

# Kiai's Prophetic Leadership in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

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## ABSTRACT

The leadership of kiai in Islamic boarding schools has a strategic role in determining the direction of institutional development in the midst of changing dynamics of the times. Leadership no longer only relies on charisma, but must also be value-based that is able to answer the challenges of modernity. Prophetic leadership is a relevant approach because it is based on prophetic values, namely *siddiq* (honest), *amanah* (responsibility), *tabligh* (communicative), and *fathanah* (intelligent). These values are the basis for building an adaptive, innovative, and sustainable pesantren management system. The focus of the research in this thesis is: 1) What is the leadership practice of *siddiq* kiai in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java? 2) How is the leadership practice of the nature of *the kiai mandate* in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java? 3) How is the leadership practice of *the nature of tabligh* kiai in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java? 4) What is the leadership practice of *the nature of fathanah* kiai in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School in East Java? This research is a qualitative research with a type of case study research. Data collection techniques use observation, interviews, and documentation. The data analysis technique uses the qualitative data analysis of the Milles and Huberman model, namely: data condensation, data presentation, and conclusion drawing and verification. The validity of the data is carried out through source triangulation and technique triangulation. This study came to the conclusion that: 1) The nature of *siddiq* is reflected in information openness, honesty, transparency, and the suitability between words and actions that make kiai an example for all pesantren residents. 2) The nature of *trust* is realized through the management of pesantren that is transparent, accountable, responsive to the needs of students, as well as the development of facilities and infrastructure in a sustainable manner to support the welfare and well-being of the Islamic boarding school. The learning process of the students. 3) The nature of *tabligh* can be seen from the communication skills of the kiai that are effective, open, and easy to understand, as well as the existence of space for all elements of the pesantren to convey aspirations, criticisms, and suggestions in the policy-making process. 4) The nature of *fathanah* is reflected in the ability of the kiai to think strategically, innovatively, and wisely through the development of the education system, the use of technology, the improvement of pesantren facilities, and the decision-making that Prioritizing the needs of students and the progress of Islamic boarding schools.

**Keywords:** Prophetic Leadership, Kiai, Islamic Boarding School Development.

## INTRODUCTION

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia that have a great contribution to the process of education, da'wah, and community empowerment (Mastuhu, 2017). The existence of Islamic boarding schools is not only part of the history of the development of Islam in Indonesia, but also a social institution that plays a role in shaping the character, morals, and religious life of the community (Madjid, 2019). Based on data from the Ministry of Religion of the Republic of Indonesia in 2025, the number of Islamic boarding schools in Indonesia will reach around 42,391 institutions spread across various provinces (Ministry of Religion of the Republic of Indonesia, 2025). East Java is one of the provinces with the largest number of Islamic boarding schools, which is around 7,347 Islamic boarding schools, while Bondowoso Regency has around 184 Islamic boarding schools spread across various sub-districts (Ministry of Religion of the Republic of Indonesia, 2025). The data shows that Bondowoso has a strong tradition of Islamic education so that pesantren become an important part of the social and religious life of the community.

In the midst of the development of the times and increasingly dynamic social changes, the existence of Islamic boarding schools shows diverse conditions. Some pesantren are able to develop significantly and adapt to various changes, while others experience institutional stagnation (Hakim, 2023). This condition is characterized by a relatively unincreased number of students, limited innovation in educational programs, and low ability of institutions to respond to the demands of change (Abdullah, 2022). One of the factors that is often found is the weak leadership regeneration process after the death of the founding kiai (Hakim, 2023). Leadership that is genealogically inherited without being balanced with adequate managerial capacity and vision has the potential to hinder the development of Islamic boarding schools (Zarkasyi, 2020).

On the contrary, there are a number of Islamic boarding schools that are able to maintain their existence while experiencing significant development. The Sidogiri, Lirboyo, and Gontor Islamic Boarding Schools are examples of Islamic boarding schools that have succeeded in maintaining Islamic scientific traditions while strengthening the institutional and educational management system (Hakim, 2023). This success is not only supported by the strong tradition of pesantren, but also by the presence of visionary, collective, and adaptive leadership to the needs of students and the community (Akrim, 2023). This fact shows that the sustainability and progress of pesantren is greatly influenced by the quality of leadership in managing changes and maintaining the continuity of pesantren values (Abdullah, 2022).

Social changes that occur in the pesantren environment also affect the kiai leadership pattern. Leadership, which previously relied more on personal charisma, is slowly undergoing a transformation towards a more rational, participatory, and adaptive pattern (Hakim, 2023). This shift can be seen from the change in leadership style that was originally authoritarian-paternalistic to more democratic and participatory (Robbins & Judge, 2022). This transformation shows that the pesantren community not only needs leaders who have religious charisma, but also managerial, communication, and innovation skills that are able to answer the challenges of the times (Usman, 2023).

