

**MANAGING CULTURAL DIVERSITY THROUGH LEADERSHIP  
IN ISLAMIC EDUCATION**

**(Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School)**

**THESIS**

**BY**

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**ISLAMIC EDUCATION MANAGEMENT MASTER PROGRAM**

**POSTGRADUATE**

**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY**

**MALANG**

**2025**

# **MANAGING CULTURAL DIVERSITY THROUGH LEADERSHIP IN ISLAMIC EDUCATION**

**(Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School)**

## **THESIS**

Submitted to fulfill part of the requirements for obtaining  
a Master of Education (M.Pd) degree in the Islamic Education Management study  
program at the Postgraduate Program of UIN Maulana Malik Ibrahim Malang



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MALANG  
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Stating truthfully that this research (thesis) is entirely the work of the researcher himself, except those written or quoted in this manuscript and mentioned reference sources and reference lists.

Thus, I make this statement truthfully and without coercion from anyone.

Malang, Januari 24<sup>th</sup> 2025

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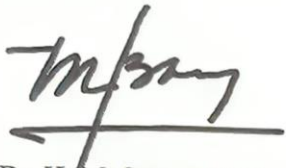
## APPROVAL SHEET

### APPROVAL SHEET

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## TRANSLITERATION GUIDELINES

The Arabic-Indonesian transliteration in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book *A Guide to Arabic Transliteration*, INIS Fellow 1992.

### Consonant

| Arabic | Latin | Arabic | Latin |
|--------|-------|--------|-------|
| ا      | a     | ط      | Th    |
| ب      | b     | ظ      | Zh    |
| ت      | t     | ع      | '     |
| ث      | ts    | غ      | Gh    |
| ج      | j     | ف      | F     |
| ح      | h     | ق      | Q     |
| خ      | kh    | ك      | K     |
| د      | d     | ل      | L     |
| ذ      | dz    | م      | M     |
| ر      | r     | ن      | N     |
| ز      | z     | و      | W     |
| س      | s     | ه      | H     |
| ش      | sy    | ء      | '     |
| ص      | sh    | ي      | Y     |
| ض      | dl    |        |       |

### Long Vowels and Diphthongs

| Arabic | Latin      | Arabic | Latin |
|--------|------------|--------|-------|
| آ      | â (long a) | أو     | Aw    |
| إي     | î (long i) | أي     | ay    |
| أو     | û (long u) |        |       |

## DEDICATION PAGE

With deep and heartfelt gratitude to Allah SWT, the Most Gracious and Most Merciful, whose divine guidance illuminates every path and whose mercy embraces every soul that seeks knowledge and meaning. To Him belongs all praise, for every breath taken during this journey, for every challenge endured, and for every blessing both seen and unseen.

I dedicate this humble work as an offering of love, sincerity, and thankfulness

To my dearest father and mother, the first light of my life, the first hands that lifted me, the first hearts that prayed for me in silence and in tears.

To my brothers and sisters, pillars of encouragement and joy, who have filled my days with laughter, shared burdens without complaint, and supported me through every turning point. Your voices and presence have been a soothing balm in moments of doubt.

To all teachers and lecturers, whose noble role has shaped the very essence of this academic journey. You are not only the transmitters of knowledge but also the beacons of integrity, sincerity, and wisdom. May every word you have spoken, every value you have instilled, be repaid with rewards beyond measure.

To my fellow companions and comrades, who have walked with me through the corridors of challenge and reflection. Thank you for the shared sleepless nights, the mutual hopes, the sincere discussions, and the pure friendship that became a source of strength along this path.

This thesis is not just an academic obligation. It is a tapestry of countless sacrifices, prayers, and aspirations woven together by the hands of many. May every page written, every thought expressed, become a source of benefit and a legacy of goodness.

May Allah SWT bless this effort, forgive its shortcomings, and reward everyone involved with His infinite mercy and favor. May He make this work part of what draws us closer to Him and serves as a light both in this world and the next.

## **PREFACE**

All praise and gratitude be to Allah SWT, who has given His mercy, guidance, and strength, enabling the author to complete this research successfully. Peace and blessings be upon the noble Prophet Muhammad saw. The study entitled "MANAGING CULTURAL DIVERSITY THROUGH LEADERSHIP IN ISLAMIC EDUCATION (Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School)" as one of the requirements to obtain a master degree in Islamic Education Management department in the Postgraduate of Islamic State University of Maulana Malik Ibrahim Malang..

In the completion of this thesis is not separated from the participation, assistance, guidance and support from various parties, either directly or indirectly so that the drafting of this thesis proposal went well. So on this occasion, the author would like to convey respect and sincere gratitude to:

1. Prof. Dr. H. M. Zainuddin, MA., as Rector of State Islamic University of Maulana Malik Ibrahim Malang.
2. Prof. Dr. H. Wahidmurni, M.Pd., as the director of Postgraduate of State Islamic University of Maulana Malik Ibrahim Malang
3. Dr. M. Fahim Tharaba, M.Pd., as Head of the Master's Program in Islamic Education Management at State Islamic University of Maulana Malik Ibrahim Malang.
4. Dr. H. Muhammad Amin Nur, M.Pd., as Secretary of the Master's Program in Islamic Education Management at State Islamic University of Maulana Malik Ibrahim Malang.
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8. Parents and family members who have prayed for and motivated the author.
9. Friends and fellow colleagues, who have always provided motivation, input, and companionship during author's studies..
10. I myself strive every day to deepen my understanding of religion and to worship Allah SWT through the path of knowledge, even to Europe, insha'Allah.

The last word of the author fully realizes that this thesis is still a lot of shortcomings and far from the word perfect but the authors hope that this thesis can be useful and useful for all parties. May Allah always give protection and goodness for all of us. Thank you.

Malang, June 5, 2025

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A handwritten signature in black ink, appearing to be 'Narendra Jumadil Haikal Ramadhan', written in a cursive style.

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## ABSTRAK

**Ramadhan, Narendra Jumadil Haikal, 2025.** Managing Cultural Diversity through Leadership in Islamic Education (Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School). Tesis, Program Studi Magister Manajemen Pendidikan Islam, Pascasarjana, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing: (1) Dr. H. M. Samsul Hady, M.Ag., (2) Dr. Abdul Ghofur, M.Ag.,

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Penelitian ini bertujuan untuk menganalisis peran kepemimpinan Kiai dalam mengelola keragaman budaya di Pondok Pesantren DDI Mangkoso. Fokus penelitian ini mencakup tiga hal: 1) Mengidentifikasi gaya kepemimpinan Kiai dalam mengelola keragaman budaya di Pondok Pesantren Darud Da'wah Wal Irsyad Mangkoso; 2) Menganalisis strategi kepemimpinan Kiai dalam mengelola keragaman budaya di Pondok Pesantren Darud Da'wah Wal Irsyad Mangkoso; 3) Menganalisis dampak kepemimpinan Kiai dalam mengelola keragaman budaya di Pondok Pesantren Darud Da'wah Wal Irsyad Mangkoso.

Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode studi kasus yang dilakukan di Pondok Pesantren DDI Mangkoso. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi. Analisis data dilakukan menggunakan tahapan kondensasi data, penyajian data, dan penarikan kesimpulan. Pengecekan keabsahan data dilakukan melalui triangulasi sumber, metode, dan waktu untuk memastikan validitas hasil penelitian.

Hasil penelitian menunjukkan bahwa: 1) gaya kepemimpinan Kiai merupakan kombinasi antara otoritas tradisional dan karismatik yang dihormati oleh santri karena keteladanan, kharisma, dan posisinya sebagai pewaris nilai-nilai pesantren; 2) strategi yang digunakan Kiai dalam mengelola keragaman budaya mencakup sistem asrama campuran antarwilayah, penyelenggaraan kegiatan lintas daerah, dan penerapan peraturan yang adil tanpa diskriminasi; dan 3) dampak dari kepemimpinan Kiai meliputi meningkatnya sikap toleransi, terciptanya lingkungan inklusif, serta perubahan perilaku santri yang meneladani sikap terbuka dan adil dari Kiai. Kepemimpinan yang inklusif dan berbasis keteladanan ini terbukti efektif dalam membentuk budaya pesantren yang harmonis di tengah keberagaman.

Penelitian ini merekomendasikan pentingnya keteladanan dan strategi kepemimpinan yang inklusif dalam mengelola keberagaman budaya di lembaga pendidikan Islam. Hasil penelitian ini diharapkan menjadi rujukan bagi pesantren lain dalam membangun lingkungan pendidikan yang toleran dan harmonis.

**Kata Kunci: Keragaman Budaya, Kepemimpinan, Pondok Pesantren.**

## ABSTRACT

**Ramadhan, Narendra Jumadil Haikal, 2025.** Managing Cultural Diversity through Leadership in Islamic Education (Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School). Thesis, Master of Islamic Education Management Study Program Postgraduate Program of Maulana Malik Ibrahim State Islamic University Malang. Supervisor: (1) Dr. H. M. Samsul Hady, M.Ag., (2) Dr. Abdul Ghofur, M.Ag.,

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This study aims to analyze the role of Kiai's leadership in managing cultural diversity at the DDI Mangkoso Islamic Boarding School. This study focuses on three things: 1) Identifying the leadership style of Kiai in managing cultural diversity at the Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School; 2) analyzing the Kiai's leadership strategies in managing cultural diversity at the Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School; 3) Analyzing the impact of Kiai's leadership in managing cultural diversity at the Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School.

The approach used in this study is qualitative, employing a case study method conducted at the DDI Mangkoso Islamic Boarding School. Data collection was conducted through in-depth interviews, participatory observation, and documentation. Data analysis was performed using the stages of data condensation, data presentation, and conclusion drawing. Data validity was checked through triangulation of sources, methods, and time to ensure the validity of the research results.

The results of the study show that 1) the Kiai's leadership style is a combination of traditional and charismatic authority that is respected by students because of his exemplary character, charisma, and position as the heir to the values of the Islamic boarding school; 2) the strategies used by the Kiai in managing cultural diversity include a mixed boarding school system between regions, the implementation of cross-regional activities, and the application of fair regulations without discrimination; and 3) the impact of the Kiai's leadership includes increased tolerance, the creation of an inclusive environment, and changes in the behavior of students who emulate the Kiai's open and fair attitude. This inclusive and exemplary leadership has proven effective in shaping a harmonious Islamic boarding school culture amid diversity.

This study recommends the importance of exemplary behavior and inclusive leadership strategies in managing cultural diversity in Islamic educational institutions. The results of this study are expected to serve as a reference for other Islamic boarding schools in building a tolerant and harmonious educational environment.

**Keywords: Cultural Diversity, Leadership, Islamic Boarding School.**

## الملخص

رمضان ناريندرا جوماديل هايكال 2025. إدارة التنوع الثقافي من خلال القيادة في التعليم الاسلامي (دراسة في مدرسة دار الدعوة والارشاد الاسلامية منغكوسي) أطروحة ماجستير في برنامج دراسة إدارة التعليم الاسلامي برنامج الدراسات العليا بجامعة مولانا مالك إبراهيم الاسلامية الحكومية في مالانج. المشرفون: (1) الدكتور شمسول الهادي M.Pd (2) الدكتور عبد الغفور M.Ag.,

تهدف هذه الدراسة إلى تحليل دور القيادة للكياء في إدارة التنوع الثقافي في مدرسة دار الدعوة والارشاد مانجكو. تركز هذه الدراسة على ثلاثة أمور: (١) تحديد أسلوب قيادة الكياء في إدارة التنوع الثقافي في مدرسة دار الدعوة والارشاد مانجكو (٢) تحليل استراتيجيات قيادة الكياء في إدارة التنوع الثقافي في مدرسة دار الدعوة والارشاد مانجكو (٣) تحليل تأثير قيادة الكياء في إدارة التنوع الثقافي في مدرسة دار الدعوة والارشاد مانجكو.

النهج المستخدم في هذه الدراسة هو نهج نوعي حيث تم استخدام طريقة دراسة الحالة التي أجريت في مدرسة دار الدعوة والارشاد الاسلامية مانجكوسو. تم جمع البيانات من خلال المقابلات المتعمقة والملاحظة التشاركية والتوثيق. تم تحليل البيانات باستخدام مراحل تكثيف البيانات وعرض البيانات واستخلاص النتائج. تم التحقق من صحة البيانات من خلال التثليث بين المصادر والأساليب والوقت لضمان صحة نتائج البحث.

نتائج البحث تظهر أن: (1) أسلوب القيادة الذي يتبعه الكياء هو مزيج بين السلطة التقليدية والكاريزمية ويحظى باحترام الطلاب بسبب قدوته كاريذمه وموقعه كوريث لقيم المدرسة الدينية (2) الاستراتيجيات التي يستخدمها الكياء في إدارة التنوع الثقافي تشمل نظام السكن المختلط بين المناطق وتنظيم الأنشطة عبر المناطق وتطبيق القواعد العادلة دون تمييز (3) تأثير قيادة الكياء يشمل زيادة التسامح وخلق بيئة شاملة وتغيير سلوك الطلاب الذين يقتدون بسلوك الكياء المنفتح والعدل. هذه القيادة الشاملة والقائمة على القدوة أثبتت فعاليتها في تشكيل ثقافة متناغمة للمدارس الدينية في خضم التنوع.

توصي هذه الدراسة بأهمية القدوة الحسنة واستراتيجيات القيادة الشاملة في إدارة التنوع الثقافي في المؤسسات التعليمية الاسلامية. ومن المتوقع أن تكون نتائج هذه الدراسة مرجعاً لغيرها من المدارس الدينية في بناء بيئة تعليمية تتسم بالتسامح والانسجام.

**الكلمات المفتاحية:** التنوع الثقافي القيادة المدارس الاسلامية الداخلية.

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## CHAPTER I

### INTRODUCTION

#### A. Research Context

Islamic education, as a cornerstone of religious learning in Indonesia, holds a strategic role in teaching and applying the values of cultural diversity. Through its curriculum and practices, Islamic education not only imparts knowledge about Islamic teachings but also integrates social values that are crucial for harmonious community life.<sup>1</sup> In Islamic educational settings, students often come from diverse cultural backgrounds, fostering natural intercultural interactions. This environment serves as an ideal platform to cultivate awareness and understanding of the importance of respecting cultural diversity.<sup>2</sup> Consequently, Islamic education has significant potential to promote tolerance and respect for diversity, shaping students to embrace these values in their daily lives and interactions within the broader society.

As part of Islamic education, Islamic boarding schools have an important role in teaching the values of cultural diversity. However, not all boarding schools are able to implement these values optimally. Some of them face challenges in integrating the concepts of cultural diversity into the curriculum and daily activities. Lack of understanding and awareness of the importance of these values is often a major obstacle.<sup>3</sup> As a result, efforts to encourage harmonious interactions and mutual respect among students from different cultural backgrounds are less than

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<sup>1</sup> Hendi Kariyanto, "Peran Pondok Pesantren Dalam Masyarakat Modern," *Jurnal Pendidikan Edukasia Multikultura* 1, no. 1 (2019): 15–30, <https://doi.org/10.29300/jem.v2i2.4646.g3089>.

<sup>2</sup> Muhammad Rais Akbar and Imam Bashori, "Wajah Multikultural Pesantren Dalam Bingkai Ke-Indonesiaan," *Putih: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* 5, no. 2 (November 7, 2020): 1–16, <https://doi.org/10.1088/1751-8113/44/8/085201>.

<sup>3</sup> Andi Anugrah Surya Ardhy, "Dari Toleransi Ke Koeksistensi: Eksplorasi Konseptual Pendidikan Islam Dan Multikulturalisme Dalam Menghadapi Radikalisme," *Educatia: Jurnal Pendidikan Dan Agama Islam* 14, no. 1 (July 1, 2024): 1–21, <https://doi.org/10.69879/n1ttjs57>.

optimal. This condition can lead to a tendency of segregation and exclusivity in the Islamic boarding school environment, which has the potential to cause conflict and discomfort among students. Therefore, Islamic boarding schools, as part of Islamic education, need to increase awareness of the importance of cultural diversity and apply it more effectively in the educational process.

This can be seen from the news about violence and other cases in boarding schools lately. For example, the case of the death of a student at Modern Darussalam Gontor Boarding School caused by mistreatment by fellow santri.<sup>4</sup> This case shows that violence in an Islamic boarding school is still a serious problem that needs to be addressed immediately. In addition, news about physical and psychological violence against santri at Al-Hanifiyyah Islamic Boarding School in Mojo, Kediri Regency, also highlighted the importance of stricter supervision and increased awareness about child protection.<sup>5</sup> These cases show that Islamic Boarding Schools need to be more proactive in managing diversity and preventing violence.

