How the Values and Authentic Leadership Patterns of Kiai in Islamic Boarding School?

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ARTICLE INFO	ABSTRACT
	The aim of this study is to explore the values and patterns of authentic leadership exhibited from kiai (Islamic religious leaders) with the context of Islamic Biarding School (Pondok Pesantren). The research how these values and leadership patterns are internalized and manifested the daily of the Islamic Boarding Scchool. This research method qualitative in case study design. Data collected interview participants, observation and document analysis. The data analyzed descriptive techniques, reduction data, display data and verification. The study conducted at Darul Hijrah Islamic Boarding School for Girl in Martapura, South Kalimantan. The findings that the kiai authenthic leadership is characterized core values religiosity (devotion to worship), simplicity, sincerity and sacrifice. These values are internalized both formal and informal social interaction with the pesantren. The concusion figure of the kiai serves a symbol and embodiment of deeply held values that shape the character and ethos of the institution. The implication authenthic leadership values contribute significan to institutional loyalty and the preservation of organizational across other Islamic Boarding Schools.

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1. INTRODUCTION

Authentic leadership is a leadership the importance of building a leader legitimacy relationship with followers, incluidng value their input and being grounded in ethical principles (Gunawan, 2023; Ahmad, 2024). This type of leadership promotes the leader authentic from the outset, authentic leadership is not determined hierarchi structure. Authenthic leadership can't be a true leader without being a true self and genuine leaderhip can't be realized without the intervention a truly leader (Akbar dkk., 2023; Puadi, 2024).

Authentic leadership theory is self confidance, optimism, hopeand resilience are considered the score strength a leader. It are attributes predictor a leaders level self awareness and self regulation (Anwar, 2021; Andy, 2022) Authentic leadership is a pattern leader behavior leverages and enhances psychological capacities (Karimah, 2018; Futaqi & Mashuri, 2022;) and good strong ethichal environment to promote greater self awarness, internalized moral principles, balanced information processing and relational transparency with followers. Behaviour positive self development (Nur & Al Fatih, 2020; Ma'arif et al., 2025;).

Pesantren are traditional Islamic education with characterized unique teaching method example sorogan, bandongan or wetonan and halaqoh, it emphasize memorization and deep comprehension classical Islamic text (Aditya et al., 2023; Prayogi & Ashari, 2024). There are two types of pesantren education system is calssical and non classical. According to Karimah (2018), Pesantren not only provide religious and general knowledge but also faith and piety Allah SWT habitual worship and supportive religious. Pesantren have envolved into institutions that teach and disseminate Islamic teachings. Noted Ma'arif dkk., (2025), pesantren have carried out two main objectives since inception: educating and prapagating Islam. Pesantren compelement and reinforce one another. Based on this foundation, pesantren contonue growth and adapt by integrating formal and non formal education meet the challenges modern times.

The kiai plays a crucial and strategic role in maintaining the balance and dynamics of the Islamic boarding school. Kiai serving as a role model that demonstrates the strength and authority of the Islamic boarding school. Kiai also determines the institution's policies and direction. Kiai safe leader should balance their dual roles as the "school leader" and the "educational leader" (Maulana & Ernawati, 2024; Rifdillah dkk., 2024). Relationship between the kiai and subordinates often resembles a familial bond, allowing the *kiai* the authority to determine the path and progress of the Islamic boarding school in accordance with values (Sidiq, 2020; Gunawan, 2023).

The purpose of this study is to examine the nature and implementation of the *kiai*'s authentic leadership values in Islamic boarding schools, particularly in shaping community loyalty and preserving the institution's dignity in the face of both external and internal challenges and dynamics. Holistic approach grounded in a phenomenological perspective, this study seeks to uncover the dynamics of Islamic educational leadership within the context of the Islamic boarding school habitus. Exploring the leadership interactions of the kiai with the Islamic boarding school community, the study aims to identify various leadership strategies employed kiai and to explain the mechanisms under the implementation and maintenance of influence in authentic kiai leadership with Islamic boarding school. This research adopts a qualitative approach with a case study design to examine and construct the authentic leadership values of the kiai at Darul Hijrah Islamic Boarding School for Girls in South Kalimantan.

