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# JOURNAL OF LEADERSHIP IN ORGANIZATIONS



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## THE ROLE OF *KIAI* LEADERSHIP AND CHARACTER EDUCATION: A PATTERN OF SANTRI CHARACTER FORMATION AT ASY-SYIFA AL-QUR'AN ISLAMIC BOARDING SCHOOL

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### ABSTRACT

This research departs from the actualization of the *kiai's* leadership role in santri character education in Islamic boarding schools, which consists of the role of goal rationality, spirituality and interpretation of the vision of education in Islamic boarding schools. This research aims to describe the role of the *kiai* in forming the character of santri in the Asy-Syifa Islamic boarding school. This research used a qualitative approach with descriptive methods. data collection with interviews, observation and documentation studies, also data analysis and valid data testing. the results of research on how *kiai* act as pathpinding, alightning and empowering in the process of forming the character of santri, this is illustrated by how the *kiai* synergizes the great vision of *kiai* and Islamic boarding school, with typical learning and Islamic boarding school culture and relational patterns of *kiai*-santri, santri-*kiai* and santri-community as a comprehensive process of character education patterns in the Asy-Syifa Islamic boarding school.

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## 1. Introduction

Hearing the term Islamic boarding school, anyone who has ever come into contact with their reality will be carried into a dynamic, religious, scientific and exotic nuance of life. It is also possible that the term Islamic boarding school will lead to the shadow of a place that demands orthodox, static, closed, and traditional religion. Islamic boarding schools as the oldest institution in Indonesia always preserve the values of traditional teaching-based education. The preservation of the traditional system and methodology makes this Islamic boarding school a traditional Islamic boarding school. (Muhakamurrohman, 2014: 115)

The existence of Islamic boarding schools is reinforced by an integral scientific tradition. Basically, the integrality can be traced to the development of fiqh and its supporting tools which are united with sufic fiqh. In other words, the priority in the Islamic boarding school is not only in legal experience or morality but also in emphasizing the understanding of life and the nature of human beings and people's lives (A'la, 2006: 18)

Islamic boarding schools are a form of religious (Islamic) education system. Islamic boarding schools are the forerunner of Islamic education in Indonesia, established because of the demands and needs of the times. This can be seen from the course of history, where it can be traced back to the fact that Islamic boarding school were born with an awareness of the obligation of Islamic *da'wah*, namely to spread and develop Islamic teachings while at the same time printing *ulama* or *da'i* cadres. (Hastuti, 2012: 30)

Islamic boarding schools are a distinctive area whose characteristics are not

shared by other regions. Therefore it was not excessive if Abdurrahman Wahid called it a sub-culture in itself. The elements contained

in the Islamic boarding school education system traditionally that make it distinctive are *kiai*, *santri*, mosques, huts and the teaching of the books. (Dhofier, 2011: 44-60).

Islamic boarding schools can never be separated from the figure of the *kiai* as an essential element and the core variable of the Islamic boarding school, the determination of a big vision and orientation of Islamic boarding schools in various ways is to become the authority and authority. The title of *kiai* is aimed at those who understand religion, without having boarding schools or not settling down and teaching in Islamic boarding schools (Sukanto, 1999: 85). *Kiai* is the founder of a Islamic boarding school that will live interacting with the surrounding community and the community feels it has it (Mahmud, 2011: 288).

*Kiai* who we often meet in Islamic boarding schools is the founder, owner, caregiver, leader, highest teacher, and ( sole determinant ) of Islamic boarding schools, *santri* protectors, and the surrounding community and religious consultants (Mugits, 2008: 146). In the Islamic boarding school tradition, the teaching staff is within the authority of the clerics. *Kiai* is the most essential element of a boarding school. *Kiai* is an absolute source of power and authority (power and authority) in the life and environment of boarding schools (Dhofier, 2003: 155)

