

# Exploring The Cultural Values Of *Salaf* Islamic Boarding School At Kediri Indonesia

Muhamad Zaenuddin<sup>1</sup>, Musa Asy'ari<sup>2</sup>, Siti Choiriyah<sup>3</sup>

<sup>1</sup>*Institute Agama Islam Negeri (IAIN) Surakarta Indonesia,,*

<sup>2</sup>*Institute Agama Islam Negeri (IAIN) Surakarta Indonesia*

<sup>3</sup>*Institut Agama Islam Negeri (IAIN) Surakarta Indonesia*

email <sup>1</sup>[uzaen08@gmail.com](mailto:uzaen08@gmail.com), <sup>2</sup>[musapadma@gmail.com](mailto:musapadma@gmail.com), <sup>3</sup>[sitichoiriyah2009@yahoo.co.id](mailto:sitichoiriyah2009@yahoo.co.id)

**Abstract:** *This study describes Salaf boarding school of Hidayatul Mubtadi'in Lirboyo Kediri and Al Falah in Ploso Kediri. The method used is qualitative with a phenomenological approach to symbol interaction. Currently, Salaf Islamic Boarding School is still able to preserve cultural values complete with subculture symbols. The Salaf Culture Islamic Boarding School is inherent and has become a great tradition in religious teaching, namely transmitting traditional Islam in the yellow book. Besides, the obedience of santri to kyai is a virtue in the culture of Salaf Islamic Boarding School. Involutive Javanese values can absorb outside cultures without losing their identities.*

**Keywords:** *Salaf, cultural value, Islamic boarding school*

## 1. INTRODUCTION

*Salaf* Islamic boarding school, called pesantren, is an institution of Islamic boarding school which has element forms namely *kyai* as the caretaker, the mosque as a teaching place, the dormitory as a place for students to live, the yellow book as the study, students, and teaching-learning activities carried out using *bandongan*, *sorogan*, and classical. The realization of the traditional cultural preservation of *Salaf* boarding school can be shown in the ongoing formation of a complete system of values with symbols and subcultures that have distinctive characteristics compared to other pesantren in the unique habits of community life (Budiharso & Tarman, 2020). Since changes or modernization of Islamic education were launched in various regions of the Muslim world, not many traditional Islamic educational institutions have been able to preserve their culture. Most of the cultural preservation has disappeared after being displaced by the expansion of the general education system (Barus, 2017; Rohman & Lessy, 2017).

Both Islamic boarding schools, namely *Salaf* pesantren of Hidayatul Mubtadi'in Lirboyo Kediri and Al Falah pesantren in Ploso Kediri, are opted to be the object of research because these two Islamic boarding school has big influences in Indonesia; both Islamic boarding schools have a million students with 10 million students in Islamic Boarding school Hidayatul Mubtadi'in Lirboyo Kediri and more or less 8000 students in PP. Al Falah Ploso Kediri. It indicates that both pesantren have a strong impact and both Islamic boarding schools still maintain their *salafy* such as yellow book studies, their characteristic of *ta'dhim* to *kyai* and teachers, simplicity, the values, and the traditional style implemented. Also, the

leadership of *kyai* is a unique concern to salaf Islamic boarding school culture (Elnurianda et al., 2018; Haryanto & Akhirin, 2018; Budiharso, 2018).

Cultural Islamic boarding school is a great tradition in religion studies, namely transmitting traditional Islam in the yellow book written many centuries ago. Besides, the main value of the strength of Islamic boarding school is the obedience of students to *kyai* which is then extended to previous scholars and authors of the book studied (Budiharso & Arbain, 2019). These values have become one of the factors for the resilience of Islamic boarding schools (Bruinessen, 1995:17). Regarding the factors that influence the preservation of *Salaf* Islamic boarding school culture is that many theories have been produced which can be divided into two, namely internal and external factors. The role of *kyai* leadership is the internal factors that stand out with their knowledge and vision, their strategies, the institutionalization of Islamic boarding school, its ability to produce various uses for society, the spirit of entrepreneurship, and the lifestyle ( Bruinessen, 1995; Ma'rifah, 2015).

Regarding to these factors, there are two implications to be concerned with. First, *kyai* is a very essential and fundamental part of pesantren. Therefore, it is common to preserve the tradition and the existence of pesantren by the *kyai*'s personalities. Second, the values of *kyai* meaning codified in Javanese culture is very sacred. It indicates that *kyai* is not only actualized as the leader but also reflected as the ultimate greatness of religious teachings. Even, the *kyai*'s words used is for three honors: (1) An honor to sacred things such as "Kyai Garuda Kencana" which is Gold Train at Yogyakarta Palace; (2) An honor to parents; and (3) An honor to ulama and *kyai* in pesantren who are the experts with knowledge of Islam (Dhofier, 1982:55; Solikhah & Budiharso, 2020a)

Those honors are manifestations of Javanese culture identified with *kyai* in pesantren called as top leader for students with all reverence to *kyai*. The obedience of students to *kyai* is shown by their understandings that how human beings have a degree of dignity. It means although hierarchically and socially students obey to *kyai*, but essentially human beings are at the same degree as human nature before God.