Based on this phenomenon, kiai leadership can no longer be understood solely as personal charismatic leadership, but as value-based leadership that is able to ensure the sustainability of Islamic boarding schools (Abdullah, 2022). In this context, a leadership model is needed that not only has moral and spiritual strength, but is also able to manage change effectively. One of the relevant approaches to understanding these dynamics is the concept of prophetic leadership (Kuntowijoyo, 2018). Prophetic leadership is a leadership model that is based on prophetic values and oriented towards moral, social, and institutional transformation (Akrim, 2023).

In an Islamic perspective, leadership is not only understood as the ability to influence others as described in modern leadership theory, but also has a strong normative and spiritual

dimension (Nawawi, 2021). The concept of Islamic leadership refers to the example of the Prophet Muhammad PBUH as a model of ideal leader as explained in Surah Al-Ahzab verse 21 (Quraish Shihab, 2021). Scholars of interpretation explain that the term *uswah hasanah* contains the meaning that all behaviors, decisions, and actions of the Prophet PBUH can be used as an example in individual and social life (Quraish Shihab, 2021). Thus, prophetic leadership is rooted in exemplary values that harmoniously integrate moral, spiritual, and social aspects (Kuntowijoyo, 2018).

The main values in prophetic leadership are reflected in the qualities of the Prophet PBUH, namely *siddiq*, *amanah*, *tabligh*, and *fathanah* (Abdullah, 2022). The nature of *siddiq* reflects honesty which is the main foundation in building trust, *trust* indicates responsibility in carrying out duties, *tabligh* describes effective and transparent communication skills, while *fathanah* shows intelligence and wisdom in making decisions (Akrim, 2023). These four values are an important basis for building professionalism and leadership effectiveness, including in the management of Islamic boarding school educational institutions (Faujiah et al., 2024).

Prophetic leadership has high relevance in the context of pesantren development because it is able to integrate Islamic values with the needs of modern management (Yanti et al., 2023). However, the implementation of prophetic values in each pesantren is not always the same because it is influenced by social, cultural, and institutional conditions (Faujiah et al., 2024). Therefore, an empirical study is needed that can explain how prophetic leadership is carried out in practice and how it affects the development of Islamic boarding schools (Yanti et al., 2023).

The strategic role of kiai in the management of Islamic boarding schools has been legally recognized through Law No. 18 of 2019 concerning Islamic Boarding Schools (Law No. 18 of 2019). The law provides state recognition, affirmation, and facilitation of Islamic boarding schools as an integral part of the National Education System (Law No. 18 of 2019). Thus, the quality of kiai leadership is an important factor in determining the direction, sustainability, and development of Islamic boarding schools (Usman, 2023).

Various previous studies have shown the importance of prophetic leadership in the management of Islamic boarding schools. Research by Faujiah et al. (2024) found that prophetic leadership is not only applied by pesantren leaders, but also internalized to students through character education that is integrated into learning activities and daily life. Meanwhile, research by Yanti et al. (2023) shows that prophetic leadership is able to influence policy-making, institutional governance, and maintain the existence of Islamic boarding schools in the midst of changing times. The values of *siddiq*, *amanah*, *tabligh*, and *fathanah* have proven to be the foundation in building participatory and development-oriented pesantren governance.

In contrast to the previous research, this study focuses on the Ra'iyatul Husnan Islamic Boarding School located in Wringin Village, Wringin District, Bondowoso Regency. Under the leadership of K.H. Muhammad Faridul Ahsan, the Kiai Haji Saiful Haq dormitory showed various innovations such as the eco-pesantren program, the use of technology through the e-Maal application, curriculum development, and the improvement of pesantren facilities and infrastructure. This success shows the important role of kiai leadership in encouraging innovation and institutional development.

Based on this description, this research is important to understand how the practice of prophetic leadership is carried out in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School. This research is expected to make a theoretical contribution to the development of prophetic leadership studies in the pesantren environment and provide an empirical picture of the role of kiai leadership in encouraging the progress and sustainability of Islamic educational institutions.

## METHOD

This research uses a qualitative approach with a case study type of research. Creswell and Poth (2018) explain that qualitative research is used to understand and explore the meaning given by individuals or groups to a social phenomenon. Meanwhile, Yin (2018) stated that case studies are research methods used to examine a phenomenon in depth in a real-life context. Therefore, this approach was chosen to gain a deep understanding of the phenomenon of prophetic leadership in the development of the Ra'iyatul Husnan Islamic Boarding School Kiai Haji Saiful Haq Dormitory.

The research was carried out at the Ra'iyatul Husnan Islamic Boarding School Kiai Haji Saiful Haq Dormitory which is located in Wringin Hamlet Pasar RT 003 RW 002, Wringin Village, Wringin District, Bondowoso Regency, East Java. The selection of the location was carried out purposively because this pesantren shows significant institutional development compared to other dormitories, both in terms of the number of students, curriculum development, technology utilization, and the development of facilities and infrastructure.

The research subjects were determined using purposive sampling techniques. According to Sugiyono (2023), purposive sampling is a technique for determining informants based on certain considerations so that the selected informants really understand the phenomenon being studied. The main informant in this study is K.H. Muhammad Faridul Ahsan as the caretaker of the Kiai Haji Saiful Haq Dormitory. The supporting informants consist of ustaz and ustazah, pesantren administrators, students, and the surrounding community who are considered able to provide information about kiai leadership practices and the pesantren development process.

