

The Role of Kiai in Building the Character of Students in Islamic Boarding Schools

Nova Nurhakim

Sekolah Tinggi Ilmu Tarbiyah Az Zahra Tasikmalaya
ovelnurhakim@gmail.com

Abstract

The issue of character education has become increasingly prominent, especially amidst the current moral crisis. Islamic boarding schools (pesantren) are expected to serve as alternative institutions that can be studied and exemplified in implementing moral and character education. Beyond being a transmitter of knowledge, skills, and values, the kiai (Islamic religious leader) also plays a vital role as a role model for the students (santri). This research employed a descriptive qualitative method, using data collected through interviews, field observations, and document studies. The findings indicate that the kiai plays a significant role in shaping students' character. The roles and resulting character development include: (1) the kiai as a role model (uswah hasanah), which fosters values such as honesty, responsibility, discipline, humility (tawadhu'), patience, and sincerity; (2) as a moral and spiritual educator through sermons, classical Islamic book studies (kitab kuning), and daily interactions; (3) as a guide and caretaker who provides personal attention, encouraging openness and receptiveness among students; (4) as a preserver of Islamic traditions, promoting peaceful, open-minded, and tolerant personalities; (5) as a motivator and inspirator, helping shape strong and resilient character; (6) as a disciplinarian and builder of independence, forming firm, courageous, and self-reliant individuals; and (7) as a cultivator of future leaders—faithful, knowledgeable, noble in character, and ready to contribute to the community and nation.

Keywords: Role of the Kiai Character of Santri Islamic boarding school

INTRODUCTION

As one of the educational institutions emphasizing character, Islamic boarding schools (pesantren) are the oldest and most widespread traditional Islamic educational institutions. To this day, Islamic boarding schools remain steadfast amidst the tide of modernization. This differs from other Islamic educational institutions, which have undergone changes that deviate from the true nature of Islamic education. Several aspects of our society's original social and cultural context are beginning to diminish and are worrying, such as injustice, a lack of noble morals, and diminishing solidarity [1]. The intellectual and emotional development of students plays a crucial role in realizing the educational agenda [2]. However, many consider Indonesian education to be problematic in its role of educating students, but it is considered less successful in developing their personalities and fostering noble character. Therefore, character development is seen as an urgent need.

According to Syafe'i [3], the morals of some of the nation's children have declined, leading to a growing issue of character education. One reason is that moral and ethical development has not yet developed, as schools are merely places for the transfer of general knowledge [4].

In the current moral crisis, Islamic boarding schools (pesantren) are an important alternative worthy of study and use as a model for developing and strengthening the morals and personalities of students. The educational process in an Islamic boarding school environment is 24/7, encompassing formal, non-formal, and informal activities. A kiai (Islamic cleric) not only plays a role in transferring knowledge, skills, and values but also serves as a role model for students in their daily lives [5].

Islamic boarding schools are places for fostering and transforming the morals of students. Therefore, the primary goal of a kiai (Islamic boarding school) is to foster the morals of his students, enabling them to become knowledgeable and virtuous individuals [1]. As a form of non-formal education, Islamic

boarding schools exist to help adolescents prepare for life's increasingly complex challenges. In Islamic boarding school life, the kiai (religious leader) not only teaches knowledge but also lovingly guides students to always tread the path of goodness and become individuals who benefit their surroundings [6]. A kiai's expectations for the behavior of his students are quite natural, as in the future they will be entrusted with the responsibility of preaching, guiding and conveying messages of goodness to the Muslim community [7].