## 2. REVIEW OF LITERATURE

### **The Definition of the Culture of *Salaf* Islamic Boarding School**

Culture binds members of the community into a single view that creates the uniformity of behavior and action. The culture of Islamic boarding schools is a concept of success to achieve the goal (Solikhah & Budihars, 2020b). This basic concept forms human's behavior which consists of thoughts, language, behavior, as stated by Zurlé Senyuçel that: "culture is a complex network of values that guide individual's behavior. It involves a set of beliefs, values, assumptions, expectations, and experiences that are acquired through learning and socializing and shared by members of a social unit, like in an organization." It is implemented in human life both as individuals and as members of society (Senyuçel, 2009:7) In other words, culture is knowledge, beliefs, values, and morals taken from people's interactions with the environment. Culture is viewed as that complex whole that includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Adler, 2008; Nilan, 2009).

The culture of Islamic boarding school is a set of assumptions and beliefs received by members of an organization developed through a learning process from adjustment problems which come from outside and then it is integrated inside (Young, 2011; Ndraha, 2005; Solikhah & Budiharso, 2019). Organizational culture with the reflection of values and beliefs tends to last for a long time and is resistant to change (Kreitner & Kinicki, 2013:68). Besides, it is also a set of value which is always right to be accepted and to show which is right and wrong by communicating it through the story with symbols (Griffin & Moorhead, 2010:468). Contextually, culture is defined as values, norms, beliefs, attitudes, and symbols.

### **The Function of *Salaf* Islamic Boarding School**

The characteristic of *Salaf* Islamic boarding school brings identities and symbols applied by students into tradition wherever they are even in this current development it socially unify their various characters and skills (Sunarto, 2003:8-11). The symbols is yellow book studied become Javanese tradition among students in Islamic boarding school (Dhofier, 1982:41). Besides, the culture of *Salaf* Islamic boarding school maintains religious values and inherits the values of Islamic education by transmitting Islamic knowledge, preserving Islamic tradition, and fostering prospective ulama. These values, henceforth, persist long-lasting (Sirry, 2010).

Bawani states that the function of *Salaf* Islamic boarding school is to maintain: (1) Close relationship between *kyai* and students, (2) The submission of students to *kyai*. Students consider that opposing *kyai* is an act of impolite and unethical behavior, (3) Students' independence to take care of themselves, (4) Tolerance among students, (5) Discipline among students, (6) Preserve rote learning culture, *du'a*, and *tirakat*, and (7) Thrifty and simple lifestyle (Ibrahim, 2015:36). Thus, the function of *pesantren* culture is as a limit; namely, the culture which has a role as determinants of boundaries that can make an Islamic boarding school unique from others. It realized identities as characteristics. Carrying on commitment is important to stabilize and to enhance the social system so that it can considerate attitude and behavior. It can be proved from the way of how students in *Salaf* Islamic boarding school is maintaining the *ukhuwah marwah* due to strong doctrine to maintain *aswaja* values and Javanese culture. One reflection of it is *tawadhu'* and respect to *kyai*.

The development of doctrine in Islamic boarding schools cannot be separated from the manifestation of values adhered by *Salaf* Islamic boarding schools. One of them is the belief that "life is worship, the world is the field of the hereafter." So, worldly life is subordinated as the divine values that are held as the source of the highest value. This core value, thence, is developed insincerity, simplicity, independence, and endless devotion (*ibid*). There are two strategies of Islamic boarding school, namely to produce a cadre of scholars who knows about Islam, skill, and ability to solve problems, in other words, "*faqih fi ulum ad-din wa faqih fi masalih al-ummah*" (Ntibagirirwa, 2009).

### **Cultural Forms of *Salaf* Islamic Boarding School**

Islamic boarding school has social character and emotion to society because of Javanese culture adhered intensively interacts with society, such as in Islamic boarding school of Sunan Pandanaran in the village of Candi, Sardonoharja, Ngaglik, Sleman, every month on Thursday wage. People around Daerah Istimewa Yogyakarta and outside of the province go to Mujahadah Akbar for Islamic *Syiar*, and also it becomes a place for people to get together finding the solution of the problem of. Thus, two points that students must have is good knowledge of the religion of Islam and in solving problems of society (Haningsih, 2008; Miron et al., 2004).

Through Islamic boarding school, students study religious sciences and social sciences. Islamic boarding school also has subculture with different beliefs and behaviors due to the differences in ages, race, ethnics, social class, and gender. Aesthetics, religion, politics, and sexuality are factors as well of the subculture (Gelder, 2007). By studying these sciences, *Salaf* Islamic boarding school creates Islamic scholar cadres to spread Islam with *tafaqquh fi ad-din* and focus to deepen knowledge (Mastuhu, 1994:6). As the name of *salaf*, the Islamic boarding school has specific characteristics, in other words traditional. The traditional can be seen from the teaching systems used and the material used, which is the yellow book as classical Islam book (Raihani, 2012).