Research data was collected through observation, interviews, and documentation. Moleong (2021) explained that observation was carried out to obtain direct data on the behavior and activities of the research subjects. Interviews are used to explore information in depth about the informant's experiences, views, and perceptions of the phenomenon being researched, while documentation is used to complete research data through various documents, archives, photos of activities, program reports, and other supporting documents (Sukmadinata, 2022).

Data analysis was carried out using the interactive model Miles, Huberman, and Saldaña (2020) which included data condensation, data presentation, and conclusion drawn. Data condensation is carried out by selecting, focusing, simplifying, and organizing data obtained from the field. Furthermore, the data is presented in the form of a narrative description to make it easier for researchers to understand the patterns and relationships between findings. The final stage is the drawing of conclusions and verification that is carried out on an ongoing basis during the research process to ensure the consistency between the data, interpretation, and research findings.

The validity of the data was tested through source triangulation and triangulation techniques. Denzin and Lincoln (2023) explain that triangulation is used to increase the credibility of data through the use of various sources and data collection techniques. Source triangulation is carried out by comparing information obtained from various informants, while technical triangulation is carried out by comparing data from interviews, observations, and documentation. In addition, the researcher also conducts a member check to ensure that the results of the data interpretation are in accordance with the information provided by the informant.

This research was carried out through three main stages, namely the pre-field stage, the field research implementation stage, and the data analysis stage. The pre-field stage includes problem identification, literature study, preparation of research instruments, and management of research licensing. The field stage includes observation, interviews, documentation, and data verification activities. The data analysis stage was carried out systematically to produce

conclusions about the practice of kiai prophetic leadership in the development of the Ra'iyatul Husnan Islamic Boarding School Kiai Haji Saiful Haq Bondowoso Dormitory.

## RESULTS AND DISCUSSION

### Research Results

Based on the results of observations, in-depth interviews, and documentation conducted at the Ra'iyatul Husnan Islamic Boarding School of Kiai Haji Saiful Haq Bondowoso Dormitory, it was found that the prophetic leadership of the kiai in the development of the pesantren was realized through the implementation of the nature of *siddiq*, *amanah*, *tabligh*, and *fathanah*. These four traits are the main foundation in the management of Islamic boarding schools, student development, program development, and decision-making that supports the progress of the institution.

#### 1. Siddiq Kiai's Leadership Practices in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

Based on the results of interviews, observations, and documentation, it was found that *the nature of siddiq* is manifested through information disclosure, the formation of a culture of honesty, and the conformity between speech and action. The implementation of *siddiq* is the foundation in building trust between kiai, administrators, ustaz, students, and guardians of students.

##### a. Siddiq Kiai's Nature in Information Disclosure

The results of the interviews show that kiai implements information disclosure in the management of Islamic boarding schools. Jumadi as the ustaz explained:

"The nature of *siddiq* means about honesty and others, if it is about honesty and others, kiai is always open if there is information or problems both about students, pesantren or about madrasas. The impact on us as ustaz is also there and when the kiai rules to the students, usually the kiai has practiced it themselves before being ordered to all the students."

The statement shows that the disclosure of information carried out by the kiai not only reflects honesty, but also becomes a form of example in leadership.

This was reinforced by K.H. Muhammad Faridul Ahsan who stated:

"Whether there is a problem or not, I always convey when there is a meeting of student guardians or through the student guardian group what happens in the pesantren, both related to their children, facilities, and the condition of the pesantren. When the pesantren experiences problems, I convey it all."

Based on this statement, it is known that kiai applies transparency in conveying the condition of the pesantren to the guardians of students as a form of responsibility and an effort to maintain public trust.

The findings were strengthened by Ayu as an ustadzah who stated:

"The kiai is always open because the pesantren holds quarterly meetings. In this meeting, all administrators of boarding schools, madrasas, and MRQ were gathered to convey work programs that have been implemented and those that have not been implemented."

Meanwhile, Farhan Holili as a student explained:

"Kiai when conveying rules or policies, sometimes through the head of the boarding school, then to the administrators, sometimes to the students, sometimes on the announcement board and directly when the congregation is finished."

Based on the results of observations on February 7, 2026, the researcher found that in the meeting of the guardian of kiai students, they openly explained various pesantren

programs, institutional developments, and obstacles being faced. This openness allows the guardians of students to know the development of the pesantren directly.

Based on the results of interviews, observations, and documentation, it can be concluded that information disclosure is carried out through various communication media such as student guardian meetings, quarterly meetings, WhatsApp groups, recitations, and bulletin boards. This openness is able to strengthen communication and increase trust in all elements of the Islamic boarding school.

b. The Nature of *Siddiq* Kiai in the Culture of Islamic Boarding Schools

The results of the study show that *the nature of siddiq* applied by kiai also forms a pesantren culture that upholds the values of honesty and integrity.

