Kiai's Spiritual Leadership (Multi-Site Study At Purba Baru Musthafawiyah Islamic Boarding School, Mandailing Natal Regency, And Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli Regency)

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ABSTRACT

The aim of this research is to discuss spiritual leadership at the Musthafawiyah Purba Baru Mandailing Natal Islamic Boarding School and the Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli. This research uses a multi-site qualitative method where data collection techniques include interviews, observation, and document study techniques. Meanwhile, to strengthen the validity of the data findings and the authenticity of the research, the researcher refers to the use of data validity standards suggested by Lincoln & Guba, which consist of *credibility, transferability, dependability, and confirmability*. The results of this research are: 1). The values adhered to by Kiai at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Islamic Boarding School in Central Tapanuli are some of the values that are implemented in the behavior of Kiai or Islamic boarding school caregivers every day. Namely, the application of the values of honesty, justice, the spirit of good deeds, and discipline. The attitudes and behavior of Kiai at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Central Tapanuli Islamic Boarding School have the attitude and behavior of guiding, directing, encouraging, and moving their subordinates to achieve a desired goal; and 3). Kiai's efforts to improve spiritual leadership at the Musthafawiyah Purba Baru Mandailing Natal Islamic Boarding School and the Al Jamaliyah Raso Central Tapanuli Islamic Boarding School involve implementing classroom learning like madrasas in general, then applying the halaqah concept and implementing the hidden curriculum.

Keywords: Leadership, Spirituality, Islamic Boarding School

A. INTRODUCTION

Leadership is the essence of management, playing an important and strategic role in the continuity of the organization. The leader determines the organization's direction and goals, so it is crucial for the leader to play a leadership role that is appropriate for the circumstances at hand in order for the organization to achieve its objectives.

As explained by (Wiravan, 2007), according to Hughes, Ginnett, and Kerpy, leadership is based on people's rational and emotional experiences. Leaders use reason and logic as inspiration and desire to influence subordinates.

In Indonesia, leaders are also expected to be at the center of diversity issues faced by society. The difference is normal. These differences can cause conflict if they are not addressed positively. A level of harmony is best maintained if everyone maintains positive relationships with each other because of their similarities to other groups. Problems arise when one party disagrees with the other and sticks to its own opinion.

Modern society really needs sacred values to give human life meaning and a worthy goal because religion in modern society is secular and offers little understanding of spiritual and sacred values (Jim Ife and Frank Tesoriero, 2016).

Effective leadership seeks to change the motivation of organizational members to do something by providing guidance and motivating them to complete group tasks. Leadership is considered effective when the leader makes pragmatic and realistic decisions and facilitates efforts to achieve the goals of an organization (Sondang P. Dabul, 2003).

In the sociological concept of education, humans cannot live in reality or an empty reality but are also shaped by reality and live with it. For example, Sunan Kalijaga, from Java, thought pragmatically in the Javanese tradition. Therefore, leaders cannot be separated from these factors (Supriyanto, 2009).

In Islam, leadership is closely related to achieving goals, so leadership must be in the hands of believers. As a leader, he must be an example in life; his members must be grateful to God and extend a helping hand to help those around them gain benefits (Tasmara, 2006).

The ideal leader is someone who understands religious and social values as determining the future direction in which the organization will survive (Sondang P. Siagian, 2003). Islamic religious figures in Javanese society have different names from those in other regions, usually called Kiai. Kiai are highly respected in Javanese tradition because of their knowledge and wisdom in making decisions.

Human knowledge is not only knowledge that studies biological organs or simply learning the rules of prayer, but also knowledge that studies social problems, including norms in life (Prasadja, 1986).

The role of Kiai is not only as religious leaders but also to guide the community when they begin to deviate from Allah Ta'ala. The role of Kiai in religious activities is still very sacred, from leading prayers to asking for the completion of studies. This is because the congregation believes that the imam is the expert in worship, and Allah grants it in every prayer. As the leader of a community, the title Kiai is always associated with a title of honor and a recognition expressed voluntarily to the Islamic cleric (Moesa, 1999).

An Islamic boarding school is an educational institution that prioritizes religion and has unique characteristics that are different from other educational institutions. Education at Islamic boarding schools includes Islamic education, da'wah, environmental development, and other similar education. Islamic boarding school activities are a place to gain knowledge, especially in the field of religious education and other knowledge necessary for social life. (Amiruddin and Rohima: 2020).