The classical book (i.e. yellow book) thought is categorized into 8 (eight) as follows: 1. Nahwu (*syntax*) and saraf (*morfologi*); 2. Fiqh; 3. Usul fiqh; 4. Hadis; 5. Tafsir; 6. Tauhid; 7. Tasawuf and Ethics; and 8. other branches of sciences such as *Tarikh* and *Balaghoh* (Dhofier, 1982:50). Besides, the books used in *Salaf* Islamic boarding schools are *Fikih* (*Safinatun najah, Fathal-Qarib, Fathal-Mu'in, al-Muhadhdhab, and al-iqna'*), Hadits (*Nail al-Autar, Riyad al-Salihin*), Tafsir (*Tafsir Jalalain*), Tasawuf (*Ihya' Ulum al-Din*), and Aqidah (*'Aqidah al-Awwam*) (Suparta, 2009:29). The learning systems used in *Salaf* Islamic boarding school is that the repetition of teaching. The problems met are always finding the same even though the materials given are different to students. They are free to choose what references they need to use (Wahid, 1988:44).

*Soroganis* the individual system in traditional Islamic education referred to students who master Al-Qur'an. The main method of teaching in traditional Islamic boarding schools is the system of *bandongan* or commonly called *weton*. The students in a group who consists of 5 until 500 students are listening to teacher reading, translating, explaining, and depicting Islamic books written in Arabics. The group of *bandongan* class is called *halaqah*. It means circle of pupils, or a group of students studying under the guidance of a teacher (Dhofier, 1982:28)

The grade of learning evaluation system in *Salaf* Islamic boarding school is the book of turrets guided by teachers using the method of *sorogan* and *bandongan*. It is not like an evaluation in formal education with its curriculum. The evaluation used in *Salaf* Islamic boarding school is the material exam, reading exam, and rote exam. *Salaf* Islamic boarding school exam refers to students' knowledge of Islam comprehension for the test. In this case, the role of *kyai* is as *tafaqquhfi ad-din* with the values of Islam namely *ukhuwah, ta'awun, ittihad*, sincerity, jihad, independence and obedience of students (*santri*) *tokyai*. So, Islamic boarding school has two characteristics of teaching, namely the system of *sorogan* called individual system, and the system of *bandongan* or *wetonan* called collective. By the system of *sorogan*, students have an opportunity to study directly from *kyai* or assistance. Usually the *sorogan* system is used for students who have master al Quran. It needs patience, diligence, discipline, and responsibility of students.

### 3. METHOD

This research is conducted in Islamic boarding school Hidayatul-Mubtadi' in Lirboyo Kediri and Islamic boarding school al-Falah Ploso Kediri. The method of this study is qualitative using phenomenological-interaction symbol. This study is expected to be able to see the secrets of *kyai*'s leadership in maintaining Islamic boarding school culture, including values system, independent curriculum, and community services from Islamic boarding school to society. This approach used the assumption that there is something hidden beyond among humans relationships or beyond phenomenon and symbols used among them (Berger, 1985, p. 45)

The approach of phenomenological interaction symbol, according to Margaret Mead, is set by observing the phenomena of the subject's conceptual world through actions and thoughts to understand the meaning. The researcher tries to understand the subject from its point of view without neglecting interpretation by making a conceptual scheme (Crawford, L, Leybourne, & Arnott, 2000). According to Weber, phenomenology, called *verstehen*, reveals the relationship between social symptoms tested (Vredenberg, 1981, p. 12). By the method of *verstehen*, the researcher can understand the concepts and the perspectives of *kyai*'s leadership in maintaining Islamic boarding school culture, independent curriculum, and community services to society.

## 4. RESULTS

### The Leadership of *Kyai* in Sustaining Islamic Boarding School Culture

The concept of Islamic Boarding School to tradition values, *kyai* has made preparation, namely the process of forming values in an Islamic boarding school complete with symbols, and influencer. The concept of sustaining Islamic boarding schools from education management can be seen systematically, structurally, as well as perspective growth from individuals.

In sustaining the culture of Islamic boarding school, there are two groups of basic values: (1) The absolute truth of religion values *fikih-sufistik* which orients to *ukhrawi* life, and (2) the relative truth of religious values, empirical, and pragmatic to solve various daily problems based on religious law. Both groups of values have a vertical and hierarchical relationship (Mastuhu, 1994:58).

