

THE LEADERSHIP STYLE OF KIAI MANSUR IN A RELIGION-BASED EDUCATION INSTITUTION

(Case Study at Pondok Pesantren Tahfidz Yanbu'ul Qur'an Menawan)

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ABSTRACT

Objective: This study explored the characteristics and leadership style of *Kiai* (boarding school leader and Islamic teacher) Manshur as a leader in the *pondok pesantren* (Islamic boarding school) that he fostered. *Kiai* Manshur's leadership traits are also explored in this study in detail with in-depth analysis. **Research Design & Methods:** Several qualitative approaches were used to collect information about *Kiai* Manshur, including direct observation, questionnaires, in-depth interviews, and documentation. Technically, involve themselves and interact directly in the activities carried out by *Kiai* Manshur. The information was analysed interactively, data reduction, data display, and drawing conclusions. **Findings:** The results of this study indicated that *Kiai* Manshur uses a special compilation in leading his *pondok pesantren* to form a distinctive leadership style. The style created this leadership characteristics, including integrity, discipline, competence, trustworthiness, humanism, communication, and organizational. The leadership style of *Kiai* Manshur aims to produce *anfa'linnas* santri (good and helpful student). **Implications & Recommendations:** There is no perfect writing, but the limitations do not reduce the quality of the results study. Further research can discuss more about the *anfa'linnas* students, characteristics and effectiveness of application in the society. **Contribution & Value Added:** The results of this study filled the gaps in a limited study in a religion-based education institution and building the concept of *anfa'linnas student*. Practically, the board of Islamic boarding schools and teachers can use these findings as a material to develop the institution for the benefit of many people.

Keywords: *anfa'linnas santri*; leadership characteristics; leadership style; pondok pesantren.

JEL codes: A21, L31, M53, Z12

Article type: research paper

INTRODUCTION

In the last two decades, character education has become an interesting topic for the academics and education experts. Character education emerged around 1990 as a form of concern for the moral condition of American society (Lickona, 1993, 1996). In Indonesia, character education has been developing for a long time even before Indonesia's independence in education centres called *pesantren* (Islamic boarding school). It will be very interesting to see the sustainability of *pesantren* from all aspects, especially when modernist and reformist currents emerge to oppose Indonesia's great traditions which are manifested in *pesantren*. This raises a question, what is the position of *pesantren* in this modern era? Whether *pesantren* follow a modernization system such as changing management and curriculum or they are still as traditional educational institutions, it depends on the leadership of the *kiai* (Alam, 2018; Syahrul, Mukhtar, & Akbar, 2019; Zamakhsyari, 1980). *Kiai* is also described as a leader who has skills and a noble personality that is respected by *ustadz* (teacher) and *santri* (student) (Ziemek, 1988).

Leadership is an art, a complex multidimensional phenomenon (DePree, 1989). The concept of leadership and educational management has been widely debated in various references and international scientific works, including Coleman & Briggs (2002); Bush (2003, 2008); Heck & Hallinger (2005); Razik & Swanson (2010); Amanchukwu, Stanley, & Ololube (2015); dan Bush, Bell, & Middlewood (2019). Likewise, *pesantren* as a special education organization in Indonesia requires a concept of leadership and good organizational management. Bolman & Deal (1984, 1991, 2017) developed the concept of understanding leadership and organization in four frames, namely structural, human resource, political, and symbolic. They concluded that leadership effectiveness was related to an emphasis on symbols and culture. The two frames have been built by the *pesantren* and become a forum for the preservation of Islamic traditions by incorporating symbols of authenticity in the surrounding community (Mundiri, 2016; Zakaria, 2010).

Leadership has an important role in determining the performance of an organization; success or failure (Nixon, Harrington, & Parker, 2012; Ojokuku, Odetayo, & Sajuyigbe, 2012). Likewise, the *kiai* leadership in the *pesantren* which has many teachers and hundreds or even thousands students. The leadership of the *kiai* greatly determines the quality of activities and the sustainability of the *pesantren* (Alam, 2018; Fauzi, 2012). This role is applied by *Kiai* Manshur, head of Pondok Tahfidz Yanbu'ul Qur'an Menawan and Pondok Nurul Quran MAN 1 Kudus, founder and leader of Pondok Tahfidzul Quran Al-Aqso. He built *pesantren* with modern concepts, such as the one at the Darussalam Gontor Islamic Boarding School. At *Kiai* Manshur's pondok, he applies three principles of compulsory education. They are Al-Quran, language and scouts. The three principles of education are applied to form *anfa'linnas* students. *Kiai* Manshur's leadership style in forming *anfa'linnas* and outstanding students has been proven. More than 65 championships had been won by the students in 2018¹.

As an educational institution that requires the students to stay in the dormitories and carry out various educational activities including routine interactions among *kiai*, teachers, and other students. The activities are reciting Qur'an, Islamic studies, and discussion of Islamic classical books. These activity makes the relationship among the *kiai*, teachers and the students more intense. The activities usually take place in the mosque or the terrace of the *pondok pesantren* (Hussin & Majid, 2013). The Islamic studies are about fiqh (Islamic jurisprudence), hadith (all the provisions and approvals of the Prophet Muhammad who became the second source of law after the Qur'an), tafsir (Qur'an exegesis), or moral subjects (Hussin & Majid, 2013; Zamakhsyari, 1980). The way of the *kiai* to convey knowledge and lead the *pesantren* plays an important role in the students' understanding. Therefore, this study tries to explore the type of leadership of *Kiai* Manshur in leading his *pesantren*. Thi research used a qualitative approach. Observation and direct interviews with *Kiai* Mashur and some of his students were conducted.