Darul Hijrah, as an Islamic boarding school that functions both as a pesantren and a formal school, is a suitable subject for studying the *kiai*'s authentic leadership model. The pesantren's consistent maintenance of boundaries between males and females also makes it an interesting topic for research. This study focuses on the female students, who traditionally are not the primary focus as leaders. The authentic leadership model that provides equal space and opportunities for female students can demonstrate comparable outcomes at Darul Hijrah Girls' Islamic Boarding School. The *kiai*, as a male teacher figure, can serve as an inspiration for the leadership model at Darul Hijrah Girls' Islamic Boarding School. Generally, pesantrens provide more opportunities for males to develop leadership skills; therefore, this research specifically focuses on the female students.

From the perspective of both male and female students, Islamic boarding schools also provide space for the tendency of males to be seen as the successors of the *kiai*. The male gender aspect cannot be separated from the development of the kiai leadership model. Darul Hijrah Girls' Islamic Boarding School, as a modern pesantren, can be studied as part of the customary aspect in which the male gender influences the development of authentic leadership patterns among female students. Along with the

times, Darul Hijrah Girls' Islamic Boarding School is able to demonstrate that women can also become leaders.

Darul Hijrah Girls' Islamic Boarding School is a modern pesantren that maintains clear boundaries between males and females. As a modern pesantren, Darul Hijrah can learn from the leadership provided by the kiai. The kiai leader of the pesantren, sets boundaries so that both male and female students can learn from the *kiai*'s leadership. All aspects related to the authentic leadership model become an interesting area to study. The female students of Darul Hijrah can illustrate the authentic leadership given by the *kiai* and the boundaries set when applying leadership patterns within the gender dynamics of the pesantren.

The problem statement under this study lies in the need to understand the complex interaction between authentic values, the roles, and the behaviors of the kiai within the context of leadership in Islamic boarding school. These institutions play a strategic role in the transmission of knowledge and values, it is essential to uncover the foundations of phenomenological behavior within the unique cultural framework of the Islamic boarding school. Order to provide an empirical explanation for the theoretical gaps found in the existing body of literature, this study aims to contribute to a deeper understanding of leadership behavior in the broader context of educational institutions Islamic boarding School. It seeks to offer insights into the natural role performance of Islamic boarding school resources to enhance the effectiveness and quality of these institutions' existence, particularly in advancing the development of Islamic educational organizations in the future.

2. METHODS

Research method a qualitative approach with a case study design to examine and construct the authentic leadership values of the kiai at Darul Hijrah Islamic Boarding School for Girls in South Kalimantan. The research was conducted naturally, without any special treatment, with the researcher serving as the primary instrument. The research subjects included the caretakers, school leaders, ustadz and ustadzah (Islamic teachers), as well as alumni, selected through purposive and snowball sampling techniques. Data were collected through in-depth interviews, participant observation, and document studies, including documents, books, and photographs relevant to the research focus. The data collection process, the researcher built warm and trust-based relationships (rapport) with the subjects—before, during, and after the fieldwork. Data analysis with Sugiyono (2017) includes three stages: data reduction, data display, and verification or conclusion drawing. The validity of the data is ensured through triangulation techniques, member checking, and extended engagement in the field. This study also refers to the key characteristics of the qualitative approach (Nurrisa et al., 2025). Data analysis is having a natural setting, being descriptive, focusing on processes, being inductive, and emphasizing meaning as a crucial aspect

The collection of interviews conducted with the research subjects is then analyzed through the data reduction stage, where related data is drawn to conclusions. Interview data that does not align with other research subjects will be supplemented with data from other sources, such as field observations and documentation. All data are re-checked using data triangulation techniques to determine the validity of the data. Observation data is verified through the interviews conducted. Documentation serves to reinforce the data obtained from interviews and observations.

3. FINDINGS AND DISCUSSION

Findings

Values are those considered noble, exalted, high, and good, serving as a reference for behavior and actions within a community. A leader's role within an organization is determined by the value system they adhere to, which becomes the framework for behavior within that organization. The values that develop within an organization are related to the sources of values, models of value transmission, and the community's appreciation in organizational dynamics. The actualization of values within an organizational community is manifested in the social behavior of the organization's members, where

the leader carries out leadership functions in real terms within the socio-cultural setting of the organization. Leadership is more contextually depicted in social interactions than textually within organizational documents such as the organization's vision and mission statements (Nawaz & Laij; 2021; Elsuarni et al., 2024; Juhji et al., 2025;).