Given the above description, it is appropriate for researchers to delve deeper into the role of a kiai in shaping the character of students within an Islamic boarding school environment. The results of this study are expected to serve as a reference for Muslims in carrying out their duties. Therefore, the researchers formulated this research under the title *"The Role of the Kiai in Character Formation of Students in Islamic Boarding Schools"* (Research at Al-Hikmah Babakan Islamic Boarding School). This study aims to explore the role of the kiai in shaping the character of students and to gain a deeper understanding of how students' character is formed within the Al-Hikmah Islamic Boarding School environment. Based on the background above, the following problems can be identified. Currently, there are strong signs that the nation's noble values, such as honesty, are slowly fading from everyday life, independence and unity, and the rise of negative cases that occur among teenagers have an impact on the decline in character values. To be able to complete this research, the method used by the researcher is a descriptive qualitative method.

RESEARCH METHODS

This research uses a field research approach, where data collection is conducted directly at the focus of the study to obtain a realistic and in-depth picture. Field research is a type of research in which data is obtained directly from primary sources at the research location, therefore, the primary data source is

primary sources. This differs from library research, where data is not collected in the field but rather from various references available in libraries or other places that store documents and literature whose validity has been tested. Data from library research is called secondary data because it is not obtained directly from the source [8].

The method used in this research is descriptive qualitative, because the research data consists of interviews, field observations, and documentation studies. In this study, the author chose a qualitative approach, which aims to understand a phenomenon more deeply through the translation, description, and interpretation of narrative data that cannot be measured numerically. This method is typically used to explore the experiences and situations experienced by individuals or groups in everyday life. Data collection is a crucial step, as the essence of research is obtaining accurate and meaningful data [8]. The data collection techniques used in this study are: 1) observation techniques, where the observation method allows for greater visibility and observation of the research object. 2) interviews, where the observed object is less disturbed during the research process, 3) interviews, where the informants' experiences are explored in greater depth and detail, particularly those related to the specific topic or situation being studied. This approach allows researchers to understand the informants' perspectives more fully and comprehensively, and 4) documentation studies, where documentation studies are used in this study to draw references from available data at the Islamic boarding school, in the form of photographs, drawings, and various necessary documents [9]. These three techniques are considered relevant because the object of this study is a qualitative and empirical research data type. The research was conducted at the Al Hikmah Babakan Islamic Boarding School, Cibanteng Village, Parungponteng District.

RESULTS AND DISCUSSION

In every Islamic boarding school (pesantren), the kiai (religious leader) is a key figure with significant influence on the lives of the students. Every word he utters is often used as a guide, and every action serves as a role model, reverently imitated by the students, who feel they are growing and learning under his guidance [10].

In carrying out his role at the Al-Hikmah Islamic boarding school, the kiai involves the boarding school administrators, ustadz (teacher), and ustadzah (teacher). This involves finding solutions to emerging problems and making the best decisions so that the boarding school can continue to grow and progress.

The kiai plays a central role in the life of the pesantren and in shaping the character of the students [11]. As religious figures, educators, and moral and spiritual leaders, the kiai not only teaches religious knowledge but also instills strong moral, ethical, and personal values. The following are some of the main roles of the kiai in building the character of the students, including as a role model (Uswah Hasanah), Educator of Morals and Spirituality, Director and Caregiver, Maintainer of Islamic Traditions, Motivator and Inspirator, Builder of Discipline and Independence, and Producer of Future Leaders.

Table 4.1
The Role of Kiai in Building the Character of Students

No	The Role of Kiai	Explanation	Impact on the Character of Students
1	As a Role Model (Uswah Hasanah)	Kiai is an example in morals, worship, and daily life.	Students emulate honesty and simplicity of students
2	Moral and Spiritual Educator	Through lectures, recitation of the yellow book, and daily interactions.	The kiai instills values such as: Honesty, Responsibility, Discipline, Tawadhu (humility), Patience and sincerity.
3	Director and Caretaker	Kiai builds personal relationships with students, providing direction and advice.	Students feel cared for, which leads to a more open character and easy direction.
4	Keeper of Islamic Traditions	Kiai maintain and transmit traditional Islamic values that are moderate (wasathiyah), tolerant, and rahmatan lil 'alamin.	The character of the students is formed into individuals who love peace, are open, and respect differences.
5	Motivator and Inspirator	In his role as a source of motivation and inspiration, a kiai has various ways to inspire his students. With a meaningful and wise approach, the kiai strives to cultivate the inner drive of his students to continue developing and staying on the path of goodness.	The spirit of mutual cooperation and cooperation among students truly thrives and is evident in daily life at Al-Hikmah Islamic Boarding School. Togetherness is a living value that is deeply rooted in all their activities.
6	Discipline and Independence Builder	Through a well-organized and disciplined boarding school system, under the guidance of the kiai, students learn to live disciplined,	The formation of a strong, resilient and independent character that is impossible will emerge by itself.