The important role of the *Kiai* in the establishment, growth, development and management of a Islamic boarding school means that it is the most essential element. As a Islamic boarding school leader, the character and success of Islamic boarding

school depends a lot on expertise and depth of knowledge, charismatic and dignity, and the *kiai's* skills (Hasbullah, 1999: 144). Islamic boarding school career's strategic leadership is also shown by the ability of scholars to set priorities on strategic issues, Islamic boarding school caregivers must actively listen to global developments so that they are able to identify all kinds of things (Hafidh, 2017: 117)

As a leader in Islamic boarding schools, all organizational policies are in the hands of the *kiai* as the highest authority in the Islamic boarding school. So from that the role of the leader that is run is divided into roles that are mutually related, as described by Rivai and Mulyadi (2011: 155) dividing the leadership role into three parts:

1. Pathpinding ; role to determine definite vision and mission
2. Aligning; the role to ensure that the organization's structure, systems and operational processes provide support for achieving the vision and mission
3. Empowering; the role to move enthusiasm in people in expressing talent, ingenuity, and latent creativity to be able to do anything and be consistent with agreed principles.

Leadership in boarding schools is synonymous with gestalt symptoms, considering that behind what appears from the outside is other uniqueness that is not visible. From a number of expert views it appears that there are many approaches to understanding leadership depending on what perspective is used. For example, the use of authority (Dublin), the task of directing (Fiedler), influencing activities (Stogdil) and making activities meaningful (Pondy), (Masyud, 2003: 24)

The central figure in boarding school life is *Kiai* or caregivers. *Kiai* are guardians of values and transform values into santri and high commanders who define policy (Muflih, et al., 2014: 34). Creativity thinks the leadership of Islamic boarding schools is more inclined to *kiai* as a central figure. Therefore, special awareness is needed for the *kiai* to be able to accept and implement various ideas that are able to bring Islamic boarding schools to a better direction. Creativity of thinking and innovative attitude of *kiai* is inseparable from several factors, including the vision and mission of the *kiai* itself (Anwar, 2010: 226)

In the Islamic boarding school tradition, in addition to being taught to recite and study religion, the students were taught to practice and be responsible for what they had learned. Islamic boarding schools also teach the values of simplicity, independence, the spirit of cooperation, solidarity, and sincerity (Muhakamurrohman, 2014: 110). The pattern and system of religious education which has been developed by Islamic boarding school, should be directed to instill religious emotional renewal, good behavior habits, and also commendable attitudes in the family, school and community, so that students have the ability to use religion as a system meaning to define each situation from the point of view of reflection of faith and knowledge (Anwar, 2010: 225)

Character is a unique thing that exists only in individuals or in a group, nation. Character is the basis of cultural awareness, cultural intelligence and is also a cultural glue. While the value of a character is explored and developed through the culture of the community itself. There are four strategic capital namely human resources,

cultural capital, institutional capital, and knowledge resources. The four capital are important for the creation of a mindset that has a competitive advantage as a nation (Mansur, 2011: 27).

Islamic boarding schools certainly have a philosophy of life that has become a reference for santri while devoting themselves to one Islamic boarding school and becoming a foundation for Islamic boarding schools in developing their santri characters, which are better known as five santri (Depag, 2003: 12) sincerity, simplicity, independence, Ukhuwah Islamiyah and Freedom in determining the field of struggle and life. And Islamic boarding schools also carry out a process in the context of implementing character education in Islamic boarding schools, among others, Sulhan (2010) suggests a number of steps that can be developed by Islamic boarding schools in carrying out the process of forming characters in santri. The steps are as follows: first: Enter character concepts in each learning activity in the second way: Making slogans that are able to cultivate good habits in all school / Islamic boarding school community behaviors and third Continuous monitoring. Continuous monitoring is a manifestation of character building.