LITERATURE REVIEW

Leader and Leadership

Leadership plays an important role in organizational management. Northouse (2018) concludes that leadership is the key to the future of individuals and organizations. Every leader seems to have their own view of leadership. It is because leadership focuses on potential change; establishing direction, aligning people, and motivating and inspiring (Algahtani, 2014). Leadership theory develops and raises several definitions. One of them from Van Seters & Field (1990) who acknowledges that leadership is a complex interactive process involving 3 elements, namely behavioural, relational, and situational. This complexity emphasizes the organization to produce novelty (Hazy & Uhl-Bien, 2014) and adaptive results (learning, creative, and adaptability) (Uhl-Bien, Marion, & McKelvey, 2007). Emphasis on innovation and adaptive capacity involves a lot of action and coordination from someone called a leader (Dalakoura, 2010).

Leader and leadership become an interesting topic because the functions are different and everyone has their own way of leading. Then, how can someone be called a leader? In general, there are 3 main

¹ Information obtained directly from the board of Yanbu'ul Qur'an Menawan pesantren

characteristics of leaders. They are initiative, intelligence, and self-confidence. And, there are two other important characteristics. They are desire to lead and mental toughness (Cole, 2018). Leaders form an interactive and dynamic process of influencing others and working together to achieve common goals. In an Islamic perspective, humans as caliph (leaders on earth) must be smarter by engaging in productive activities (Sarwar & Abugre, 2013). *Pondok pesantren* (Islamic boarding schools) as an educational organization that require their *santri* (students) to stay in dormitories and fill their daily time with productive activities, such as studying, reciting Qur'an, and other extracurricular activities. All this happened because of the role of the *kiai* as the leader of the *pondok pesantren*.

Traits and Style

Leadership theory shows the diversity of opinions that give rise to various theories of leadership traits including Cole (2018) with 5 characteristics of effective leaders; Rosenbach, Taylor, & Youndt (2012) with three basic leadership characters; and Spears (2010) with ten servant leader characteristics. Essentially, these trait theories state that leaders are born with certain traits or characteristics (Bertocci, 2009). This means that in different conditions and in different environments, everyone has a different perception and emphasis on leadership. The multitude of trait theories illustrate that there are many different traits that leaders learn. A number of individual traits and behavioural qualities of leaders can be identified and measured by studying the criteria for an effective leader (Ahmad & O.K., 2011; Bertocci, 2009; Schafer, 2010). The diversity of leadership traits theories and the results of previous surveys in Table 1 shows that everyone has certain characteristics in leading. However, organizations will perform best if people in managerial positions have established a leadership profile to find the right leader. Usually organizations use personality assessment instruments to find someone who fits their needs (Northouse, 2018). The big five theory of personality traits is often used to assess the effectiveness of leaders (Alkahtani, Abu-Jarad, Sulaiman, & Nikbin, 2011; Colbert, Judge, Choi, & Wang, 2012).

Table 1. Major effective leadership profile from researchers

No.	Researcher	Effective leadership profile
1	Northouse (2018)	Intelligence, self-confidence, determination, integrity, sociability
2	Schafer (2010)	Honesty and integrity, work ethic, communication, care for personnel
3	Spears (2010)	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community
4	Cole (2018)	Initiative, intelligence, self-assurance, desire to lead, and mental toughness
5	Stevens & Karp (2012)	Competence, responsiveness, and trustworthiness
6	Grimm (2010)	Confidence, purpose, courage, ethical fitness, and setting priorities
7	Maxwell (2013)	Feel a sense of calling, able to communicate, creative handling problems, generous contributor, and acts consistently

Everyone has their own ways, behaviours and perceptions of leadership. Leader's personality traits form the special characteristics of a person's leadership. That characteristic can differentiate a leader from other leaders. The characteristics of this leadership behaviour are called leadership styles. Every leader has different leadership style. It depends on his personality traits (Alkahtani et al., 2011; Bahreinian, Ahi, & Soltani, 2012; Popa, 2012; Sethuraman & Suresh, 2014). Those who have conscious personality and open to experience tend to use a consultative leadership style (Alkahtani et al., 2011). Although the leadership style of each leader is different and many theories of leadership styles have developed, in general, the internal characteristics inherent in the leader greatly affect the effectiveness, performance and productivity of the organization (Bahreinian et al., 2012).

People born with many traits and as they get older those traits harden even more. For this reason, people's leading styles vary widely. Sometimes, the trait approach is not good enough to define true leadership, at least a measure of leadership can be identified. Transformative leaders with transactional leaders have contrasting behaviours. Similarly, democratic leaders with autocratic leaders, charismatic

leaders with visionary leaders. Many parts of the internal characteristics of the self that form a unique group in leading. Maybe some people were born to lead and not to lead. Thus, the real meaning of a leader is a person whose abilities and thoughts are needed by the group or organization to grow. At least there are several indicators that can be used to classify a person's leadership style from the identification of its characteristics, in Table 2.

Table 2. The characteristics of the leader based on the leadership style

No.	Style	Trait	Reference
1	Transformative	<ul style="list-style-type: none"> ▪ Strategic thinkers ▪ Integrity ▪ Trustworthiness ▪ Confidently ▪ Optimistically ▪ Communicator and motivator 	Cole (2018)
2	Visionary	<ul style="list-style-type: none"> ▪ Vision content ▪ Image-based rhetoric ▪ Metaphors ▪ Appropriateness ▪ Motives ▪ Collective interest ▪ Regulatory focus 	van Knippenberg & Stam (2014)
3	Transactional	<ul style="list-style-type: none"> ▪ Responsive ▪ Management-by-exception ▪ Quid pro quo 	Odumeru & Ogbonna (2013)
4	Democratic	<ul style="list-style-type: none"> ▪ People-centered ▪ Participative ▪ Encourage involvement 	Cole (2018)
5	Charismatic	<ul style="list-style-type: none"> ▪ Charming and influential ▪ Enthuse and motivate ▪ Inspirational ▪ Theatrical ▪ Communicator and storytelling ▪ Self-confidence ▪ Sel-awareness 	Cole (2018)