No	The Role of Kiai	Explanation	Impact on the Character of Students
		independent, and responsible lives. The kiai's leadership possesses a strong and clear vision and is able to convey that vision with firmness and courage.	
7	Producing Future Leaders	Through exemplary behavior, teaching, and intensive moral development	The kiai creates a generation of characters who are faithful, knowledgeable, have noble morals, and are ready to contribute to the people and the nation.

Based on the table, it can be seen that the Kiai (Islamic scholars) have successfully become agents of change in transforming the character of their students, enabling them to work together. The Kiai serves as a role model in the students' daily lives. His behavior, speech, simplicity, and consistent worship serve as direct examples for the students to emulate. The most effective character education begins with example.

As a leader, the Kiai is also a moral and spiritual educator at the Islamic boarding school, frequently delivering lectures and teaching the yellow books. When teaching, the Kiai emphasizes moral education as the foundation of human relationships, fostering good character, and spiritual teaching as the foundation of faith and belief in God.

Furthermore, the Kiai provides guidance and direction in dealing with various life challenges. He is not only a teacher but also a personal mentor, helping the students understand the meaning of life and the purpose of becoming good people, both religiously and socially. As the guardian of the Islamic boarding school, the Kiai possesses a highly sensitive sense of awareness for his followers and the environment within the Islamic boarding school. Sensitivity is the ability and willingness of an individual to read signs, both explicit and implicit. In terms of

sensitivity, the Kiai always observes and recognizes signs of what is happening and will happen in the Islamic boarding school. This aligns with the indicators of a leader, namely sensitivity to the surrounding environment.

Furthermore, the Kiai also maintains and transmits traditional Islamic values of moderation (*wasathiyah*), tolerance, and *rahmatan lil 'alamin* (blessing for the universe). Through this approach, the character of the students is shaped into individuals who are peace-loving, open, and respectful of differences.

The Kiai, as a motivator and inspirator, is expected to encourage his students to continually improve their behavior. However, such change is not easy and requires serious commitment to achieve. The Kiai, as a motivator, has the freedom to provide guidance to change the students' behavior. Through the orderly and disciplined boarding school system, under the guidance of the Kiai, students learn to live disciplined, independent, and responsible lives. This is an essential part of developing a strong and resilient character.

The Kiai plays a crucial role in the life and sustainability of an Islamic boarding school. The progress of an Islamic boarding school (*pesantren*) depends heavily on the leadership direction of its kiai (Islamic

boarding school). Therefore, a kiai needs to have a strong and clear vision and mission to guide the pesantren towards greater development. In carrying out his role as leader at the Al-Hikmah Islamic Boarding School, the kiai has a clear vision and mission.

The kiai prepares students not only to become good individuals but also to be capable of leading in society with a strong moral and religious foundation. Many national figures have emerged from pesantren education led by kiai. The kiai's role in shaping the character of their students is irreplaceable. Through exemplary behavior, teaching, and intensive moral development, a kiai plays a significant role in shaping a generation that is not only strong in faith and knowledge, but also possesses noble morals and is ready to make a real contribution to the advancement of the community and nation.