Asy-Syifa Al-Qur'an Islamic Boarding School as one of the *salafiyah* patterned Islamic boarding schools that still exists today and still maintains its Islamic tradition, and the Islamic Boarding School was founded in 1970 and until now has graduated thousands of its alumni. Character education in Islamic boarding school becomes a necessity, this is in line with the function of the boarding school itself as an Institute of Education and runs the process of transfer of knowledge in its daily life. Education is not

only about subjects, but the process of character education in Islamic boarding school becomes a special focus because character education is a trend of Islamic boarding school education and becomes an inseparable sub-part of the Islamic boarding school world.

Character education obtained from the learning process originating from the *kitab kuning* ( yellow book ), then reinforced its construction through the empowerment process carried out by *kiai* in the daily process which is characterized by the process of modeling figures carried out by *kiai* also in the form of positive international patterns among *kiai-santri*, *santri -kiai*, and *santri* with community members around the Islamic boarding school.

The existence of *kiai* who become the dominant factor in boarding schools is one of the factors driving the success of the formation of *santri* characters in Islamic boarding schools, the concept of *sami'na wa'atho'na* which makes the *santri* obedient to the *kiai's* words to him. The Asy-Syifa Islamic Boarding School is also a *salafiyah*-style Islamic boarding school which certainly has a culture of *ta'dzim* and *tawadhu* so that the application of educational patterns related to the construction and deconstruction of character / morality certainly has advantages with other educational institutions.

Education in Islamic boarding school covers all aspects contained in the *santri*, the development of the total aspects of the individual both IQ, SQ and EQ becomes a big vision of the Islamic boarding school implemented in the education system run by the Islamic boarding school as a confluent process in fostering *santri*.



## 2. Research Methods

As a systematic step to discuss the Role of *Kiai* and Character Education: A Pattern for the Formation of Characters in *Salafiyah* Islamic Boarding School *Salafiyah*, researchers will use a type of qualitative research. The author uses a qualitative approach with descriptive methods. The research intended in this study is that which has the characteristics of qualitative research as stated by Moleong (1) has a natural background or natural setting; (2) humans as tools or research instruments can be more adaptable; (3) using qualitative methods; (4) inductive data analysis; (5) basic theory (grounded theory) through inductive analysis; (6) the report is descriptive; (7) prioritize the process rather than the results; (8) the existence of "boundaries" determined by the focus of research; (9) the existence of special criteria for the validity of the data; (10) research design is temporary; (11) the results of the study were negotiated and agreed upon between researchers and respondents and resource persons (Moleong, 2007: 107)

The type of data used in this research is qualitative data, namely descriptive data in the form of written words or meanings of people and observable behavior, which relate to the natural setting and leadership role of the *kiai* in the formation of *santri* characters in Asy-Syifa Al-Qur'an Islamic Boarding Schools Cicalengka Bandung. Relatively there are also quantitative data related to research subject data and facilities as supplementary data. Besides the research location, this data source also includes key informants who are expected to provide information about the situation and conditions of Asy-Syifa Al-Qur'an Islamic Boarding School accurately by interviewing

scholars as Islamic Boarding School Leaders as key informants, religious teachers, religious students, alumni, and the community in Islamic boarding schools, or can be called a snow ball process.

Data collection techniques by interviewing, observing and analyzing documents. While the data collection instruments include research records, cameras and recording devices. Data analysis is done by unitizing data (data reduction and categorization), coding the data obtained, reviewing all categories, completing collected data to be analyzed and analyzed.

Data interpretation was done by giving logical and empirical interpretations based on the data collected during the study. The purpose to be achieved in the interpretation of data is a description solely about the leadership role of the *kiai* in the formation of the character of the *santri*. While the validity of the data was done by triangulation, observation persistence, extended participation, adequacy of references, peer analysis, and others.

## 3. Research Result and Discussion

### 1. Asy-Syifa Islamic Boarding School The Asy-Syifa Al-Qur'an Islamic

Boarding School is one of the oldest Islamic boarding schools in the eastern region of Bandung, precisely in the Cicalengkan sub-district. The Asy-Syifa Islamic boarding school is a Syifa Islamic boarding school that still maintains the old tradition that is characteristic of the Islamic boarding school, this Islamic boarding school is characterized by *salafiyah* (a term for traditional Islamic boarding school whose educational patterns are not integrated with formal education).