***Kiai* Leadership**

The role of a leader in a group or organization is important to direct and protect members of the group / organization. Likewise in educational institutions both formal and non-formal which are one of the non-profit organizations where the responsibility is probably greater because it relates to the quality of student education. *Pesantren* as one of the non-formal educational institutions based on Islamic sharia, led by a figure called *kiai* (Zamakhshari, 1980). *Kiai* is believed to be a central figure that determines the development of a *pesantren* (Alam, 2018). *Kiai* is not only in charge of leading the *pesantren* but also have many roles such as educators, community liaison, and *pesantren* managers. Syahrul et al. (2019) states that the *Kiai* has a big involvement in managing human resources, including planning, organizing, leading, and controlling. *Kiai* often directly involve in various student and teacher activities, discipline enforcement and resource empowerment. *Kiai* are considered to be practicing *hizbut-Tahrir* which is believed to have character and a source of blessings by the majority of *santri* (students) (Syarif & Gaffar, 2019). Because of that, they competed to please *kiai* to hope for blessings. The charisma of a *kiai* with attributes attached to his identity can move his followers militantly. As argued by Zamakhshari (1980), Muflichah (2014) and Alam (2018) that a *kiai* is synonymous with charismatic leadership. Charisma that can create admiration and influence in society. According to Muflichah (2014) there are two dimensions of charisma of *kiai*. The first is charisma obtained from the physical / pedigree of *kiai* and charisma obtained from skill and pious personality.

Kiai's strong charisma is able to attract people to follow his behaviour and speech. Charismatic leaders usually have a large number followers and they have tremendous loyalty. As the result, *pesantren* is never abandoned (Zakaria, 2010). Syarif & Gaffar (2019) concluded three motivations of *kiai*

followers. The first is to get enlightenment from the *kiai*. The second is to get blessings. And the third is longing. *Kiai* are seen as having moral qualities and magnetic personalities for their followers and this is the inspiration for change in society. The leadership of *kiai* shows an ideal description of a leader from an Islamic perspective (Pertiwi, Cahyani, Diana, & Gunawan, 2018). In leading the *pesantren* as well as teachers for their *santri*, A *kiai* tends to prefer direct interaction in the activities of the *santri* to set a good model so that the *santri* can follow without being asked. This interaction creates leadership characteristics that prioritize morals and ethics. Based on the results of the interview, Pertiwi et al. (2018) concluded that at least the *kiai*'s leadership traits include a central figure, not being excessive and grateful, prioritizing kindness widely in decision making, and being interactive. It can be seen that the leadership of *kiai* in *pesantren* is personal leadership, which the leadership orientation is personified to the *kiai* figure. Managing a *pesantren* is not only based on the ability to organize the institution, but also on the spiritual strength and values of obedience to Allah SWT. As predicted by Fraisy (2018) the characteristics of future leaders are having a strong Islamic aqeedah, tolerance, solidarity, being able to eliminate tribal organizational culture, open, and free from reactionary and froze thinking.

Santri Anfa'linnas

The meaning of *anfa'linnas* literally (etymology) is a useful human being. As in the following authentic hadith:

“*Khairunnas anfa'uhum linnas*” (HR. Bukhari Muslim)

Meaning: "The best human among you is the most beneficial for others"

Thus, the meaning of *santri* (students) *anfa'linnas* is students who have a good attitude, are beneficial to others and the community around them. A caring attitude towards others and the society is important for students to live in society. In this case, the role of the *kiai* is very big in forming *anfa'linnas* alumni by prioritizing *khairunnas anfa'uhum linnas*. Not only practicing all good deeds while in the boarding school, but also applying them anytime and anywhere. In the behavioural aspect, the *kiai*'s charisma shifted to managerial and situational leadership when involving the board of *pesantren* and representatives of the students in decision making (Rifa'i, 2018). By involving *students* in the decision-making process will teach a system of responsibility and discussion in facing problems. This will increase the mentality of the students to be ready to socialize in the community after graduated from the *pesantren*.

METHODS

This study used a qualitative approach to explore more deeply the leadership model of *Kiai* Manshur, the leader of Pondok Tahfidz Yanbu'ul Qur'an Menawan. The research design is illustrated in Figure 1. This research identified the leadership characteristics of *Kiai* Mashur who had experience in leading three Islamic boarding schools. To collect information about *Kiai* Manshur, several methods of direct observation, questionnaires, in-depth interviews, and documentation were used. Researchers made observations, systematic notes on the role of *Kiai* Manshur's leadership in forming *anfa'linnas* students. Technically, the researchers were involved and interacted directly in the activities carried out by the subject of the study, *Kiai* Manshur. For the sake of information accuracy triangulation method was used, information sources were not only obtained from one source but also from interviewing several key informants who allegedly have information about the issues to be studied. The appointment of several key informants is also intended to conduct a cross check of various different information so that it is hoped that information can be justified. Key informants who are considered having information of the issues to be studied include:

1. Drs. KH. Manshur, M.S.I. as the leader of Pondok Tahfidz Yanbu'ul Qur'an Menawan, Pondok Nurul Quran MAN 1 Kudus and Pondok Tahfidhul Quran Al-Aqso
2. Ustadz Choirul Anwar as *ustadz* (teacher) in PTYQM & PTNQ MAN 1 Kudus
3. Maulana Akhsan Pribadi as the first student in Pondok Tahfidz Yanbu'ul Qur'an Menawan.

Meanwhile, additional interviewees are:

1. Residents around the *pesantren*
2. 179 interviewees consisted of *Kiai* Manshur, students, graduated students, and *ustadz* (teacher).