According to Masykur Amirudin, Islamic boarding schools must adopt a modern curriculum, but the essence of Islamic boarding schools must not be destroyed by modernization. Islamic boarding schools must also be able to maintain their identity as places of religious education through book extracts (Amirudin and Rohimah, 2020).

The ideal leader is one who exemplifies and uses ambassadorial qualities in running the Islamic boarding school. By teaching and exemplifying the qualities of the Prophet, students can emulate what Kiai do as heads of Islamic boarding schools.

We are familiar with the term "leadership" both academically and sociologically, but when the word leadership is combined with the concept of SQ, it becomes SQ leadership and becomes confused, and the concept of SQ leadership is translated as "spiritual leadership." The term "spiritual" comes from the English root "spirit." For example, in the Oxford Advanced Learner's Dictionary, the term mind has several meanings: soul, mind/mind, mind, spirit, morality, purpose, or ultimate e meaningAnd in Arabic, the term spiritual refers to the spiritual nature of everything. From an Islamic perspective, the dimension of spirituality is always directly related to the Divine Truth, God Almighty (Tauhid). Spirituality is not foreign to a human being because it is the essence of humanity. Humans are elements consisting of material elements and spiritual elements, or physical elements and spiritual elements.

Leadership that embraces spirituality is leadership that applies worldly dimensions to spiritual (divine) dimensions. God is a true leader who inspires, influences, even serves, and

intellectually moves the consciousness of his servants through virtuous and exemplary attitudes.

The most ideal and successful leadership in the history of human civilization was the leadership of the Prophet Muhammad SAW, who had extraordinary integrity and deserved the title "al-Amin" (trusted). The main characteristics are: siddiq (loyalty), amanat (faith), fathanah (wisdom), and tabligh (openness). Inspiration without giving up, awakening without revenge, awakening without coercion, and calling without orders are forms of goodness that do not look at Peta.

The most important characteristics are Siddiq (integrity), amanat (faith), fathanah (intelligent), and tabligh (openness), inspiring without discouraging, awakening without anger, awakening without coercion, and calling without orders. Socially, spirituality creates an Islamic society that can reach the peak of civilization, can hold the title of khaira ummah, and whose existence brings happiness to all (rahmatan lilalamin).

Spiritual leadership is true leadership. He leads with a religious ethic that builds character excellence, integrity, and exemplary character. Spiritual leadership is not only highly rational but also not anti-intellectual leadership; it explains rationality under the guidance of one's own conscience. Spiritual leadership also refers to leading using spiritual intelligence, insight, or sixth sense rather than supernatural powers, as in the terms "spiritual person" or "spiritual advisor.".

In the context of Islamic education, spiritual leadership is one of the most effective solutions to influence change in various related problems. Being aware of the spiritual values that leaders believe in can change the organization or institution they lead to become meaningful when implemented in leadership practices.

Musthafawiyah Islamic Boarding School, Purba Baru Mandailing Natal, and Al Jamaliyah Islamic Boarding School, Raso Tapanuli Tengah, are Islamic boarding schools that prepare students to excel at local and national levels. The performances of the students who took part in the competition, both religious and artistic, proved this.

This research has its own differences in that it was conducted at two Islamic boarding schools in Mandailing Natal and Central Tapanuli Regencies and focused on the values, attitudes, behaviors, and efforts of Kiai in improving spiritual leadership.

Based on the description above, the researcher chose the title and was interested in studying the leadership of Kiai in Islamic boarding schools with the title "Spiritual Leadership of Kiai (Multi-Site Study at Musthafawiyah Islamic Boarding School in Purba Baru Mandailing Natal and Al Jamaliyah Islamic Boarding School in Raso, Central Tapanuli)."

B. LITERATURE REVIEW

Spiritual Leadership

According to Bush in Usman, a leader is a person who determines goals, motivates, and takes action on behalf of the people he leads. Kartono stated that leaders are individuals who have special abilities for influencing other people to achieve their intended targets. Gardner stated that a leader is a person who becomes *a role model* and is able to influence the behavior of his subordinates.