The Asy-Syifa Islamic boarding school was first established The late. KH. Hasanudin bin Alhafi around the 1970s, and

currently the Asy-Syifa Islamic Boarding School is led by the second generation ; KH. Ujang Hidayat, since it was first established until now the pattern of Islamic boarding schools has not changed and has consistently carried out its functions as an Islamic educational institution, a place for the transmission of Islamic culture and a place of cadre regeneration.

Vision and Mission of Al-Quran Islamic Boarding School is a place for students to learn the *Qur'an* and become Quranic. While the mission is boarding schools in order to become a place to study the *Qur'an* . Cultivating *santri* in order to have a moral character and this is in line with the vision contained in the AsySyifa Al-Quran Islamic boarding board ; "lita'limi fi ulumul Quran" studying the knowledge of the Quran (Interview with KH. Ujang Hidayat; August 10, 2018)

This Islamic boarding school also emphasizes the achievement of education which is a science for the *santri* who is also followed by the achievement of a good morality which is embedded in the *santri*, which is where morals and knowledge are closely related. This is intended to answer all the challenges of the times where science alone is not enough and must also be accompanied by good morals or *akhlakul karimah*.

## 2. The Role of *Kiai* as Pathfinder

*Kiai* became an actor in the effort to develop Islamic boarding schools especially in the effort to create a vision and mission of Islamic boarding schools that are consistent in addition to efforts to develop Islamic education as well as in the development of overall *santri* character education. The vision of the Islamic boarding school of the Asy-Syifa Islamic boarding school as a salafi

boarding school is of course oriented to create a generation of *santri* who have an understanding of Islamic Sciences, especially the *Qur'an*, as described by KH. Ujang Hidayat as the leader of the Asy-Syifa Islamic Boarding School:

"The vision and mission of the Al-Quran Islamic Boarding School is to become a place for students to study the Koran and become Quranic. While the mission is boarding schools in order to become a place to study the Koran. Cultivating *santri* in order to have a moral character and this is In line with the vision contained in the Al-Quran Syifa Islamic boarding school sign namely "lita'limi fi ulumul Quran" studying the knowledge of the Quran (Interview with KH. Ujang Hidayat; September 1, 2018).

The vision set forth by the scholars as leaders of Islamic boarding schools is to become the orientation of the Islamic boarding school in various activities in the Islamic boarding school and the philosophy held by the Islamic boarding school certainly has an impact on the orientation of the Islamic boarding school in carrying out movements and Islamic boarding school programs for the education and formation of the *santri's* character. The formation of the typical character of Islamic boarding schools can be used as a role model for character building in other educational institutions, there are unique, unique and massively when Islamic boarding schools shape the character of the *santri*.

The formation of the character of the *santri* became the focus of education in the Islamic boarding school, the transformation of the character of the *santri* could be seen in this Islamic boarding school, and how this

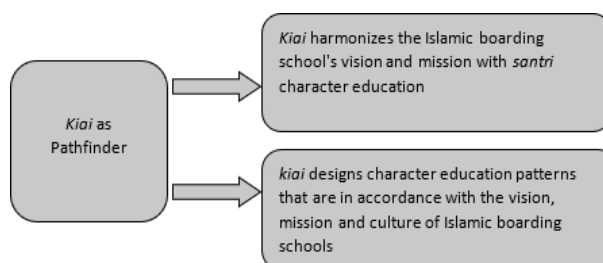


Islamic boarding school made character formation a priority scale, as stated by KH. Ujang Hidayat:

"The formation of the santri character is actually very important, the formation of the character of the santri to become a figure who is pious and tawadhu is of course very important, whatever means the santri is smart but the moral is bad, because the moral position is above science" (Interview with KH. Ujang Hidayat, September 1, 2018)

The vision of the *kiai* is created by the creativity of thought leaders as a reflex of professionalism and personal experience or as a result of elaboration of deep thinking, namely in the form of ideal ideas about the ideals of Islamic boarding school in the future and orientation of students to the elements involved, including their students.

