes a spiritual and moral approach. This shows that management at PPSDL cannot be separated from the values of kyai leadership. Therefore, further research is needed to understand the mechanism of implementation of these values in depth.

In addition to influencing governance, the leadership values of kyai also have a major impact on the behavior of santri. Santri generally imitate the behavior of kyai through a process of imitation and habituation.(Falah, 2022) (Falah, M. F., 2022). The existence of kyai as role models makes certain values easy to internalize in the daily lives of santri. However, the concrete influence of leadership values on santri behavior has not been empirically explained in academic research. Initial observations at PPSDL show an increase in discipline, politeness, and motivation to learn among santri after participating in training held by the foundation. This phenomenon needs to be studied more systematically so that the contribution of kyai leadership to the character building of santri can be understood scientifically.

In the discourse on character education, Islamic boarding schools are often considered the best model for moral development because they have an integrative approach between formal, non-formal, and informal education.(Salabi, 2021) However, the effectiveness of this model is highly determined by the style and values of the kyai's leadership. Therefore, research on leadership values and their impact on santri behavior is important to enrich the theory of character building based on local culture. In addition, this kind of research can provide an overview of how

Islamic boarding schools maintain their identity amid the demands of educational globalization. The results of this research are expected to form the basis for designing character development models in other Islamic educational institutions.

Based on the above description, this study has a strong theoretical and empirical foundation. The focus of the study is directed at three main aspects, namely what leadership values are applied by caregivers, how these values are implemented in educational management, and how they impact the behavior of students. This study is expected to make a significant contribution to understanding value-based pesantren education management. In addition, this study has the potential to enrich the literature on Islamic education management through empirical findings that are relevant to the actual conditions in pesantren. Thus, this study is important to provide a comprehensive picture of the relationship between kyai leadership values and the dynamics of education management at PPSDL.

2. RESEARCH METHOD

This study uses a descriptive qualitative method with a case study approach to understand the meaning of kyai leadership in the socio-cultural context of Islamic boarding schools in depth. According to Moleong, this approach was chosen because it is able to explore phenomena that describe reality in accordance with field findings.(Safarudin et al., 2023) The research was conducted at the Sunan Drajat Islamic Boarding School in Lamongan, East Java, which has a strong and influential kyai leadership system. The selection of a single location provided space for researchers to study the phenomenon intensively and contextually. The research subjects consisted of kyai, represented by Gus H. Murobbi Binnur, or more familiarly known as Gus Obi, as the head of the Foundation and son of KH. Abdul Ghofur. The next subjects were 5 teachers, and 10 santri who were considered to understand the core of the phenomenon. Informants were selected using purposive sampling techniques so that only relevant parties were involved.

Data collection was conducted through participatory observation, in-depth interviews, and documentation studies. According to Spradley, the three techniques mentioned above are the main techniques in qualitative research.(Waruwu, 2023) Observation was used to capture the leadership practices of the kyai and daily interactions in the pesantren environment. In-depth interviews helped explore the informants' views, values, and experiences related to pesantren leadership directly. Documentation was used to examine written data such as guidelines, curricula, regulations, and institutional archives. These three techniques were combined through triangulation to increase data credibility.(Fadli, 2021) The data collection process also followed research ethics principles to maintain authenticity and contextual sensitivity. With this combination of techniques, the data obtained was richer and more academically accountable.(Haryono, 2023)

Data analysis was conducted using Spradley, Miles, and Huberman's method, which includes data condensation, data presentation, and conclusion drawing.(Qomaruddin & Sa'diyah, 2024) Condensation was carried out by filtering, simplifying, and grouping the data into themes of leadership, implementation, and impact. Data presentation was made in the form of thematic narratives so that patterns of meaning could be clearly seen.(Nurrisa & Hermina, 2025) Conclusions were drawn continuously from the beginning of data collection to ensure consistency of findings. Data validity was maintained through triangulation of sources and techniques, and member checks with informants.(Assyakurrohim et al., 2022)

3. RESULT AND DISCUSSION

a. Profile of Educational Institutions at the Sunan Drajat Lamongan Islamic Boarding School Foundation