In the face of these challenges, the role of leadership is crucial. Through effective leadership, a leader is not only tasked with directing and teaching important values but also modeling respect for differences and promoting tolerance among the individuals they lead.<sup>6</sup> This role modeling is particularly powerful, as in many social contexts, leaders are considered role models whose behaviors tend to be followed by those around them. By modeling an open and fair attitude towards

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<sup>4</sup> Muhlis Al Alawi and Pythag Kurniati, "Kaleidoskop 2022: Tindak Kekerasan Senior Berujung Tewasnya Santri Pondok Gontor," 12 Desember 2022, accessed on November 11th, 2024, <https://surabaya.kompas.com/read/2022/12/20/131825878/kaleidoskop-2022-tindak-kekerasan-senior-berujung-tewasnya-santri-pondok?page=all>.

<sup>5</sup> Mochammad Fajar Nur, "Kasus Kekerasan Berulang Di Pesantren, Kemenag Jangan Pasif," 29 Februari 2024, accessed on November 11th, 2024, <https://tirto.id/kasus-kekerasan-berulang-di-pesantren-kemenag-jangan-pasif-gWpZ>.

<sup>6</sup> Habib Alwi Jamalulel, "Peran Kepemimpinan Karismatik Kiai Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Muttaqien Kabupaten Bogor" (UIN Syarif Hidayatullah, 2018).

differences, a leader can inspire individuals to implement the values of cultural diversity in every aspect of their lives.<sup>7</sup>

As a leader in the boarding school environment, the Kiai holds a central role in guiding not only the spiritual growth of the students but also the overall management and direction of the pesantren. In addition, the Kiai has an important role in shaping policies and rules in the boarding school to create an inclusive environment. Kiai can ensure that every student feels accepted and valued regardless of their origin through policies that support cultural diversity values.<sup>8</sup> Kiai can also encourage teaching that emphasizes the values of diversity and respect for differences, both through book studies, extracurricular activities, and daily interactions in the Islamic boarding school.<sup>9</sup> Thus, the Kiai can bring pesantren into an educational environment that not only instills religious knowledge but also strengthens values that are relevant to the diverse realities of Indonesia.

Previous research has discussed the role of leadership in managing cultural diversity within Islamic education, particularly in Islamic boarding schools. For example, research conducted by Saepudin Mashuri and Sauqi Futaqi (2022) shows that inclusive and communicative Kiai's leadership is able to encourage student to be more open to cultural and ethnic differences.<sup>10</sup> Another study by Saifuddin and

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<sup>7</sup> Nove Kurniati Sari and Dian Arif Noor Pratama, "Strategi Dakwah Bil-Hikmah Oleh Kyai Di Pesantren Hurrasul Aqidah Tarakan" 3, no. 1 (2023): 1–17, <https://doi.org/https://doi.org/10.21093/bjie.v3i1.6230>.

<sup>8</sup> Imaduddin, "Model Kepemimpinan Visioner Kyai Dalam Mengembangkan Pendidikan Pesantren," *JIMPI: Jurnal Inofatif Manajemen Pendidikan Islam* 03, no. 02 (2024): 212–26, <https://doi.org/10.38073/jimpi.v3i2.1699>.

<sup>9</sup> Risky Kurniawan, Rindiyani, and Supriyati, "Penguatan Moderasi Beragama Di Lingkungan Pondok Pesantren," *JIPKIS: Jurnal Ilmiah Pendidikan Dan Keislaman* 3, no. 1 (2023): 55–59, <https://doi.org/https://doi.org/10.55883/jipkis.v3i1.49>.

<sup>10</sup> Sauqi Futaqi and Saepudin Mashuri, "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration," *Cultural Management: Science and Education* 6, no. 2 (2022): 57–73, <https://doi.org/10.30819/cmse.6-2.04>.

Yaqub (2021) highlighted the importance of Kiai-led multicultural education in creating a harmonious and conflict-free boarding school environment.<sup>11</sup> Both studies show that effective leadership in Islamic education is key to integrating multicultural values into daily life and addressing challenges arising from cultural diversity.

This research explores more deeply the role of leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School located in Barru Regency, South Celebes Province. Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School is one of the largest Islamic boarding schools in Eastern Indonesia and has many branches in Indonesia. It has three campuses with more than 4000 students who come from various regions in Indonesia.<sup>12</sup> The researcher conducted a preliminary study through direct observation. The results of the observation show that students are very interested in the small habits performed by Kiai and often imitate them, such as how to walk and sit. The influence of Kiai is so great that his behavior and habits become role models for students in building mutual respect and respect for cultural diversity in the Islamic boarding school environment.

In addition, in every recitation, the Kiai always emphasizes that all students are his children regardless of ethnicity and skin color. These messages are consistently delivered to foster a sense of unity and respect for cultural diversity among student. This inclusive and compassionate attitude of the Kiai creates a

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<sup>11</sup> Saifuddin Saifuddin and Yaqub Cikusin, "Kiai Dan Pengembangan Nilai-Nilai Multikultural Di Pondok Pesantren Amanatul Ummah, Pacet Mojokerto," *Pendidikan Multikultural* 5, no. 1 (2021): 16, <https://doi.org/10.33474/multikultural.v5i1.10318>.

<sup>12</sup> Ahmad Ramzy Amiruddin, Multimedia Center Staff, Personal interview via whatsapp, (January 20, 2025).

harmonious and supportive environment for managing cultural diversity in the boarding school.<sup>13</sup> This observation indicates that Kiai's leadership plays an important role in shaping student's attitudes and behaviors towards cultural diversity.

Based on the explanation of the research context and preliminary studies that the researcher conducted at the research location, the researcher is interested in conducting further research with the title frame "Managing Cultural Diversity through Leadership in Islamic Education (Study at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School)." This research will highlight how Kiai, as leader in the Islamic boarding school, can play an effective role in managing cultural diversity among students. By focusing on direct observation and in-depth interviews at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School, this research aims to identify the strategies used by Kiai in managing diversity and creating an inclusive environment. It is hoped that the results of this study can provide valuable insights for other Islamic boarding schools in overcoming the challenges of cultural diversity among students.

## **B. Research Focuses**

Based on the research context above, the researcher draws the research focuses in the discussion as follows.

1. How is the style of Kiai's leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School?

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<sup>13</sup> Field observation, Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School, (August 12, 2024).

2. How is Kiai's leadership strategy in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School?
3. What is the impact of Kiai's leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School?

### **C. Research Objectives**

1. Identifying the style of Kiai's leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School.
2. Exploring Kiai's leadership strategy in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School.
3. Analyzing the impact of Kiai's leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School.

### **D. Research Benefits**

1. Theoretical Benefits
  - a. The results of this study are expected to provide added value related to the development of leadership theory in the context of Islamic education, especially in managing cultural diversity.
  - b. This research can enrich the literature on leadership in managing cultural diversity in the Islamic education environment and become the basis for further research that focuses on developing effective leadership models in managing cultural diversity in educational institutions.

## 2. Practical Benefits

- a. The results of this study can be utilized by Kiai and boarding school managers to develop effective leadership strategies to manage cultural diversity in the Islamic boarding school environment.
- b. This research can also provide practical recommendations for educational policy makers in designing policies that support the management of cultural diversity in educational institutions, and contribute to the creation of a more inclusive and harmonious educational environment.

## E. Research Originality and Novelty

In order for this research to be more focused on specific problems and to produce novelty and map the position of the research to be carried out, researcher needs to conduct a review of previous studies that have similar theme. Based on this need, researcher has conducted a literature study of the results of previous studies and the results are described as follows.

1. Research conducted by Muhammad Khairil Mustofa (2023) in his dissertation entitled "Nilai Pendidikan Keagamaan Islam Multikultural dalam Merawat Budaya Damai di Pesantren Ngalah" used qualitative research methods with a phenomenological approach. The data collection techniques used include participant observation, in-depth interviews, and documentation, with data collection through snowball sampling. The conclusion of this study shows that the value of multicultural Islamic religious education in Ngalah Islamic Boarding School is applied through



advice and exemplary, where the Kiai acts as a model in boarding school life, so that students follow the message and expectations of the Kiai.<sup>14</sup>

2. Research conducted by Supriadi (2020) in his dissertation entitled “Multicultural Kiai Leadership in the Development of Islamic Education at the Bali Bina Insani Islamic Boarding School Tabanan Bali” used a qualitative approach with a case study research type. The conclusion of this study shows that multicultural Kiai leadership at the Bali Bina Insani Islamic Boarding School uses a contingency leadership model that combines Eastern paternalistic and democratic styles with inclusiveness. Double policy model-based policies integrate bottom-up and top-down approaches to curriculum development, human resources, and respect for local culture. As a result, tolerance, harmony, and pluralist relationships are created, making the pesantren an inclusive and humanist center for da'wah.<sup>15</sup>
3. Research conducted by Ana Silvi Ainiyah in her thesis entitled “Internalization of Multicultural Values to Increase Religious Tolerance at State Junior High School 1 Siliragung Banyuwangi” uses a qualitative approach with a case study research type. This research concludes that the internalization of multicultural values at SMPN 1 Siliragung Banyuwangi is done through a democratic, pluralist, and humanist approach. This approach is applied through exemplary, student coaching, as well as religious and

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<sup>14</sup> Muhammad Khairil Mustofa, “Implementasi Nilai Pendidikan Keagamaan Islam Multikultural Dalam Merawat Budaya Damai Di Pondok Pesantren Ngalah Pasuruan,” *Pascasarjana Universitas Islam Malang* (Dissertation, Universitas Islam Malang, 2020).

<sup>15</sup> Supriadi, “Kepemimpinan Kiai Multikultural Dalam Pengembangan Pendidikan Islam Pondok Pesantren Bali Bina Insani Tabanan Bali” (Dissertation, Institut Agama Islam Negeri Jember, 2020).

extracurricular activities that support religious tolerance and harmony between students.<sup>16</sup>

4. Research conducted by Saepudin Mashuri and Sauqi Futaqi (2022) in their article entitled "Multicultural Leadership of Kiai" uses qualitative research methods with a case study approach. This research is conducted in two boarding schools in Yogyakarta, namely Al-Qodir Islamic Boarding School and Aswaja-Nusantara Islamic Boarding School. Researchers conducted observations and interviews to collect data on Kiai's multicultural leadership in managing internal and external diversity of them. The conclusion of this study shows that Kiai in both boarding schools have successfully implemented effective multicultural leadership, by establishing good relations with interfaith and cultural communities, and promoting harmony and tolerance among student and the surrounding community.<sup>17</sup>
5. Research conducted by Achmad Muzairi Amin (2021) in his article entitled "Implementasi Pembentukan Karakter Multikultural Santri Pondok Pesantren Riyadlus Sholihin Kota Probolinggo" used a qualitative method with a descriptive-qualitative approach. This study collected data through observation, documentation, interviews, and triangulation. The conclusion of this study shows that the planning of multicultural character building in the Islamic boarding school is carried out based on clear goals, vision, and mission, and integrated with the curriculum of salaf-based the Islamic

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<sup>16</sup> Ana Silvi Ainiyah, "Internalisasi Nilai-Nilai Multikultural Untuk Meningkatkan Toleransi Beragama Di Sekolah Menengah Pertama Negeri 1 Siliragung Banyuwangi" (Tesis, Univeristas KH Achmad Siddiq Jember, 2023).

<sup>17</sup> Futaqi and Mashuri, "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration."

boarding school. The implementation of multicultural character building is carried out massively and intensively through formal and non-formal education and extracurricular activities.<sup>18</sup>

6. Research conducted by Dian Safitri et al (2024) in their article entitled “Internalisasi Nilai-Nilai Pendidikan Multikultural di Lingkungan Pondok Pesantren Ardaniah Kota Serang” used qualitative methods and data collected through interviews, observation, and documentation. This study found that the internalization of multicultural education values in the pesantren was carried out through the study of the yellow book, the role of teachers, and the daily activities of student. The process involves three stages: transformation, transaction, and value internalization. As a result, students understand and apply democratic, humanist, and pluralist values in interactions without discrimination, forming individuals who are able to adapt in diversity.<sup>19</sup>

From some of these studies, it can be seen in detail about the similarities and differences with this research as contained in the following table.

**Table 1. 1** Research Originality and Novelty

| <b>N<br/>u<br/>m</b> | <b>Name, Year,<br/>Title</b>   | <b>Equality</b>                                  | <b>Difference</b>                                  | <b>Research<br/>Originality<br/>and Novelty</b> |
|----------------------|--------------------------------|--|--|---|
| 1                    | Muhammad<br>Khairil<br>Mustofa | Both studies<br>emphasize the<br>role of Islamic | The dissertation<br>explores the<br>implementation | The<br>researcher's<br>research                 |

<sup>18</sup> Achmad Muzairi Amin, “Implementasi Pembentukan Karakter Multikultural Santri Pondok Pesantren Riyadlus Sholihin Kota Probolinggo,” *Tarbiyatuna: Jurnal Pendidikan Islam* 14, no. 1 (2021): 1–8.

<sup>19</sup> Dian Safitri, Febrian Alwan Bahrudin, and Dinar Sugiana Fitrayadi, “Internalisasi Nilai-Nilai Pendidikan Multikultural Pesantren Ardaniah Kota Serang” 7, no. 2 (2024): 99–111.

|   |  |   |   |   |
|---|--|---|---|---|
|   | (2023), "Nilai Pendidikan Keagamaan Islam Multikultural dalam Merawat Budaya Damai di Pesantren Ngalah".                               | education in fostering multicultural values and creating a harmonious environment by integrating cultural diversity into their systems.   | of multicultural Islamic educational values to maintain peace, while The this research focuses on leadership strategies and Kiai roles.   | This research explores the role of leadership in managing cultural diversity at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School. It examines how the Kiai's inclusive leadership style and strategies foster tolerance, mutual respect, and unity among santri from diverse backgrounds. By analyzing leadership practices, the study aims to provide insights into creating harmonious and inclusive educational environments |
| 2 | Supriadi (2020), "Kepemimpinan Kiai Multikultural dalam Pengembangan Pendidikan Islam Pondok Pesantren Bali Bina Insani Tabanan Bali". | Both studies focus on the role of multicultural leadership within Islamic educational institutions, emphasizing the integration of cultural diversity and fostering harmony through leadership practices. | The dissertation specifically examines the contingency leadership model and its application in managing diversity in a Hindu-majority context, while this research emphasizes on the Kiai's strategies for cultural diversity management. |   |
| 3 | Ana Silvi Ainiyah, "Internalisasi Nilai-Nilai Multikultural Untuk Meningkatkan Toleransi Beragama di Sekolah Menengah Pertama Negeri 1 | Both studies focus on the internalization of multicultural values to promote harmonious interactions, with one emphasizing religious tolerance and  | The thesis focuses on embedding democratic, pluralistic, and humanistic multicultural values in a secular school to enhance interfaith tolerance, while this research explores strategies for   |   |

|   |  |  |   |  |
|---|--|--|---|--|
|   | Siliragung Banyuwangi” .   | the other fostering respect for cultural diversity in educational institutions.  | managing diversity at a boarding school through Kiai’s leadership.  |  |
| 4 | Saepudin Mashuri and Sauqi Futaqi (2022), "Multicultural Leadership of Kiai".  | Both studies explore the role of multicultural leadership in Islamic boarding schools with a focus on how Kiai foster an inclusive environment and manage diversity through leadership practices.  | The article delves into the integration of spiritual, intellectual, and social aspects of Kiai’s leadership at multiple boarding schools, while this research centers on the specific strategies and leadership styles of Kiai in managing cultural diversity at one Islamic Boarding School. |  |
| 5 | Achmad Muzairi Amin (2021), "Implementasi Pembentukan Karakter Multikultural Santri Pondok Pesantren Riyadlus Sholihin Kota Probolinggo" . | Both studies emphasize the development of multicultural values among students in Islamic boarding schools through leadership and structured programs aimed at fostering tolerance and inclusivity. | The article discusses the systematic implementation of character-building programs, including formal and non-formal education, to instill multicultural values, while this research focuses on the role of Kiai’s leadership in managing cultural diversity.                                  |  |
| 6 | Dian Safitri et al (2024), “Internalisasi  | Both studies emphasize the internalization   | The article examines the broader  |  |

|  |  |  |   |  |
|--|--|--|---|--|
|  | Nilai-Nilai Pendidikan Multikultural di Lingkungan Pondok Pesantren Ardaniah Kota Serang”. | of multicultural education values in Islamic boarding schools to foster tolerance, respect for diversity, and harmonious coexistence among students from varied backgrounds. | internalization process of multicultural education values including methods like kitab studies, role modeling by teachers, and structured extracurricular activities, while this research focuses on Kiai’s leadership strategies in managing cultural diversity. |  |
|--|--|--|---|--|

#### F. Definition of Terms

To equalize perceptions and avoid differences in understanding of the terms in this study, a definition of terms is needed. The following is an explanation of some of the terms used in this study.