The Islamic boarding school a social community has grown and developed historically alongside the social and cultural system surrounding it. The socio-religious factor is an important entity that underpins the Islamic boarding school system, which is based on the philosophy and values. The expression of leadership by a kiai (leader of the Islamic boarding school) is influenced by the philosophy and values that grow and evolve with the Islamic boarding school. The historical development of a Islamic boarding school organization is an ongoing accumulation, adaptation, and selection in the historical dialectic of the Islamic boarding school organization. The representation of the socio-cultural heritage of the Islamic boarding school is manifested in the behavior and leadership culture of the kiai. The atmosphere of religiosity becomes a crucial element in the leadership performance of a *kiai* with Islamic boarding school.(Saruksuk et al., 2022; Aditya et al., 2023;)

General the kiai Islamic boarding school exercises one of three types of leadership: charismatic leadership, spiritual leadership, and authentic leadership. Leadership that is based on self-awareness, relational transparency, balanced processing, and an internalized moral perspective is the type of leadership that aligns with authentic values. (Mandraguna & Supriadi, 2020). The leadership atmosphere of the kiai Darul Hijrah Islamic Boarding School for Girls in Martapura, South Kalimantan, demonstrates that all constructs of authentic leadership are empirically present in the kiai leadership performance in carrying out leadership functions within the educational institution. The strong socio-religious climate of the Islamic boarding school provides a solid foundation for the operation of an authentic leadership profile centered on the *kiai* as the central figure in the Darul Hijrah community. This socio-religious foundation forms the core image of the authentic leadership embodied kiai.

Gambar 1. Girls Islamic biarding school atention kiai without gender man

Figure 2 shows that the behavior of the female students at the Darul Hijrah Girls' Islamic Boarding School demonstrates respect toward Kiai and Bu Nyai refraining from direct handshaking. This cultural practice does not diminish the students' enthusiasm to continue the sustainability of leadership, even when it is embodied in the figure of a *Kiai*. This view is also supported Ma'arif dkk., (2025), divides the organizational culture of Islamic boarding schools two categories: the visible and the invisible. Organizational culture consists of values that are not immediately visible. Organization values that are collectively embraced its members tend to endure and are difficult to change over time. These values shape the style and behavior of group members, which represent the visible level of organizational culture. The invisible values can be seen in Islamic boarding school culture that consisten demonstrates respect for the kiai, ustadz and ustadzah with institution. The habits formed in the Islamic boarding school environment are often carried life in the society. (Futaqi & Mashuri, 2022; Juhji et al., 2025).

The authentic leadership values of the kiai Darul Hijrah Islamic boarding school for girls include religious values (worship), simplicity, sincerity, and sacrifice. Authentic leadership values are internalized both formal and informal social interactions. The kiai figure full represents symbolic

aspects of personality in the presence of followers with community. Authentic leadership of the kiai is reinforced by characteristics of integrity such as high self-awareness, empathy, communication skills, and the ability to derive wisdom (lessons) from the historical development of Islamic boarding school. Authentic leadership model demonstrated by the kiai, institutional loyal and dignity are established Darul Hijrah Islamic boarding school for girls in Martapura, South Kalimantan. Another result Islamic boarding school continues to grow and remain resilient socio-cultural changes and able to overcome various internal and external challenges.

Discussion

Islamic boarding schools also possess values as part the organizational culture system. Organizational culture is a collection of values, beliefs, assumptions, understandings, and expectations held by members of the organization or group, serve basis for action and problem-solving (Saruksuk dkk., 2022; Silvia & Nurhadi, 2023). From Lundberg in Rifdillah dkk (2024), organisation culture for four stage: *artifacts*; *perspectives*; *values*; dan *assumptions*. Research findings at Darul Hijrah Islamic Boarding School for Girls in Martapura, South Kalimantan, show that Islamic educational institution from a socio-cultural perspective with leadership process setting, upholds dominant social values. Core values under leadership interactions in Islamic educational institution are religious values based on the philosophy of worship, the value of simplicity (a modest lifestyle), sincerity, and sacrifice (Yaqin & Habsi, 2022).

Gambar 2. Learning santriwati other in Islamic boarding school

Figure 2 shows the Islamic boarding school, which consistently maintains gender traditions not mixing male and female genders, forms a strong foundation for developing the concept of authentic leadership. (Nawaz & Laij; 2021 Ahmad, 2024). Islamic boarding school for male or female, will demonstrate the quality of leadership present in the institution. It is the nature of men to be leaders, it influences the female gender to show that women also possess the ability to effectively manage organizational outcomes through the *pesantren*. (Aisyah et al., 2022; Juhji et al., 2025). Every gender will demonstrate positive patterns and roles in developing the values and patterns of authentic leadership (Cahyadi, 2021; Galih, 2023).