Based on an interview at the Al-Hikmah Islamic Boarding School with Ustad Agus, a teacher and administrator at the Islamic boarding school, the Kiai's duties include: *"To monitor the progress of male and female students, the Kiai always carries out the task of guiding, motivating, and evaluating several scheduled activities"* [12].

An interview with one of the Islamic boarding school administrators clearly demonstrates that the Kiai carries out his role as a leader with full responsibility. He not only provides guidance and direction to the administrators, ustadz, and ustadzah (female and female students), but also actively evaluates the learning process to ensure its future improvement. Furthermore, the Kiai is directly involved in various scheduled activities at the boarding school, demonstrating his commitment to ensuring the development of the male and female students is proceeding smoothly and on track.

In addition to conducting interviews, this study also observed that the Kiai at the Al-Hikmah Islamic boarding school consistently involves the administrators, ustadz, and ustadzah in seeking solutions to emerging problems, ensuring the best decisions are made for the boarding school's continued growth and progress. The following are some of the main roles of the kiai in building the character of the students, including as a role model (Uswah Hasanah), Educator of Morals and Spirituality, Director and Caregiver, Maintainer of Islamic Traditions, Motivator and Inspirator, Builder of Discipline and Independence, and Producer of Future Leaders.

As a Role Model (Uswah Hasanah)

In shaping the character of his students, the kiai applies a concrete exemplary approach through his daily attitudes and behavior. He serves as a role model directly present in the students' lives, setting an example in their attitudes, interactions, and practicing good values. A good kiai will not ask others to do something before he himself carries it out, and when he gives a prohibition, he is the first to guard himself against breaking it. This serves as a model for the students to follow in his kiai's footsteps in developing their character. For example, in terms of simplicity, the kiai, as the owner of a boarding school with all the facilities, treats them with the same simplicity. He does not use luxury vehicles. He always uses a motorcycle, driven by his students when invited to distant places, but prefers to walk when only nearby.

This serves as an example for the students to practice simplicity. Although many students are from middle to upper-class economic backgrounds, they are able to behave modestly thanks to the kiai's example. In an interview with Ustadzah Siti on May 19, 2025, at 7:30 a.m., she stated: *"The appearance of the rich children in this Islamic boarding school is not visible*

because the Kiai sets an example for his students, namely simplicity."

Based on the explanation above, it can be concluded that a Kiai always strives to set an example before asking his students to do something. From this sincere example, a character of simplicity develops in the students, which they naturally emulate and internalize in their daily lives.

Moral and Spiritual Educator

Based on an interview with one of the students there, M. Hilman, on Monday, March 23, 2025, he explained that, *"Besides being an exemplary leader, during his teachings he always instilled values such as honesty, responsibility, discipline, humility, patience, sincerity, and so on. He explained this in lectures, recitation of the yellow books, and in daily interactions. The kiai often explained these values."*

The kiai provides guidance and direction in dealing with various life challenges. He is not only a teacher but also a personal mentor, helping students understand the meaning of life and the purpose of becoming good people, both religiously and socially.

Director and Caretaker

An interview with Ustadz Tono, the head of the boys' care center, on Sunday, March 23, 2025, at 6:30 PM, revealed that: *"He is a sensitive person, always monitoring wherever he is. In his words, he seems to have a feeling that if something is wrong with the Islamic boarding school, the Kiai will call shortly after."*

The Kiai's sensitivity as a leader keeps his subordinates from worrying too much, even when he is away for preaching, leaving the Islamic boarding school for days. A similar sentiment was echoed by one of the students, M. Akbar, in an interview on March 22, 2025, at 7:30 AM. He stated:

"If the Kiai sees something lacking, he immediately fixes it, and if he sees trash, he picks it up. Is he really that sensitive?"