1. Kiai’s leadership is the process by which a Kiai, a religious figure in Islam who has authority and is respected in his community, influences and directs others to achieve certain goals. Kiai are often role models and sources of inspiration for the surrounding community and play an important role in guiding and directing people in various aspects of life, including religious, social, and cultural matters.
2. Cultural diversity in an Islamic boarding school refers to the diversity of values, traditions, customs, languages, and cultural backgrounds of the students who come from various regions. This phenomenon reflects the richness of Islamic boarding school as a pluralistic educational environment, where interaction between different cultures occurs naturally. Cultural

diversity in Islamic boarding school is not only seen in differences in dress, language, and local traditions but also in the way students understand and practice religious teachings based on their culture of origin. In this context, managing cultural diversity becomes important to create harmony among students, prevent conflict, and build mutual respect.

3. Managing cultural diversity refers to the process of recognizing, understanding, and strategically managing differences in cultural backgrounds, beliefs, values, and behaviors among individuals or groups within an institution or community. In the context of Islamic boarding schools, this term describes the efforts of leaders, especially the Kiai, in creating an inclusive, respectful, and harmonious environment where students from various regions and traditions live together peacefully.

## **G. Systematic Writing**

The systematics of this thesis serve as the research framework and guideline to facilitate understanding and provide a comprehensive overview of the discussion. The initial section consists of preliminary components including the cover page, originality statement, approval sheet, legitimation sheet, transliteration guidelines, dedication page, preface, abstract in Indonesian, English, and Arabic, table of contents, list of tables, and list of figures.

Chapter I provides an introduction to the research. It presents the research context, identifies the research focuses and objectives, outlines the benefits of the study, elaborates on the originality and novelty of the research, defines the key terms used, and explains the systematic structure of the thesis.

Chapter II elaborates on the theoretical framework related to the research topic. This chapter discusses the concept of cultural diversity. It also explores leadership theories, covering leadership styles, Weber's theory of authority, leadership strategies, and leadership in Islamic boarding schools. The chapter concludes with a visual and conceptual research framework that guides the study.

Chapter III outlines the research methodology employed in this study. It describes the qualitative approach and case study method, explains the role and presence of the researcher, and details the research location. This chapter also includes information on data types and sources, data collection techniques (interviews, observation, and documentation), data analysis procedures (data condensation, data display, and conclusion drawing), and techniques used to ensure the validity of the data.

Chapter IV presents the research findings based on data obtained from the field. It begins with a general overview of the research site. The chapter then explains the Kiai's leadership style in managing cultural diversity. The chapter concludes by examining the impact of the Kiai's leadership, including increased tolerance, the creation of an inclusive pesantren environment, and the role modeling effects that contribute to behavioral changes among students.

Chapter V provides an in-depth discussion and analysis of the research findings in relation to relevant theories. It analyzes the leadership style of the Kiai through the lens of Weber's traditional and charismatic authority and Lewin's leadership theory, as well as its contextual implications. It then evaluates the strategies implemented by the Kiai and discusses their effectiveness in managing diversity. The final part of this chapter discusses the outcomes of the Kiai's



leadership, highlighting how it fosters tolerance, inclusivity, and positive character development among students.

Chapter VI contains the conclusions derived from the research and offers recommendations for stakeholders in Islamic educational institutions. It synthesizes the key findings and provides practical suggestions for improving leadership practices in managing cultural diversity

## CHAPTER II

### THEORETICAL STUDY

#### A. Cultural Diversity

##### 1. Definition of Culture and Diversity

Culture in Indonesian is the plural form of the words “budi” and “daya,” which means love, karsa, and feeling. Etymologically, the word “culture” comes from the Sanskrit language, *budhayah*, which is the plural form of *buddhi*, meaning sense. In Dutch, culture is called *cultuur*. In Latin, the term comes from the word *colera*, which means to cultivate, work, fertilize, or develop land, especially in the context of agriculture. This meaning then developed into all human power and activity to process and change nature.<sup>20</sup>

The definition of culture or culture, according to several experts, is as follows:

- a. E.B. Tylor (1832-1917), Culture is a whole that includes various complex aspects, such as knowledge, beliefs, art, morals, science, laws, customs, and other abilities and habits acquired by humans as part of society.
- b. R. Linton (1893-1953), Culture can be seen as a collection of learned behavior patterns, along with the results of these behaviors, whose elements are supported and passed on by members of society to each other.
- c. Koentjaraningrat (1923-1999), Culture is the whole system of ideas owned by humans and obtained through the learning process.

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<sup>20</sup> Elly M. Setiadi, Kama A. Hakam, and Ridwan Effendi, *Ilmu Sosial & Budaya Dasar*, 13th ed. (Jakarta: KENCANA, 2017), 27.

- d. Selo Soemardjan (1915-2003) and Soelaeman Soemardi, Culture includes all the work, taste, and creation produced by society.
- e. Herkovits (1985-1963), Culture is part of the living environment formed by humans.

Thus, culture includes all aspects of human life, both material and non-material. This definition of culture is most likely influenced by the view of evolutionism, which is a theory that states that culture develops from a simple stage to a more complex stage.<sup>21</sup>

Diversity in Indonesian comes from the word “ragam,” which, according to the Big Indonesian Dictionary (KBBI), has several meanings, including behavior, kinds or types, songs or tunes, colors or patterns, and tuning in grammar. In general, diversity refers to things that are diverse or varied, both in terms of type and form.<sup>22</sup>

Diversity is both a fact and a necessity in social life. It has been a part of social and cultural reality in the past, present, and future. Diversity includes differences in various aspects, such as race, religion, beliefs, customs, and outlook on life. As a social fact, diversity can make a positive contribution to life together but it also has the potential to cause conflict if not managed wisely.

On the one hand, diversity can enrich social interactions and create a beautiful harmony in life together. However, some individuals or groups consider differences to be a difficult barrier. Equality, which means equality in rank or position despite differences, is the key to maintaining balance. When

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<sup>21</sup> Setiadi, Hakam, and Effendi, 27–28.

<sup>22</sup> Muhammad Syukri Albani Nasution et al., *Ilmu Sosial & Budaya*, 1st ed. (Jakarta: PT Raja Grafindo Persada, 2015), 94.

differences are accepted as part of beauty, society can complement and strengthen each other.<sup>23</sup>

The essence of diversity is to find beauty in differences. Through comparison, we can appreciate something unique and meaningful. Unfortunately, there are still individuals who view differences as something negative. In fact, differences provide opportunities for mutual learning and understanding. Therefore, it is important to celebrate diversity with a positive attitude, so as to create a more meaningful and harmonious life.

## 2. Cultural Diversity Theories

Cultural diversity is a concept that is specific and contextual, as stated by Ivancevich and Gilbert. Contemporary researchers consider cultural diversity as an important difference that distinguishes one individual from another, covering various visible and hidden aspects.<sup>24</sup> Meanwhile, Doherty and Chelladurai explain that cultural diversity reflects the unique set of values, beliefs, attitudes, expectations as well as language, symbols, customs, and behaviors that individuals have based on certain characteristics they share with other groups.<sup>25</sup> Cox extends this definition by stating that cultural diversity includes identities such as race, ethnicity, nationality, religion, gender, and various other dimensions of difference derived from membership in different socio-cultural groups. These groups collectively have certain norms, values, or traditions that

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<sup>23</sup> Hardianto Rahman and Ismail, *Ilmu Sosial & Budaya Dasar Islam: Terintegrasi Nilai-Nilai Keislaman*, ed. Takdir, 2nd ed. (Sulawesi Selatan: CV. Latinulu, 2017), 104–5.

<sup>24</sup> John M Ivancevich and Jacqueline A Gilbert, “Diversity Management: Time for a New Approach,” *Public Personnel Management* 29, no. 1 (2000), <https://doi.org/10.1177/009102600002900106>.

<sup>25</sup> Alison J Doherty and Packianathan Celladurai, “Managing Cultural Diversity in Sport Organizations : A Theoretical Perspective,” *Journal of Sport Management* 13 (1999): 280–97, <https://doi.org/10.1123/JSM.13.4.280>.

distinguish them from other groups, thus creating a unique social dynamic in community interactions.

According to Taylor Cox, cultural diversity means the representation, in one social system, of people with distinctly different group affiliations of cultural significance.<sup>26</sup> In this context, cultural diversity refers to the diversity and variety of cultural elements found in a society or community. These cultural elements include different languages, customs, beliefs, values, norms, arts, and social practices. Cultural diversity reflects the richness of human heritage that develops from various historical, geographical, and social backgrounds.

Indicators that show a multicultural organization, according to Taylor Cox, are as follows:

- a. Pluralism: A mutual exchange of cultural practices and values, fostering respect, appreciation, and learning among all cultural groups.
- b. Comprehensive Structural Integration: Representation of all cultural groups across every organizational level.
- c. Inclusive Informal Networks: Full participation of minority cultural group members in the organization's informal systems and networks.
- d. Elimination of Prejudice and Discrimination: A commitment to creating a fair and unbiased environment.
- e. Shared Goals and Equal Opportunities: An equal sense of alignment with organizational goals among all cultural groups, alongside opportunities for personal and professional growth.

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<sup>26</sup> Taylor Cox, *Cultural Diversity in Organizations: Theory, Research & Practice* (San Francisco: Berrett-Koehler Publishers, Inc, 1994).

- f. Reduced Inter-group Conflict: Minimal conflict among groups based on identity factors such as race, gender, or nationality.

Taylor Cox also offers a five-step approach to managing diversity:

- a. Leadership: Leaders must demonstrate a real commitment to diversity, including supporting inclusive policies, allocating resources, and modeling inclusive behavior. Strong leadership helps create a work culture that supports diversity.
- b. Training: Training is conducted to increase awareness and skills in managing diversity. Awareness training helps understand the importance of diversity while skill-building training teaches how to interact effectively with different cultures. Training should take place on an ongoing basis.
- c. Research: Data is collected to understand employee profiles, their experiences, and perceptions of diversity. This data is used to identify issues, evaluate diversity programs, and design more effective improvements.
- d. Culture and system audit: Audits are used to analyze organizational culture and human resource management systems. The goal is to identify biases and barriers that inhibit diversity, and provide recommendations for change to create a more inclusive system.
- e. Follow-up: Follow-up ensures the sustainability of the diversity program through regular evaluation, continued training, and accountability at all

levels of management. This ensures that diversity becomes a permanent part of the organization's culture.<sup>27</sup>

### 3. Cultural Diversity in Islamic Educational Context

According to Anderson, education about cultural diversity is defined as multicultural education that includes aspects of diverse cultures as objects of study. James Banks expands on this definition by describing multicultural education as a set of ideas, beliefs, and educational processes aimed at changing the structure of educational institutions. The goal is to provide equal opportunities for all students, including those from diverse cultural, racial, ethnic and special needs backgrounds, to achieve academically.

This opinion is in line with Paulo Freire, a liberation education expert, who emphasized that education should not be separated from social and cultural realities. According to Freire, education should create a truly educated and educated society, not one that merely pursues social prestige based on wealth or prosperity.<sup>28</sup>

Choirul Mahfud offers a concept of education that focuses on cultural diversity to be implemented in educational institutions. Cultural diversity is understood as a response to demographic and cultural changes that occur in society, both locally and globally. Education based on cultural diversity aims to build understanding and respect for cultural differences among students, thus creating harmony in diversity.<sup>29</sup>

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<sup>27</sup> Taylor H Cox and Stacy Blake, "Managing Cultural Implications for Competitiveness Organizational," *Academy of Management* 5, no. 3 (1991): 45–56.

<sup>28</sup> Yaya Suryana and A. Rosdiana, *Pendidikan Multikultural; Suatu Upaya Penguatan Jati Diri Bangsa*, ed. Beni Ahmad Saebani (Bandung: Pustaka Setia, 2015), 196.

<sup>29</sup> Choirul Mahfud, *Pendidikan Multikultural*, 8th ed. (Yogyakarta: Pustaka Pelajar, 2016), 80.

More broadly, education that values cultural diversity aims to create an inclusive and equitable learning environment for all students. This involves recognizing the values of different cultures and working to address inequalities arising from cultural, social or economic differences. With this approach, cultural diversity becomes not only an important aspect of social life but also in education, to ensure every individual has equal opportunities to develop and reach their full potential.

According to Yaya Suryana, the purpose of diversity-focused education is to help students:

- a. Helps students understand the background of individuals and groups in society;
- b. Promotes respect and appreciation for cultural diversity and ethnic social history;
- c. Overcoming excessive ethnocentrism and prejudice;
- d. Understand the social, economic, psychological and historical factors that trigger ethnic polarization, inequality and alienation;
- e. Improve critical thinking skills in analyzing everyday problems and issues through democratic processes with a vision of creating a better, fairer, and freer society;
- f. Develop a meaningful self-identity for all individuals.<sup>30</sup>

The development of Islamic education based on cultural diversity has a strong relevance in Islamic boarding schools, because educational values that respect cultural diversity are in line with the principles of *asasul khomsah*

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<sup>30</sup> Suryana and Rosdiana, *Pendidikan Multikultural; Suatu Upaya Penguatan Jati Diri Bangsa*, 199.



applied in pesantren. According to Mulyo, Islamic boarding schools today have made updates in various aspects to remain adaptive to changing times. Pesantren has an open character to various dynamics that occur in real life, making it easier to accept changes.

With this adaptation, pesantren not only carry out their traditional functions but also transform into people-centered development, value-oriented development centers, institutional development, and the development of self-reliance and sustainability.<sup>31</sup>

## **B. Leadership**

### **1. Definition of Leadership**

Leadership comes from the word "leader," which is referring to someone who holds authority and responsibility in an institution. A leader is a figure who is the prime mover in an organization, has authority in decision-making, and has the ability to influence others to carry out certain tasks in line with their goals and ambitions. In addition, leader also has satisfaction, influence, power, and ultimate responsibility for all activities carried out by their subordinates.<sup>32</sup>

The definition of leadership according to several figures is as follows.

- a. According to Robbin, leadership is the ability to influence a group towards achieving goals.<sup>33</sup>

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<sup>31</sup> Hepni, *Pendidikan Islam Multikultural: Telaah Nilai, Strategi, Dan Model Pendidikan Di Pesantren*, ed. Erfan Efendi (Yogyakarta: LKiS, 2020), 76.

<sup>32</sup> Anas Salahuddin, *Filsafat Pendidikan* (Bandung: CV Pustaka Setia, 2011), 194-195.

<sup>33</sup> Aridlah Sendy Robikhah and Riska Dwita Sari, "Peran Kepemimpinan KH. Abdullah Shiddiq Dalam Pembentukan Karakter Santri Pondok Pesantren Bustanul Ulum Glagah Lamongan," *KUTTAB: Jurnal Ilmu Pendidikan Islam* 05, no. 01 (2021): 48–63, <https://doi.org/10.30736/ktb.v5i1.616>.

- b. According to Mukhammad Abdullah, leadership broadly includes the process of influencing in determining organizational goals, motivating followers to achieve goals, influencing the group and its culture, and influencing the interpretation of events of its followers, organizing and activities to achieve goals.<sup>34</sup>
- c. According to Veithzal Rivai and Deddy Mulyadi, leadership includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, and improving the group and its culture.<sup>35</sup>
- d. According to E. Mulyasa, leadership is an activity to influence people directed towards achieving organizational goals.<sup>36</sup>

So, leadership can be summarized as the ability of a leader to influence and direct individuals or groups in achieving predetermined goals. Leadership includes the process of motivating, guiding, and supervising follower behavior, as well as overcoming challenges to improve group performance and organizational culture. Therefore, leadership is not only about authority and power but also about the ability to inspire and create an environment that supports the achievement of common goals.

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<sup>34</sup> Mukhammad Abdullah, *Manajemen Dan Kepemimpinan Dalam Peningkatan Mutu Pendidikan Madrasah*, 1st ed. (Kediri: STAIN Kediri Press, 2015), 158.

<sup>35</sup> Veithzal Rifai and Deddy Mulyadi, *Kepemimpinan Dan Perilaku Organisasi*, 7th ed. (Jakarta: RajaGrafindo Persada, 2010), 2.

<sup>36</sup> E. Mulyasa, *Manajemen Berbasis Sekolah: Konsep, Strategi Dan Implementasi*, 16th ed. (Bandung: PT Remaja Rosdakarya, 2017), 107.