Values are beliefs of human beings to choose their actions or to measure which is meaningful or meaningless for their life. In other words, humans' behavior is determined, supported, and directed by cultural values, as follows:

#### 1. The value of Ahlus SunnahWalJama'ah

The ability to maintain Islamic boarding school from traditional predicate is an interesting phenomenon to be observed. The ideology of '*ahlusunah wal jamaah*' (Aswaja) for instance, Islamic boarding schools become popular for parents and their children to explore Islamic studies. So, Islamic boarding school is going to be a need for Islamic studies for them (Mastuhu, 1994:24-25).

*Aswaja* is an ideology of Islam that appeared at the time of the Prophet Rasulullah SAW. Nevertheless, in the era of Prophet Rasulullah SAW, the *Aswaja* teaching system had not been recorded systematically even though the morality of Moslems, in the meantime, closely obeyed religious law. As time goes on, the purity of Islamic studies has changed. Various problems and new understandings arise in interpreting al-Qur'an and Hadits.

#### 2. The Values of Javanese Culture

Islamic boarding school has social character and emotion to society because of Javanese culture adhered intensively interacts with society, such as in Islamic boarding school of Sunan Pandanaran in the village of Candi, Sardonoharja, Ngaglik, Sleman, every month on Thursday wage. People around Daerah Istimewa Yogyakarta and outside of the province go to Mujahadah Akbar for Islamic Syiar, and also it becomes a place for people to get together finding the solution of problems. Thus, two points that students must have is good knowledge of the religion of Islam and in solving problems of society (Haningsih, 2008:35).

#### 3. The Values of Islamic Boarding School Subculture

Subculture Islamic boarding school also has subcultures with different beliefs and behaviors due to the differences in ages, race, ethnics, social class, and gender. Aesthetics, religion, politics, and sexuality are factors as well of the subculture (Gelder, 2007:4). By studying these sciences, *Salaf* Islamic boarding school creates *da'i* cadres to spread Islam with *tafaqquh fi ad-din* and focus to deepen knowledge (Mastuhu, 1994, p. 6). As the name of *salaf*, the Islamic boarding school has specific characteristics, in other words traditional. The traditional can be seen from the teaching systems used and the material used, which is the yellow book as classical Islam book.

Islamic boarding school barely becomes the strength of the subculture to society due to the values formed, complete with the symbols, an outward attraction, enabling it is as an ideal to the life habits of society. Also, the development of this process influence society, then it

culminates to the form of new values and is universally accepted by society. Practically, the history of the spread of Islamic values either directly or indirectly, it will come into contact with the Islamic boarding school tradition, for instance, the concept of 24 hours in shala 5 times a day and the concept of *thaharah* (Wahid, 1988;43).

### **The leadership of *Kyai* in Sustaining the Culture of *Salaf* in Islamic Boarding School**

Some teachers in *Salafi* Islamic boarding school follows the combined leadership style of charismatic, authoritarian-fatherly, and democratic. The charismatic model is based on the psychologic identification of offsprings from fathers. Moreover, the popularity of Islamic boarding schools cannot be separated from *kyai*'s influence and role for students. *Kyai*'s leadership is viewed as a phenomenon of unique leadership in terms of duties and functions. It is called unique because the role is not merely to be a leader of Islamic education institution designing curriculum as well as carrying out teaching-learning process related to religious studies, but also as a guide and an educator in society (Arifin, 1993, p. 45). Therefore, the existence of *kyai* in duty and function is required to have wisdom and skillful insight of Islamic studies, as well as be able to instill attitudes and must be role models of a good leader (Sunyoto, 1989, p. 82).

There are five typologies of *Kyai*: (1) *Kyai* (ulama) of *encyclopedia* and multidiscipline which concentrate on the world of science; studying, teaching, and writing, creating books such as Nawawi al-Bantani. (2) *Kyai* who is an expert in one of the specialized fields of Islamic science commonly called the Islamic boarding school of Al-Qur'an. (3) Charismatic *kyai* who obtains charisma from Islamic studies especially Sufism, such as KH. KH. Kholil Bangkalan Madura. (4) *Kyai* Dai around whose greater attention and involvement through lectures in conveying knowledge as a form of interaction with the public along with the mission of *sunnism* or *Aswaja* with effective rhetorical language (5) *Kyai* of movement, the role and skill is extraordinary not only in organization held but also in public so he becomes popular such as KH. Hasyim Asy'ari (Ma'rifah & Mustaqim, 2015)

The charisma of *kyai* is one of the strengths to create influence from society. There are two dimensions to consider. First, the given charisma such as big body, loud voice, and sharp eyes as well as genealogical bond with other charismatic *kyai*. Second, *Kedua*, charisma obtained through the ability to master Islamic studies accompanied by morality and godly personality and loyalty to the community. The leadership position of *kyai* emphasizes the aspect of ownership and morality as well as the depth of Islamic studies and often neglects managerial aspects. *Kyai* is generally both as a leader and the owner of Islamic boarding school. The position is also as a guide for students in all matters, which in turn as a researcher, a filter to western culture, in such a situation automatically places *kyai* as *cultural brokers*.