K.H. Muhammad Faridul Ahsan explained:

"The *nature of siddiq* for me is not only honest in speech, but also must be reflected in the attitude and daily actions at the pesantren. If the kiai is not honest, it will be difficult for the students and administrators to emulate them."

This statement shows that kiai views honesty as a basic value that must be realized in daily behavior.

Jumadi as ustaz said:

"The honest attitude of the kiai has an influence on us. The kiai period that has been transparent and honest in managing the Islamic boarding school, then we commit fraud, is certainly not good."

The same thing was conveyed by Ayu:

"The influence on me increased trust and resentment towards the kiai. If I'm being honest, I'm going to lie."

The findings show that the honesty of the kiai has become an example for all pesantren residents and contributes to building an organizational culture with integrity.

c. *Siddiq* Kiai's Character in the Fit between Speech and Action

The results of the study show that *the nature of siddiq* is manifested through the conformity between speech and action.

Kiai explains:

"*Siddiq* is not only about honesty, but how what we convey is in accordance with what we do. I don't want to just rule the students, but try to practice it first."

Julia Nur Kamila as a student stated:

"The words and actions of the kiai are always appropriate. Kiai taught manners and he first practiced them in his daily life."

Siti Nabila Khoirunnisa' also explained:

"Kiai always conveyed that teaching is worship and this is evidenced by his willingness to guide students directly."

The results of the observation on February 21, 2026 show that the kiai consistently carry out various practices that are recommended to students, including sunnah fasting, time discipline, and exemplary in worship.

Based on the results of the study, it can be concluded that the compatibility between speech and actions is the main factor that strengthens the influence of kiai leadership in shaping the character of students.

## 2. Leadership Practices of Kiai *Amanah* in the Development of Ra'iyatul Husnan Islamic Boarding School

The results of the study show that the nature of *trust* is realized through accountability in the management of Islamic boarding schools, the ability to respond to the needs of students, and the development of infrastructure facilities in a sustainable manner.

a. The Nature of *Kiai's Mandate* in Accountability and Supervision of Islamic Boarding School Programs

Kiai explains:

"How do I account for the management of pesantren funds by holding a meeting with the pesantren family and administrators to convey the management of funds in the Islamic boarding school."

Titik Kamila as the administrator stated:

"The incoming funds are used for the needs of boarding schools and students, such as the purchase of Smart TVs and the development of Islamic boarding school assets."

Qurrotul Aini added:

"Islamic boarding school funds are used according to the needs of students and institutions so that the facilities needed can be fulfilled gradually."

The results of the observation show that evaluation meetings are held periodically every three months as a form of accountability and supervision of the pesantren program.

b. The Nature of *Kiai's Trust* in Responding to the Needs of Students

Kiai explains:

"When students have input or complaints, they are usually submitted through the management, then I look for the best solution."

Siska Nabilatul Jannah stated:

"Kiai is always open if students have complaints. When there are complaints about food side dishes, they are immediately followed up."

Farhan Holili added:

"Kiai changed the learning schedule because many students complained of fatigue so that learning became more effective."

The findings show that kiai have a high concern for the comfort and welfare of students.

c. The Nature of *Amanah* Kiai in the Management of Facilities and Infrastructure

Kiai explains:

"Facilities and infrastructure are the main supports of student learning activities so they must be maintained, cared for, and developed as needed."

Farhan Holili stated:

"Kiai always repairs damaged facilities and continues to add new facilities such as student rooms and media offices."

Observation findings show the construction of new student rooms, security posts, women's student halls, and various other facilities.

### 3. Leadership Practices of *Tabligh* Kiai in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

Based on the results of interviews, observations, and documentation conducted by researchers, it was found that the nature of *tabligh* in the leadership of K.H. Muhammad Faridul Ahsan was manifested through his ability to convey information, programs, policies, and values of the pesantren in a clear, open, communicative, and easily understood by all elements of the pesantren. This communication ability not only facilitates the process of conveying information, but also builds a harmonious relationship between kiai, administrators, ustaz, students, and guardians of students.

a. The Nature of *Tabligh* Kiai in Delivering Information

Based on the results of an interview with K.H. Muhammad Faridul Ahsan, he explained that every program and policy of the pesantren is always conveyed openly to all interested parties.

"When there is a new program or policy change, I always convey it to ustaz, administrators, and guardians of students. I try to explain in simple language so that it is easy to understand. If there is something that is not clear, I am welcome to ask so that there are no misunderstandings."

This statement was strengthened by Ayu as an ustadzah who stated:

"The way to explain kiai is very easy to understand. When there is a new program or curriculum change, he explains in detail so that we understand the purpose and implementation."

The same thing was also conveyed by Siti Nabila Khoirunnisa' as an ustadzah:

"Kiai conveys information in simple and clear language. We never felt confused when we received directions from him because it was always explained gradually."

Based on the results of the interview, it can be understood that the communication skills possessed by kiai are an important factor in the smooth implementation of the pesantren program. The information conveyed clearly is able to minimize misunderstandings and increase the understanding of all elements of the pesantren towards the policies implemented.