## 2. Leadership Style Theories

According to Kurt Lewin's leadership style theory, developed in his 1939 research, there are three main leadership styles: autocratic, democratic, and laissez-faire.<sup>37</sup>

**Figure 2. 1** Kurt Lewin Leadership Style



Source: Google Image

### a. Autocratic Leadership

Autocratic leadership is based on absolute and full power. In this leadership, the leader acts as a dictator who directs the thoughts, feelings, and behavior of others towards a predetermined goal. This style of autocratic leadership is often found in absolute systems, where the leader's orders act as binding laws.

### b. Democratic Leadership

Democratic leadership is a leadership style in which the leader gives freedom and discretion to his subordinates and followers to express opinions,

<sup>37</sup> Kurt Lewin, Ronald Lippitt, and Ralph K. White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates,'" *Journal of Social Psychology* 10, no. 2 (1939): 227–50, <https://doi.org/10.1037/10319-008>; Kurt Lewin, "Field Theory in Social Science. Selected Theoretical Papers" (New York: Harper & Brothers, 1951).

suggestions, and criticisms. This type of leader always adheres to democratic values and ensures the active participation of all members in the decision-making process.

c. *Laissez-Faire* Leadership

In this type of leadership, leaders usually show a passive style and behavior and often avoid responsibility. The leader only hands over and provides the instruments and resources needed by his subordinates to carry out the work and achieve the goals that have been set. All decisions and actions are completely left to subordinates.<sup>38</sup>

The indicators for each leadership style according to Kurt Lewin's theory, can be detailed in the following table:

**Table 2. 1** Indicators of autocratic, democratic, and *laizzes-faire*

| Num | Autocratic  | Democratic   | <i>Laizzes-faire</i>   |
|-----|---|--|--|
| 1.  | All decisions regarding policy are made by the leader.  | All policies were decided through group discussions and decisions, with the leader providing encouragement and guidance. | The group or individuals had complete freedom to make decisions without any involvement from the leader. |
| 2.  | The leader directed techniques and activity steps individually, leaving future actions largely uncertain. | An activity plan was established during the initial discussion, outlining general steps toward the group's goal. When    | The leader provided various materials and clarified that they would offer information only               |

<sup>38</sup> Abdullah, *Manajemen Dan Kepemimpinan Dalam Peningkatan Mutu Pendidikan Madrasah*, 170-172.

|    |  |   |  |
|----|--|---|--|
|    |  | technical advice was required, the leader proposed two or three options for the group to choose from.   | when requested, refraining from any other involvement in work discussions.   |
| 3. | The leader typically assigned specific tasks and determined work partners for each member.   | Members were free to select their own collaborators, and the division of tasks was left to the group's discretion.  | The leader maintained complete noninvolvement in the group's activities.   |
| 4. | The leader offered "personalized" praise and criticism for each member's work but stayed detached from active group involvement, stepping in only to demonstrate tasks. Their attitude was either friendly or neutral, avoiding overt hostility. | The leader offered praise and criticism in an objective, fact-focused manner and aimed to participate as an equal group member, without taking on a disproportionate share of the work. | The leader made only rare comments on members' activities unless directly asked and made no effort to influence or interfere with the group's actions. |

Source: Lewin, Lippitt, and White's Article<sup>39</sup>

There are other alternative leadership styles that consider situational factors. In a world that has become more complex and challenging, a need emerged for leadership theories that support circumstances of rapid change,

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<sup>39</sup> Lewin, Lippitt, and White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates.'"

disruptive technological innovation, and increasing globalization. As explained by Mukhammad Abdullah, based on the ethical perspective and motivation of leadership behavior, leadership styles can be classified into three types: transactional, transformational, and spiritual.<sup>40</sup>

a. Transactional Leadership

Transactional leadership uses exchange strategies to elicit desired actions from followers. According to Gibson and his colleagues, a leader introduces what followers want or like, which then results in rewards that satisfy them. This leadership uses the behavioristic paradigm, especially stimulus-response theory, in influencing followers. Leader in this view considers followers to be passive, lacking self-esteem, and even considered like robots. Therefore, a leader makes social exchanges of withdrawable resources based on rewards, punishments, and power to gain compliance. According to Robbins and Judge, transactional leadership indicators include several main demands that must be met, namely:

- 1) Conditional reward: Contracts exchange rewards for effort, promise rewards for good performance, recognize accomplishments.
- 2) Management by exception (active): Watches and searches for deviations from rules and standards, takes correct action.
- 3) management by exception (passive): Intervenes only if standards are not met.
- 4) laizzes-faire: Abdicates responsibilities, avoids making decisions.

b. Transformational Leadership

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<sup>40</sup> Abdullah, *Manajemen Dan Kepemimpinan Dalam Peningkatan Mutu Pendidikan Madrasah*, 150-155.

Transformational leadership is a type of leadership that inspires followers to put their personal interests aside and has exceptional influencing abilities. Transformational leadership also motivates followers to achieve greater results than originally planned and for worthwhile rewards. Transformational leadership not only influences followers to achieve desired goals but also aims to change the attitudes and underlying values of its followers through empowerment. This experience of empowerment increases followers' confidence and determination to continue making changes, even though they will be impacted by the changes. According to Robbins and Judge, there are several indicators of transformational leadership, namely:

- 1) Idealized Influence: Provides vision and sense of mission, instills pride, gains respect and trust.
- 2) Inspirational Motivation: Communicates high expectations, uses symbols to focus efforts, and expresses important purposes in simple ways.
- 3) Intellectual Stimulation: Promotes intelligence, rationality, and careful problem solving
- 4) Individualized Consideration: Gives personal attention, treats each employee individually, coaches, and advises.<sup>41</sup>

c. Spiritual Leadership

Spiritual leadership aims to empower and enlighten the faith and conscience of its followers through jihad and good deeds. Spiritual leadership dedicates its efforts to Allah SWT and fellow human beings without any

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<sup>41</sup> Stephen P. Robbins and Timothy A. Judge, *Organizational Behavior*, ed. Sally Yagan, 15th ed. (New Jersey: Pearson, 2019), 383.

strings attached. Louis W. Fry defines spiritual leadership as encompassing the values, attitudes, and behaviors required to intrinsically motivate oneself and others, fostering a sense of spiritual well-being through purpose and belonging. The indicators of spiritual leadership according to Louis W. Fry include vision, altruistic love, and hope/faith.

- 1) Vision: Leaders provide members with a meaningful and inspiring purpose which is connected to their spiritual values. Leaders encourage members to understand and pursue a greater purpose in life through their work.
- 2) Altruistic love: Leaders show selfless love, care, and concern for followers. Interactions are based on respect, empathy, and acceptance of the whole person.
- 3) Hope/faith: Leaders build deep trust among members through integrity and consistency in actions. The work environment created provides space for spiritual growth, emotional well-being, and personal harmony.<sup>42</sup>

Although Lewin's leadership theory has the advantage of simplicity, the model is considered too simple and less relevant to the complexities of modern leadership because it does not consider situational factors. Two of the three leadership styles in this theory, authoritarian and laissez-faire, are considered less effective. Therefore, the author adds the theory of leadership styles by Mukhammad Abdullah, namely transactional, transformational, and spiritual, in order to provide a more comprehensive and contextual

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<sup>42</sup> Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 693–727, <https://doi.org/10.1016/j.leaqua.2003.09.001>.



perspective in understanding and implementing effective leadership according to the needs and dynamics of Islamic boarding schools. Understanding of various leadership styles is important for Islamic boarding school leaders in order to choose the approach that best suits the context and needs of their institutions, thus creating an environment that supports learning and harmony.

These different approaches demonstrate the flexibility that can be adopted by boarding school leaders to achieve diverse and complex goals in the educational environments they manage. By understanding and applying appropriate leadership style, boarding school leaders can create an environment that supports the spiritual and academic development, as well as the well-being of the boarding school community.

### 3. Weber's Theory of Authority

According to Weber, authority is not merely imposed power but a form of domination that is accepted and legitimately recognized by those under it. The key to authority lies in the belief of subordinates that the power exercised by their superiors is right and worthy of obedience. In other words, authority can only exist if there is trust in the legitimacy of those in power. Based on this thinking, Weber classified authority into three main types, each distinguished by the basis of legitimacy on which it is founded.

#### a. Traditional Authority

Traditional authority is power based on the belief that things from the past must be preserved and passed on. People who lead in this system are believed to have the right to lead because they represent long-standing

traditions. This power is recognized because it has been practiced since long ago.

In this system, people follow leaders personally because they feel loyal or faithful. Traditional leaders often have broad authority, meaning they can make decisions on their own without many rules. However, this can also lead to arbitrary decisions.

An example of traditional authority can be seen in the leadership of traditional elders. They are respected for their age and experience in tradition. Another example is the system of hereditary power, where the current leader is a descendant of the previous leader, and the way of leading follows the customs of the past.<sup>43</sup>

In the context of Islamic boarding schools, traditional authority can be seen in the figure of the Kiai, who is respected for his knowledge, spiritual depth, and role as the successor of religious traditions. Many Islamic boarding schools are passed down from the founding Kiai to his children or sons-in-law so that leadership is hereditary. Students and the surrounding community usually obey the Kiai not because of formal rules but because of their belief in and respect for his position as the heir to Islamic tradition.

#### b. Charismatic Authority

Charismatic authority is an unusual type of authority. This authority arises because of people's belief in the extraordinary personality of an individual. These extraordinary qualities can be considered special, even to the point of being considered to have supernatural powers or high spiritual

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<sup>43</sup> Max Weber, *Economy and Society*, ed. Keith Tribe, London, England (London: Harvard University Press, 2019), 354.

abilities. Because of this, charismatic authority often evokes strong feelings such as enthusiasm and high hopes from its followers.

The strength of this authority heavily depends on the charismatic leader's ability to continuously inspire and convince others that they are indeed an extraordinary figure. As long as people continue to believe, they will follow their guidance. Historical figures like Jesus Christ and Adolf Hitler are two examples that demonstrate how charisma can cultivate extraordinary influence, despite the vastly different directions and values they represent.

Charismatic authority typically emerges during times of change and can even become a driving force for revolution. In its purest form, charismatic leaders often introduce new ideas, reject old customs, and demand that their followers adhere to new rules or beliefs. As a result, this authority differs from traditional and legal authority, which are more bound by established rules or customs.<sup>44</sup>

In the environment of Islamic boarding schools, charismatic authority can be seen in the figure of the Kiai, who is greatly admired for his personality, knowledge, or piety. For example, there are Kiai who are known to have extraordinary abilities in religious or spiritual knowledge so that students and the community feel confident and follow all their instructions without hesitation. Their influence is not based on formal structures or family heritage but rather on their personal charm and the special qualities believed in by their followers.

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<sup>44</sup> Weber, 374.

### c. Legal Authority

Legal authority is the most common type of authority found in the modern world. This authority is based on trust in the importance of rules and regulations, as well as the belief that those in power have authority because they exercise it in accordance with the applicable rules. These rules are believed to have been created rationally to achieve specific goals.

Unlike traditional and charismatic authority, legal authority is impersonal, meaning that rules are more important than who enforces them. In this system, it is the position or office regulated by law or rules that hold power, not the individual personally. Therefore, a person is only entitled to exercise their authority while they hold office, and only within the specific areas that have been determined.

Those who are subject to legal authority are only required to comply within the context of the law and in the specific roles they hold, not in all aspects of their lives. Thus, they remain free as individuals and are only bound by authority in official matters. A classic example of legal authority is bureaucracy, where organizational rules determine who is entitled to hold certain positions and what their duties and powers are.<sup>45</sup>

In the context of Islamic boarding schools, legal authority can be seen in formal leadership structures such as the head of the madrasah, the deputy head of curriculum, or the head of the dormitory. Although they still respect the Kiai as a central figure, in carrying out administrative tasks, they follow written rules such as regulations, the national curriculum, or meeting

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<sup>45</sup> Weber, 343.

decisions. Their power is limited by rules and only applies as long as they hold office officially.

The following are key indicators that distinguish the three types of authority and their dynamics.

a. Traditional Authority

- Inheritance: Leadership passes through bloodline or kinship (e.g., kings, tribal chiefs).
- Rituals/Symbols: Coronations, ancestral relics, or religious ceremonies validate power.
- Resistance to Change: Rules are enforced because "it has always been done this way."
- Personal Loyalty: Followers obey the person (e.g., "the King"), not abstract rules.

b. Charismatic Authority

- Emotional Devotion: Followers display fervent loyalty to the individual, not institutions.
- No Formal Rules: Authority is unstable, anti-bureaucratic, and based on the leader's decrees.
- Routinization Challenge: Authority collapses if not institutionalized (e.g., after the leader's death).

c. Legal Authority

- Formal Positions: Power resides in the role (e.g., "President," "CEO"), not the person.

- Rule-Bound Systems: Decisions follow written laws, contracts, or constitutions.
  - Bureaucracy: Hierarchical structures with specialized roles and standardized procedures.
  - Impersonality: Officials enforce rules uniformly; personal feelings are irrelevant.
- Crisis/Revolution: Emerges during social upheaval; leader promises radical change.

#### 4. Leadership Strategy Theories

Strategy, in its most general sense, refers to a comprehensive plan of action designed to achieve long-term objectives. It involves making choices about goals, determining the best course of action, allocating resources, and adapting to external conditions. According to Chandler (1962), strategy is "the determination of the basic long-term goals and objectives of an enterprise, and the adoption of courses of action and the allocation of resources necessary for carrying out these goals."<sup>46</sup> In this definition, strategy is seen as a deliberate and coordinated approach that connects an organization's mission with its operational actions.

In the context of educational leadership, strategy refers to the systematic steps or approaches taken by a leader to achieve institutional goals effectively and efficiently, especially when facing cultural diversity. Leadership strategy encompasses not only vision and objectives but also includes the implementation of tactics, communication methods, conflict resolution, and reinforcement of

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<sup>46</sup> Alfred D. Chandler, *Strategy and Structure: Chapters in the History of the Industrial Enterprise*, 2nd ed. (Cambridge: MIT Press, 1962). 13

organizational values. Effective leadership strategy enables leaders to align the institution's culture, processes, and goals with the diverse needs of its members.

According to Henry Mintzberg, strategy can be understood through the concept of the *5Ps for Strategy*, which include:

- Plan: Strategy as a consciously intended course of action designed in advance.
- Ploy: Strategy as a specific maneuver intended to outwit an opponent or respond to a challenge.
- Pattern: Strategy as a consistent pattern in a stream of actions.
- Position: Strategy as a way of locating the organization in its external environment.
- Perspective: Strategy as the ingrained way of perceiving the world within the organization.<sup>47</sup>

These five dimensions reflect that strategy is not a single, linear plan but a multidimensional concept encompassing both internal consistency and external alignment. For boarding school leaders (Kiai), this model encourages the formulation of strategies that are not only proactive (plan) and responsive (ploy) but also consistent with past actions (pattern), aligned with their socio-religious environment (position), and reflective of the boarding school's core values and worldview (perspective).

Peter G. Northouse emphasizes that effective leadership strategy involves continuous communication of vision, building a collaborative culture, and

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<sup>47</sup> Henry Mintzberg, *The Rise and Fall of Strategic Planning* (New York: Simon & Schuster, 1994), 23–25.

creating an inclusive environment. In his view, strategic leadership is inherently relational and values-based. It emphasizes the importance of building trust, fostering open dialogue, and engaging all stakeholders in shared goals.<sup>48</sup> In Islamic boarding schools, this includes involving teachers (ustaz), students, and community members in a joint effort to sustain harmonious intercultural relations. A Northouse-inspired approach to strategy is especially relevant in pesantren, where informal relationships often outweigh bureaucratic procedures.

Gary Yukl offers a complementary framework that classifies leadership strategies into three broad orientations:

- **Task-Oriented Strategies:** These focus on setting goals, defining roles, organizing tasks, and ensuring clarity in expectations. This strategy is commonly used to maintain discipline, curriculum compliance, and program achievement.
- **Relation-Oriented Strategies:** These prioritize the development of trust, support, empathy, and empowerment among members. Such strategies are particularly effective in creating a sense of belonging and psychological safety, which is essential in multicultural environments like a boarding school.
- **Change-Oriented Strategies:** These focus on encouraging innovation, responding to environmental changes, and promoting adaptive behavior among members.<sup>49</sup> In the boarding school, this might include adapting

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<sup>48</sup> Peter G. Northouse, *Leadership: Theory and Practice*, 7th ed. (London: Sage Publications, 2016), 169–171.

<sup>49</sup> Gary Yukl, *Leadership in Organizations*, 8th ed. (Boston: Pearson Education, 2014), 52–55.



teaching methods to students from different backgrounds or revising traditional practices that no longer serve a diverse population

## 5. Leadership in Islamic Boarding School

In Islamic boarding schools, leadership is predominantly characterized by a religious and spiritual figure known as a Kiai. The Kiai is not only a leader in terms of administrative duties but also serves as the spiritual guide for the entire community. The leadership in an Islamic boarding school is highly rooted in Islamic values, where the Kiai plays a central role in nurturing the moral, religious, and intellectual development of the students.