Leadership in Islam is known by various terms. These include imaroh, imamah, ri'ayah, region, umaro', and so on. The substance of leadership in Islam is leadership responsibility to the essence of the creator, namely Allah SWT. The word imamah that is meant is imam, which means a leader who is tasked with leading on the right path and must not do injustice to the people he leads.

Apart from that, there is also the term caliph, which means the successor to the prophetic task of guarding religion and managing world affairs. This is in line with what Imam Mawardi stated in his work Al-Ahkam As-Shultoniyah: that the Caliph is a person who acts as a substitute (duties) for the prophet, both in religious and worldly matters.

Leadership is related to the process of influencing others to achieve goals and objectives. Robbins and Judge (2009:210) argue that leadership is the ability to influence the vision or goals of a group. Gibson, Ivancevic, and Donnelly (2000: 314) view leadership as the use of influence to motivate people to achieve various goals. This concept focuses on the influence of leadership and the use of all interpersonal relationships, the importance of change agency, and goal achievement.

Apart from that, Coope explains that leadership is: Leadership is the process of motivating as well as directing other people to act in particular ways to achieve specific goals. Consequently, leadership is not leadership unless followers willingly follow. Importantly, followers permanently, or at least temporarily, access the preferences and goals of the leader in exchange for rewards they expect to receive as a result of following. (Sawaf and Cooper, 1998:28).

From various experts' points of view, it can be concluded that leadership is the ability to influence, motivate, and inspire other people, both individually and in groups, to achieve organizational goals.

Leadership is the most important determinant of the success of an organization. A leader is someone who has the ability to influence the behavior of others and works voluntarily

to achieve achievable goals. Leaders can mobilize subordinates and influence what needs to be done.

Syafaruddin and Asrul describe a leader as someone who is recognized as having certain qualities, knowledge, skills, and abilities to influence other people to choose or accept him as a leader (Syafaruddin and Asrul, 2013).

Spiritual leadership is leadership that brings the worldly dimension into the spiritual (divine) dimension. Allah is a true leader who intelligently inspires, influences, serves, and moves the hearts of his servants through a very wise, ethical, and exemplary approach.

Leadership that inspires, motivates, influences, and mobilizes by demonstrating exemplary service, compassion, values, and other godly traits in leadership goals, processes, culture, and behavior. This view is in line with Tobroni's view in his book "Spiritual Leadership" that spiritual leadership is leadership that brings the secular dimension into the divine dimension (Tobroni, 2005). (Fry, 2003). defines spiritual leadership as a set of values, attitudes, and behaviors necessary to motivate oneself and others to seek inner spiritual protection through a sense of duty and belonging.

Spiritual leadership is leadership that develops the values, attitudes, and behaviors necessary to motivate oneself and others to achieve spiritual presence through intrinsic motivation. (Lilik and Agung, 2009:23) Therefore, this kind of leadership is necessary for all leaders who want to be successful. Because the characteristics of spiritual leadership are vision, unconditional love, and hope or faith, (Lilik and Agung, 2009).

Leadership has characteristics described by Fry as follows: First, vision, namely an implicit or explicit picture of the future, is why someone struggles to reach the future. Second, altruistic love is defined as wholeness, harmony, well-being, care, and respect for oneself and others. Third, hope or faith is the certainty of what is hoped for and the approval of what is not seen. (Wirawan, 2013) further said that trust increases the possibility of hope and believing in something without evidence.

The aim of spiritual leadership is to form the values, attitude, and behavior needed to motivate (intrinsic motivation) oneself and others so as to achieve a sense of spiritual survival, to create a vision and harmony of values through individuals, empowered teams, and organization levels, and ultimately to help the development of the organization, not only in terms of psychological well-being but also organizational commitment. (Thayib et al., 2013).

According to (Fairholm,1996), spiritual leadership consists of serving others, serving in society, dealing with sincerity, adhering to organizational rules, and continuing to improve oneself through evaluation programs.

The main characteristics of spiritual leadership based on religious ethics are as follows:.