Researchers distributed questionnaires to students, graduated students, *ustadz*, and stakeholders who had been educated by *Kiai* Mashur to collect information on his leadership style as the leader of Pondok Tahfidz Yanbu'ul Qur'an Menawan. The questionnaire consisted of 19 statements regarding the leadership of *Kiai* Manshur with 5 answer scales (strongly agree, agree, neutral, disagree, and strongly disagree). This questionnaire was used to confirm the statements made by several key informants.

Data analysis used interactive analysis techniques as proposed by Miles & Huberman (1994) including data reduction, data display, and drawing conclusions from existing data. To achieve readers' trust in the results of the study, checking the validity of the data is required (Pandey & Patnaik, 2014). It used credibility tests. They were persistent observation, triangulation, member check, peer debriefing, and reference adequacy.

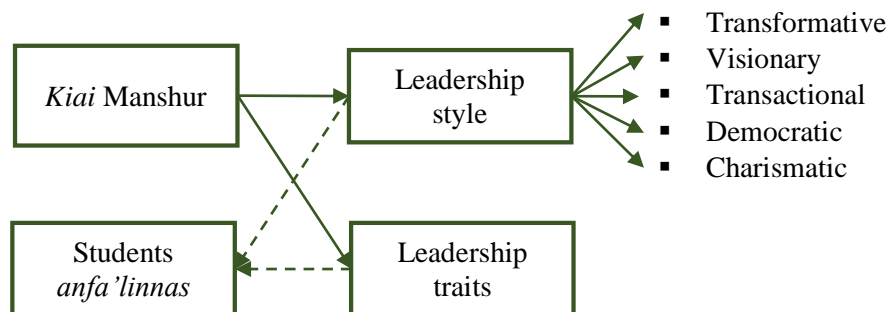


Figure 1. Research design

FINDING

Kiai Mashur was born in Pendak village, Kudus, Central Java, Indonesia on July 21, 1961. In his childhood, he was trained hard works by his mother. For example was climbing coconut trees. One day, he ever climbed twenty-six coconut trees. As an adult, he realized that his mother's treatment had trained him a bravery. The education model taught by his mother was applied by him to his *santri* both in Pondok Tahfidz Yanbu'ul Qur'an Menawan and Pondok Nurul Qur'an MAN1 Kudus. He trained his students bravery in order to make the students be ready to socialize in the society, be humble persons, practice a lot, and face challenged of life. It is because a good leader must be trained from childhood. It is inferred from the interview with *Kiai* Manshur on Sunday, March 8, 2020 at Pondok Nurul Qur'an MAN 1 Kudus:

"I ever did what I ask my students to do. In the future, they will be ready to socialize in the society. Practicing to be autonomous person is important. It can make the student not weak to face the reality of life. The success person is person who are autonomous and not spoiled. They will know the good result in the future. Therefore, we train the students to be autonomous people. In the pesantren in Menawan, many parents told their feeling. How grateful they are when they know that their child washing his own dishes that never be done before"

Kiai Manshur is an Instinct person. It means that he is a talented or skilfull person and has a far-view vision. He can motivate the students not only being able to recite the Qur'an but also having another skills. *Kiai* Manshur applies values and ethics at the Islamic boarding school by having direct interaction with his students which shows certain styles and characteristics.

***Kiai* Manshur's Leadership Style**

Transformative Leadership Style

Kiai Manshur uses a transformative leadership style in educating his students every day to apply discipline. For example when he was supervising his students activities and he found his boy students was shiftlessness coming out the bathroom after taking a bath, he asked the student to do something as the punishment but it did not embarrass the student but could make him not to do his mistake anymore. *Kiai* Manshur wants his students coming out of the bathroom neat, clean and orderly. It was supported by an interview with *Ustadz* Hasan Asy'ari on Wednesday, 26 February 2020 at 11 pm. He said:

"Kiai Manshur can change the view of his students towards the pesantren that is related with disorganized and shabby into pesantren that clean, orderly, neat and discipline"

This statement was supported by the first batch of *santri* at Pondok Tahfidz Yanbu'ul Qur'an Menawan, Maulana Akhsan Pribadi. He said:

"It's true, we can know from some of the examples he gave. Training santri to be clean, orderly, neat, and disciplined."

From the statements, it was supported by the results of the questionnaire in Figure 2. It showed that 95% of responses agreed with *Kiai* Manshur's transformative leadership style, 2.8% of informants were neutral, and 1.7% of informants did not agree with *Kiai* Manshur's transformative leadership style. These results indicated that the transformative leadership style of *Kiai* Manshur was considered very important and had a strong influence in forming *anfa'linnas* students.

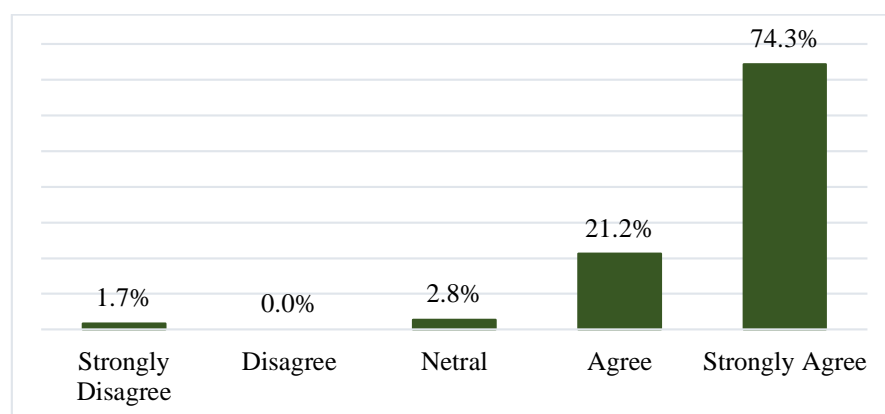


Figure 2. Graph of *Kiai* Manshur's transformative leadership style survey result

Visionary Leadership Style

Kiai Manshur has foresight which able to move all the components of the *pondok pesantren* to achieve the objectives of the *pondok pesantren* together. *Kiai* Manshur often provides motivation and advice to the students, *ustadz* (teacher in pondok), and boarding school stakeholders. He hopes that his students have foresight and are able to implement their dreams. His words that are often conveyed to his *santri*, "say your dreams, then God will welcome your dream". This result is supported by *Ustadz* Hasan Asy'ari. He said:

"Kiai Manshur has far-reaching views and can influence his subordinates to follow from that viewpoint. There are many people who have far-reaching views, but if they only have planning and it is not accompanied by the ability to influence and force someone, it is not called a visionary. The visionary must be able to influence, persuade, manage, lead and so on."