The Kiai's leadership extends beyond mere governance, as they are considered the ultimate authority figure, deeply respected and followed due to their knowledge of Islam, personal character, and role as spiritual mentors. The leadership structure in Islamic boarding school is often hierarchical, with the Kiai holding the highest position and supported by other religious teachers, known as ustaz and ustazah.

The Kiai's leadership style is usually a blend of paternalistic and charismatic approaches. Kiai's leadership is born out of personal qualities, namely morals and depth of religious knowledge.<sup>50</sup> As a paternalistic leader, Kiai takes on a fatherly role, guiding and protecting the students with a deep sense of responsibility. They provide not only educational guidance but also emotional and spiritual guidance, aiming to build a strong sense of community and common purpose among the students and staff.

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<sup>50</sup> Abd. Halim Soebahar, *Modernisasi Pesantren: Studi Transformasi Kepemimpinan Kiai Dan Sistem Pendidikan Pesantren* (Yogyakarta: LKiS, 2013), 38.

The leadership strategy at the Islamic boarding school is implemented by the Kiai as the leader. The Kiai designs and implements strategic measures to bring about positive changes in the education system and dormitory management. This strategy includes the ability to lead effectively, communicate the vision and goals of the institution to all elements of the dormitory, and prepare students, teachers, and staff to face internal and external challenges.

The charisma possessed by a Kiai is an important factor in the growth and development of Islamic boarding schools. As informal leaders, Kiai have a profound influence on community life due to their authority and charisma. Therefore, a Kiai must have a firm attitude and a strong personality. Leadership in Islamic boarding schools requires Kiai to have a combination of physical, intellectual, political, technical, and mental-spiritual abilities. These qualities enable Kiai to gain the trust, obedience, love, respect, admiration, and authority of the community, making them exemplary leaders worthy of emulation.<sup>51</sup>

However, charisma and personal qualities alone are insufficient, the success of the leadership strategies implemented also significantly determines the direction of the pesantren's progress. If a Kiai is unable to design and implement leadership strategies effectively, this can dampen the work ethic of teachers and students, lower the quality of education, and negatively impact the pesantren's reputation and overall achievement of its goals.

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<sup>51</sup> Mu Yappi, *Manajemen Pengembangan Pondok Pesantren* (Jakarta: Media Nusantara, 2008), 70.

### C. The Process of Managing Cultural Diversity

The process of managing cultural diversity involves a series of deliberate steps taken to ensure that diversity within an institution or community becomes a source of strength rather than conflict. In educational institutions, especially Islamic boarding schools where students come from various cultural, ethnic, and regional backgrounds, managing cultural diversity requires inclusive leadership, structured strategies, and a deep commitment to mutual respect.

According to Cox, managing diversity is not simply about acknowledging differences but about creating systems, policies, and practices that allow individuals from diverse backgrounds to thrive equally within the organization. This process includes the following stages:

1. Recognition of Diversity

The first step is recognizing and accepting the presence of diverse cultural backgrounds within the institution. This recognition allows leaders to be more aware of students' cultural identities, which is crucial in creating relevant and respectful interactions.<sup>52</sup>

2. Assessment and Mapping

After recognizing diversity, leaders must assess the composition of the institution through demographic analysis and cultural mapping. This includes identifying dominant and minority cultural groups, common challenges, and the dynamics of intergroup relationships.<sup>53</sup>

3. Creating Inclusive Policies and Structures

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<sup>52</sup> James A. Banks, "Multicultural Education: Historical Development, Dimensions, and Practice," *Review of Research in Education* 19, no. 1 (1993): 3–49, <https://doi.org/10.3102/0091732X019001003>.

<sup>53</sup> Ivancevich and Gilbert, "Diversity Management: Time for a New Approach."

Inclusive policies are designed to ensure fairness, equality, and non-discrimination. These may include housing policies that mix students from different regions, cross-cultural programs, and mechanisms for inclusive decision-making. Policies should reflect institutional commitment to diversity and be aligned with Islamic values of justice and unity.<sup>54</sup>

#### 4. Promoting Intercultural Interaction

The institution should organize structured and informal activities that encourage interaction among culturally diverse students. These include joint projects, competitions, religious events, and daily routines that require cooperation across cultural lines. Such activities foster empathy and reduce prejudice<sup>55</sup>.

#### 5. Leadership Role Modeling

The Kiai, as the central figure in a pesantren, must model inclusive behavior by treating all students equally and promoting values of tolerance and unity. Their exemplary character becomes a key tool in shaping students' attitudes toward diversity.<sup>56</sup>

#### 6. Monitoring and Evaluation

The final stage involves evaluating the effectiveness of diversity initiatives through feedback, observation, and adjustment. Leaders must remain flexible in addressing emerging issues, adapting strategies as needed, and ensuring the sustainability of diversity management efforts.<sup>57</sup>

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<sup>54</sup> Northouse, *Leadership: Theory and Practice*.

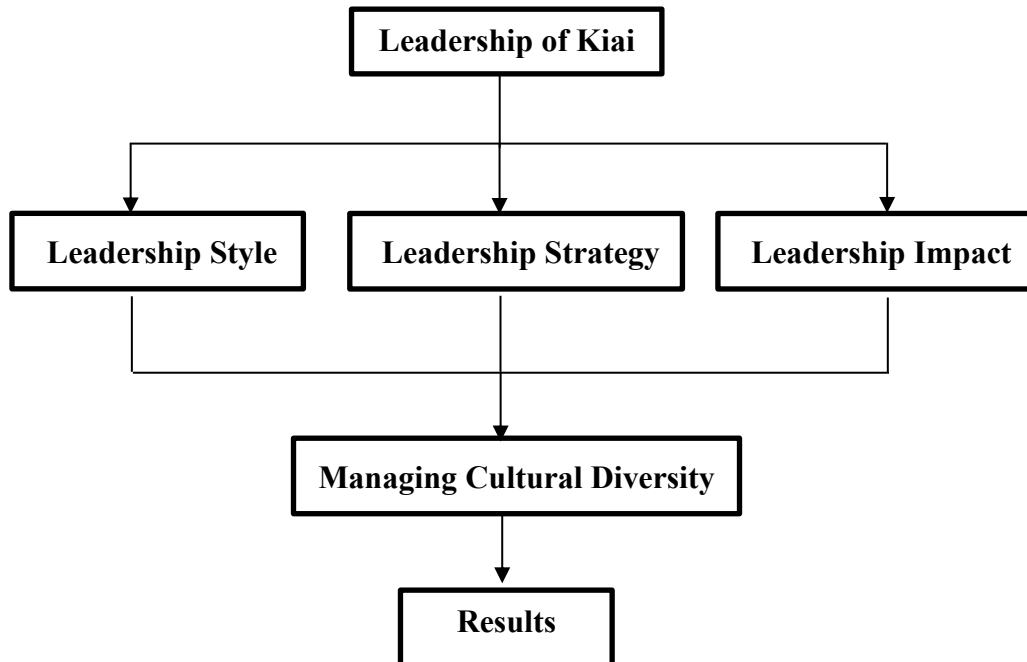
<sup>55</sup> Banks, "Multicultural Education: Historical Development, Dimensions, and Practice."

<sup>56</sup> Yukl, *Leadership in Organizations*.

<sup>57</sup> Cox and Blake, "Managing Cultural Implications for Competitiveness Organizational."

#### D. Research Framework

Figure 2. 2 Research Framework



## **CHAPTER III**

### **RESEARCH METHODS**

#### **A. Research Approach and Type**

The approach used in this research is a qualitative approach, which aims to understand the phenomenon of what is experienced by the research subject in depth through non-numerical data collection.<sup>58</sup> The qualitative approach is chosen to answer research questions that demand a more detailed description of the results and allow the researcher to explore the experiences, perceptions, and views of subjects in a comprehensive and contextual manner.

The type of research chosen is a case study, which is a research method that focuses on in-depth analysis of one or several specific cases in a real context.<sup>59</sup> Case study is chosen because it allows the researcher to gain an in-depth understanding of managing cultural diversity through leadership in Islamic education. This research focuses on one boarding school as a single case to explore in detail the strategies, challenges, and impacts of leadership in a multicultural context.

#### **B. Researcher Presence**

The presence of the researcher in the field is very important in a qualitative approach to obtain accurate and in-depth data. The researcher acts as a key instrument as well as a data collector.<sup>60</sup> Through direct observation, in-depth interviews, and interaction with research subjects, researchers can understand the

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<sup>58</sup> John W. Creswell and J. David Cresswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, SAGE, 5th ed. (SAGE Publications, 2018), 292.

<sup>59</sup> M. Djunaidi Ghony and Fauzan Almanshur, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2012), 25.

<sup>60</sup> Wahidmurni, "Pemaparan Metode Penelitian Kualitatif" 11, no. 1 (2017): 1–17.

context more comprehensively. This presence also helps build good relationships with participants so that they feel comfortable in providing information, and allows for thorough and contextual data collection. This supports the validity and reliability of the research and allows the researcher to respond directly to the situation in the field.

### **C. Research Location**

This research was conducted at Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School, which is located in AGH. Abdurrahman Ambo Dalle Street, Mangkoso Village, Soppeng Riaja District, Barru Regency, South Celebes Province.

The selection of this location is based on several considerations. First, the Islamic Boarding School is one of the largest and oldest in Eastern Indonesia. Second, it is led by a Kiai who has influence in South Celebes by becoming the Chairman of the Advisory Board of MUI (Majelis Ulama Indonesia) of South Celebes.

### **D. Data and Data Sources**

The data sources in this study come from several related parties at the Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School. Primary data in this study includes in-depth interviews with Kiai AG. Prof. Dr. H. M. Faried Wadjedy and Kiai H. Ahmad Rasyid, M.Pd. as the leaders of the Islamic Boarding School, Ustaz Ahmad Ramzy Amiruddin (Deputy Head of Public Relations & Tafsir Teacher), Ustaz Ahmad Fauzi Amiruddin (Head of SMP DDI), Ustaz Andi Anugrah (ORDAS

Activity Committee), Ustaz Muhammad Samir (I'dadiyah Dormitory Supervisor). The researcher also interview several students, especially students from minorities like students from Papua.

In addition, primary data are also collected through participatory observation of various activities in the Islamic Boarding School that reflect the application of multicultural values. The researchers observed: Interactions in mixed dormitories (between regions), Language use at school and dormitories. Activities related to cross-culturalism, such as ORDAS competitions and Halal Bihalal.

Secondary data consisted of important documents such as curriculum, boarding school regulations, activity programs, and demographic data of students by region which are analyzed to gain a comprehensive understanding of multicultural practices in the boarding school. The analysis of these secondary data sources help complement and enrich the primary data that have been collected.

## **E. Data Collection Technique**

Data collection techniques are the most important step in research because the purpose of research is to get data.<sup>61</sup> In this study, the techniques used in data collection are:

### **1. Interview**

Interview is one of the most frequently used tools for collecting qualitative data. Interview allows researcher to obtain a variety of information from respondents in various situations and contexts. In this study, the type of interview used is a semi-structured interview, in which the interviewer has prepared a topic

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<sup>61</sup> Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2010), 308.



and list of questions before the interview is conducted but can still develop according to the course of the interview. The researcher conducts interviews with Kiai, staff, ustaz, and students with prepared interview instruments.

## 2. Observation

The observation technique in this study uses passive participation observation, in which the researcher comes to observe relevant activities without being directly involved. This observation aims to obtain data on the leadership role in managing cultural diversity in the boarding school. Data obtained through observation techniques include:

- a. Diversity in student backgrounds, including their regions of origin, languages spoken, and cultural practices observed in daily interactions or during special events.
- b. How the Kiai communicates, provides direction, builds relationships with students, and addresses challenges related to differences among students.
- c. Programs, rules, or activities introduced by the Kiai to promote collaboration, mutual respect, and cultural understanding among students.

## 3. Documentation

This technique involves searching for documents relevant to the role of Kiai. The data sought includes the leadership role in developing and managing cultural diversity in the boarding school. Documentation involves all forms of information related to documents, both official and unofficial, such as reports, diaries, and so on, both published and unpublished. Data obtained from

documentation includes the role of Kiai as a leader in the boarding school and the role of Kiai in managing cultural diversity in the boarding school.

## **F. Data Analysis Technique**

The data analysis technique in this research was carried out through three main operational stages: data condensation, data display, and inference.<sup>62</sup>

### **1. Data Condensation**

The first stage in this analysis is data condensation, which refers to the process of simplifying, selecting, and filtering raw data to make it more focused and meaningful. In this study, data that have been collected from observations, interviews, and documentation will be condensed by identifying the main theme relevant to the leadership role in managing cultural diversity in the boarding school. Through this process, complex and diverse data can be processed into a clearer and more directed understanding of the phenomenon under study.

### **2. Data Display**

After the data has been condensed, the next stage is data display. Data that have been summarized are arranged in an organized and informative form, such as tables, diagrams, or descriptive narratives, which make it easier for researcher and readers to understand the relationship between existing elements. The data displayed will include information about how the forms and characteristics of cultural diversity, style of Kiai's leadership in managing cultural diversity, and the strategies in managing cultural diversity. This presentation helps in seeing significant patterns that emerge from the data.

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<sup>62</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis A Methods Sourcebook*, 3rd ed. (Sage Publications, 2014).

### 3. Inference

The final stage is inference and verification. Once the data is displayed, the researcher begins to interpret the findings and inferences that are based on the evidence collected. This process is carried out continuously throughout the analysis to ensure that the inferences drawn are valid and reflect the phenomenon under study. In this study, inference is conducted to identify key strategies in managing cultural diversity by Kiai in the boarding school. The resulting conclusions are then verified through triangulation techniques, which involved cross-checking data from various sources and methods to ensure the accuracy and reliability of the findings.

### G. Data Validity Checking

In research, data has a very important role, so the data collected must be truly valid, which is appropriate, true, and precise to what should be measured. According to Cresswell, there are eight procedures for verifying qualitative research findings, and he recommends that any research study employ at least two of these procedures: triangulation, member-checking, rich and thick description, clarification of the researcher bias, negative case analysis, prolonged engagement, peer debriefing, and external audits. In addition, Creswell believes Lincoln and Guba's criteria of trustworthiness, credibility, and authenticity should be employed when evaluating qualitative research.<sup>63</sup> This research uses data credibility to ensure that the results of observations are in accordance with reality in the field, namely to

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<sup>63</sup> Creswell and Cresswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, 314–15.

verify whether the information or data obtained really reflects the actual situation in the field.

To ensure data validity in qualitative research, data validity testing is very important. Researcher used triangulation of data sources and member checks. Member check is the process of verifying data obtained from informants to ensure that the information used is in accordance with the informants' intentions. There are two triangulation techniques: source triangulation and technique triangulation. Source triangulation tests the validity of the data by comparing data from various sources, both primary and secondary, and double-checking with the interviewed sources. Techniques triangulation tests the validity of data by checking data from the same source but using different techniques, such as comparing data obtained from interviews with data obtained from observation.<sup>64</sup>

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<sup>64</sup> Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif Dan R&D* (Bandung: Alfabeta CV, 2017).

## **CHAPTER IV**

### **EXPOSURE OF DATA AND RESEARCH FINDINGS**

#### **A. General Description of Research Site**

##### **1. Profile of Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School**

Name : Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School

Address : Mangkoso Village, Soppeng Riaja District

Regency : Barru

Province : South Celebes

Postal Code : 90752

Founder : AGH. Abdurrahman Ambo Dalle

H. Muhammad Yusuf Andi Dagong

Leader : AGH. Abdurrahman Ambo Dalle (1938-1949)

AGH. Muh. Amberi Said (1949-1985)

AG. Prof. Dr. H. M. Faried Wadjedy, Lc., M.A (1985-now)

##### **2. History of Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School**

The establishment of the DDI Mangkoso Islamic Boarding School cannot be separated from the important role of Muhammad Yusuf Andi Dagong, known by the title "Petta Soppeng," a king from the Islamic kingdom of Soppeng. He built mosques in three locations: Lapasu, Takkalasi, and Mangkoso, which were designated as the administrative centers. It was from the construction of these mosques that the idea for the establishment of the DDI Mangkoso Islamic Boarding School originated. These mosques were initially built with the hope

that they could be used for the five daily prayers, Friday prayers, and various other religious activities. However, in reality, the mosques were often empty, and two of them were no longer used for Friday prayers.