1. True honesty

   The key to the success of a great leader in completing his mission is maintaining integrity. Even in war, tactical diplomacy is essential, but loyalty remains. Even though it hurts, honesty always brings success and happiness. An honest person is a person of complete character who is honest and can do his best in any situation. Honesty builds trust, and trust builds influence and followers. It is impossible for a person who is humiliated and insecure to teach and carry out difficult tasks. The success of the Prophet Muhammad SAW against the Quraish infidels who dominated the culture and structure of Jahiliyah was extraordinary and impossible for ordinary people. However, for the Prophet Muhammad SAW, who had the title Al-Amin (trusted), honesty was something that had to be achieved and had to be successful. On the contrary, lies always bring destruction and suffering.

2. Fairness

   Spiritual leaders fulfill the social mission of promoting justice on earth, for justice for themselves, their families, and others. For spiritual leaders, upholding justice is not only a religious and moral obligation and the ultimate goal of a just social order, but also a process and order (strategy) for the success of their leadership. According to Rawls, justice is a strategy for solving social morality through the principle of greatest equal liberty and the principle of fair equality of opportunity. Social harmony is based on the principles of equal freedom, maximum equality, and fair opportunity.

3. Spirit of pious deeds

   Most leaders in organizations actually work for their own "security," "status," and "glory," not for the people and institutions they lead. But spiritual leaders are just the opposite. Spiritual people are willing to work tirelessly, endlessly, and without time to do their best and have the ability and capacity to dedicate themselves to God and others. They work not only for positions but also because of the call of conscience, the call of spirituality as servants of God, and the call to dedicate their lives to God.

4. Has formality and organized religion

For spiritual people, formality without content is like an empty message. Organized religions spread doctrines, rules, behaviors, and structured social relationships that usually lead to division. Formal activities should be designed to reinforce the content of the activity and celebrate successes and wins. Spiritual leaders prioritize activities that are genuine and substantive (esoteric). Satisfaction and victory are praise and reward.

5. Talk less, work more, and relax.

There are many words, many mistakes, many enemies, many sins, little ability, and little work. Spiritual leaders are leaders who talk a lot. He understands the Arabic expression saying *qaul hal afshah min lisân al maqal* (example is more piercing than words) and the hadith "man *kâna yu'minu bi il-lah wa al yaum il-âkhir fal yaqul khairan au liyasmut"* or *tarkuhu mâ lâ ya' here.* (Those who believe in Allah and the Last Day speak good words or remain silent.) Another hadith adds: "Whoever believes in Allah and the Last Day, let him abandon things that are not beneficial." This principle enables leaders to work effectively and efficiently.

6. Bringing out the best in yourself and others

Spiritual leaders strive to be as self-aware as possible. Identity verification efforts are also carried out on other people, especially colleagues, partners, and people you manage. This suitability includes external potential such as skills and expertise, hobbies and health problems, and internal potential such as character and personality.

7. Openness to accepting change

Change is the word most loved by the oppressed and, conversely, most feared by the established groups. Leaders are usually classified as incumbents and generally seek stability by resisting change. It maintains or secures a position, even if it becomes aggressive. A spiritual leader believes that the institution he leads is not for him. Although he is basically a person who holds power in the institution, he is not a symbol of success and prestige for himself, his family, or his friends.

8. Loved leader

It is important that they gain respect and legitimacy as leaders, not that they are loved and hated. According to (Percy,1997), love is not the same as compassion for those who are poorer and marginalized than ourselves. Love is the attitude of wanting more for another person than for yourself. Love for spiritual leaders is

not a narrow-minded love that undermines objectivity in decision-making and improves institutional performance.

9. *Think globally and act locally.*

   In the most abstract things (mind, soul, and spirit), he can believe, understand, and translate them into reality; he can understand and explain them better in real life. Javanese says *"weruh sajeroning winarah"* (knowing what will happen). The spiritual leader can explain that the rewards of action are already within reach and that success, victory, glory, fame, and success are already felt here and now.

10. Disciplined but flexible, and Remain Smart and Passionate

    (Percy, 1997) A spiritual leader is a person who has refrained from lust, temptation, destructive behavior, or behavior that is useless or inappropriate. This habit of self-discipline makes a spiritual leader a person with strong principles and high discipline who is also flexible, intelligent, enthusiastic, and capable of producing unlimited energy.