The results of observations made by the researcher show that in various meetings, recitations, and meetings of guardians of students, kiai always convey information systematically and communicatively. He also gave participants the opportunity to submit questions or clarifications on the information submitted.

Based on the results of these interviews and observations, it can be concluded that the nature of *tabligh* kiai in the delivery of information is realized through:

- 1) Conveying information in a clear, systematic, and easy-to-understand manner.
- 2) The use of simple language so that it can be accepted by all elements of the pesantren.
- 3) Openness in explaining programs, policies, and developments of pesantren.
- 4) Giving participants the opportunity to dialogue and ask questions.
- 5) Effective communication skills so as to support the successful implementation of the pesantren program.

b. The Nature of *Tabligh* Kiai in Openness to Aspirations

In addition to being seen in the delivery of information, the nature of *tabligh* kiai is also reflected in his openness to various aspirations, criticisms, and suggestions submitted by students, administrators, and ustaz.

Based on the results of an interview with K.H. Muhammad Faridul Ahsan, he said:

"I always open a space for anyone who wants to give input. Sometimes the best ideas actually come from students or administrators. Therefore, I ask them not to hesitate to express their opinions for the progress of the Islamic boarding school."

This statement was strengthened by Farhan Holili as a student who stated:

"Kiai is very open to input from students. When there is a complaint or an idea, we can convey it through the management and it will usually be considered by him."

The same thing was also conveyed by Titik Kamila as the administrator of the Islamic boarding school:

"Kiai always accepts criticism and suggestions well. He often asks for the opinion of the management before making decisions so that the policies made are in accordance with the needs of the students."

Meanwhile, Julia Nur Kamila as a student explained:

"We feel appreciated for being given the opportunity to express our opinions. Many student proposals are then used as evaluation material by the kiai."

Based on the results of the interview, it can be understood that openness to aspirations is an important part of *the tabligh leadership* implemented by the kiai. He not only plays the role of a conveyor of information, but also as a listener who provides a space for participation to all elements of the Islamic boarding school.

The results of the researcher's observations show that in meeting forums and informal activities, kiai actively ask for input from the management and ustaz. The aspirations that arise are then discussed together to determine the best steps for the development of the Islamic boarding school.

Based on the results of interviews and observations, it can be concluded that the nature of *tabligh* kiai in openness to aspirations is manifested through:

- 1) Giving space to all elements of the pesantren to convey ideas and opinions.
- 2) Acceptance of criticism and suggestions openly.
- 3) A structured aspiration delivery mechanism through the management.
- 4) The use of aspirations as material for evaluation and policy making.
- 5) The implementation of participatory and inclusive two-way communication.

Based on the results of the research, it can be concluded that the leadership practice of *tabligh* kiai is realized through clear, open, and easy-to-understand communication skills as well as openness to various aspirations conveyed by all elements of the pesantren. The nature of the *tabligh* is able to create effective communication, increase the participation of Islamic boarding school residents, and support the success of the development of the Ra'iyatul Husnan Islamic Boarding School.

#### 4. **Fathanah Kiai's Leadership Practices in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java**

Based on the results of the study, it was found that the nature of *fathanah* or leadership intelligence possessed by K.H. Muhammad Faridul Ahsan is reflected in his ability to formulate innovations, make the right decisions, develop pesantren programs, and balance between the preservation of tradition and the demands of modernization.

##### a. The Nature of *Fathanah* Kiai in Innovation and Development of Islamic Boarding Schools

Based on the results of an interview with K.H. Muhammad Faridul Ahsan, he explained:

"I hold to the principle of Al-Muhafadhah 'ala al-Qadim al-Shalih wa al-Akhdzu bi al-Jadid al-Ashlah, which is to keep the old good traditions and take new and better things. Therefore, pesantren must continue to develop without abandoning their identity."

This statement was reinforced by Farhan Holili as a student:

"The change in pesantren is very felt. Now that the facilities are more complete, the curriculum is also developing by adopting the system from large Islamic boarding schools such as Sidogiri, Lirboyo, and Genggong."

The same thing was conveyed by Siska Nabilatul Jannah:

"Now the pesantren has used the e-Maal application so that it is easier for student guardians to make transactions and monitor the needs of students."

Meanwhile, Siti Nabila Khoirunnisa' explained:

"The curriculum that is implemented now is much more developed than before. Islamic boarding schools are more ready to compete with other educational institutions."

Based on the results of the interview, it can be understood that the intelligence of the kiai's leadership can be seen in his ability to read the development of the times and implement various innovations without leaving the traditional values of the pesantren.

The results of the observations show that there are various significant developments, such as the construction of new facilities, the renewal of the learning curriculum, the use of digital technology through the e-Maal application, the development of pesantren media, and the Eco Pesantren award obtained from the East Java Provincial Government.