This statement was supported by the results of the survey in Figure 3. There were 95% of the respondents agreed with *Kiai* Manshur's visioner's leadership style. Meanwhile, 3.4% of respondents were neutral. And, 1.7% of respondents disagreed with *Kiai* Manshur's visionary leadership style.

These results indicated that *Kiai* Manshur's visionary leadership style was considered very important and had a strong influence in forming *anfa'linnas* students.

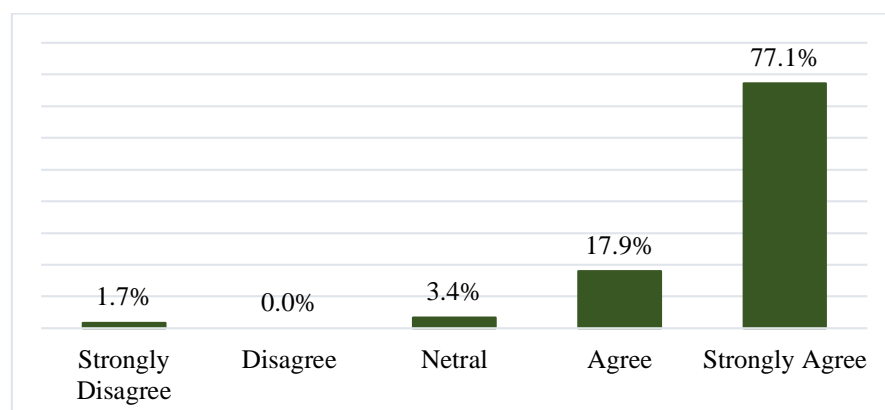


Figure 3. Graph of *Kiai* Manshur's visionary leadership style survey result

Transactional Leadership Style

The students, *ustadz* or stakeholders of Pondok Tahfidz Yanbu'ul Qur'an Menawan found that *Kiai* Manshur's had transactional leadership style. He always appreciates the efforts of all components of *pondok pesantren* according to their portion. Besides giving motivation, he also provides space to be creative to realize the students' dreams. He does not only think small things but also the big things. For example, he often motivates his *santri* to be *hafidz* technocrats, technocrat *hafidz*. As stated by *Ustadz* Hasan Asy'ari, He said:

"There are terms and conditions that we must accomplish. One of the most important conditions is the students have completely memorized the Qur'an. Without it, it is nothing. Even though your score is ten, according to the concept above you will not graduate. So that is one of the characteristics or a real example of Kiai Manshur transactional style. He is able to provide motivation, able to encourage all components of the pesantren to be creative, and provide flexibility for all components to do something for the progress of the pesantren. Kiai Manshur always appreciates the efforts of all components of the boarding school according to the portion."

Kiai Manshur's transactional leadership is supported by the results of questionnaires summarized in Figure 4. There were 95% of respondents agreed with *Kiai* Manshur's transactional leadership style. There were 3.4% neutral. Then, 1.7% did not agree with the transactional leadership style of *Kiai* Manshur. These results indicated that the transactional leadership style of *Kiai* Manshur was considered very important and had a strong influence in forming *anfa'linnas* students.

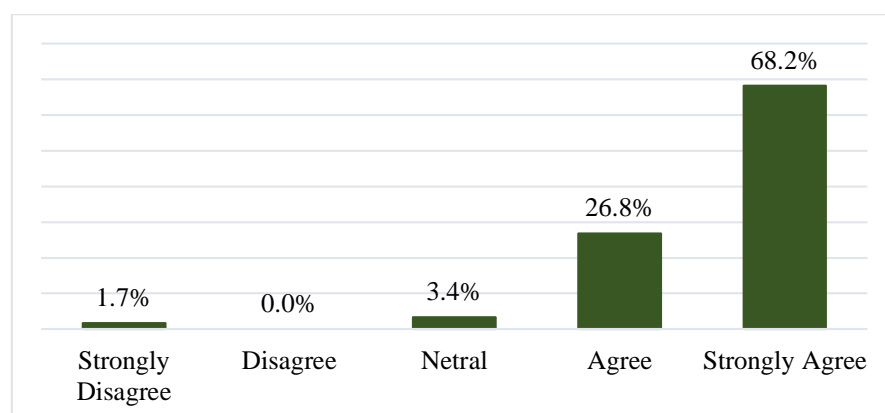


Figure 4. Graph of *Kiai* Manshur's transactional leadership style survey result

Democratic Leadership Style

Once a week, *Kiai* Manshur holds a routine meeting with the *Pondok asatid* to discuss programs that have been planned and that will be done next week. In every decision, he always puts forward collective discussion. He took the basis of the Qur'an, "*wa syaawir hum fil amr*" which means having discussion in every decision. This shows a democratic leadership style that always puts forward discussion to find the best solution. Supported by the results of an interview with Ustadz Hasan Asy'ari, He said:

"In every decision, Kiai Manshur always puts forward discussion to find the best solution"

This statement was approved by one of the student in Pondok Tahfidz Yanbu'ul Qur'an Menawan, He said:

"Yes, that's right, when he had a big problem, kiai Mansyur did not immediately decide personally but he had a meeting first with the team."