Based on the researcher's observations, it appears that the Kiai possesses an exceptionally high level of sensitivity, which is evident when he supervises and walks around the Islamic boarding school. His caring attention demonstrates his deep sense of responsibility for the atmosphere and development of the students at the Islamic boarding school. He always pays attention to small details, such as regularly asking the ustad/ustadzah (teacher) how the students are doing, requesting reports on what they've done this week or this month, asking if there are any problems or good news, and so on.

Parents have entrusted the kiai (Islamic teacher) to guide their children in a better way, based on Islamic teachings. Ustadzah Ita stated in an interview with researchers on March 21, 2025, at 10:00 a.m. WIB, that: *"The person responsible for the running of the Islamic boarding school and the care of his students is none other than the kiai himself."*

Based on the interview results, it can be concluded that the kiai can carry out his role as a caregiver wisely and well. The students feel cared for, which develops a more open and easily guided character.

Keeper of Islamic Traditions

In an interview with a student at the Islamic boarding school named Muhamad Hilman on Monday, March 23, 2025, he stated that, *"This Islamic boarding school regularly holds annual commemorations of important Islamic holidays, such as Maulidan (the birth of the Prophet Muhammad), Muharaman (the birth of the founder of the Islamic boarding school), and reunions. These commemorations are led directly by the Kiai (Islamic leader) and attended by people from various backgrounds."*

Because of the large number of congregants and invited guests from various backgrounds, the Kiai always maintains equality among all groups, fostering a spirit of mutual respect and tolerance. This was clarified by one of the boarding school administrators, Agis, in an interview on Tuesday, March 24, 2025. He explained that, *“During the PHBI commemoration, various groups attended, including the entire community and alumni, who enlivened the event.”*

The Kiai maintains and transmits traditional Islamic values of moderation (wasathiyah), tolerance, and rahmatan lil 'alamin (blessing for the universe). Through this approach, the students' character is shaped into individuals who are peace-loving, open, and respectful of differences.

Motivator and Inspirator

Islamic boarding schools are attended by students with various backgrounds. Some of the reasons for boarding are due to their parents' orders, while others are simply because they want to study there. Despite the various reasons for boarding at Al-Hikmah Islamic Boarding School, the Islamic boarding school, in this case the Kiai and the ustadz/ustadzah, are obligated to provide the best possible educational services to their students, and then provide the students with more motivation to increase their enthusiasm for boarding. For example, at Al-Hikmah Islamic boarding school, at the beginning of each new academic year, the boarding school always holds an introduction to new students and an orientation for new students. At that time, the Kiai welcomes the parents and provides supplies to the new students to motivate them to be enthusiastic and take advantage of the learning opportunities at Al-Hikmah Islamic Boarding School. According to an interview conducted by researchers with Ustad Agus on Saturday, March 22nd at 9:00 a.m., he stated: *“Provision and motivation are always*

provided to guardians and new students by the Kiai at the beginning of the new academic year, during orientation, and during the presentation of the goals of the Islamic boarding school.”

Student learning in Islamic boarding schools is strongly influenced by individual motivation. There is no standardized sequence of steps or procedures for increasing student motivation in Islamic boarding schools. Therefore, there are several ways that Kiai can mobilize and awaken their students' motivation. Ustad Agus stated that: *“The Kiai is more of a counselor when he speaks. When he's together, whether with students or teachers, he always gives advice.”* (Interview, Saturday, March 22, 2025, 9:00 AM)

Furthermore, Muhamad Hilman, a student at the Al-Hikmah Islamic boarding school, also expressed the same sentiment on Sunday, March 23, 2025. *“The Kiai gives lectures that always motivate us to be better, so what used to be uncomfortable is now comfortable. Alhamdulillah.” He always said he was ready to be led and ready to lead.”*