This situation caused concern for Petta Soppeng because the mosques that had been built were not being used as intended. The community did not show the enthusiasm for worship that had been expected. To address this issue, in December 1938, Petta Soppeng initiated a meeting by inviting religious and community leaders to a forum called “tudang sipulung,” held at his official residence (Saoraja). During the forum, various alternative solutions were discussed to revive the function of mosques, particularly the mosque located in Mangkoso as the center of government. One of the proposals that emerged was the importance of enhancing the community's religious understanding through the establishment of an Islamic educational institution. This proposal was subsequently agreed upon as a strategic step to revitalize religious activities at the mosque.

However, the agreement presented new challenges related to the availability of qualified human resources to manage and lead the educational institution. At that time, there were no local figures in the Mangkoso area who were considered to have the capacity and experience to manage a pesantren educational institution. Therefore, various proposals emerged, including bringing in scholars from Java, known as the center of Islamic boarding schools, or from Salemo Island in the Pangkep region, which is famous for producing great scholars. However, the proposal that received the most support was the request to Anregurutta H. As'ad from Sengkang, a prominent scholar who was

widely known through his educational institution, Madrasah Arabiyatul Islamiah (MAI). The institution was founded in 1930 and was known for its approach that combined the traditional education system (pesantren) with the classical system (madrasah).

During the meeting, it was agreed that the person deemed most suitable to become an educator and leader of the educational institution in Mangkoso was Gurutta H. Abdurrahman Ambo Dalle, who at that time was the chief assistant to Anregurutta H. As'ad in the management of Madrasah Arabiyatul Islamiah (MAI) Sengkang. Based on this decision, the Soppeng Riaja Kingdom then sent a delegation to meet with Anregurutta H. As'ad directly to submit an official request.

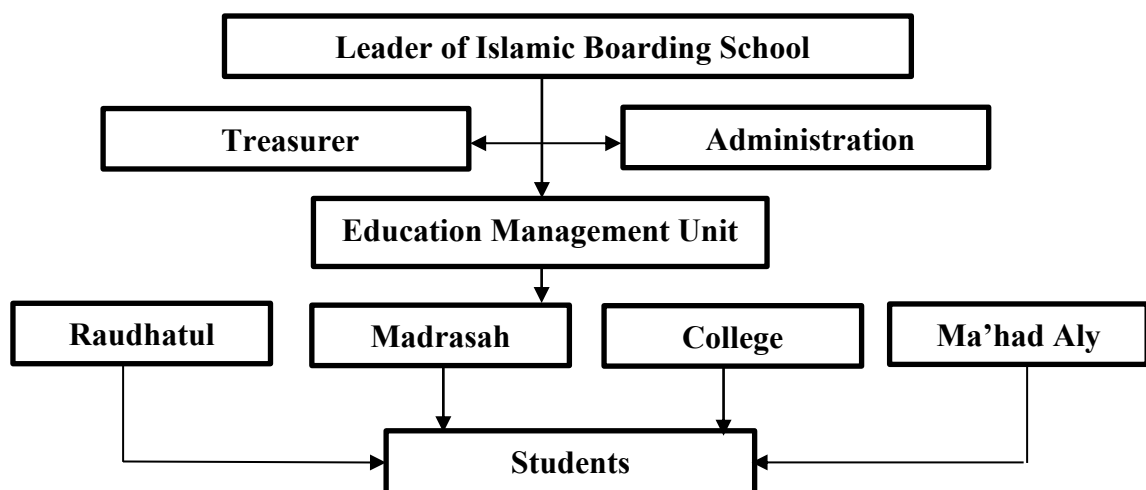
However, Anregurutta H. As'ad initially rejected the request on the grounds of maintaining the reputation and quality of the MAI institution. He believed that establishing a branch of MAI outside Sengkang, particularly in Mangkoso, could potentially weaken the image and consistency of the educational quality that had been built. Additionally, the request for Gurutta Ambo Dalle, a key figure in MAI management, was considered quite burdensome. As an alternative, Anregurutta H. As'ad suggested that those in Mangkoso interested in deepening their religious knowledge should come directly to Sengkang to study. Thus, the delegation from Mangkoso returned without any results. Nevertheless, Petta Soppeng did not give up. He continued to send envoys repeatedly until eventually Anregurutta H. As'ad relented and permitted Gurutta H. Abdurrahman Ambo Dalle to travel to Mangkoso with his family and several students to begin his educational service in the region.

Wednesday, December 21, 1938, which coincided with 29 Shawwal 1357 AH, was a historic moment for the people of Mangkoso as it marked the departure and arrival of Gurutta H. Abdurrahman Ambo Dalle to the region. His arrival was greeted with great enthusiasm and joy by the local community. On the same day, Gurutta Ambo Dalle immediately began teaching Islam at the Mangkoso Mosque using the halaqah or wetonan method, locally known as “mangaji tudang”.

This event marked the beginning of the establishment of an Islamic educational institution that later became known as the DDI Mangkoso Islamic Boarding School. Therefore, December 21 is commemorated annually as the founding day or “Milad” of the DDI Mangkoso Islamic Boarding School. In the early days, this activity was still referred to as “angngajiang” (religious study session), while the students were called “ana' pangaji” (religious students). The term “pesantren” itself was not yet widely used at that time, as it was more commonly known in the Java region.

### 3. Organizational Structure

**Figure 4. 1** Organizational Structure of DDI Mangkoso Islamic Boarding School





#### 4. Forms of Cultural Diversity in Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School

##### a. Diversity of Regional Origins

Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic boarding school has a strong appeal for students from various regions in Indonesia, especially Eastern Indonesia. This is due to the school's long-standing reputation as a moderate and open Islamic educational institution, as well as a center of education based on the values of Ahlussunnah wal Jama'ah. In recent years, there has been a significant increase in the number of students from outside South Sulawesi, indicating that DDI Mangkoso has become a nationally recognized boarding school in attracting students.

Students studying at DDI Mangkoso come from various provinces, such as South Celebes, Papua, East Kalimantan, West Nusa Tenggara, and West Sumatra. Administrative data from I'dadiyah, junior high school, and Madrasah Aliyah level in 2025 shows the following distribution of students:

**Table 4. 1** Number of I'dadiyah Students

| Num | Region of Origin | Number of Students |
|-----|------------------|--------------------|
| 1   | Barru            | 31                 |
| 2   | Makassar         | 25                 |
| 3   | Pare-Pare        | 4                  |
| 4   | Pinrang          | 11                 |
| 5   | Pangkep          | 38                 |
| 6   | Luwu             | 3                  |

|              |                   |            |
|--------------|-------------------|------------|
| 7            | Maros             | 31         |
| 8            | Sidrap            | 4          |
| 9            | Gowa              | 2          |
| 10           | Takalar           | 2          |
| 11           | Soppeng           | 3          |
| 12           | Bulukumba         | 2          |
| 13           | Enrekang          | 2          |
| 14           | Maluku            | 3          |
| 15           | Riau Archipelago  | 3          |
| 16           | Java Island       | 4          |
| 17           | West Celebes      | 14         |
| 18           | Central Celebes   | 8          |
| 19           | Southeast Celebes | 2          |
| 20           | East Borneo       | 22         |
| 21           | South Borneo      | 4          |
| 22           | North Borneo      | 5          |
| 23           | Papua             | 28         |
| 24           | West Papua        | 6          |
| 25           | South Papua       | 7          |
| 26           | Central Papua     | 10         |
| 27           | Malaysia          | 3          |
| <b>Total</b> |                   | <b>276</b> |

Source: DDI Mangkoso Islamic Boarding School

**Table 4. 2** Number of Junior High School Students

| <b>Num</b>   | <b>Region of Origin</b> | <b>Number of Students</b> |
|--------------|-------------------------|---------------------------|
| 1            | Barru                   | 29                        |
| 2            | Pangkep                 | 26                        |
| 3            | Maros                   | 15                        |
| 4            | Makassar                | 35                        |
| 5            | Luwu                    | 6                         |
| 6            | Gowa                    | 7                         |
| 7            | Toraja                  | 2                         |
| 8            | Pare-Pare               | 5                         |
| 9            | Soppeng                 | 4                         |
| 10           | Jeneponto               | 2                         |
| 11           | Sidrap                  | 1                         |
| 12           | Bone                    | 3                         |
| 13           | Pinrang                 | 4                         |
| 14           | East Borneo             | 8                         |
| 15           | North Borneo            | 6                         |
| 16           | Central Celebes         | 5                         |
| 17           | Southeast Celebes       | 3                         |
| 18           | West Celebes            | 11                        |
| 19           | Gorontalo               | 2                         |
| 20           | Maluku                  | 2                         |
| 21           | Central Papua           | 12                        |
| 22           | Papua                   | 6                         |
| 23           | West Papua              | 5                         |
| <b>Total</b> |                         | <b>199</b>                |

Source: DDI Mangkoso Islamic Boarding School

**Table 4. 3** Number of Madrasah Aliyah Putra Students

| <b>Num</b>   | <b>Region of Origin</b> | <b>Number of Students</b> |
|--------------|-------------------------|---------------------------|
| 1            | Barru                   | 73                        |
| 2            | Makassar                | 52                        |
| 3            | Pare-Pare               | 5                         |
| 4            | Pinrang                 | 10                        |
| 5            | Pangkep                 | 52                        |
| 6            | Luwu                    | 7                         |
| 7            | Maros                   | 41                        |
| 8            | Sidrap                  | 7                         |
| 9            | Gowa                    | 8                         |
| 10           | Takalar                 | 3                         |
| 11           | Soppeng                 | 5                         |
| 12           | Bulukumba               | 3                         |
| 13           | Maluku                  | 5                         |
| 14           | West Celebes            | 23                        |
| 15           | Central Celebes         | 30                        |
| 16           | Southeast Celebes       | 11                        |
| 17           | East Borneo             | 34                        |
| 18           | South Borneo            | 10                        |
| 19           | North Borneo            | 10                        |
| 20           | Papua                   | 52                        |
| 21           | West Papua              | 11                        |
| 22           | Central Papua           | 4                         |
| 23           | Others                  | 53                        |
| <b>Total</b> |                         | <b>509</b>                |

Source: DDI Mangkoso Islamic Boarding School

The diversity of the student's regions of origin not only brings color to the social life of the boarding school but also creates challenges in terms of cultural adaptation. Each student brings with them different social backgrounds, customs, and cultural characteristics. For example, students from Papua tend to be more expressive in expressing their opinions, while students from South Sulawesi are known for their respectful attitude and distinctive language. Such differences, though positive as a form of pluralism, often lead to misunderstandings, especially during the early days when the students first arrive at the boarding school.

A dormitory supervisor shares his experience:

“Pada awalnya memang ada gesekan kecil, seperti cara berbicara kadang dianggap keras sama santri lain. Tapi setelah kita jelaskan baik-baik dan ajarkan pembiasaan hidup bersama, mereka bisa saling menerima. Sekarang malah jadi teman akrab dan saling bertukar cerita budaya masing-masing.”<sup>65</sup>

The students also have their own impressions of this multicultural environment. One student from Papua said:

“Pertama kali memang saya merasa canggung karena kebanyakan santri dari Sulawesi, saya takut nanti tidak nyambung kalau cerita. Tapi ternyata mereka terbuka dan saya belajar banyak hal baru, terutama dalam cara bergaul dan saling menghormati.”<sup>66</sup>

The diversity of this region contributes to shaping the character of students to be more tolerant, open-minded, and ready to live in a pluralistic society. Islamic Boarding School, as a miniature of Indonesia's diverse

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<sup>65</sup> Muhammad Samir, Interview, (May 7, 2025).

<sup>66</sup> Ahmad Dzaki Al Ghifari, Interview, (May 7, 2025).

society, provides a training ground for students to hone their social skills and cultural sensitivity.

b. Diversity of Regional Languages

The diversity of regional languages at the Darud Da'wah wal Irsyad (DDI) Mangkoso Islamic boarding school is a tangible manifestation of the cultural diversity of students who come from various parts of Indonesia. As a national-scale boarding school, DDI Mangkoso is home to students from several regions in Sulawesi, Kalimantan, Papua, and Maluku, each of whom brings with them their native language or regional dialect. Languages such as Bugis, Makassar, Enrekang, Papua, Banjar, and Madura are often heard in daily interactions, especially in informal settings such as dormitories and canteens.

A student from Papua said:

“kalo sesama asal daerah papua kita biasanya tetap logat papua kalau bicara, karena sudah kebiasaan. Tapi kadang saya suka nimbrung kalau orang makassar sama bugis lagi ngobrol, karena saya suka dengarnya jadi saya kadang belajar bahasanya mereka juga”<sup>67</sup>

However, the situation is different when it comes to teaching and learning activities. Based on the author's direct observation during teaching and learning activities, teachers always deliver lesson materials in Indonesian. Even in the study of classical Islamic texts, which are usually translated into the local language in many other Islamic boarding schools, the teachers at DDI Mangkoso choose to use Indonesian as the language of instruction.

A teacher of tafsir, Ustaz Ahmad Ramzy Amiruddin, explained his reasons.

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<sup>67</sup> Ahmad Dzaki Al Ghifari, Interview, (May 7, 2025).

"Kami memang sengaja menggunakan bahasa Indonesia dalam semua proses pengajaran, termasuk saat menerjemahkan kitab. Ini untuk memastikan semua santri, baik yang dari Sulsel, Kalimantan, Papua, maupun NTB, bisa memahami materi dengan adil dan setara. Bahkan Gurutta Faried (Pimpinan Pondok) yang sering menggunakan bahasa Daerah ketika ceramah di masyarakat, menggunakan bahasa Indonesia ketika mengisi pengajian di Pondok".<sup>68</sup>

Kiai Ahmad Rasyid added that the choice of Indonesian was not only a matter of accessibility but also part of a strategy to foster nationalism and a unifying language:

"Bahasa adalah identitas. Dengan membiasakan bahasa Indonesia dalam belajar, santri terbiasa berkomunikasi lintas budaya dan tidak merasa eksklusif hanya karena kelompok bahasanya dominan."<sup>69</sup>

c. Diversity of traditions and customs

Life at the DDI Mangkoso Islamic Boarding School is not only characterized by learning and worship activities but also by a variety of traditions and cultural customs brought by each student from their respective regions of origin. This diversity enriches the atmosphere of the boarding school and fosters dynamic social interactions among the students. Each group of students from different regions has distinct cultural characteristics that are evident in their daily routines and social interactions.

Although not explicitly apparent, there is a general impression among pesantren residents that student from eastern Indonesia tend to be physically stronger. Some of them excel in sports activities such as futsal and running. On the other hand, cognitive abilities and academic achievements are generally more represented by students from urban areas, such as Makassar

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<sup>68</sup> Ahmad Ramzy Amiruddin, Interview, (May 6, 2025).

<sup>69</sup> Ahmad Rasyid, Interview, (May 8, 2025).

and Pare-Pare, who are accustomed to a more advanced and structured education system.

In the early stages of the arrival of Papuan students at the DDI Mangkoso Islamic Boarding School through a scholarship program in collaboration with the Bosowa Group, they were initially placed in a homogeneous dormitory. This strategy was intended to facilitate the mentoring process and adaptation to the new environment. However, in practice, this approach actually hindered broader social interaction. The limited opportunity to socialize with students from other regions led to the continued dominance of customs from their regions of origin, with little change occurring. Seeing this, the head of the Islamic boarding school, AG. Kiai H. Faried Wadjedy decided that these students should be spread out to various dormitories with students from different backgrounds.

The Kiai said:

"Dulu waktu mereka masih satu kamar, mereka agak tertutup dan kurang disiplin. Tapi setelah digabung dengan santri lain, mereka lebih terbuka, lebih cepat bangun pagi, bahkan mulai aktif ikut kegiatan pesantren yang dulunya mereka abaikan."<sup>70</sup>

##### 5. The Process of Managing Cultural Diversity in Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School

The process of managing cultural diversity in DDI Islamic Boarding School is reflected in various daily practices and institutional systems designed to promote mutual respect, inclusion, and harmony among students from diverse backgrounds. Based on observations, this process does not occur instantly but is

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<sup>70</sup> Ahmad Rasyid, Interview, (May 8, 2025).



cultivated gradually through consistent leadership practices, structural arrangements, and social interactions within the pesantren environment.

At the beginning of each academic year, new students from different regions are intentionally placed in mixed dormitories. This placement strategy is not random; it is carefully arranged so that students from the same origin do not dominate a single room. For example, in one dormitory room, it is common to find students from South Sulawesi, Papua, Kalimantan, and West Java living together. This arrangement fosters early exposure to cultural differences and encourages students to adapt, communicate, and learn from each other in daily life.