11. Modesty

    The spiritual leader is very aware that all titles, achievements, praise, and awards are because of him too, not for him but because of and for the Most Praiseworthy Essence. Modesty. (Percy, 1997:75) As al-Shadr said, humility means "paying attention to the conditions of other people and avoiding arrogant behavior towards them" (al-Sadr, 2003:31). Spiritual leaders realize that God gives strength, guides, and helps.

There are two models of spiritual leadership. First, practical spiritual leadership, namely spiritual leadership that emerges from the leader's spiritual awareness and the leader's closeness to divine reality and the spiritual world, Second, learn instrumental spiritual leadership, that is, spiritual leadership, and use it as your leadership style. His spiritual leadership style originates from external requirements and becomes a tool or instrument that makes his leadership actions effective.

According to Agung, a spiritual leadership style that creates organizational culture can be implemented in four stages. (1) pure intentions, namely the formation of superior internal leadership qualities. An organizational community with good internal quality will have full interest in and dedication to getting the job done. (2) Developing a culture of quality (ahsanu 'amala) for an organized society by forming core beliefs and values that life and work are primarily prayers to Allah and therefore must be practiced as much as possible. (3) Creating

cooperation and synergy between individuals and groups/units within the organization to maximize potential and strength by developing brotherhood (uhuwa) among community members. (4) Developing ethical behavior (ahlakul karima) in the workplace by instilling a sense of gratitude and perseverance in carrying out tasks. (Lilik and Agung, 2009:23) To make organizational processes ethically effective, users of a spiritual leadership style: (1) become a guide (shepherd) in developing leadership and responsibility. (2) explanation and inspiration in the communication and innovation process; (3) tamir (prosperity) in the welfare of the subject; (4) entrepreneurs with a business development approach (5) Empowerment of leadership development for better subordinates and new executives.

C. METHODS

This research is based on qualitative methods. Qualitative research is a unique tradition in the social sciences that relies primarily on observing people in their own communities and interacting with them in their own language and terms. The aim is to describe aspects related to the observed phenomenon and to describe the nature of the existing phenomenon or problem.

The research design used in this research is multi-site. The multisite method was chosen in conducting this research because it is a form of qualitative research and especially because it can be used to build a larger theory by developing a theory based on several similar studies. In this research, the research subjects as informants were:

1. Kiai
2. Ustadz/Teacher
3. Education Personnel
4. Students
5. Alumni

The data collection method for this research can be explained as follows: through observation, interviews, documentation studies. To improve the accuracy of observation techniques and strengthen the validity of data from researchers' findings and the authenticity of research, researchers refer to the four validation standards suggested by Lincoln and Guba, 2003), which consist of: 1) Trustworthiness , 2) *Transferability* . , 3) Dependency (*dependability*), 4) Firmness (*confirmability*).

D. RESULTS AND DISCUSSION

The values adhered to by Kiai at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Islamic Boarding School in Central Tapanuli

The values of spiritual leadership at the Musthafawiyah Purba Baru Mandailing Islamic Boarding School can be seen from several values implemented in the daily behavior of Kiai or Islamic boarding school caregivers. Namely, the application of the values of honesty, justice, the spirit of good deeds, and discipline.

The kiai provide examples every day, namely in every Islamic boarding school activity in which the kiai are also involved. Meanwhile, those in the form of directions are conveyed to the asatidz during meetings and when teaching the book to the students.

Character values in Islamic boarding schools aim to shape the character or attitude of students or what are usually called santri so that they become better in everyday life, and change their thought patterns to be more positive in doing things or acting.

At the Al Jamaliyah Raso Islamic Boarding School , Central Tapanuli Regency , the implementation of character values is not directly included in subjects or special education, but is taught through various activities that include instilling character values.

Activities at Islamic boarding schools that direct students to acquire character values include the obligation to pray in congregation 5 times a day (dawn, noon, asr, maghrib and evening prayer), reciting the Koran and tahfidz or memorizing the Qur'an, becoming a Friday preacher, as well participating in the implementation of fardhu kifayah, especially taking part in the mait prayer, is one of the attractions and promotions among the Raso community, especially Central Tapanuli Regency, and maintaining the characteristics of the Islamic boarding school in terms of clothing that has been determined by the Islamic boarding school, discipline in carrying out activities, being responsible in various tasks given, honest in words and deeds, independent of himself.

Instilling religious character values in students is not an easy thing and there are quite a few obstacles faced in implementing character values at the Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli Regency.