On July 1, 1986, MTS Sunan Drajat as the first formal educational institution. Five years later, on April 8, 1991, MA Ma'arif 07 Sunan Drajat was established. This development shows how Islamic boarding schools grew gradually based on the needs of the community. The development of educational institutions in Islamic boarding schools continues. In 1994, Madrasah Mu'alimin Mu'alimat was established with a dominant local religious content. Then, on July 17, 1995, SMK NU 1 and 2 (now SMK Sunan Drajat) were opened, focusing on skills. The year 1997 was marked by the establishment of SLTPN 2 Paciran (now SMPN 2 Paciran) based on a decree from the Minister of Education and Culture. In 2003, the pesantren opened a Foreign Language Development Institute, and in 2008, the Raden Qosim Islamic College (STAIRA) was established, which later developed into the Sunan Drajat Pesantren Institute (INSUD) and has now changed its status to Sunan Drajat Lamongan University (UNSUDA). This development shows the increasingly modern and comprehensive dynamics of pesantren education. (Khusniyah, 2014)

Sunan Drajat Islamic Boarding School has a vision to become a boarding school that is capable of preparing leaders who have the personality of santri, an entrepreneurial mindset that is rahmatan lil'alamin, a) global perspective, and good character. The mission of Sunan Drajat Islamic Boarding School is; a) to provide formal and non-formal education based on the Islamic law of Ahlussunnah wal Jama'ah, To cultivate an entrepreneurial mindset that is a blessing to all creation, with a spirit of dedication and struggle that is always sensitive and concerned with the interests of society, c.) to have a global perspective that is sensitive to developments at the national and international levels, d) to foster a spirit of integration between knowledge, action, and character with a deep understanding of Islamic law.

b. Kyai Leadership Values and Implementation of Educational Governance at PPSDL

1). Religious values

The first and foremost leadership value of the caretaker is religious values. Religious values are embodied in the foundation's vision of preparing leaders with santri personalities. The implementation of religious values by the caretakers can be seen in various daily activities of the santri, which are consistently designed to form sustainable religious habits. Starting from congregational prayers, recitation of the Qur'an, madrasah diniyah, to recitation of salaf books, all of these activities can be explained as follows:

a) Congregational Prayers

The implementation of fardhu congregational prayers in the PPSDL environment, both in the boarding school and school areas, shows that worship is not only positioned as a religious routine, but as an instrument for fostering the santri's morals and discipline. The obligation to participate in congregational prayers in an orderly manner, on time, and with reverence reflects the function of worship as a medium for internalizing spiritual values and strengthening self-control, as explained by Al-Ghazali that routine worship is a means of tazkiyatun nafs or purification of the soul that shapes Muslim morality. (Susanti, 2020) This practice is also in line with Nurcholish Madjid's view that the habit of worship can build an ethos of discipline and responsibility in the tradition of Islamic education.

The implementation of congregational fardhu prayers in the PPSDL environment, both in the boarding school and school areas, shows that worship is not only positioned as a religious routine, but as an instrument for fostering the morals and discipline of students. The obligation to participate in congregational prayers in an orderly, timely, and solemn manner reflects the function of worship as a medium for internalizing spiritual values and strengthening self-control, as explained by Al-Ghazali that routine worship is a means of tazkiyatun nafs or purification of

the soul that shapes Muslim morality.(Baiti et al., 2022) This practice is also in line with Nurcholish Madjid's view that the habit of worship can build an ethos of discipline and responsibility in the tradition of Islamic education (Baiti, M., et al., 2022).

b) Madrasah Diniyah

Madrasah Diniyah at PPSDL serves as a non-formal religious educational institution that is systematically designed to deepen Islamic knowledge such as hadith, fiqh, aqidah, akhlak, shorof, and nahwu, so that students have a comprehensive framework of religious understanding. The tiered learning structure shows that this institution does not merely provide material, but builds religious competence gradually in accordance with the students' level of development. This model is in line with Abuddin Nata's view that Islamic education must integrate cognitive, affective, and psychomotor aspects in order to produce a comprehensive and applicable understanding of religion.(Nasir & Sunardi, 2025)