Based on the results of interviews and observations, it can be concluded that the nature of *fathanah* kiai in innovation and development of pesantren is realized through:

- 1) The ability to balance tradition and innovation.
- 2) Development of Islamic boarding school facilities and infrastructure.
- 3) Curriculum updates based on large pesantrens.
- 4) The use of digital technology to improve services.
- 5) Development of environment-based programs to obtain the Eco Pesantren award.
- 6) The ability to respond to changes in the times adaptively.

b. The Nature of *Fathanah* Kiai in Decision Making

The nature of *fathanah* is also reflected in the decision-making process carried out by the kiai.

Based on the results of an interview with K.H. Muhammad Faridul Ahsan, he stated: "In making decisions, I always look at the most urgent needs first, especially those related to the needs of students. Before deciding on something, I usually discuss with the management and family of the Islamic boarding school."

The statement was reinforced by Farhan Holili:

"The decisions taken by the kiai are usually well thought out. Almost all policies implemented are able to solve the problems that exist in the pesantren."

A similar thing was conveyed by Siti Nabila Khoirunnisa':

"Every important decision always goes through deliberation. Kiai listens to various opinions before making a policy."

Jumadi as the ustaz also explained:

"Kiai has the ability to see problems thoroughly so that the decisions taken are usually appropriate and acceptable to all parties."

Based on the results of the interview, it can be understood that decision-making is carried out rationally, participatory, and oriented towards the benefit of the Islamic boarding school.

The results of the observation show that various strategic policies such as the development of educational facilities, curriculum adjustments, the addition of learning facilities, and the management of student activities always go through a deliberation process with the management and families of the Islamic boarding school.

Based on the results of interviews and observations, it can be concluded that the nature of *fathanah* kiai in decision-making is manifested through:

- 1) The ability to determine priorities based on the needs of the pesantren.
- 2) Decision-making through deliberation.

- 3) Careful consideration before setting a policy.
- 4) Ability to solve problems effectively.
- 5) Policies that are oriented towards the benefits and development of Islamic boarding schools.
- 6) The ability to integrate religious, social, and managerial considerations in every decision.

Based on the results of the research, it can be concluded that the leadership practice of *fathanah* kiai is realized through innovative abilities in developing pesantren and the ability to make decisions wisely and strategically. This leadership encourages the development of the Ra'iyatul Husnan Islamic Boarding School through curriculum updates, technology utilization, infrastructure development, and policies oriented to the needs of students and the progress of the institution.

## Discussion

### 1. Siddiq Kiai's *Leadership Practices* in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

The results of the study show that the practice of kiai leadership at the Ra'iyatul Husnan Bondowoso Islamic Boarding School has represented the value of *siddiq* through information disclosure, the formation of a pesantren culture based on honesty, and consistency between speech and action. Based on observation, interview, and documentation data, *the nature of siddiq* is not only interpreted as honesty in words, but is also manifested in daily leadership practices that build trust in all elements of the pesantren. According to Hakim and Anwar (2023), honesty is the main foundation of Islamic leadership because it is the basis for the formation of trust between leaders and members of the organization.

The implementation of *siddiq* can be seen from the openness of the kiai in conveying various information about programs, policies, facilities, obstacles, and the development of the pesantren to the guardians of students, administrators, ustaz, and students. Information delivery is carried out through various communication media, such as student guardian meetings, quarterly evaluation meetings, recitations, communication groups, and bulletin boards. These findings show that information disclosure is an important instrument in building transparency and strengthening relationships between leaders and members of organizations. This is in line with the research of Rahman and Fauzi (2022) who stated that information transparency is an important indicator in realizing accountable governance of Islamic educational institutions.

Theoretically, these findings are in line with the concept of prophetic leadership which places *siddiq* as a fundamental value in building the credibility of leaders (Kuntowijoyo, 2019). Honesty and openness of information allow the creation of relationships based on mutual trust so as to support the effectiveness of the governance of Islamic educational institutions (Nugroho & Sari, 2024). Thus, the information disclosure applied by the kiai not only functions as a means of communication, but also as a mechanism to strengthen the social legitimacy of pesantren leadership.

In addition to the communication aspect, the nature of *siddiq* is also reflected in the pesantren culture formed through the example of kiai. The results of the study show that the honest, open, and transparent attitude shown by the kiai is a real example for ustaz and santri in carrying out daily activities. This example fosters respect, trust, and loyalty to the leadership of the kiai while forming an organizational culture that upholds integrity and responsibility. These findings support the research results of Hidayat and Maulana (2023) who explain that the role of leaders has a significant influence on the formation of values-based educational organizational culture.

These findings also support the view of Robbins and Judge (2022) who affirm that trust is a major factor in leadership effectiveness. Trust that grows from the honest attitude of the leader becomes valuable social capital in supporting the development of the organization. Therefore, the implementation of *siddiq traits* in pesantren culture not only serves as a moral value, but also as a foundation in strengthening institutional management and maintaining the sustainability of pesantren.