Behavioral theory explains that students behave well or badly due to factors in the surrounding environment. Behavioristic approach, humans can have positive or negative tendencies because basically human personality is shaped by the environment in which they find themselves.

Based on the Operant Conditioning theory , it explains that this theory always tries to change human behavior by applying character values such as religious, disciplined, honest, responsible, independent and creative, to ourselves, so we will get used to doing these things. Based on the Operant Conditioning theory, it explains that this theory always tries to change human behavior by applying character values such as religious, disciplined, honest, responsible, independent and creative, to ourselves, so we will get used to doing these things.

Attitudes and behavior of Kiai at the Musthafawiyah Purba Baru Islamic Boarding School, Mandailing Natal and the Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli

According to Wahjosumidjo, a leader must be able to provide guidance and direct subordinates as well as provide encouragement, spur and stand at the forefront for progress and provide inspiration in achieving goals.

Therefore, based on the opinion above, a leader must have the ability to guide, direct, encourage, and move his subordinates to achieve a desired goal.

Guide

According to Ngalim Purwanto, leadership is an action or deed between individuals and groups that causes both a person and a group to progress towards certain goals. So based on the explanation above, in terms of guiding, there are evaluations which aim to resolve existing problems and then carry out improvements to the activities carried out in Islamic boarding schools.

Direct

According to Downey and Erickson in the book " *human resource management*" identify that direction is an effort to show the best way. Directing includes efforts to lead, supervise or supervise, motivate, delegate and assess those being led. The directing function according to Downey and Erickson is:

    a. Determine obligations and responsibilities

    b. Determine the results that must be achieved

    c. Delegate authority as necessary

    d. Create a desire to succeed

    e. Supervise that work is actually carried out as it should.

So, based on the explanation above, in terms of directing, that is giving direction to ustadz and ustadzah in carrying out their duties so that they can be carried out well to achieve the mutually desired goals.

Encourage

According to Sutanto, leaders also have different cultural backgrounds, views on life and experiences, which influence the pattern of implementing work relationships between superiors and subordinates. Because based on differences, it is necessary to create unidirectional motivation to achieve common goals in an organization. Leaders always face various obstacles in increasing the motivation of their subordinates with various steps that must be taken both routinely and non-routinely, directly or indirectly to maintain that subordinates have the will to work and excel in their work.

Moving

According to Anoraga, leadership is the ability to influence other parties, through direct or indirect communication with the aim of moving people so that they are fully understanding, aware and willing to follow the leader's wishes. One of the quite difficult challenges that leaders often have to face is how they can mobilize their subordinates so that they are always willing and willing to use their best abilities for the interests of their group or organization.

So based on the opinion above regarding mobilization, that is by giving a responsibility to mobilize the abilities they have so that they can carry out the assigned tasks as well as possible.

Kiai's Efforts to Improve Spiritual Leadership at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Islamic Boarding School in Central Tapanuli

The Musthafawiyah Purba Baru Mandailing Islamic Boarding School is the same Islamic boarding school as other Islamic boarding schools in general, but what differentiates it from other Islamic boarding schools is in terms of its focus on mastering the yellow book. The Musthafawiyah Purba Baru Mandailing Islamic Boarding School is also known for its achievements in the field of yellow books.

As an effort by Islamic boarding schools to improve students' ability to read and understand the Yellow Book. Islamic boarding schools hold yellow book studies, in which students are required to listen to and write the meaning of the book read by the ustadz. Apart from that, the method used is to hold deliberations every night. The method of studying this book is termed the Bo'd Dongan method , where the students are tasked with listening to the teacher who teaches in congregation.

Kiai Syamsul Bahri, S.Pd always provides motivation to the students, so that they are always enthusiastic about learning to read and understand the yellow book. Apart from motivating the students, the kiai also motivates the asatidz so that the asatidz do not lose their fighting spirit, because asatidz is one of the determinants of the success of the teaching and learning process. To strengthen motivation, kiai not only provide motivation in the form of encouragement, but kiai also motivate through action, namely by directly monitoring the running of Islamic boarding school activities as a form of kiai's concern for the Islamic boarding school and its residents. This is in accordance with Thomas Mor's motivation theory which states that the best motivation is by providing role models.