Based on the survey results in Figure 5, it showed that 93.3% of respondents agreed with *Kiai* Manshur's democratic leadership style. There were 3.9% of respondents were neutral. Then, 2.8% of respondents did not agree with *Kiai* Manshur's democratic leadership style. The results indicated that the democratic leadership style of *Kiai* Manshur was considered very important and had a strong influence in forming *anfa'linnas* students.

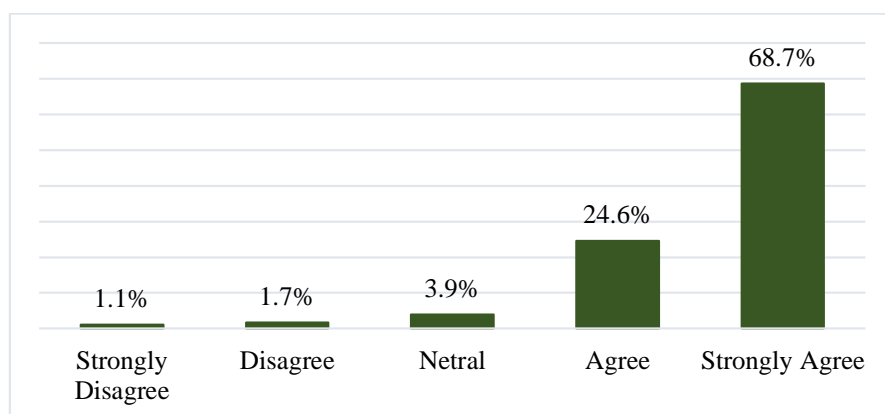


Figure 5. Graph of *Kiai* Manshur's democratic leadership style survey result

Charismatic Leadership Style

Kiai Manshur's charisma is so strong. It can affect students, teachers, employees and the surrounding community. When he gives speech, the people in front of him immediately quiet and listen to him. When he motivates his students, the students feel comfortable and the motivation easily get into the heart. As stated by Ustadz Hasan Asy'ari:

"Every word and action of Kiai Manshur are always respected and followed. It becomes guidelines, role models for all members of the pesantren. We follow him because of his charismatic. It is not a compulsion or an obligation, but it is because it deserves and needs. Need is suitable or necessary. Charismatic value that he has although we don't have any emotional connection but we want to follow it"

One of Pondok Tahfidz Yanbu'ul Qur'an Menawan students also mentioned the same thing. He said:

"That's right, he always motivates anything, and to anyone who serves in pondok, his charismatic come from his speech, and manners."

Kiai Manshur's strong charisma is recognized by the residents of pondok, see the survey results in Figure 6. There were 94.4% of respondents agreed with *Kiai* Manshur's charismatic leadership style. There were 3.9% of respondents were neutral. And there were 1.7% of respondents disagreed with *Kiai* Manshur's charismatic leadership style. These results indicated that the charismatic leadership style of *Kiai* Manshur was considered very important and had a strong influence in forming *anfa'linnas* students.

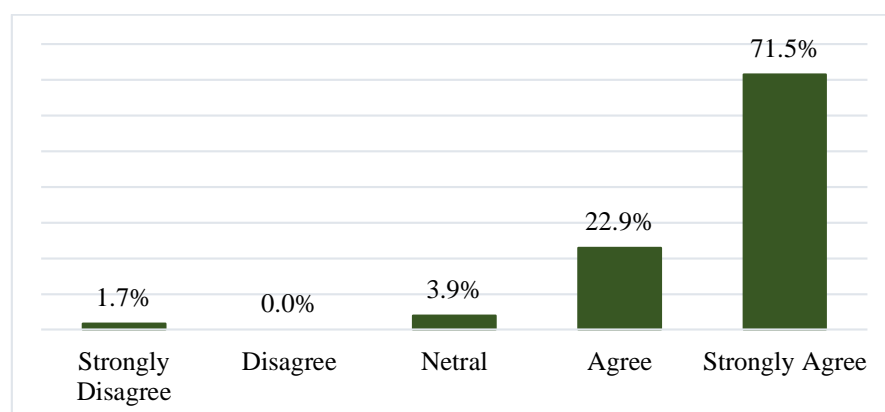


Figure 6. Graph of *Kiai* Manshur's charismatic leadership style survey result

***Kiai* Manshur Characters**

Kiai Manshur leadership model contained in the previous section created his certain characters or characteristics in leading. Some of the characters that were found out from the results of this study were integrity, discipline, competence, trustworthiness, humanism, communicative, and organizational. The results of the research survey showed that more than 90% of the residents of the *pondok* agreed with his seven characters in Figure 7.