The function of Madrasah Diniyah in shaping morals and the ability to practice Islamic teachings is also consistent with Al-Attas' concept of character education, which states that the goal of Islamic education is to produce civilized individuals (insan adabi).(Khairusani & Khairunnisaa, 2020) From a sociological perspective Bourdieu, the existence of Madrasah Diniyah serves to build religious habitus through learning routines, internalization of moral values, and continuous practice of righteous deeds.(Habibi & Sholikha, 2025) Therefore, the implementation of Madrasah Diniyah at PPSDL not only strengthens the religious literacy of students, but also shapes a generation of Muslims who are knowledgeable, faithful, and responsible in accordance with the guidance of the pesantren tradition.

c) Madrasatul Qur'an

Madrasatul Qur'an at PPSDL is a religious educational institution that specifically focuses on learning and deepening the understanding of the Qur'an, including aspects of fashohah, tartil, tajwid, and mastery of ghorib reading, so that students are able to read the Qur'an correctly according to the rules of qira'ah. The purpose of this institution is not only to develop technical reading skills, but also to instill a love for the Qur'an, memorization skills, and a commitment to practicing Qur'anic values in daily life.

This model of guidance is in line with Ibn Khaldun's view, which emphasizes that Qur'anic education plays a fundamental role in shaping the moral and spiritual character of the Muslim generation.(Nafsaka et al., 2023) In addition, Al-Attas states that the internalization of Qur'anic values is the core of Islamic education because it serves to organize a person's mind, spirit, and behavior in harmony with divine ethics. Madrasatul Qur'an serves to build religious habitus through the routine of reading, memorizing, and understanding the Qur'an, which is done continuously, thereby producing a Qur'anic mindset and behavior that is inherent in the students. Thus, the presence of Madrasatul Qur'an at PPSDL not only produces a generation that is fluent and proficient in reading the Qur'an, but also gives birth to individuals with good character and broad Islamic knowledge as preparation for society.

d) Salaf Book Study

Salaf book study at PPSDL is a core activity of the pesantren that marks the uniqueness of classical Islamic scholarship, where santri routinely study and examine classical Islamic texts as the main source of religious knowledge. This learning process not only serves to broaden the students' scientific knowledge in the fields of fiqh, tasawuf, akhlak, and Arabic grammar, but also becomes a means of internalizing the moral and spiritual values contained in the turats texts. This practice is in line with Azra's view, which emphasizes that the transmission of knowledge through classical texts is the foundation of pesantren education in building scholarly authority and religious character.(Hasnah et al., 2024)

2) Discipline

The findings show that discipline at Sunan Drajat Islamic Boarding School (PPSDL) is reflected in various aspects of the students' lives, ranging from time management, worship, studying, rules, to the environment. Time discipline is evident in the students' regularity in following the schedule for prayer, study, and daily activities without delay, which is in line with Buya Hamka's view that punctuality is the foundation of Islamic educational culture. (Zakiah & Nursikin, 2024) Discipline in worship is evident through the students' participation in congregational prayers and routine recitation, which strengthens their religious character, as emphasized by Arifin (2020) that congregational worship shapes self-control and moral commitment. (Saridudin & Ta'rif, 2021) Discipline in learning is reflected in the students' compliance in entering the classroom on time, submitting their memorization, and completing assignments, in accordance with the theory of habituation which states that regular learning routines will strengthen academic ethos.¹

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In addition, discipline is evident in adherence to dress code, modesty, and respect for teachers, which is in line with Aini et al.'s idea that pesantren etiquette is an instrument for internalizing morals. (Aini et al., 2024) (Aini, I., et al., 2024). Environmental discipline includes the culture of duty rosters, cleanliness, and orderliness in the dormitories, reinforcing Lickona's theory of character education on the importance of ecological responsibility in character formation. All of these forms of discipline show that PPSDL has comprehensively instilled the value of discipline through habit formation, supervision, and role modeling, thereby creating a structured educational culture oriented toward character building for students.