Another strategy used by kiai to make it easier for students to learn the yellow book is through penance or riyadlah. The aim of riyadlah is to get closer to the Almighty, so that with this closeness a servant will make all his affairs easier, especially in gaining knowledge.

Apart from riyadlah, another way that is believed to make it easier to gain knowledge is to hope for blessings, namely by serving the kiai and also the Islamic boarding school. This is believed to be because most of the students who serve as servants of kiai and Islamic boarding schools have their own special features and they are able to complete the study of the yellow book quickly.

The method of instilling Islamic moderation at Pondok Pesantren Al Jamaliyah Raso Tapanuli Tengah in its education system develops wasatiyah Islamic values, both in terms of subject matter and understanding adopted. In order for Islamic moderation to be realized and implemented at Pondok Pesantren Al Jamaliyah Raso Tapanuli Tengah, there are several ways that are done, namely:

1. *Madrassy* (formal class)

   The classical or *madrassy system* is a school that is similar to that generally applied in educational institutions in Indonesia where one eye Lessons are given in class meetings through a series formal ones given by Teacher. For reach objective curriculum Which has arranged, need strategy or methodology teaching

so that Students as Students can capture material learning with Good. In process para Teacher apply a number of variant method teaching. Between method The methods applied are discussion, question and answer and lecture and multi methods method in the learning process in class.

If linked with values moderation Islam, so method *madrassy* learning / formal classes really help students in instilling moderation Islam, for example mark *wathaniyah.* Here the spiritual leadership of kiai is needed in implementing the vision, mission and goals of establishing the Islamic boarding school so that the surrounding community can accept it so that they are not disturbed in carrying out their worship.

2. *Halaqah*

   Method *Halaqah* is part learning book method*bandongan* . *Halaqah* is interpreted as a group of students sitting in a circle taking knowledge from a teacher/kiai, sometimes done by means of discussion discuss a book to explore its meaning. The term *halaqah* is carried out at the Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli is a yellow book recitation activity delivered by the kiai with how to sit at the recitation pulpit, while the students sit cross-legged gathered at front kiai listening description from book.

   Delivery material lesson model *halaqah* that is all Students from various level Sit down faced kiai with bring book Which The same with book Which will delivered by the kiai. Form implementation *halaqah* in boarding school that is kiai teach knowledge from book And each Students must having one manuscript of the book is a traditional *halaqy model* for the transmission of Islamic knowledge often found in the Muslim world. *Halaqah* recitation is carried out with the following stages:

   First , Guidance, at first kiai instruct Wrong One Students read a few lines from the continuation of the previous discussion of the book that will be discussed. Second, *Qira'ah Tarjamah* . After that the kiai started reading the book started with regards Then praise to Allah And blessings to prophet, followed by reading the book that will be discussed at that time and The students listened attentively and looked at the text of the book hand they each. Third, explanation of meaning. After translating one topic, paragraph,hadith, or paragraph, kiai discuss Meaning from text Which has translated with use language Indonesia.

Method teaching*Halaqah* is one-way, where the kiai explains while the students explain listening. When the kiai explained, the students listened to the review and wrote it down things Which considered important at the edge book or note paper. *halaqah* recitation delivered by the kiai also serves as an evaluation students for the results of their *halaqah learning* . This activity can also sharpen The ability to read the Santri Yellow Book practically, because by reading and listening to other students' reading will become a deep habitinteract with books.

3. *Hidden Curriculum*

Hidden curriculum is all something Which give influence positive to participant educate moment do learning. Influence the can originate from Teacher, head school, fellow Friend, environment, And learning atmosphere. This hidden curriculum is very complex, difficult to know, and assessed. The existence of *a hidden curriculum* in Islamic boarding schools is very important in instilling education attitude santri moderation.

Forms *hidden curriculum* in the environment boarding school that is habit Students in daily, environment Islamic boarding school, exemplary Teacher or builder. *Hidden curriculum* formed by tradition and culture boarding school as well as climate Which positive in the environment boarding school. The habit of moderate behavior is part of the *hidden form curriculum* in very easy implicated Because environment boarding school very help.