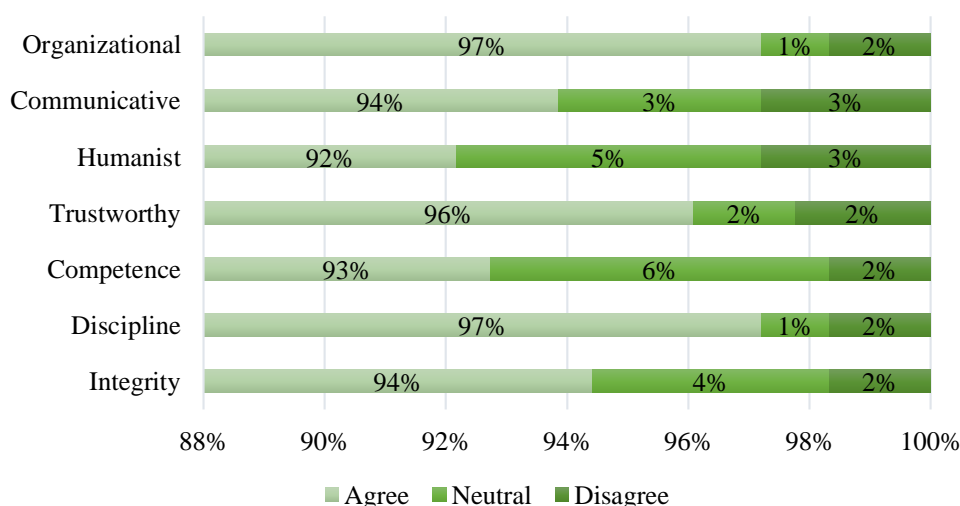


Figure 7. Graph of *Kiai* Manshur character survey result

The students, administrators, teachers, employees of Pondok Tahfidz Yanbu'ul Qur'an Menawan think that *Kiai* Manshur has high integrity, always harmonizes his mind set, words, and daily actions. He is punctual. He also has high discipline, always shows a firm character. He is determined in managing the *pondok*. In leading the Pondok Tahfidz Yanbu'ul Qur'an Menawan, he emphasizes discipline. As Ustadz Hasan Asy'ari said:

"Kiai Manshur always harmonizes his daily mind set, words and actions. He always shows a firm character, punctual, determined in managing and organizing the pondok pesantren"

Also a statement from Khairul Azmi, the first batch *Kiai* Manshur's student of Pondok Tahfidz Yanbu'ul Qur'an Menawan students. He said:

"Kiai Manshur always gives advice and at the same time gives examples of discipline in small things. It is because small things will become big things. He is discipline, has firmness, and is always totality in regulating and managing the Islamic boarding school. He is always on time. He arranges his daily

activities well. He also arranges the students so that the students can help him in managing the daily activities in pesantren."

The totality of *Kiai* Manshur in leading the pondok was not doubted by the students and teachers. He has the ability and good skill to lead all members of the pondok. He has various kinds of qualified knowledge to lead the pondok. Leadership, scouting, soft skills, management, and other sciences. His competence creates a good attitude from a leader. He always maintains and carries out the trust given with all his abilities. For him, students are a mandate given by their parents. He looks after, educates, and makes them as *anfa'linnas* students. One of the students stated:

"Kiai Manshur is a kiai figure who has the ability to lead pesantren, he is an ideal kiai figure in leading pesantren, with a clear vision and mission of the pesantren. He always strives for his students in totality. He always maintains, carries out the trust given to him by all his ability."

In educating his *santri*, *Kiai* Manshur never distinguished his students. He has principles that are applied in his teaching. They are 1) fun, 2) easy to understand, 3) and sincere. These three principles show his humanistic character and he always prioritize mutual respect for social beings. This is supported by the results of an interview with one of the teachers at Pondok Tahfidz Yanbu'ul Qur'an Menawan. He said:

"The education, teaching, and nurturing pattern developed by Kiai Manshur always emphasizes mutual respect for social beings."

Kiai Manshur often interacts directly with the students, teachers and employees at pondok. He is always directly involved in various learning and extracurricular activities for *santri*. This interaction forms a good communication between *kiai* and *students*. It shows the organizational personality of the *kiai*. He instructs his students to communicate using Arabic or English. This is also to train the students' language and communication skills. As stated by one of the *ustadz*. He said:

"Kiai Manshur always maintains communication, mingles, greets, and talk to all members of the pesantren without differentiating one another. He always manages the pesantren and provides role model. He is directly involved in solving problems. In managing the pondok, he does not only give orders, he is also directly involved in daily activities."

Perceptions of *Kiai* Manshur's *Anfa'linnas* Students

For *Kiai* Manshur, *pondok pesantren* is a place to educate students who is ready to lead, willing to be led, having soft skills, independent, caring, never giving up, and tolerant. To produce a good quality output, the process is integrated into quality. In educating his *santri*, he always imitates the exemplary qualities of Rasulullah Muhammad SAW in order to become *anfa'linnas* human. The literature studies do not describe any special characteristics of *anfa'linnas* students. He gives his perception about *anfa'linnas* students in his *pondok pesantren*. The basis for forming *anfa'linnas* students is following this authentic hadith.

From Abu Hurairah (Allah be pleased with him) reported Allah's Messenger, Rosulullah PBUP as saying: "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

There are 7 characters of *anfa'linnas santri* (students), as follows.

Being ready to lead

Education, teaching, nurturing at Pondok Tahfidz Yanbu'ul Qur'an Menawan aims to create students who are ready to lead anytime and anywhere. *Kiai* Manshur always encourages his students to become a cadre of future Ummah leaders. To become the leader of the Ummah, it must be prepared from now on. The motivation conveyed by him was:

"Being a santri must be ready to lead and ready to be led, when we have to lead, we must be ready. With our concept, seriousness and sincerity."

Willing to be led

The willingness to be led by others is one of the hallmarks of education developed by *Kiai* Manshur. A good students must be willing to be led because if the student is not a leader, he must be ready to be led. As he said:

"And when we have to be led because of regeneration, even though it is our junior, we still have to obey. Just like that. Being ready to lead, ready to be led, there is no word for seniority. The seniors are just rules. So to eliminate seniority we must be ready to lead and ready to be led. That's it."

Having soft skills

Each students of Pondok Tahfidz Yanbu'ul Qur'an Menawan gets speaking skills, empathy, and sympathy as a provision for life in society. *Kiai* Manshur's quote regarding the importance of soft skills for *santri* is below:

"At first, I couldn't speak, because willing or not, I had to speak, from not being mastered to being mastered, not being too good to being good in giving speech. The point is, don't be afraid to make mistake, afraid to make mistake is a mistake, right?"

Independent

The pattern of parenting and education at Pondok Tahfidz Yanbu'ul Qur'an always encourages *santri* to do everything by themselves, be responsible, and have a strong belief in completing their responsibilities. As he said:

"A person must be independent, do not depend on anyone. If we are independent, we will be guided by Allah. Those are able to hanging without a handle, they will be able to harvest without trees."