From the conversation above, it can be seen that Al-Hikmah students are ready to be led and ready to lead. From this, it can be seen that cooperation among students is important. This collaboration fosters mutual understanding and strengthens relationships. This was also stated in an interview with Ustad Agus on January 22, 2025, at 7:30 a.m. WIB. He stated: *“Every Friday, all students at Al-Hikmah Islamic Boarding School are invited to work together to clean the boarding school grounds as part of a shared tradition. This activity was emphasized directly by the Kiai through advice delivered during a regular weekly meeting with the ustadz and ustadzah (female and female religious teachers), as a form of habituation to a clean, orderly, and responsible lifestyle.”*

Based on observations on March 23, 2025, it was apparent that every Friday all students actively cleaned the Islamic boarding school environment, from bedrooms and bathrooms to the courtyard and gardens. They worked according to their respective tasks, demonstrating good coordination and responsibility. This activity is clear evidence of the Kiai's important role as a motivator in fostering a spirit of mutual cooperation and collaboration among students at the Al-Hikmah Islamic Boarding School.

Discipline and Independence Builder

In implementing his vision and mission, the Kiai is firm. He does not discriminate against anyone who violates or fails to comply with Islamic boarding school regulations, requiring them to leave the school or follow its rules. This is because the Kiai believes that what he is doing is good. Good for himself, for others, and for Islam. As stated in an interview with Ustadz Tono on Sunday, May 23, 2025, at 10:00 a.m., he stated: *"If there are students or guardians who disagree with Islamic boarding school regulations, are difficult to manage, refuse to cooperate with other students, or commit other violations, the Kiai usually contacts the parents directly. He immediately contacts the parents or summons them if a violation occurs."*

Reporting or summoning parents to the Islamic boarding school is intended to ensure that the Islamic boarding school is educating its students well. Islamic boarding schools have strict and firm rules that all students are required to follow, whether they like it or not. For example, regarding congregational prayers at the mosque, Al-Hikmah Islamic Boarding School has a rule that students are strictly prohibited from being late (masbuq) for congregational prayers at the mosque, even by one rak'ah. This is evidenced by an interview with one of the students, Muhamad Akbar, who said: *"For example, if the Kiai*

is praying in congregation here and sees just one person performing masbuq, all the other guardians and high-ranking officials will be gathered at the mosque that day. He then lectures them in front of the students, 'Why is this student late? How are you responsible before Allah?' Afterward, the Kiai contacts the parents and apologizes for their child being late for congregational prayers." (Interview on Saturday, March 22, 2025, at 11:00 a.m. WIB)

The Kiai does this because it is a Pesantren rule to foster independent character in students, at least in terms of praying on time in congregation at the mosque. This will ensure that when they graduate from the Islamic boarding school, they will no longer be reminded to attend congregational prayers at the mosque on time. Furthermore, the development of independent character among students is also carried out through several Islamic boarding school events and activities, which are delegated to the students. Students plan, manage, organize, and execute activities without any interference from the Kiai (Islamic leader) or their ustadz (teacher). As Agis (a second-grade student at Parungponteng Vocational School) stated in an interview conducted on March 23, 2025, at 7:30 a.m. WIB, *"There are several activities here that train us to be truly independent, sir. We are in charge of everything, from planning and proposal-making to fundraising and implementing the activities. We manage everything. There is no involvement from the Islamic boarding school. The Islamic boarding school is merely responsible."*

From the explanations above, it can be concluded that the leadership of a Kiai (Islamic leader) possesses a strong and clear vision and is able to convey that vision firmly and boldly. Because by being brave and assertive, students will become accustomed to doing things they thought were impossible. And because of this habit,

this impossible independent character will eventually emerge naturally.

Producing Future Leaders

When parents entrust their children to Islamic boarding schools, they naturally expect their children to become leaders. These leaders can take on various forms, including leadership for themselves, their families, and even for others. Students at Islamic boarding schools consistently emulate the kiai (Islamic teacher) as a leader, reflecting on their wisdom in decision-making, their behavior, and so on. An interview with one of the students, Muhammad Akbar, on Saturday, March 22, 2025, revealed: *“Students at Al-Hikmah Islamic Boarding School consistently emulate the kiai as a leader. The kiai often provides guidance, both verbally and through action. In the process, the students are directly involved in every activity, thus gaining valuable experience in delivering religious sermons, leading activities, and so on.”*

The students are given the opportunity to learn, among other things, how to deliver religious sermons and become leaders in various activities at the Islamic boarding school. Through their exemplary behavior, religious sermons, and even hands-on practice, the kiai prepares all students to become future leaders with good character.