Furthermore, the nature of *siddiq* is manifested through the conformity between speech and action. Kiai not only conveys the values of honesty to students, but also sets an example through disciplined behavior, responsibility, politeness, and commitment in carrying out educational tasks. This example makes it easier for students to understand and internalize the values taught. From the perspective of Islamic leadership, this condition reflects the concept of *uswah hasanah* which emphasizes the importance of example as the main means of education and character development (Aziz, 2023).

Thus, *the siddiq* leadership practice applied by kiai has contributed to building a pesantren culture with integrity, strengthening stakeholder trust, and supporting the pesantren development process in a sustainable manner.

## 2. Leadership Practices of Kiai *Amanah* in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

The results of the study show that the kiai leadership practice at the Ra'iyatul Husnan Bondowoso Islamic Boarding School reflects the value *of trust* through accountability in program management, responsiveness to the needs of students, and responsible management of facilities and infrastructure. According to Yusuf and Arifin (2024), *trust* is the ability of leaders to maintain trust and carry out responsibilities professionally for the benefit of the organization.

The value *of the trust* is reflected in the management of funds and assets of the pesantren which is carried out in a transparent and accountable manner. Kiai routinely conducts evaluation meetings every three months as a means of supervision over the implementation of the pesantren program. The use of funds is directed to meet the needs of students and support the development of facilities and productive assets of Islamic boarding schools. This practice shows the commitment of leaders in maintaining the trust given by the community and the pesantren's extended family. This finding is in line with research by Abdullah and Kholid (2023) who stated that financial transparency is the main indicator of the implementation *of trust values* in Islamic educational institutions.

These findings are relevant to the leadership theory of Robbins and Judge (2022) which states that leadership effectiveness is influenced by the leader's ability to direct the organization through systematic communication and evaluation mechanisms. In this context, quarterly evaluation meetings are a concrete form of implementing organizational supervision and control functions that reflect the value of *trust*.

In addition, the *nature of trust* is also seen in the ability of the kiai to respond to the needs of students. Kiai provides a communication space for students to convey their aspirations and complaints through the pesantren administrators. Every input received is followed up quickly through policies that aim to improve the comfort and quality of learning. This responsiveness shows that the leadership of the kiai is not only oriented to the administrative aspect, but also pays attention to the welfare and psychological needs of the students. This finding is in line with the research of Pratama and Huda (2022) which explains that leaders' concern for the needs of organizational members can increase loyalty and comfort in the learning environment.

These findings also support Zaleznik's (2004) theory which emphasizes the importance of the dimensions of interpersonal relationships and empathy in leadership. A *trustworthy*

leader not only carries out managerial functions, but also has concern for the conditions and needs of the people he leads.

In the aspect of managing facilities and infrastructure, the nature of *trust* is realized through efforts to maintain, maintain, and develop Islamic boarding school facilities in a sustainable manner. Kiai implements a damage reporting system involving students, administrators, alumni, and technical personnel so that repairs can be made quickly and precisely. In addition to maintaining existing facilities, Islamic boarding schools also continue to develop new infrastructure to meet the increasing needs of students. According to Usman (2021), good management of facilities and infrastructure is a form of leader's responsibility in ensuring the sustainability of the educational process.

From the perspective of education management, the management of facilities and infrastructure is a strategic component that affects the effectiveness of the learning process (Mulyasa, 2022). Therefore, the kiai's commitment in developing pesantren facilities shows the implementation of *a mandate* that is not only oriented towards meeting current needs, but also on the sustainability of educational institutions in the future.

### 3. Leadership Practices of *Tabligh* Kiai in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

The results of the study show that the nature of *tabligh* in kiai leadership is manifested through effective communication skills and openness to the aspirations of all elements of the pesantren. This ability plays an important role in supporting the implementation of programs and the development of Islamic boarding schools as a whole. According to Hasanah and Ridwan (2023), *tabligh* in Islamic leadership not only means conveying information, but also ensuring that the message can be understood and received by all members of the organization.

In delivering information, kiai shows communication skills that are clear, simple, and easy to understand by students, ustaz, and guardians of students. Information about pesantren programs, rules, and policies is conveyed through various official forums that allow two-way communication to occur. Participants are given the opportunity to ask questions so that the information conveyed can be understood in its entirety. This finding is in line with the research of Fauzan and Lestari (2024) which states that two-way communication is able to increase the effectiveness of the implementation of educational programs.

These findings show that *tabligh* is not only the ability to convey a message, but also the ability to ensure that the message is understood by the recipient. This is in line with the theory of Robbins and Judge (2022) which states that the effectiveness of communication is one of the main factors that determine the success of leadership in an organization.

In addition, the nature of *tabligh* is also seen in the kiai's openness to aspirations. Kiai provides a space for students, ustaz, and administrators to convey ideas, criticisms, and suggestions through a structured mechanism. The aspirations received are not only heard, but also taken into consideration in the evaluation and decision-making process. According to Syamsudin and Nurhayati (2023), openness to aspirations is an important indicator of participatory leadership that is able to increase the involvement of organizational members.