A *kyai* as a leader of an Islamic boarding school is synonymous with a charismatic leadership type. By this type, the Islamic boarding school is proven to have never been abandoned by the people. There have never been any Islamic boarding schools closed down due to a lack of students. It proves that the implementation of charismatic leadership in Islamic education institutions cannot be separated from Islamic values, thus, the essence is always as the leader in politics and the religious field.

Besides, charismatic leadership is not combined with the authoritarian model but combined with paternalistic leadership model towards democracy. *Kyai* does have very protective to ustaz and students. He is also democratic to humans and provides efficient guidance to the administrators and teachers of Islamic boarding school responsibly. This style gives an impact to the strength of active participation from the administrators and the teacher (Mastuhu, 1994, p. 86).

The nature of democratic leadership, commonly, is open system. Some organization in *Salaf* Islamic boarding school gives opportunities to people to join and to make the relationship. Moreover, the skill of *kyai* as ulama to connect with government, district officials and religious institutions is easier to build relationships. Reflecting on this relationship, on the one hand, it can dynamize the development of traditional Islamic boarding schools so that it can further improve boarding school education and, on the other hand, can receive influence, either cultural, technological, or socio-political elements. The figure of *kyai* displays openness and seems to have consumed global product such as television, cell phones, the latest production cars, and modern electronic equipment. However, the way to use it is not excessive, and openness to global culture is not absolute. The attempts to address the influence of a global culture that may be destructive are covered by the principle of "*al-muhafazah 'ala al-qadimal-salih, wa al-akhz, bi al-jadid al-aslah*" (Dhofier, 1982, p. 129).

### **The Impact of Kyai's Leadership in sustaining Salah Islamic Boarding School Culture**

The impact of *kyai*'s leadership in sustaining Islamic boarding school socially and emotionally to society contains Javanese culture and tolerance make it easier to interact with society intensively such as in Islamic boarding school of Sunan Pandanaran in the village of Candi, Sardonoharja, Ngaglik, Sleman, every month on Thursday wage. People around Daerah Istimewa Yogyakarta and outside of the province go to Mujahadah Akbar for Islamic Syiar, and also it becomes a place for people to get together finding the solution to problems. Thus, two points that students must have is good knowledge of the religion of Islam and in solving problems of society (Haningsih, 2008, p. 35). Thus, the existence of an Islamic boarding school is stronger in cultural perspective than community surround. It shows that how it transforms into the community surround it. On the other hand, the Islamic boarding school is an ideal school to contribute the cultural values as an embodiment of community culture (Ziemek, 1983, p. 253)

Almost every Islamic boarding school gives a contribution to society. *Salaf* Islamic boarding school contributes to preserving tradition and Islamic knowledge transfer, Islam transmission, preservation of culture, and socio-politic. Islamic boarding school is a basis of organization which aims at maintaining tradition and Islam (*ibid*). The tradition of Islam preserved in a traditional Islamic boarding school is prayer and study, called-*rihlah al-'ilmiyyah*, the source of Islamic law. They are al-Qur'an, hadits, *ijma'*, *qiyas*, the system of values, namely *ahlusunah wal jamaah*, internalization of faith and morals, signs and symbol orientation, competences of students as knowledgeable students (scholars), and installation of moral values through *kutub as-salaf* and thinking habit, called "*Al-Muhafazah 'ala al-qadim as-salih wa al-akhzu bi al-jadid al-aslah*". Students who are looking for these habits in Islamic boarding schools are supposed to have habits for years as the system of culture. Then, they implement it into society and socialize it (Muhtarom, 2005:245)

Transferring Islamic studies with *kutub as-salafis* progressively conducted to achieve the main goal of Islamic boarding school in educating students to be ulama who understand traditional Islam (Dhofier, 1982, p. 40). The habit of transferring knowledge is an intellectual habit that must be claimed as the truth because it shapes the community and gives the advantage of life articulation. Transferring Islamic studies to students means fostering competence of them to be ulama, even though it is their right to be what they want to be in society. At least students who study in an Islamic boarding school can transfer their knowledge in society and perform as *kyai* (Muhtarom, 2005).

The figure of *kyai*, called experts (*faqih*), has a big impact in transmission of Islam (da'wahIslamiyah), particularly in historic conventional dimension and the internal dynamic of Islamic boarding school in Islamizing society. It is one of the contributions that Islamic

boarding school gives to society. From this school, the students begin to carry out the task in Islamic transmission, to instill tawhid and moral values to the young generation. Through Islamic boarding school, students will gain knowledge that has life articulation. The formal school formed is madrasa for children, and the non-formal school held like *majelista'lim*, *tahlilan*, and *manakiban* for adults around Islamic boarding school (*ibid*). These activities become the tradition in society and it is claimed as cultural identities.