CONCLUSIONS

Based on the results of the research and discussion of this study, it can be concluded that Kiai has an important role in building the character of students. Some of the following roles include, First, the role of Kiai as a Role Model (Uswah Hasanah), Kiai really gives an example to the students before he tells his students to do something. That way, from the example or example of Kiai, the character of honesty and simplicity emerges in the students. Second, Educator of Morals and Spirituality, Kiai not only provides religious knowledge but

most importantly, there is a change in the morals and spirituality of students. Through lectures, recitation of yellow books, and daily interactions, Kiai instills values such as honesty, responsibility, discipline, tawadhu (humility), patience and sincerity, these values are the main foundation in sustainable character education. Third, Director and Caretaker, Kiai provides guidance and direction in facing various life problems. He is not only a teacher, but also a personal mentor who helps students understand the meaning of life and the purpose of becoming a good person religiously and socially. Students feel cared for so that they build a more open character, and are easy to direct, Fourth, Maintainer of Islamic Tradition, Kiai maintains and transmits traditional Islamic values that are moderate (wasathiyah), tolerant, and rahmatan lil 'alamin. Through this approach, the character of students is formed into a person who loves peace, is open, and respects differences. Fifth, Motivator and Inspirator Kiai in carrying out his role as a motivator and inspirator uses various ways to move or arouse the motivation of students, from this, the formation of a strong, tough and independent character that would not have emerged by itself, Sixth, Builder of Discipline and Independence, through a boarding school system that is orderly and full of rules, under the direction of the kiai, students learn to live disciplined, independent, and responsible. The leadership of the Kiai who has a strong and clear vision and he is able to convey that vision firmly and courageously. Because with courage and assertiveness, students will become accustomed to doing things they consider impossible. This is where the kiai plays a role in developing strong, resilient, and independent characters that would otherwise emerge spontaneously. Furthermore, the Seventh Principle of Shaping Future Leaders: kiai prepare students not only to become good individuals but also to be capable of leading in society with a strong moral and religious foundation. Many national figures emerged from Islamic boarding schools led by kiai. The kiai's role in shaping the character of students is

irreplaceable. Through exemplary behavior, teaching, and intensive moral development, kiai produce a generation of faithful, knowledgeable, and noble individuals ready to contribute to the community and nation.

With due respect to all parties, and for the success of the activities carried out at the Al-Hikmah Islamic Boarding School in shaping the character of students, the researcher offers several recommendations, including:

1. For Institutions

Al-Hikmah Islamic Boarding School is a good and high-quality Islamic boarding school; therefore, this needs to be maintained and developed so that its benefits can be felt by many.

2. For Ustadz and Ustadzah

For ustadz and ustadzah who have witnessed and experienced the leadership of the Kiai, I hope this information can be used as input and contribute ideas or thoughts, especially in shaping the character of students at Islamic boarding schools.

3. For Students

For male and female students studying at Al-Hikmah Islamic Boarding School, I hope they can follow and apply the goodness they have learned from the Kiai's leadership at Al-Hikmah Islamic Boarding School.

I hope the results of this research will be beneficial to many people. I hope the character of the students, especially at Al-Hikmah Islamic Boarding School and all students in Indonesia in general, will improve. Furthermore, the researcher realizes that this thesis is far from perfect. Therefore, constructive criticism and suggestions from various parties are highly appreciated for the perfection of this thesis. The author hopes that this thesis will be beneficial for other researchers.

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