In Constitution National Education System mentioned that, "Education is a conscious and planned effort to create an atmosphere learn and process learning so that participant educate in a way active develop potency himself For own strength spiritual religious, control self, personality, intelligence, noble character, and appearance that is required by him, public, nation And country."

Ki Hajar Dewantara when formulating a model for the national education system always promotes Islamic boarding schools as a model of appropriate and genuine educational institutions (genuine) Indonesia. Education in boarding school always drip weigh it on planting mark And its realization in life daily (everydaylife). Guidance intensive, religious understanding comprehensive, as well as coaching social Which passive make boarding school assessed right as base formation students' personalities who can adapt themselves to study well.

Privileges boarding school in program education national can known from the provisions and explanations of the articles in Law no. 23 of 2003 Chapter 3 that explains that:

"Education national works develop build character and abilities as well as civilization nation Which dignified in in order to make the nation's life more intelligent and refers to Law no. 20 2003 regarding the National Education program, existence and position Islamic boarding schools actually have a very special, purposeful place to develop the capacity of students to become human beings devout believe to Lord Which Maha One, ethical, Healthy, knowledgeable, capable, creative, independent, and an absolute citizen as well as responsibility.

Professor of Islamic Education in Hassan Baharun, stated that: *The Indonesian academic system has made a big mistake because it didn't Payenough attention to the boarding school education patterns. Boarding school, he continues, is the best model of educational system. Therefore, adapt pesantreneducational system will help colleges or schools create qualified students. Themodel of education in boarding school centers at the spirit of students and respect of teachers to enhance noble character. As a result, both of their hearts and brains are highly educated and it implies to the school outcomes.*

According to Magnis Suseno, every individual and every people religious realize will exists values humanity Which Not yet distorted and still very attached. Gabriel Solomon, as quoted by HB Danesh, mentions the steps taken in the world of education to create culture peace as form moderation religious that is; 1) change mindset, 2) embed set proficiency or skills, 3) promote right basic man, And 4) manage environment life, disarmament weapon And promotion culture peace.

Moderation Islam that is realized or manifestation Islam mercy lil 'natural . Moderate principles should be deeply embedded and realized behaviorand attitude a Muslim Good That individual nor group in various aspects of life, especially in the world education.

In effort formation character morals, Thomas Lickona states that character is composed of three interconnected parts, namely: moral knowing (moral knowledge), moral feeling (moral feelings), and moral behaviour (behavior moral).

Based on the explanation above, the implementation of Moderation values at the Al Jamaliyah Raso Islamic Boarding School, Central Tapanuli It's pretty good because of all the activities on ask attitude moderate Which aim embed attitude 1) *Tawassut*} (road middle); 2) *Tawazun* (balanced); 3) I'm asleep (fair), 4) *Tasamuh*, 5) *Musawah* ; 6) *Shura* (deliberation), 7) *Islah* (reform), 8) *Tatawwur wa ibtikar* (dynamic And innovative); 9) *Tahaddur* (civilized), 10) *Wataniyah wa muwatananah* , 11) *Qudwatiyah* (exemplary or pioneering).

As institution education Islam typical Indonesia, Islamic boarding schools have a very vital role in fostering nationalism in soul every person Muslims. Matter This because in a way sociological, public Indonesian Muslims have a strong cultural structural relationship with Muslims leader religion, kiai.

E. CONCLUSION

Based on the research findings and discussion that have been presented by the researcher in accordance with the focus or formulation of this research , various conclusions can be drawn, namely :

1. The values adhered to by Kiai at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Islamic Boarding School in Central Tapanuli are some of the values that are implemented in the behavior of Kiai or Islamic boarding school caregivers every day. Namely, the application of the values of honesty, justice, the spirit of good deeds, and discipline.

2. The attitudes and behavior of Kiai at the Musthafawiyah Purba Baru Islamic Boarding School in Mandailing Natal and the Al Jamaliyah Raso Central Tapanuli Islamic Boarding School have the attitude and behavior of guiding, directing, encouraging, and moving their subordinates to achieve a desired goal.

3. Kiai's efforts to improve spiritual leadership at the Musthafawiyah Purba Baru Mandailing Natal Islamic Boarding School and the Al Jamaliyah Raso Central Tapanuli Islamic Boarding School are by implementing classroom learning like madrasas in general, then applying the halaqah concept and implementing the hidden curriculum.

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