The findings show that discipline at PPSDL is enforced through structured and layered rules and control mechanisms. A strict daily schedule is the main instrument for establishing order, in which all activities of the students, from waking up, praying, studying, to resting, are regulated in detail, in line with the view of Nihayati that the rhythm of life in Islamic boarding schools is built through disciplined time management. (Nihayati et al., 2021) Attendance systems such as amal yaumi and class attendance lists serve as tools for monitoring discipline in worship and learning, while also building personal responsibility, as stated by Lickona that self-control grows through monitored routines

Teacher and administrator supervision plays a central role in enforcing student discipline, not only as technical supervisors but also as moral role models for students to follow. This is in line with Bandura's modeling theory, which asserts that disciplined behavior is more easily formed when individuals imitate respected social models. (Syarifah et al., 2021) To strengthen the supervisory function, PPSDL also implements the use of the SantriLink application, a digital system that is directly integrated with the foundation to monitor attendance, violations, worship development, and daily activities of students more accurately and transparently. The ta'zir

mechanism, as a form of educational punishment, is given proportionally to reinforce the boundaries of the rules, while rewards are used to reinforce positive behavior, in line with the principle of reinforcement in Skinner's behaviorism, which places rewards as an effective strategy for managing behavior.(Ikhlas et al., 2025)

The foundation controls discipline through an attendance system, punctuality in teaching, and compliance with established ethics and work standards. PPSDL also utilizes cctv and the UstadzLink application, a digital platform that is directly integrated with the foundation to monitor attendance, teaching schedules, and the level of discipline of educators in real-time. To strengthen motivation, the foundation provides rewards in the form of two free umrah vouchers, which are announced every month at teacher and educator development events as a reward for the best performance. On the other hand, sanctions are also imposed on educators who are late, absent, or violate other regulations as a form of learning quality control. Through a combination of surveillance technology, reward systems, and sanction mechanisms, PPSDL builds a culture of discipline that not only binds students but also serves as an example for all educators.

3) The Value of Independence

The value of independence is one of the important pillars of governance at PPSDL, especially in efforts to build the economic independence of educational institutions. PPSDL leaders consistently emphasize that Islamic boarding schools must be able to stand on their own two feet without relying on government assistance, because independence is part of the traditional ethos of Islamic boarding schools.(Maulidin, 2024) This attitude reflects the value of self-reliance, which is the foundation for the success of organizations that want to survive in the long term.(Judrah & Suriati, 2023) Awareness of the importance of independence is then realized through the development of various productive business units managed by the foundation. These efforts not only serve to support the operational costs of the pesantren, but also become a source of economic education for the santri. Thus, the value of independence that is built is not limited to moral narratives, but is truly structured in the institution's management policies.

Research findings show that the economic independence of the Sunan Drajat Lamongan Islamic Boarding School (PPSDL) is realized through the management of diverse and structured business units, ranging from the industrial, trade, and service sectors to the creative economy. The existence of PT Samudra Sunan Drajat with its flagship product, SSD salt, is a tangible representation of the utilization of local potential based on the coastal region. The management of SSD salt not only strengthens the pesantren's income but also plays a role in empowering the surrounding community through employment, in line with the concept of community-based economic development that places educational institutions as the driving force of the local economy.(Astutik et al., 2025) This confirms that the value of independence at PPSDL does not stand alone but is integrated with social values and the benefit of the community.

In addition, the development of a retail network through CV Toserba Sunan Drajat, which already has around 70 branches in various cities, demonstrates the pesantren's ability to manage large-scale businesses professionally.(Kurnia, 2024) In the service sector, PPSDL manages CV Restoran Sunan Drajat, Travel Umrah, Hotel and Hall Sunan Drajat, Sundra Wisata, and Aidrat (Sunan Drajat Natural Mineral Water), which strengthen the revenue structure through business diversification. These units operate in line with the needs of the Muslim community and maintain the religious identity of the Islamic boarding school in their service and management practices. From a social enterprise perspective, value-based organizations are able to simultaneously integrate social missions and business activities to create long-term sustainability (Aufa & Pratiwi, 2026). In this context, the restaurant, umrah travel, and Aidrat are concrete examples of how PPSDL combines economic orientation with religious values and Islamic ethics.