From Flavell in Rifdillah dkk (2024), leadership is not only related to positions and titles; sustainability and being a pioneer are key points. Educational institution leadership has always been centered on the male gender, making it much more interdependent rather than individualistic. Therefore, in the case study of the female Islamic boarding school, it shows authentic leadership patterns and values by building and maintaining relationships across the system for leadership success. This aligns with the concept (Lutfi et al., 2024; Prayogi & Ashari, 2024), leadership especially in educational institutions, is about sharing power and authority. This is line with transformational leadership theory, emphasizes sustainable leadership and the passing of the leadership baton (Nur & Al Fatih, 2020; Umam, 2020).

The original values Darul Hijrah Putri Islamic boarding school include religious values, according to the classification of values (Siregar & Basri, 2024) divides value in six is: teority; economi; estehica;

social; politic; and religius. hese values fall into the category of instrumental values. He divides organizational values into two categories: instrumental values and terminal values. The values held by the kiai at the pesantren include ethical (moral) and social values. Values consist of nine categories: (1) purposive values (interests); (2) ethical values (morality); (3) aesthetic values (beauty); (4) epistemological values (truth); (5) economic values; (6) health values (hygiene); (7) social values; and (8) empathy values. These values have both positive and negative aspects. (Sidiq, 2020).

Figure 3. Female students discussing with a female religious teacher

From Figure 3, it can be seen that the female students of Darul Hijrah are learning with a female religious teacher (ustadzah), not with a male teacher (ustadz). This indicates that the leadership values of the kiai at Darul Hijrah Islamic Boarding School uphold the boundaries between males and females. This aligns with the classification of authentic leadership, particularly in terms of social values specifically (Mahmudah & Nugraha, 2023; Sapitri et al., 2024) , maintaining boundaries between men and women. The *kiai*'s leadership pattern does not violate these gender boundaries. Nevertheless, the *kiai* continues to provide broad and inclusive leadership to female students, not limited to specific types of discussions. Result the kiai is seen as a leader for all groups, including female students, without discrimination (Hendrayadi, 2023; Muntaha & Asyhari, 2025).

Figure 4. Female religious teachers (ustadzah) present in female students' classrooms

Figure 4 also shows that the *ustadzah* continues to play the role of a teacher for the female students. The *kiai* provides a leadership model through joint religious study activities involving all the female students. Delegating responsibilities to the ustadzah reflects the classification of health values (Galih, 2023; Zubedi et al., 2022), which means not mixing the leadership role of the *kiai* with situations where males and females interact directly. Darul Hijrah Girls' Islamic Boarding School continues to maintain a clear boundary between males and females, and by setting this boundary, it upholds the health values of authentic leadership. The kiai maintains an authentic leadership style by respecting gender boundaries between males and females (Musta'an & Sari, 2020; Pramitha, 2020).

Darul Hijrah Girls' Islamic Boarding School also embraces the *kiai*'s authentic leadership model by considering the difficulties female students may face in understanding certain religious teachings. At

this stage, the *kiai*'s leadership falls under the classification of *purposive values*. Female students ask questions that cannot be answered by the ustadzah or Bu Nyai, so the *kiai*'s authentic leadership is grounded in a goal-oriented approach to leadership (Zahror & Aluf, 2023). Female students of Darul Hijrah can follow the *kiai*'s example of authentic leadership by understanding the purpose and objectives behind it. Through the lens of *purposive values*, female students can identify the boundaries of what makes a *kiai* a role model or example in leadership. This kind of leadership is especially important when female students seek knowledge related to religious subjects (Armaya et al., 2022; Sulastri & Badrus, 2021).

Darul Hijrah Girls' Islamic Boarding School accepts the *kiai*'s authentic leadership model without requiring frequent direct meetings between the *kiai* and the female students. Meetings between the *kiai* and the female students occur only in relation to important subject matters. This demonstrates that authentic leadership follows the boundaries defined by moral values (Fadilah, 2021; Yunus, 2024). Both the female students and the *kiai* maintain boundaries by not meeting directly, except when addressing subjects that are essential to the curriculum of Darul Hijrah Girls' Islamic Boarding School. The *kiai*'s authentic leadership model shows female students that even with limited opportunities to meet the *kiai* in person, they are still capable of developing leadership qualities that are equal to those of male students (Hadi et al., 2021; Nisa' et al., 2022) .