In addition to the living arrangements, the pesantren regularly organizes interregional competitions and collaborative activities that require cross-cultural teamwork. Events such as ORDAS (*Organisasi Daerah Santri*) competitions, cultural nights, and student discussion forums are platforms where students from various regions interact, express their identities, and work together toward shared goals. These events not only entertain but also function as social bridges that reduce prejudice and build solidarity.

Leadership from the Kiai plays a crucial role in reinforcing inclusive values. In daily recitations and Friday night public talks (*pengajian umum*), the Kiai often emphasizes messages about unity, brotherhood, and the equality of all santri regardless of ethnicity or origin. The Kiai is also known to personally visit dormitories and casually interact with students from different backgrounds, which strengthens the students' sense of belonging and being equally valued.

Rules and discipline are applied uniformly to all students, without favoritism or discrimination. For instance, in cases of rule violations, sanctions are given based on the nature of the offense, not the student's background. This impartiality is essential in maintaining students' trust in the institution and reinforcing a sense of justice.

Another noteworthy aspect is the use of common language policies. While students may speak their local languages in informal settings, the pesantren encourages the use of Indonesian and Arabic in official activities, communal gatherings, and study sessions. This policy ensures that communication remains inclusive and prevents the formation of exclusive cultural groups that could lead to misunderstanding or segregation.

#### **B. The Style of Kiai's Leadership in Managing Cultural Diversity at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

The style of Kiai's leadership at the DDI Mangkoso Islamic boarding school cannot be separated from the social and cultural construction of the boarding school as a traditional Islamic educational institution. Their leadership not only functions administratively but also reflects moral and spiritual authority that is recognized by all members of the boarding school community. In the context of classical sociological theory, this approach is highly relevant to be examined through the lens of Max Weber's theory of types of leadership, namely legal leadership, traditional leadership, and charismatic leadership. Based on observations and field data, the leadership style of the Kiai at DDI Mangkoso tends to represent a combination of traditional and charismatic Leadership.

First, from the perspective of traditional leadership, Kiai Faried Wadjedy, as the leader of the boarding school, derives his legitimacy not from a formal bureaucratic system but from the continuity of his family's leadership legacy. He succeeded his father, AG Kiai H. Amberi Said, as the second-generation leader of the boarding school. This dynastic continuity, combined with the depth of religious knowledge and spiritual authority ingrained in the boarding school culture, positions him as the legitimate heir to the founding lineage of DDI and endows every decision he makes with high moral weight in the eyes of both the boarding school community and the national Islamic education landscape.

Important decisions such as boarding house arrangements, curriculum development, teacher recruitment, and task distribution are heavily influenced by his direct guidance. This leadership style is not merely symbolic; it actively shapes the operational and educational structure of the boarding school. As noted by Ahmad Fauzi Amiruddin, the principal of DDI Junior High School, the finalization of boarding school policies is always aligned with Kiai Faried's considerations and requires his direct approval, underscoring the centrality of his authority in institutional governance.

“Kebijakan-kebijakan strategis seperti penempatan asrama santri, pengembangan kurikulum, perekrutan guru, sampai pembagian tugas semuanya pasti melewati restu dan arahan dari Kiai Faried. Beliau sangat detail dan terlibat langsung dalam proses-proses tersebut. Bahkan, rapat-rapat besar biasanya akan menunggu keputusan akhir dari beliau. Itu karena secara kultur dan struktural, Kiai memang menjadi poros utama pengambilan keputusan di pesantren ini.”<sup>71</sup>

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<sup>71</sup> Ahmad Fauzi Amiruddin, Interview, (May 9, 2025).

**Figure 4. 2** one of the large meetings directly led by Kiai Farid



This statement was confirmed through the researcher's direct observation of a large meeting that was only held after the Kiai had made a decision. Documentation of the organizational structure also shows that the Kiai is formally the highest authority in strategic decision-making at the pesantren. See Figure 4.1.

Second, Kiai's leadership style also shows elements of charismatic leadership, which, according to Weber, arises from followers' belief in the extraordinary personality of a leader. The charisma of the Kiai is built on personal integrity, depth of religious knowledge, simplicity of life, and their concern for the education and morals of students. Despite having a high position, Kiai is still known to be very down to earth and easily accessible to students in matters of advice, guidance, and solving personal problems. Many students feel emotional comfort when they are around Kiai.

“Saya sering ditegur langsung oleh Kiai karena malas mengaji. Tapi cara beliau menegur itu lembut, menyejukkan, dan membuat saya sadar. Bukan hanya takut, tapi saya merasa dihargai,”<sup>72</sup>

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<sup>72</sup> Muhammad Rivaldi, Interview, (May 7, 2025).

Field observations showed that when minor violations were committed by students, the Kiai preferred to give personal advice in the boarding school's living room rather than imposing physical punishment.

On the other hand, this charisma is also supported by the integrity of the Kiai's lives. They are known not only to command but also to give real examples. Many students witnessed firsthand how the Kiai would wake up earlier than the students, perform tahajud prayers, and be directly involved in various pesantren activities. The simplicity of life, not living in luxury, and continuing to educate with open arms shows that their authority is built on example, not on structural positions alone.

Another aspect that supports his charisma is his persistence in the struggle for da'wah and education. The Kiai DDI Mangkoso have served for decades selflessly, even in the limited financial conditions of the pesantren. Their perseverance, patience, and high commitment to students from various backgrounds have made them loved and respected by all parties. In several historical documents of the pesantren that the author studied, it was mentioned that the founders and successors of Kiai DDI Mangkoso always prioritized the value of sincerity and unlimited devotion in managing this institution.

In the context of the cultural diversity of students who come from various provinces and social backgrounds, this charismatic leadership has proven to be very effective in building emotional bridges between Kiai and students. Students from Papua, Kalimantan, and Sulawesi have different characters and habits. However, they share the same respect and loyalty to Kiai because they feel cared for and treated fairly and compassionately. Kiai are able to reach all students without

discrimination, and this is what strengthens their charismatic position in the eyes of the boarding school community.

"Pernah Kiai suruh santri cari saya karena absen mengaji malam. Meskipun beliau hukum saya, Tapi beliau tidak marah. Karena itu saya tidak pernah membenci beliau meskipun sering dihukum, karena saya tahu beliau melakukan itu demi kebaikan saya."<sup>73</sup>

It is this combination of traditional and charismatic leadership that has enabled the Kiai leadership style at DDI Mangkoso to survive and thrive in a context of cultural, social and student background diversity. The Kiai have managed to maintain the institutional stability and moral integrity of the boarding school through a firm but wise approach. This kind of leadership not only creates structural discipline but also forms a spiritual bond between Kiai and student, which in turn fosters loyalty, respect and deep trust.

### **C. The Kiai's Leadership Strategy in Managing Cultural Diversity at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

The DDI Mangkoso Islamic Boarding School is home to students from diverse cultural, linguistic, and regional backgrounds. In this context, the role of the Kiai as a leader is crucial in fostering a harmonious and inclusive learning environment. Leadership in managing cultural diversity requires not only charisma but also concrete and targeted strategies. The strategies employed by Kiai Faried Wadjedy and other Kiai can be outlined in the following sub-sections:

#### **1. Interregional Mixed Dormitory Strategy**

The first strategy implemented by Kiai Faried Wadjedy in managing cultural diversity at the DDI Mangkoso Islamic Boarding School was to adopt a

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<sup>73</sup> Andi Anugrah, Interview, (May 8, 2025).

mixed dormitory system. This means that students from various regions, both from eastern Indonesia such as Papua and Maluku, and from South Sulawesi such as Makassar, Pare-Pare, and Bone, were randomly placed in the same dormitory environment. This policy was not implemented from the beginning but was the result of an evaluation of previous experiences.

Originally, students from Papua and surrounding areas were placed in a separate dormitory block. The initial aim was to facilitate their development and ensure their comfort during the initial adaptation process. However, in practice, this approach actually reinforced exclusivity and slowed down the process of social integration. They tended to interact only within their own group and were reluctant to mingle with students from other regions. This even reinforced the tendency to cling to old customs that sometimes conflicted with the values of the boarding school.

Seeing this situation, Kiai Faried Wadjedy then instructed that the placement pattern of the students be changed. Students from Papua and other regions were asked to spread out and live together with students from different cultural backgrounds. The aim was to create a wider space for interaction so that they could get to know each other and learn tolerance and mutual respect between cultures.

In an interview with Kiai Ahmad Rasyid on May 8, 2025, he said:

“Kiai Faried minta agar santri dipisah asramanya. Jangan satu kamar isinya semua dari daerah yang sama. Setelah itu diterapkan, hasilnya cukup signifikan. Mereka jadi lebih terbuka, bahkan banyak yang berubah cara berpikir dan mulai saling menghargai perbedaan.”<sup>74</sup>

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<sup>74</sup> Ahmad Rasyid, Personal Interview, (8 May 2025).

This was observed directly by researcher while conducting observation in one of the dormitories, where students from various backgrounds, such as Papua, Celebes, and Borneo, lived in one room and carried out activities together. In the dormitory placement document (see table 4.4), there was a list showing the even distribution of students from various regions.

**Table 4. 4** List of students in 3 dormitories: Tahfidz Ahlulshuffah, Zakiah, HHQ 1

| <b>Num</b>   | <b>Region of Origin</b> | <b>Tahfidz Ahlulshuffah</b> | <b>Zakiah</b> | <b>HHQ 1</b> |
|--------------|-------------------------|-----------------------------|---------------|--------------|
| 1            | Barru                   | 5                           | 4             | 12           |
| 2            | Pangkep                 | 13                          | 6             | 9            |
| 3            | Makassar                | 9                           | 5             | 2            |
| 4            | Maros                   | 9                           | 4             | 6            |
| 5            | Toraja                  | 4                           | 1             | -            |
| 6            | Pare-Pare               | -                           | 2             | 2            |
| 7            | Sidrap                  | 1                           | -             | 3            |
| 8            | Pinrang                 | 3                           | 1             | 1            |
| 9            | Borneo                  | 4                           | 9             | 6            |
| 10           | Central Celebes         | 2                           | 6             | 9            |
| 11           | West Celebes            | 4                           | 5             | 4            |
| 12           | Papua                   | 10                          | 16            | 10           |
| 13           | Others                  | 8                           | 10            | -            |
| <b>Total</b> |                         | <b>72</b>                   | <b>69</b>     | <b>64</b>    |

Source: DDI Mangkoso Islamic Boarding School

In addition to accelerating the adaptation process, this policy has also proven effective in reducing prejudice between groups of students. Student from South Celebes, who previously held stereotypes about students from the East, had slowly begun to understand and accept their differences. Conversely, the



students from the East felt accepted and not excluded, as they had become part of a heterogeneous social environment.

One of the students from Papua, Dlohira, shared his experience:

“Awalnya sa merasa tidak nyaman karena sa pu teman kamar dari Bugis dan Mandar, dan bahasanya sa tidak mengerti. Tapi lama-lama sa belajar, mereka juga bantu sa. Sekarang sa malah lebih dekat dengan mereka. Kita saling bantu belajar juga.”<sup>75</sup>

In agreement with this, Farid Wildan (a student from Gowa) said:

“Punya teman satu kamar dari Timur bikin saya tahu kebiasaan baru. Ternyata mereka sopan dan ramah. Tidak seperti yang saya kira sebelumnya.”<sup>76</sup>

This mixed dormitory policy not only created a harmonious social climate but also served as an effective means of character education. Students learned tolerance, empathy, and cooperation, values that were in line with Islamic educational principles and were very important in the context of Indonesia's diverse society.

## 2. Organizing Interregional Activities

Another important strategy implemented by the Kiai in managing cultural diversity among students was to encourage interaction through cross-regional activities, whether in the form of competitions, social activities, or gatherings. These activities were designed to strengthen relationships between groups of students from different cultural backgrounds and at the same time serve as an effective medium for social learning.

One of the main activities that reflected the Kiai's commitment to managing diversity is the competition between Regional Organizations of Santri/

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<sup>75</sup> Muhammad Dlohira, Interview, (May 9, 2025).

<sup>76</sup> Muhammad Farid Wildan, Interview, (May 9, 2025).

Organisasi Daerah Asal Santri (ORDAS), which coincided with DDI's anniversary and is held every four years. This competition included two categories: sports competitions such as futsal, relay races, basketball, volleyball, etc., and cultural competitions such as three-language speech contests, hadrah performances, poetry recitation, traditional Islamic text (kitab gundul) recitation, debates, etc.

Each ORDAS sended its best delegation to participate and showcase the cultural potential of their home regions. During this event, the Kiai will identify students with talent, who may later be selected to represent the boarding school in inter-pesantren competitions or national-level competitions.

In this activity, students learned about other regional cultures directly. For example, in an art competition, students from Papua performed Yospan, while students from Makassar performed the Maggiri dance. These cultural performances were not only entertaining but also served as a means of education and intercultural introduction.

According to Ustaz Andi Anugrah, as the ORDAS Activity Committee, the purpose of this activity was very clear:

“Kami ingin siswa tidak hanya pintar dalam hal keagamaan, tapi juga memiliki kepekaan sosial dan kemampuan berinteraksi lintas budaya. Melalui kegiatan ini, mereka diajarkan nilai-nilai sportivitas, kerja sama, dan penghargaan terhadap perbedaan.”<sup>77</sup>

This was in line with the acknowledgment of Farid Wildan, a student at Madrasah Aliyah:

“Saya sangat senang kegiatan ini, karena bisa menjadi ajang unjuk skill dan juga saya anggap ini sebagai refreshing dari belajar dikelas. Saya juga bisa

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<sup>77</sup> Andi Anugrah, Interview, (May 8, 2025).

menemukan rival lewat kegiatan ini yang bisa bikin saya lebih semangat mengasah skill.”<sup>78</sup>

**Figure 4. 3** ORDAS Competition



student participated in poetry reading competitions



students wore traditional Papuan clothing

The interactions that occurred during the training process, preparation, and competition created strong social bonds among the students. They learned to work together, support each other, and respect each other's cultural backgrounds.

In addition to ORDAS competitions and matches, the Halal Bihalal Regional Gathering, supported by Kiai and held regularly after Eid al-Fitr by each regional group, also played a significant role in fostering cultural

<sup>78</sup> Muhammad Farid Wildan, Interview, (May 9, 2025).

connections among students. Although the events were organized by local communities, such as the Halal Bihalal gatherings for students from Barru (Kesan Akrab), Pangkep (Impak), or Makassar (KKSM), these events were open to all students from other regions to attend and strengthen their bonds.

In an interview with Ahmad Ziya'ul Haq, a student from Pangkep who was active in his region's Halal Bihalal committee, he said:

“Acara halal bihalal ini sudah beralngsung tiap tahun dan saya sering ikut. Meskipun khusus untuk siswa asal Pangkep akan tetapi siswa dari daerah lain bisa ikut kalau mau. Biasanya disajikan makanan khas Pangkep seperti sop sodara.”<sup>79</sup>

The Kiai supported such activities because they were considered to be in line with the broader goal of cultural diversity management, namely to create an inclusive environment, encourage students to break out of regional exclusivism, and open themselves up to other cultures without losing their identity. Through such activities, new collaborative initiatives among ORDAS had emerged, such as social service activities and volunteer teaching, which are now activities outside the official program of the boarding school.

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<sup>79</sup> Ahmad Ziya'ul Haq, Interview, (May 9, 2025).

**Figure 4. 4** Schedule of Halal Bihalal

Source: Instagram of DDI Mangkoso

**Table 4. 5** List of ORDAS Which Still Exists

| Names of Organisasi Daerah Asal Santri (ORDAS)  | Akronim     |
|---|-------------|
| Kerukunan Santri Asal Kabupaten Daerah Tingkat Dua Barru  | KESAN AKRAB |
| Kerukunan Keluarga Santri Asal Makassar   | KKSM        |
| Kerukunan Keluarga Santri Asal Sulawesi Barat   | KKSB        |
| Ikatan Santri Asal Maros  | ISTAMAR     |
| Kumpulan Santri Asal Papua dan Papua Barat  | KUMSAPAR    |
| Ikatan Santri Daerah Asal Soppeng   | IKSADAS     |
| Ikatan Santri di luar Sulawesi dan Papua  | IKSANDISIA  |
| Ikatan Mahasiswa dan Pelajar Asal Pangkep   | IMPAK       |
| Gabungan Santri Asal Ajatappareng (Sidrap, Pinrang, Pare-Pare, Enrekang) Sawerigading (Luwu) dan Toraja | GASPARSAJA  |

Through this series of interregional activities, the DDI Mangkoso Islamic Boarding School was indirectly building a kind of “miniature Indonesian social laboratory” where students learned to live together in diversity. This made these activities important not only as a showcase for creativity and talent but also as a medium for character building, increasing social sensitivity, and learning intercultural tolerance, which was very relevant in the context of multicultural Indonesia.