### Picture 1. The Role of *Kiai* as Pathfinder in Santri Character Education



### 3. The Role of *Kiai* as Aligner

The vision of the *Kiai* who poured into the vision of the Islamic boarding school was entirely oriented towards the process of education and the formation of the character of the santri. After the *kiai* played his role as pathfinding in the Islamic boarding school with the task of forming the goals and vision of the Islamic boarding school, the role of the *kiai* as aligner was to guide and form a system, culture and climate that

supported the vision of *kiai* and vision in the formation and character of santri.

The character formation of *santri* in Islamic boarding schools other than through the process of knowing in the study of yellow books, also through the process of forming a culture and climate typical of Islamic boarding school which is a further process in the process of forming the character of *santri*.

As explained by KH. Ujang Hidayat as the leader of the Asy-syifa Islamic boarding school:

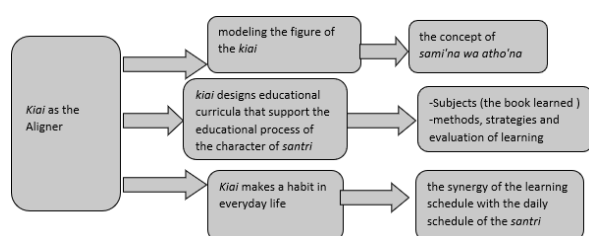
"The formation of santri characters is one of the main tasks of the Islamic boarding school through learning and the formation of Islamic boarding schools. In boarding schools, the formation of santri characters lasts for 24 hours nonstop starting from their waking up to going back to sleep, because the process of learning and the culture of the Islamic boarding school continues and this is actually the characteristic of Islamic boarding school. (Interview with KH. Ujang Hidayat; September 1, 2018)

The process of alignment carried out by the *Kiai* after building the vision of the Islamic boarding school, the *kiai* then designed a structure, system, culture, climate and operational processes that supported the creation and implementation of the *kiai's* vision and mission. So this is where the *kiai* is in charge of forming a learning process, the routine schedule of the santri, the culture and the typical climate of the Islamic boarding school as part of the process of forming the character of the *santri*.

Learning in the Al-Qur'an Asy-Syifa Islamic boarding school still uses classical methods typical of Islamic boarding schools such as *sorogan*, *bandongan*, *hafalan*, and

*nadhaman*. Each method used is adjusted to the needs and orientation of the learning itself. This is where the *kiai* performs the role of alightning in Islamic boarding schools, all the learning content taught is all oriented to character formation, although many of the books studied are not specifically books, but scholars always contextualize learning besides cognitive knowledge as a means of forming santri . The daily activities of the *santri* in the Islamic boarding school will also never be separated from the values that the *santri* can get from the learning process with the *kiai* and *ustadz*. So that the internalization of values and the formation of the character of *santri* in Islamic boarding schools will be easier to form because the system, culture, climate and educational process there support each other.

**Picture 2. *Kiai* as the Aligner of *Santri* Character Education**



#### 4. *Kiai* as Empowerer

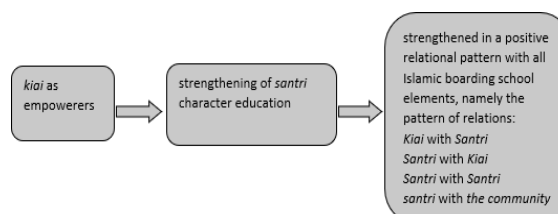
Character education obtained from the learning process originating from the *kitab kuning* ( *yellow book* ), then strengthened by its construction through the empowerment process carried out by the *Kiai* in daily processes characterized by the process of modeling figures carried out by the *kiai* also in the form of positive international patterns among *kiai-santri*, *santri -kiai*, and *santri* with community members around the Islamic boarding school.