This condition reflects participatory leadership practices that place organizational members as an important part of the institution's development process. These findings are in line with democratic leadership theories that emphasize the importance of member involvement in the decision-making process (Northouse, 2021). Thus, *the tabligh leadership* implemented by the kiai is able to create effective organizational communication, increase member participation, and support the creation of policies that are more responsive to the needs of Islamic boarding schools.

#### 4. Fathanah Kiai's *Leadership Practices* in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School, East Java

The results of the study show that the nature of *fathanah* in kiai leadership is reflected in the ability to innovate, develop Islamic boarding schools, and make decisions wisely and strategically. According to Ismail and Hamzah (2024), *fathanah* is a leader's intellectual and managerial ability in reading situations, formulating strategies, and making decisions that bring organizational progress.

In the aspect of innovation and pesantren development, kiai makes various updates to improve the quality of education and pesantren services. These innovations are realized through the development of facilities and infrastructure, curriculum updates, the use of reference books from large Islamic boarding schools, and the use of technology through e-mail applications to facilitate services to guardians of students. In addition, the success of the pesantren in obtaining the provincial eco pesantren award shows the ability of kiai to integrate Islamic values with concern for the environment.

These findings support the thinking of Kuntowijoyo (2018) regarding the importance of integrating transcendental values with social reality in the development of Islamic society. On the other hand, the innovations carried out are also in line with the view of Tilaar (2020) who emphasizes that educational institutions must be able to adapt to social and technological developments.

In the aspect of decision-making, the nature of *fathanah* can be seen from the ability of the kiai to determine the priority needs of the pesantren based on careful consideration. Every decision is not taken unilaterally, but through a deliberation process involving various related parties. This approach allows for more objective, effective, and appropriate decisions to be made in accordance with the needs of the pesantren. This finding is in line with the research of Firmansyah and Rohman (2023) who explain that deliberation is an important instrument in improving the quality of decisions in Islamic educational institutions.

These findings are in line with the leadership theory of Robbins and Judge (2022) which states that leadership is the process of influencing the group to achieve common goals. The deliberations conducted by the kiai show the ability to gather various information and perspectives before setting policies. Thus, the nature of *fathanah* not only reflects intellectual intelligence, but also strategic ability to manage the organization in a participatory and sustainable manner.

Overall, the implementation of *the nature of fathanah* has made a significant contribution to the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School, both in terms of institutional, educational, service, and sustainability of the pesantren organization.

#### CONCLUSION

Based on the results of research on Kiai Prophetic Leadership in the Development of Ra'iyatul Husnan Bondowoso Islamic Boarding School in East Java, it can be concluded that Kiai leadership has implemented the four main characteristics of prophetic leadership, namely *siddiq*, *amanah*, *tabligh*, and *fathanah*, which contribute to institutional development, improvement of the quality of education, and strengthening the culture of Islamic boarding schools.

First, the implementation of *siddiq* is reflected in information openness, the formation of a pesantren culture based on honesty, and consistency between speech and action. Kiai implements transparency in delivering information to guardians, administrators, ustaz, and students through various communication media. In addition, the honest, open, and responsible attitude shown by the kiai is an example for all pesantren residents. The conformity between speech and actions that is manifested through discipline, seriousness, and example in daily life helps to strengthen trust and form a pesantren culture with integrity.

Second, the implementation of *the nature* of trust is reflected in the management of Islamic boarding schools that are accountable, responsive to the needs of students, and oriented towards the common good. Kiai shows responsibility in managing funds, assets, and pesantren programs transparently through a continuous monitoring and evaluation mechanism. In addition, kiai is also responsive to the various needs and aspirations of students and is committed to developing Islamic boarding school facilities and infrastructure to support the effectiveness of the educational process and the sustainability of the institution.

Third, the implementation of *the nature of tabligh* can be seen through the ability to communicate effectively, clearly, and easily understood by all elements of the Islamic boarding school. Kiai is able to convey information, programs, and policies openly through various communication forums so that a common understanding is created in the implementation of pesantren activities. In addition, openness to aspirations, criticisms, and suggestions from students, ustaz, and administrators shows that there is a participatory and inclusive leadership pattern in the policy-making process.

Fourth, the implementation of *the nature of fathanab* is reflected in the ability of the kiai to innovate, develop Islamic boarding schools, and make strategic decisions. The development of Islamic boarding schools is carried out through the improvement of facilities and infrastructure, the updating of the education system, the use of technology, and various programs that support the progress of Islamic boarding schools. In making decisions, kiai prioritizes the principle of deliberation, considers the needs of students, and pays attention to the sustainability of the institution so that the decisions made are more effective, on target, and accepted by all elements of the pesantren.

Overall, this study shows that the prophetic leadership of kiai based on the nature of siddiq, *amanah*, *tabligh*, and *fathanab* not only functions as moral and spiritual values, but also becomes a strategic foundation in the development of the Ra'iyatul Husnan Bondowoso Islamic Boarding School in East Java. The implementation of these four traits is able to create governance of pesantren that is transparent, accountable, communicative, innovative, and oriented towards improving the quality of education and sustainability of Islamic boarding schools.

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