Caring

Every *santri* of Pondok Tahfidz Yanbu'ul Qur'an Menawan is always taught to pay more attention to others, the environment, and society. *Kiai* Manshur's quote is:

"To become Anfa' linnas, we have to be ready being helpful and being brotherhood. Those who want to harvest without planting. Planting without giving treatment will have different results. That means caring."

Never giving up

Never giving up is one of the lessons taught at Pondok Tahfidz Yanbu'ul Qur'an Menawan, in the scouts are also taught to never give up if having of obstacles. As *Kiai* Manshur said:

"Giving up means finished. Never giving up, bismillah. Being confident will lead to succeed. There are 3 keys to success, confident, maximum ikhtiar, and tawakkal."

Tolerance

At Pondok Tahfidz Yanbu'ul Qur'an Menawan was taught not to easily blame others. The students cannot have certain associations, gangs because everyone is a friend. This is an example of education that inadvertently teaches tolerance. *Kiai* Manshur said:

"All are God's creatures, there are bad or good ones. They are created by Allah. The various things are made by Allah. And there must be a purpose. Let's tolerate of it, but if there are people who do not have the same opinion, that's their choice. We can't blame them."

DISCUSSION

Human was born as a caliph (leader) is nature. As the most perfect creatures of God, humans begin the process of growing and thriving until they become leaders for themselves. Based on the research results, leadership is defined as an activity that influences an individual or group of people to follow a leader. It was done by *Kiai* Manshur. The leadership of *Kiai* Manshur is described the ideal figure of a leader. This is described by his characters. They are 1) understanding the change and being able to correct mistakes, 2) having a far-reaching view and being able to lead all the members of the *pondok*

pesantren to achieve common goals, 3) being tolerant of others works and appreciating any work of pondok *pesantren* members, 4) prioritizing discussion in making decision, 5) And not only advising but also providing examples.

As a survey conducted by Pertiwi et al. (2018) on three *kiai* from Pondok Pesantren Sabilurrosyad Karangbesuki. There are four things characterize a *kiai*, such as being directly involved in Pondok activities to provide examples. *Kiai* Manshur positions himself as a *pondok pesantren* servant. He considers his *santri* (students) as his children, so that he educates well, cares, and controls his *santri* properly as his own children. He prefers to teach his *santri* by giving good examples to them directly. So that, they will follow what their teachers do. This interaction creates leadership characteristics that prioritize morals and ethics. Ali (2009) said leadership in an Islamic perspective is a process of shared influence. The leadership model in an Islamic perspective places more emphasis on understanding the situational and cultural factors of society. The *kiai*'s charisma can attract a great people. They can be silent and pay attention when the *kiai* speaks. *Kiai* Manshur's skill in managing three well-known Pondok Pesantren in Kudus shows that he is a successful leader. It can be seen from the success of the *santri* when they have finished their study. It is influenced by *Kiai* Manshur's leadership style, disciplined and visionary.

Kiai Manshur's leadership style is applied in all the *pondok pesantren* (Islamic boarding schools) he leads to create *santri* (student) *anfa'linnas*. The meaning of *santri anfa'linnas* can be equated with successful students. There is no literature that mentions the specific characteristics of *anfa'linnas* students. However, the meaning of *anfa'linnas* itself is a helpful human being. The characteristics of *anfa'linnas* students can be described with good qualities such as being ready to lead and being led, skilled, independent, caring, never giving up and tolerant of differences. To form *anfa'linnas* students, *kiai*, as a central figure is not only required to have managerial abilities but also to have spiritual strength and values of obedience to Allah SWT. In accordance with Fraisy (2018) the characteristics of future leaders are having a strong Islamic belief, tolerance, solidarity, being able to eliminate tribal organizational culture, being open, and free of reactionary and froze thinking. These characteristics are also found in *Kiai* Manshur.

CONCLUSION

The perspective on the leadership of a *kiai* has been interesting to discuss in the last decade. The uniqueness and allure of a *kiai* creating a certain style that characterizes the person called *Kiai*. Similar to conventional theory, *kiai* is a leader who has a fundamental role in the success of *santri* and Islamic boarding schools. A leadership model from an Islamic perspective was presented in this study. Furthermore, this study described the leadership style of *Kiai* Manshur in three well-known Islamic boarding schools in Kudus and his characters to educate and form *santri anfa'linnas*. The concept of *santri anfa'linnas* was formed by *Kiai* Manshur based on the principles of acts that never come to an end. They are recurring charity, knowledge (by which people) benefit, and a pious son, who prays for him (for the deceased). The characteristics that describe *santri anfa'linnas* include being ready to lead, willing to be led, having soft skills, being independent, caring, never giving up, and tolerance.

The results of this study indicated that *Kiai* Manshur used a special compilation in leading his *pondok pesantren* to form a distinctive leadership style. His leadership style is a combination of five leadership styles. They were transformative, transactional, visionary, democratic, and charismatic. The styles create the leadership characteristics of *Kiai* Manshur including integrity, discipline, competency, trust, humanist, communicative, and organizational. This leadership styles aim to build the character of the *santri* to be independent and disciplined. Often being involved and interacted directly with *santri* and teachers is forming an effective communication to educate *santri* through habituation, exemplary, wisdom, and motivation which contains the characteristics of the *anfa'linnas* which are expected.

With all due respect for all parties and for the success of the activities in *Pondok Pesantren* of *Kiai* Manshur in forming *santri anfa'linnas*, the board of the *pesantren* needs to maintain and develop the institution for the benefit of many people. The results of this study can be used by the teachers as

information and input in contributing ideas, especially in educating *santri*. For *santri*, the goodness learned from the figure of *Kiai* Manshur can be followed and applied. There is no perfect writing, but any deficiency in this study do not reduce the quality of the results. Further research can discuss further about *santri anfa'linnas* from the characteristics and the effectiveness of its application in the society.

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