Showing cultural identities awareness is carried out by the Islamic boarding school surrounding as a paradigm of community groups to create culture (Imron & Dewanto, 1991). The traditional Islamic boarding school as a religious constitution gives an impact in instilling humanistic characters of students through tawhid, *fiqh*, history, Arabic, and ethics. By these studies, humanization is instilled since children to give cultural identity awareness so that they become independent and ready to face public morality as well as private morality (Muhtarom, 2005). The impact and contribution of traditional Islamic boarding schools internally form the culture of traditional Islamic boarding schools. Furthermore, this tradition is transferred to society as the strength to eliminate secular culture, even though cosmopolitan society exists. By this leadership, the tradition of Islamic boarding school is sustained along with the institution to cadre students to be ready immersing in society.

### **Leadership and Culture in Islamic Perspective**

The word meaning of 'leader' and 'culture' is often blurred. Many perspectives about these words that a leader is the root of culture, whereas culture is the ideas of the leader's thought. The development of leadership and Islamic culture is along with the development of Islamic studies in the world, especially in Indonesia. Islam has come to organize and guide people towards and become good leaders. The arrival of Islamic culture did not necessarily erase the origin culture of the region. However, Islam reconstructed a culture that is contrary to Islam into a culture that is in line with sharia Islam, called *Prophetic leadership*.

Besides, humans are entrusted by Allah to be the caliph of Allah [the representative of Allah] on earth: Remember when your Lord said to the angels: "I verily want to make a caliph on earth." They said: "Why do you want to make a caliph on earth instead of causing damage and shedding blood even though we always praise You?" "God states: Verily I know what you do not know." [Q.S.al-Baqarah:30]. "Each of you is a leader and each leader is held accountable." Humans who are given the mandate can increase this mandate and Allah has equipped humans with conceptual abilities or potential [fitrah]: And he taught Adams to the names of things then conveyed then to the angels and said: "Mention to me the names of these things if you are indeed true people!" [Q.S.al-Baqarah:31], and free will to use and maximize its potential.

The concept of a mandate given to humans as *khalifal fil ardl* occupies a central position in Islamic leadership. The concept given is required to establish the relationship and interaction between humans and God [Allah], namely: [1] do all commandments of Allah, [2] stay away from all His prohibitions, [3] sincerity to accept all of His laws and decree, and establish the relationship between humans to God and to other humans as well as to environments [Q.S.Ali Imran:112]. In other words, humans must establish vertical and horizontal relationships.

In Islam, the concept of interaction, relation, and authority process, persuading, directing, coordinating both horizontal and vertical. Furthermore, in management theories, the function of leaders are as a planner and decision-maker, organizer, leader and motivator, controller, and so on. It can be summarized that leadership and culture in Islam is a process or humans' ability to direct and motivate humans' attitude as well as to cooperate according to Al-Qur'an and Hadist to achieve the goal.



## 5. DISCUSSION

### The Culture of Islamic Boarding School

#### 1. The Culture of Islamic Boarding School of Hidayatul Mubtadi'in Lirboyo Kediri

Islamic boarding school of Hidayatul Mubtadi'in Lirboyo which identifies itself as *Salafiyah* is the main focus to investigate the existence of the three components mentioned as strong support for the culture developed in Islamic boarding school.

Normatively-organizationally, the leadership of Gilang Islamic boarding school is held by Masyayeikh Council. This provision is contained in the AD/ART book of Islamic boarding school article 16 which reads as follows: "Masyayeikh Council is a provisor, advisor, and activity supervisor as well as the highest leadership of *Salafiyah* Islamic boarding school who functions as a manager, controller, supervisor, and policymaker of the institution" (Lirboyo, 2006).

Consequently, the main authority to guide and to advise is Masyayeikh Council. H. M. Anwar Manshur who is K.M. Hasan S. Zam-zam's father, has a role to be caretaker of the Islamic boarding school. The method used in this Islamic boarding school is the classical method of *madrasiyah* or *ma'hadiyyah*. The activities carried out are formed as habits and character building for students so that they become leaders in society. The purpose of studying in an Islamic boarding school is *tafaqquh fi 'l-dīn*. It is study religion in depth. Aspects of teaching that contain moral philosophy is integrated. Fiqh study is integrated becomes Fiqh Philosophy. By this concept, the cultural value system is formed as an abstract concept as guidelines to governance systems such as customary law and convention. This concept will be embedded and will be difficult to change (Sajogyo & Pudjiwati, 1995, p. 8).

There are two cultures as habits emerged in Islamic boarding school as an impact of subculture elements formed, they are disciplined and independent. The discipline culture is reflected in their participation of every activity in Islamic boarding school, such as shala, clean up the environment, etc. Independent culture is also emerged from their responsibility to study. There is no time without study. Cleaning up is always kept surrounding Islamic boarding school.