The process of forming the character of the *santri* is not only through education in the form of religious teachings, the unique culture that is only possessed by Islamic boarding school is how the *santri* live in a conservative environment consisting of important elements like real and real life miniatures. The process of character education in the Asy-Syifa Islamic boarding school is illustrated through a relational pattern that is interwoven well between *kiai-santri*, *santri-kiai*, *ustadz-santri* and *santri* with the community.

The relational pattern between the *santri-kiai*, the *kiai-santri* and the *santri* with the *santri* is actually formulated by the *kiai* as part of the *santri's* character education process itself, the process of character education is not enough only through cognitive understanding gained from the yellow book learning process as described by Ustadz Rijal Mushaffa:

"Furthermore there must be an empowerment through the process of the relational pattern between the Islamic boarding school sub-system itself, so that character education is not only a cognitive understanding but also becomes a value held by *santri* as a means of behavior (Interview with Ustadz Rijal Mushaffa; September 10, 2018)

**Picture 3. *Kiai* as Empowerer in Character Education**



*Kiai* in the Asy-syifa Islamic Boarding School certainly have a central role in the efforts to establish their *santri* character. *kiai* have the highest authority in creating a vision and implementing the vision of the institution in the formation of *santri* character. *Kiai* became a figure that was imitated by *santri* in their daily life so that the term *sami'na wa'atho'na* (heard and obedient) was created towards *kiai*. The role of the *Kiai* has been very clear in the formation of *santri* character which is strengthened by the curriculum and the typical learning of Islamic boarding schools with yellow book references which serve as guidelines in Islamic boarding school education. So that the formation of *santri* character in Islamic boarding schools is so unique because there are *kiai* who are role models and supported by yellow book learning as cognitive references for their *santri*, and in the end this collaboration creates a complete understanding of the *santri* in cognitive, affective and psychomotor processes in the character education process *santri* in Islamic boarding school.

The 24-hour education system that characterizes Islamic boarding schools by surrounding religious culture is a characteristic of Islamic boarding school education, by conditioning *santri* in a conducive condition with the *kiai* as the center of all Islamic boarding school activities and curriculum as the implementation of the *kiai's* great vision makes it easier for Islamic boarding school to shape character *santri* in total. The role of *kiai* and the environment designed by *kiai* as part of the process of character education will give birth to behavioral habituation (*ta'dib*), spiritual activities (*riyadhah*) and good role models (*uswah hasanah*) so character education for

*santri* is reflected in their daily attitude ; *tawadhu* , sincere, independent, responsibility, tolerance, and the most attitude *khidmah* (devotion) and *ta'dzim* (polite and respectful) to *kiai* and the community.

Character education typical of Islamic boarding schools supported by the culture of Islamic boarding school and the figure of the *kiai* certainly encourage the creation of superior and characterized *santri* characters. This is in line with the great vision of the Asy-Syifa Islamic boarding school, which wants to produce a *qurani* generation who have *akhlakul karimah* ( good character ) as important capital when they later become part of the community. The traditional style of pesantren does not reduce the quality of its *santri* character education system, which since its establishment since 1970 until now the Asy-Syifa boarding school still survives and produces good output in the midst of the fewer *salafi* Islamic Boarding School and the increasing number of modern Islamic Boarding School .

Asy-Syifa Islamic boarding school, aside from being an Islamic educational institution, a place to spread Islamic culture is also a place to produce ulema. So the education system is oriented to fully produce the ulema, including character education in Islamic Boarding School whose orientation produces superior Islamic Boarding School outputs and is not only cognitively smart in religious knowledge, it also has to have *akhlakul karimah*. So the output of the Asy-Syifa Islamic boarding school, of course, has become a lot of ulema and pioneering Islamic Boarding School in various regions and this is certainly an impact of the character education pattern implemented in the Asy-Syifa Islamic boarding school.