PPSDL's economic independence is also strengthened through PT. SDL, which is engaged in the production of KISDA fertilizer and heavy equipment rental, as well as other

business units such as Persada Press printing, Ahwarumi Fashion, Ahwarumi Creative, Ahwarumi Beauty Care, PT Teknologi Sunan Drajat, canteens, book and photocopy shops, internet cafes, laundries, and CV Mustika. This business diversification demonstrates the pesantren's ability to adaptively identify cross-sector market opportunities. This is in line with the view that sustainable organizations must be able to adapt to the dynamics of the external environment and the ever-changing market needs. (Azizah et al., 2025) The pesantren's involvement in the agricultural, construction, technology, and creative economy sectors reinforces this.

3. The Impact of Implementing Leadership Values on Santri Behavior

a. Impact on Santri Discipline

The application of student discipline values through role modeling, consistent supervision, and structured control systems has significantly changed student disciplinary behavior. The implementation of the Santrilink system as a medium for monitoring student activities, accompanied by the imposition of educational sanctions for violations and the awarding of prizes to outstanding students, has further strengthened the internalization of disciplinary values. This pattern is in line with Bandura's social learning theory, which asserts that individual behavior is formed through a process of observation, reinforcement, and social consequences from respected figures. (Warini et al., 2023) Field findings show that students have become more compliant with schedules, punctual in attending congregational prayers, and more orderly in learning and organizational activities. Thus, exemplary leadership supported by a system of control and appreciation has proven effective in building a culture of collective discipline in the pesantren environment.

b. Impact on Character Building and Spiritual Attitude

The values of kiai leadership, especially those based on religiosity such as guidance, direction, practices, and moral exemplary behavior, have a major impact on the character building of santri. KH. Abdul Ghofur emphasizes the importance of manners as the foundation of knowledge, so that santri are accustomed to being polite, humble, and respectful to their teachers. This principle is in line with Al-Ghazali's study, which states that character is formed through riyadhah (practice) and habituation to good values. (Anggraini, 2020) Field observations show that santri are more focused in their daily behavior, such as maintaining cleanliness, speaking politely, and obeying boarding school rules as a form of internalizing spiritual values. Thus, religious leadership becomes the main catalyst in shaping the moral character of santri.

c. Impact on Independence and Responsibility

Leadership values that encourage independence are also reflected in the behavior of santri, particularly through the practice of guard duty, independent management of dormitories, and involvement in santri organization activities. The kiai emphasizes that santri must become individuals who are responsible for their own affairs and their environment. This principle is in line with Lickona's character education theory, which asserts that responsibility is built through direct experience in managing real tasks. (Kurniyanti et al., 2024) PPSDL students show an increased sense of belonging to their environment, are more responsive in carrying out cleaning tasks, and are able to complete individual tasks without excessive dependence on administrators. Thus, leadership values also shape independence as an important social competency. (Supriadin & Pababari, 2024)

4. CONCLUSION

Setiap artikel This study shows that the leadership values of the kiai at PPSDL have a strong and multidimensional influence on the governance of the institution and the behavior of the santri. Religious values, which form the main foundation of leadership, are not only reflected in the foundation's vision and mission, but also manifested through various daily activities such as congregational prayers, madrasah diniyah, salaf book recitations, and Qur'anic guidance, which consistently shape the religious character of the santri. The value of discipline is built through a combination of formal regulations, leadership role models, and technology-based control mechanisms such as SantriLink and UstadzLink, resulting in a structured and sustainable culture of compliance.

Meanwhile, the value of independence is reflected in the development of various productive business units that not only support the economic sustainability of the pesantren but also serve as a model for community empowerment and economic education for santri. The leadership values applied by the kiai have a real impact on the behavior of santri, especially in terms of discipline, motivation to learn, character building, independence, and social relations. The example set by leaders is the most dominant factor in shaping the behavior of santri, in line with social learning theory that santri imitate the behavior of teachers and kiai whom they respect.

In addition, the religious and orderly atmosphere of the pesantren creates a conducive learning environment, making it easier for santri to internalize moral and spiritual values. Thus, the leadership of the kiai at PPSDL not only functions as a structural decision maker, but also as an agent of character transformation that makes santri more moral, independent, and responsible.

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