#### 2. The Culture of Islamic Boarding School Al-Falah Ploso Kediri

Character values described in this Islamic boarding school theoretically consists of five main character values. First, the character values are possessed by all elements and components of the cottage, especially in the person of the santri. Theoretically, 5 main character values can make a person successful in reaching his life goals. First, the character value is related to God Almighty. Second, the character is related to oneself. Third, the character value is related to others. Fourth, character value is related to the environment. The fifth, character value is related to the national value. Character value related to God Almighty is a religious value. Thought, words, and deeds are always based on the values of religious and divine teaching. These character values must be strong internalized. Whereas the main goal of education in an Islamic boarding school is to enhance moral, spiritual, and humanity values (Dhofier, 1982, p. 45). The second value is independence which consists of honesty, responsibility, lifestyle, discipline, hard work, confidence, logic, curiosity, and love of science. These values will emerge when individuals when students raise actions to protect the environment and prevent damage. The way to think, to act, and to do shows loyalty and high respect for the language, physical environment, socio-culture, economy, and politics of the nation. This includes respects for various thinks in the form of physical, traits, customs, culture, ethnicity, and religion (Kemendiknas, 2010)

By these parameters implemented as Lirboyo and Al-Falah Islamic boarding school culture, it shows the completeness of character values that can be developed so that the identity remains embedded in the world modernity globalization.

## 6. CONCLUSION

The Cultural Values of *Salaf* Islamic Boarding School of Hidayatul Muftadi'in Lirboyo and Al-Falah Kediri started from the character building. It takes a long time to establish. The existence of *kyai* to maintain cultural values has a big influence on students, organizations, and society. Both Islamic boarding schools have a long history of about 80 years. The values of both Islamic boarding schools of Hidayatul Muftadi'in implies the values of sincerity, independence, obedience to *Kyai*, and the teachers. While the cultural values at Al-Falah are quite the same such as religion, *Salaf*, obedience to *Kyai*, sincerity, and blessing.

## 7. REFERENCES

- [1] Adler, N. (2008). *International Dimensions of Organizational Behavior*. Ohio: Mason.
- [2] Arifin, I. (1993). *Kepemimpinan kyai: study kasus pondok pesantren tebuireng*. Malang: Kalimasada Press.
- [3] Barus, M. I. (2017). Modernisasi Pendidikan Islam Menurut Azyumardi Azra. *Al Kanim*, 1-12.
- [4] Berger, P. (1985). *Humanisme Sosiologi*. Jakarta: Inti Sarana Aksara.
- [5] Bruinessen, M. V. (1995). *Kitab Kuning Pesantren dan Tarekat Tradisi-tradisi Islam di Indonesia*. Bandung: Mizan.
- [6] Budiharso, T. & Tarman, B. (2020). Improving Quality Education through Better Working Conditions of Academic Institutes, *Journal of Ethnic and Cultural Studies*, 7(1), 99-115. <http://dx.doi.org/10.29333/ejecs/306>
- [7] Budiharso, T & Arbain. (2019). Teaching Practice Program for Teacher Development Profession. *Asian EFL Journal*, 16(6.2), 270-291.
- [8] Budiharso, Teguh. (2018). Pembelajaran Menulis Esai dalam Disertasi: Kajian Metakognitif. *CENDEKIA: Jurnal Pendidikan dan Pembelajaran*, 12(1), 141-152. <https://doi.org/10.30957/cendekia.v12i2.535>.
- [9] Crawford, H., L. M., Leybourne, & Arnott, A. (2000). How we Ensured Rigour in a Multi-site , Multi-discipline , Multi-researcher Study. *Forum: Qualitative Social Research*, 1-8.
- [10] Dhofier, Z. (1982). *Tradisi pesantren : studi tentang pandangan hidup Kyai / oleh Zamakhsyari Dhofier*. Jakarta: LP3ES.
- [11] Elnurianda, F., Fauzan, U., & Hamzah, S. H. (2018). The Implementation of Islamic Education Teaching at Inclusive Schools in Samarinda, East Kalimantan. *Madania: Jurnal Kajian Keislaman*, 22(2), 173. <https://doi.org/10.29300/madania.v22i2.1273>
- [12] Gelder, K. (2007). *Subcultures: Cultural Histories and Social Practice*. New York: Routledge.
- [13] Griffin, R. W., & Moorhead, G. (2010). *Organizational Behavior: Managing People and Organizations*.
- [14] Haningsih, S. (2008). Peran Strategis Pesantren, Madrasah, Sekolah Islam di Indonesia. *El-Tarbawi*, 1-13.
- [15] Haryanto, & Akhirin. (2018). Building Students' Character through Integrated Teaching Learning Activities at Madrassa. *International Conference -Internationalization of*