Character education typical of Islamic boarding schools supported by the culture of Islamic boarding school and the figure of the *kiai* certainly encourage the creation of superior and characterized santri characters. This is in line with the great vision of the Asy-Syifa Islamic boarding school, which wants to produce a generation of qurani who embrace karimah as important capital when they later become part of the community. The traditional style of pesantren does not reduce the quality of its santri character education system, which since its establishment since 1970 until now the Asy-Syifa boarding school still survives and produces good output in the midst of the fewer salafi pesantren and the increasing number of modern pesantren.

Asy-Syifa Islamic boarding school, aside from being an Islamic educational institution, a place to spread Islamic culture is also a place to produce scholars. So the education system is oriented to fully produce the scholars, including character education in pesantren whose orientation produces superior pesantren outputs and is not only cognitively smart in religious knowledge, it also has to have superior morals. So the output of the Asy-Syifa Islamic boarding school, of course, has become a lot of scholars and pioneering huts in various regions and this is certainly an impact of the character education pattern implemented in the Asy-Syifa Islamic boarding school.

The output of the pesantren is actually oriented into the scholars who are tasked with spreading Islam, and graduates of the Asy-Syifa Islamic boarding school from its establishment until today many of them become ulema and pioneer Islamic education institutions including:

KH. Yusup Amin ( Al-Ulfah Islamic Boarding School -Banjar), KH. M. Aji (Al-

Hidayah Islamic Boarding School-Ciamis), KH. Rd. Ayep Aunullah (Al-Fadlilah Islamic Boarding School-Garut), KH. Ridwan (Al-Bidayah Islamic Boarding School-West Bandung), KH. Asep Munawwar (Ar-Rahman Islamic Boarding School-West Bandung), Al-Ustadz M. Syatibi (Asy-Syafi'iyah Islamic Boarding School - Bandung), KH. Noval (Al-Mustofa Islamic Boarding School- Bandung), Al-Ustadz Asep Abdurrohman (Subulussalam Islamic Boarding School -Cimahi), Hj. Fia Yastofia (Al-Istiqamah Islamic Boarding School - Subang), Al-Ustadz M. Mansur Syarifudin (Nurul Quran Islamic Boarding School - Purwakarta), KH. Asep (Asy-Safariyah Islamic Boarding School -Sukabumi), KH. M. Albi (Tembongsari Islamic Boarding School-Cianjur), Al-Ustadz Handi (Wasilatussyifa Islamic Boarding School -Sumedang) and many more Islamic Boarding School outputs that have succeeded in pioneering islamic boarding schools as a result of the educational process of Islamic boarding schools and the pattern of character education development in Asy-Syifa boarding schools. (Interview with KH. Ujang Hidayat, 2 September 2018)

#### 4. CONCLUSION

*Kiai* is certainly a determining factor for the success of Islamic boarding schools, today *kiai* must be able to be agents of change characterized that *kiai* must be able to transform their leadership patterns, *Kiai* as pathfinder, which *Kiai* as a central figure of Islamic boarding school is tasked with building Islamic boarding school vision and mission and designing the concept of character education in accordance with the vision of a large Islamic boarding school.

Secondly, *Kiai* as alightner, which is where the *Kiai* builds the orientation of a

typical Islamic boarding school education system as part of the implementation of a large vision in Islamic boarding schools in and within the framework of forming the character of *santri*.

Third, *Kiai* is empowerer, which is where the *Kiai* acts as a reinforcer / activator of the process of character education of students in the Islamic boarding school. This was marked by how the *kiai* built a Islamic boarding school education culture after the stages of knowing and acting through the process of empowering *santri* in Islamic boarding school, this portion consisted of an intense relational process between *Kiai-Santri*, *Santri-Kiai*, *Santri-Community*, so that students could apply character education patterns the conference starts knowing, acting to habitual.

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