The research findings also show that the primordial social values under leadership of Darul Hijrah Putri Islamic boarding school are based on transcendental beliefs as a form of devotion to the divine essence, in order to obtain blessings and rewards through the mystical concept of blessings. According Gunawan (2023), values, beliefs, culture, and behavioral norms have a significant influence on individual and organizational performance. Values have a significant influence on education, especially Islamic education in Islamic boarding school. Because the value system with an organization's culture shapes the behavior of its members, it ultimately determines the overall performance of the organization and institution (Al Muttaqin & Sembodo, 2021; Zamroni et al., 2022).

The research findings on the patterns and values of the kiai authentic leadership in this educational institution prove that leadership values have strong and broad implications that are sourced influenced by the local socio-cultural environment, which is religious in nature. Because organizations are often considered subsystems of a larger social system, Marta Brown, as cited by Lin dkk (2024) it is stated that the values of society influence the values of the organization. The individual values of the founders of the organization shape the values of organization. The values of individual managers, employees, and founders are actually greatly influenced by the values of society in which they work (Khofi & Furqon, 2024).

Transmission values in this educational institution's community runs naturally and continuously. It is developed with a unique interaction sphere and influenced by the character of the kiai as the leader. The kiai not only performs leadership functions but also acts as the planter and guardian of values for the continuity the organization's existence. According Rifdillah dkk (2024), attitude is a specific form of value, which is a judgment statement about whether something—an object, person or event is desirable or undesirable. Attitude is a set of a person's feelings and beliefs about their job and their organization.

The classification of the authentic leadership model demonstrated by the kiai at Darul Hijrah Islamic Boarding School reflects the charisma of a kiai the Islamic Boarding School (Sapitri et al., 2024). The limited interaction between the kiai and the female students does not restrict the delivery of authentic leadership to the female students of Darul Hijrah Islamic Boarding School. Female students can still learn from the kiai leadership through the aspects that he is able to provide during learning opportunities based on their needs. The limited access to the *kiai* becomes a valuable moment for female students to make the most of every encounter with him as a form of compensation for the restricted interaction. The kiai authentic leadership at Darul Hijrah Girls' Islamic Boarding School offers indirect boundaries to female students, and these limitations serve as a source of strength and reinforcement for them.

The research findings at this Islamic boarding school Darul Hijrah Girls indicate a strong communal awareness of primordial values with the institution. These values form the foundation of both the kiai leadership behavior and the organization's conduct. Introduced external values with the educational institution are still in the stage of orientation and identity formation. The significance of this research lies in its theoretical reconstruction of leadership phenomena, enriching perspectives based on sociological and anthropological studies to provide an epistemological framework for leadership alongside the existing behavioral psychology perspectives in leadership studies. This study also discusses how gender does not influence the patterns and authentic values of the kiai leadership

The kiai leadership model given to the female students of Darul Hijrah also shows that they are not granted the same direct opportunities as the male students. The difference in face-to-face interaction between male and female students is a strategy used by the kiai to continue providing authentic leadership model. The kiai strives to offer authentic leadership that can be maximized during the learning sessions with female students. This authentic leadership is also conveyed through daily examples that can be followed by the ustadzah. Female students make the most of the limited leadership interaction with the *kiai*, allowing them to directly experience the authentic leadership model he provides.

4. CONCLUSION

Based on the research findings presented above, it can be concluded that the study on the authentic leadership values of the kiai at Islamic boarding school Darul Hijrah Girls reveals that, phenomenologically, the leadership of the kyai is predominantly influenced by the kyai's charismatic and humble personality traits. This is reflected in the religious leadership values, the values of simplicity, sincerity, and great sacrifice. These values align with the theoretical constructs of authentic leadership, namely: possessing high self-awareness, displaying relational transparency with subordinates, having the ability to objectively analyze all relevant information before making decisions (balanced processing), and providing a strong moral foundation and internalized values in leadership interactions (internalized moral perspective).

In line with the research findings, it is recommended that the leadership of Islamic boarding school Girls Darul Hijrah, particularly the kiai, continue to strengthen the practice of authentic leadership as a foundation for institutional sustainability. Additionally, to further enhance the excellence of the pesantren in the future, it is important to enrich these leadership values by incorporating the philosophy and values of transformational leadership.

Implication research is suggested to deepen and broaden the conceptual spectrum of authentic leadership by identifying specific variables and developing more empirically validated propositions. Furthermore, given the fundamental characteristics of authentic leadership based on moral and ethical dimensions, future research should focus more on axiological aspects in the development of organizational behavior studies.

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