- Islamic Higher Education Institutions Toward Global Competitiveness, 1*, 518–526.  
<http://jurnal.unissula.ac.id/index.php/bksptis/article/view/3617>
- [16] Ibrahim, R. (2015). *Bertahan di Tengah Perubahan*. Yogyakarta: Sibuku.
- [17] Imron, A., & Dewanto. (1991). Kebudayaan Indonesia dalam Prisma. *LITERASI*.
- [18] Kemendiknas. (2010). *Pembinaan Pendidikan Karakter di Sekolah Menengah Pertama*. Jakarta: Departemen Pendidikan Nasional.
- [19] Kreitner, R., & Kinicki, A. (2013). *Organizational behavior*. New York: McGraw-Hill/Irwin.
- [20] Lirboyo, P. (2006). *Anggaran Dasar dan Rumah Tangga*. Babat.
- [21] Ma'rifah, S. (2015). Pesantren Sebagai Habitus Peradaban Islam Indonesia. *Jurnal Penelitian*, 9(2), 347. <https://doi.org/10.21043/jupe.v9i2.1325>
- [22] Netherlands Cooperation in Islamic Studies (INIS).
- [23] Muhtarom, H. (2005). *Reproduksi Ulama di Era Globalisasi, Resistensi Tradisional Islam*. . Yogyakarta: Pustaka Pelajar.
- [24] Miron, E., Erez, M., & Naveh, E. (2004). Do personal characteristics and cultural values that promote innovation, quality, and efficiency compete or complement each other? *Journal of Organizational Behavior*, 25(2), 175–199. <https://doi.org/10.1002/job.237>
- [25] Ndraha, T. (2005). *Teori budaya organisasi*. Jakarta: Rineka Cipta.
- [26] Nilan, P. (2009). The “Spirit of Education” in Indonesian Pesantren. *British Journal of Sociology of Education*, 30(2), 219–232. <https://doi.org/10.1080/01425690802700321>
- [27] Ntibagirirwa, S. (2009). Cultural Values, Economic Growth and Development. *Journal of Business Ethics*, 84(3 SUPPL.), 297–311. <https://doi.org/10.1007/s10551-009-0203-0>
- [28] Raihani. (2012). Report on Multicultural Education in Pesantren. *Compare*, 42(4), 585–605. <https://doi.org/10.1080/03057925.2012.672255>
- [29] Rohman, M., & Lessy, Z. (2017). Practicing Multicultural Education through Religiously Affiliated Schools and Its Implications for Social Change. *Jurnal Pendidikan Islam*, 6(1), 1. <https://doi.org/10.14421/jpi.2017.61.1-24>
- [30] Sajogyo, & Pudjiwati. (1995). *Sosiologi Pedesaan*. Yogyakarta: Gadjah Mada University Press.
- [31] Senyucel, Z. (2009). *Managing the Human Resource in the 21st Century*. Senyucel & Ventus Publihing ApS.
- [32] Solikhah, Imroatus & Budiharso, Teguh. (2020a). Exploring Cultural Inclusion in the Curriculum and Practices for Teaching Bahasa Indonesia to Speakers of Other Languages. *JSSER: Journal of Social Studies Education Research*, 11(3), 177-197. [www.jsser.org](http://www.jsser.org).
- [33] Solikhah, Imroatus & Budiharso, Teguh. (2020b). Standardizing BIPA as an International Program of a Language Policy. *Asian ESP Journal*, 16(5.2), 181-205. <https://www.elejournals.com/asian-esp-journal/volume-16-issue-5-2-october-2020/>
- [34] Solikhah, Imroatus & Budiharso, Teguh. (2019). Investigating the Learning Outcomes of an INQF Based English Language Teaching Curriculum in Indonesia. *JSSER: Journal of Social Sciences Education Research*, 10(4), 153-175. [www.jsser.org](http://www.jsser.org).
- [35] Sunarto. (2003). *Budaya Organisasi*. Yogyakarta: Graha Ilmu.
- [36] Sunyoto. (1989). *Ajaran Tasauf dan Pembinaan Sikap Hidup Santri Pesantren*. Malang.
- [37] Suparta, M. (2009). *Perubahan Orientasi Pondok Pesantren Salafiyah Terhadap Perilaku Keagamaan Masyarakat*. Jakarta: Astra Buana Sejahtera.
- [38] Sirry, M. (2010). The Public Expression of Traditional Islam: The Pesantren and Civil Society in Post-Suharto Indonesia. *Muslim World*, 100(1), 60–77. <https://doi.org/10.1111/j.1478-1913.2009.01302.x>
- [39] Vredenberg. (1981). *Metode dan Teknik Penelitian Masyarakat*. Jakarta : Gramedia.

- [40] Wahid, A. (1988). *Pesantren Sebagai Sub Kultur dalam Dawam Raharjo, Pesantren Dan Pembaharuan*. Jakarta: LP3ES.
- [41] Young, S. (2011). Islamic Education and the Public Sphere: Today's Pesantren in Indonesia - By Florian Pohl. *Teaching Theology & Religion*, 14(3), 288–289. <https://doi.org/10.1111/j.1467-9647.2011.00723.x>
- [42] Ziemek, M. (1983). *Pesantren dalam Perubahan Sosial, terjemahan Butche B Soendojo dari Pesantren Islamische Building in Sozialen Wandel*. Jakarta: P3M.