### 3. Emphasis on Fairness and Equality in Regulation

The final and also important strategy in Kiai's leadership at the DDI Mangkoso Islamic Boarding School in managing cultural diversity was the implementation of regulations that uphold the principles of justice and equality. The rules at the boarding school were not formulated in a discriminatory manner based on students' regional origins, social backgrounds, or ethnicities but rather on the principle of equal rights and obligations for all students. This aimed to create an inclusive, harmonious environment free from attitudes of superiority or exclusivity among groups within the boarding school.

In the DDI Mangkoso Islamic Boarding School Regulations document<sup>80</sup>, it is explicitly stated that all students must follow the same rules without exception. These rules include matters such as time discipline, the obligation to attend learning activities, congregational worship, moral guidance, and etiquette in interacting with others. There are no rules that grant special treatment to students from specific regions, including those from majority areas such as South Sulawesi or from outside regions like Papua, Kalimantan, or Maluku. In fact,

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<sup>80</sup> Peraturan Pondok Pesantren DDI Mangkoso Tentang Tata Tertib Santri Lingkup Kampus 1, Internal Document.

there is a specific chapter, Chapter XIV, which explains that ORDAS is recognized by the boarding school and facilitated.

Justice in terms of sanctions is also strictly enforced. When violations occur, the clarification process and sanctions are carried out through consultation with the mentors, regardless of the offender's background. This was conveyed by Kiai Ahmad Rasyid, one of the mentors, in an interview:

“Kami tidak pernah membedakan santri berdasarkan dari mana dia berasal. Kalau melanggar, ya tetap diproses sesuai aturan. Tapi tetap ada pendekatan persuasif dan edukatif, agar mereka paham bahwa aturan ini dibuat untuk kebaikan bersama.”<sup>81</sup>

Furthermore, the aspect of equality was also reflected in the division of tasks and roles in various pesantren activities. All students have the same opportunity to become class president, organization administrator, prayer leader, and even committee member for major pesantren events, regardless of their regional origin. Even some students from minority regions are entrusted with important roles. For example, Ahmad Dzaki Al Ghifari, a student from Papua, was entrusted with the role of chairman of ISMI (Association of Madrasah I'dadiyah Students).

“Saya dipilih melalui musyawarah dan voting. Kemudian nama saya disetor ke Kiai dan Alhamdulillah Kiai setuju”<sup>82</sup>

This showed that Kiai's leadership strategy not only placed students in a formally equal position but also practically provided space for fair participation and responsibility. This opportunity encouraged the growth of self-confidence and active involvement of students in various programs, while eroding

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<sup>81</sup> Ahmad Rasyid, Interview, (May 8, 2025).

<sup>82</sup> Ahmad Dzaki Al Ghifari, Interview, (May 7, 2025).

intercultural prejudices that may have formed at the beginning of their adaptation period in the pesantren environment.

Thus, the emphasis on fairness and equality in regulations was not only a normative principle but also part of actual practices that supported the creation of inclusive pesantren governance oriented toward cultural harmony.

#### **D. The Impact of Kiai's leadership in managing cultural diversity at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

The impact of the Kiai's leadership in managing cultural diversity is evident across several dimensions in the life of the boarding school community, particularly in the students' attitudes, the learning environment, and the interregional harmony established within the institution. Based on interviews and field observations, several key findings emerged.

##### **1. Increasing Tolerance and Mutual Respect among Students**

One of the most significant impacts of Kiai's leadership in managing cultural diversity at the DDI Mangkoso Islamic Boarding School is the increase in tolerance and mutual respect among students from different cultural, language, and regional backgrounds. The boarding school environment, which previously showed a tendency to form groups based on regionality, is now gradually becoming a more fluid and open space for diversity.

This is apparent in various social interactions in the daily life of the Islamic boarding school, both in the context of learning activities and dormitory life. One of the most prominent indicators is when students do not sit in groups based on their regional origins during religious lectures, but rather based on their



class. Observations made by researchers during dawn religious lectures showed that students, including those from Papua, Bugis, and Borneo, sat side by side without showing any cultural identity boundaries. This reflects the internalization of the values of equality consistently conveyed by Kiai Faried on various occasions.

In his lectures, Kiai Faried emphasized that all students are equal in the sight of Allah, regardless of ethnicity, race, or skin color. This message was not merely rhetorical but was also put into practice through Kiai's example and policies in various activities. Kiai's open attitude toward all students and his refusal to discriminate in his treatment encouraged the students to emulate and internalize these values.

This is supported by interview data from Ustaz Andi Anugrah, Committee of ORDAS (Regional Student Organization) Activities, who stated that activity such as inter-regional competitions provide opportunities for students to get to know each other and appreciate their differences. He said:

“Kegiatan ORDAS mengajarkan santri untuk menghargai perbedaan. Misalnya, saat santri Papua menampilkan tarian Yospan, santri dari daerah lain bersorak dengan antusias”<sup>83</sup>

This statement shows that there has been a shift in the pattern of student interaction, from what was originally exclusive to inclusive and appreciative of other cultures. Appreciation of other local cultures does not only occur in formal activities, but also permeates the daily lives of students.

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<sup>83</sup> Andi Anugrah, Interview, (May 8, 2025)

Interview data was also obtained from Farid Wildan, a student from Gowa, who revealed that his perception of Papuan student changed significantly after he was directly involved in a futsal team with them. He said:

“Dulu saya pikir santri Papua itu agresif. Tapi setelah gabung di tim futsal dengan mereka, saya sadar kalau mereka sebenarnya hanya semangat saja. Sekarang saya malah kagum sama mereka.”<sup>84</sup>

This statement shows that intercultural interactions facilitated by joint activities under the leadership of the Kiai open up space for the deconstruction of stereotypes. This personal experience not only has an impact on individual relationships, but also reflects collective cultural change in the Islamic boarding school environment.

## 2. Creating an Inclusive Boarding School Environment

The most noticeable change after the implementation of the inter-regional mixed dormitory policy was the growth of an Islamic boarding school climate that was no longer limited by regional boundaries, but rather oriented towards togetherness and respect for diversity. Before this policy was implemented, students tended to group with friends from the same region, whether in their rooms, in the cafeteria, or during organizational activities. Such clustering often led to stereotypes, such as the perception that Bugis students were “exclusive” or Papuan students were “too bold,” which gradually widened the psychological distance between them.

The implementation of the mixed dormitory policy was an important turning point. In an interview, Kiai Ahmad Rasyid emphasized:

“Sebelum kebijakan asrama campuran, siswa cenderung bergerombol dengan rekan daerahnya masing-masing. Sekarang mereka berinteraksi

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<sup>84</sup> Muhammad Farid Wildan, Interview, (May 9, 2025).

bebas, saling bercerita soal budaya, bahkan saling membela kalau ada konflik.”<sup>85</sup>

This policy was developed under the direct guidance of Kiai Farid, who emphasized two principles: fairness in living space and daily cross-cultural interaction. Students are randomly assigned to rooms, taking into account the balance of numbers from each region, ensuring that each room consists of a diverse mix of backgrounds. Additionally, cleaning duty schedules and extracurricular activities are designed to span across grades and regions, further enhancing positive interactions among students.

The story of Muhammad Dlohir, a student from Papua, reflected the success of this approach:

“Awalnya sa takut dikucilkan. Tapi setelah tinggal bareng, kami malah jadi sahabat dekat. Sekarang kami saling bantu belajar dan bisa bercanda soal perbedaan budaya.”<sup>86</sup>

This statement shows the deconstruction of prejudice through shared life experiences. Personal touches such as doing chores, working together to clean the dormitory, or simply sharing local snacks are effective ways to foster empathy.

Field observations reinforced these findings. Researchers observed that students from various regions:

- Learning together at night without any group dominating,
- Working together to sweep the yard, drain the wudu pool, and clean the dormitory,
- Playing futsal and other sports together.

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<sup>85</sup> Ahmad Rasyid, Interview, (May 8, 2025).

<sup>86</sup> Muhammad Dlohir, Interview, (May 9, 2025).

When they arrived at the cottage after the holiday, the students voluntarily exchanged traditional foods with each other. This simple practice sparked spontaneous cultural exchange: the students not only tasted the foods, but also shared the philosophy behind them, leading to a deep appreciation of their friends' cultures.

### 3. Providing Role Modeling Effects and Behavior Change

One of the most influential aspects of the Kiai's success in managing cultural diversity in the Islamic boarding school environment is the power of role modeling, which indirectly but strongly shapes the behavior of the students. In the Islamic boarding school tradition, the Kiai is not merely an administrative leader, but also a symbolic and spiritual figure who is respected and emulated by students in almost all aspects of life, including worship, manners, and social interaction.

Ustaz Muhammad Samir, the dormitory supervisor, shared his observations:

“santri disini menjadikan Kiai sebagai role model mereka. Jadi dari cara Beliau berjalan, dan tawadhunya coba dicontoh sama santri. Tidak hanya santri, tapi kami juga mencoba meneladani Beliau”<sup>87</sup>

This statement illustrates how exemplary behavior (silent leadership) is more effective than verbal instructions. When students witness their teacher practicing the values of inclusivity and brotherhood without discriminating based on regional origin, they are naturally motivated to follow suit. It is not because they are told to do so, but because Kiai's example carries inherent moral authority.

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<sup>87</sup> Muhammad Samir, Interview, (May 7, 2025).

Field observations also showed that non-Bugis students were beginning to adopt Bugis-Makassar expressions and attitudes in their daily interactions. For example, greetings such as “Assalamualaikum, Puang” or “Iye' Ustas,” which were originally only used by students from Sulawesi, are now also used by students from Java, Kalimantan, and even Papua. This happened because they saw the Kiai using these greetings to all students without exception. When students realized that local cultural expressions could be a unifying factor rather than a differentiator, they naturally replicated this in their daily communication.

In the context of leadership education, this phenomenon showed that a leader's charisma and consistency of attitude were far more influential in shaping institutional culture than formal regulations alone. When Kiai positioned himself as a “father” to all students regardless of their origins, the Islamic boarding school became a place for learning ethics, not just a place for learning knowledge. Kiai's inclusive attitude was not just a value that was taught, but became a way of life that was exemplified.

Thus, the exemplary behavior demonstrated by Kiai Faried not only engenders respect but also encourages comprehensive behavioral change in the social life of the students. This change is not artificial or forced but grows naturally as a form of social learning from a respected figure. In this context, Kiai acts as a moral exemplar, a source of values that is the main reference in building an inclusive culture in the Islamic boarding school environment.

## CHAPTER V

### DISCUSSION

#### **A. Analysis of The Style of Kiai's Leadership in Managing Cultural Diversity at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

Kiai Faried Wadjedy's leadership at the Darud Da'wah wal Irsyad (DDI) Mangkoso Islamic boarding school reflects a complex yet harmonious blend of theory and practice in the context of a multicultural boarding school. In practice, his leadership can be explained through the integration of Max Weber's theories of traditional and charismatic authority<sup>88</sup> and Kurt Lewin's autocratic leadership style.<sup>89</sup> When these three theoretical frameworks are applied to the reality of the boarding school, it becomes clear that Kiai Faried exercises leadership that is not only structurally strong but also imbued with humanity and wisdom. Given the boarding school's diverse student body, comprising students from various regions such as Papua, Celebes, Borneo, and other areas, resilient and adaptive leadership is crucial to ensure that diversity does not become a source of conflict but rather a strength in the educational process.

##### **1. Theoretical Foundation: The Combination of Weber's Authority and Lewin's Authoritarian Leadership**

Kiai Faried's leadership can be categorized as a form of leadership that combines elements of "authoritative paternalism,"<sup>90</sup> namely leadership that continues to position itself as a respected and obeyed figure, while still paying

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<sup>88</sup> Weber, *Economy and Society*, 342.

<sup>89</sup> Lewin, "Field Theory in Social Science. Selected Theoretical Papers," 45.

<sup>90</sup> Nuraeni Nuraeni, Ahmad Sukandar, and Helmawati Helmawati, "Dampak Gaya Dan Peran Kepemimpinan Kiai Dalam Penguatan Karakter Disiplin Santri," *Edukasi: Journal of Educational Research* 2, no. 1 (April 21, 2022): 14–32, <https://doi.org/10.57032/edukasi.v2i1.117>.

attention to the emotional aspects and psychological needs of the students. In this context, Max Weber's theory of traditional authority is clearly evident through Kiai Faried's position as the successor to the founder of the boarding school, his own father, AG Kiai H. Amberi Said. This position grants him cultural and structural legitimacy, as the community and residents of the boarding school are accustomed to a leadership style based on lineage. This strengthens the stability and continuity of policies within the boarding school environment.

However, what makes Kiai Faried's leadership unique is his charismatic authority. In addition to having a traditional basis of legitimacy, he also possesses personal qualities that enhance his leadership strength, such as extensive religious knowledge, noble character, and a friendly attitude toward everyone. This makes the students, teachers, and surrounding community not only obedient due to the structure, but also out of respect and admiration for Kiai Faried's personal qualities.

On the other hand, when viewed from Kurt Lewin's theory, particularly autocratic leadership style, Kiai Faried displays the characteristics of a leader who makes decisions centrally and does not always involve deliberation in the process when it comes to managing cultural diversity. This is evident in his firm policy of reorganizing the dormitory system.<sup>91</sup> Initially, students from Papua were placed in the same dormitory, but this policy inadvertently reinforced cultural isolation. Recognizing this, Kiai Faried promptly took decisive action to distribute these students across other dormitories, enabling them to mix and

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<sup>91</sup> Peraturan Pondok Pesantren DDI Mangkoso Tentang Tata Tertib Santri Lingkup Kampus 1, Internal Document

interact with students from other regions. This decision was made without an open discussion forum, but it was implemented with careful consideration, and the results proved effective in fostering intercultural integration.

## 2. Leadership Style Implementation

In daily practice, Kiai Faried's leadership style is evident in several policies and approaches implemented in the boarding school environment. Some of these are:

### a. Language Policy as a Unifying Tool

One of the important policies emphasized by Kiai Faried is the use of Indonesian in all formal activities within the boarding school environment. The primary objective of this policy is to create a neutral and equitable communication environment for all students, regardless of their regional origins or native languages. By prioritizing Indonesian, the pesantren fosters inclusivity and minimizes linguistic hierarchy among students. This aligns with Yanti Sariasih's findings, which highlight that student tend to demonstrate a positive attitude toward the use of Indonesian in formal communication, both cognitively, affectively, and conatively.<sup>92</sup>

In the multicultural context of the boarding school, the use of Bahasa Indonesia as a single national language functions as a unifying tool to minimize cultural and linguistic friction among students.<sup>93</sup> This policy, though initiated from the top leadership, is implemented with careful attention

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<sup>92</sup> Yanti Sariasih, Linda Eka Pradita, and Dedi Febriyanto, "Sikap Bahasa Santri: Suatu Kajian Sociolinguistik," *Konfiks: Jurnal Bahasa, Sastra, Dan Pengajaran* 9, no. 2 (2022): 1–11, <https://journal.unismuh.ac.id/index.php/konfiks>.

<sup>93</sup> Lewin, "Field Theory in Social Science. Selected Theoretical Papers." 50.



to pedagogical and humanitarian considerations.<sup>94</sup> By promoting equal participation and avoiding regional language dominance, it fosters inclusivity and a shared sense of identity.

Kiai Faried not only sets the rules but also sets a direct example for the students. He always uses Indonesian in every formal forum, including in teaching and religious activities, despite his proficiency in regional languages. This approach demonstrates a blend of authoritarian leadership style, which makes decisions unilaterally, with a charismatic style that sets an example and inspires. The students do not feel pressured by the rules because they see that the leader himself adheres to the same rules with consistency and sincerity.

#### b. Conflict Resolution with an Authoritative Approach

Conflicts between students from different cultural backgrounds are inevitable in a diverse environment such as DDI Mangkoso. However, the conflict resolution approach implemented by Kiai Faried pays close attention to humanity and moral education. When friction arises, for example between students from Papua and Sulawesi who have different communication styles, Kiai Faried directly handles the problem. He calls the students involved, offers personal advice, and in some cases, organizes joint activities to rebuild relationships between individuals in conflict. This personalized and human-centered approach is complemented by an authoritative strategy, as also reflected in Firman's study, which shows that leaders in a boarding school and madrasah often manage conflicts through direct intervention, including

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<sup>94</sup> Weber, *Economy and Society*. 374.

mediation and formal instructions, to ensure stability and uphold institutional harmony.<sup>95</sup>

This conflict resolution style reflects the characteristic of authoritarian leadership as described by Kurt Lewin, namely taking direct control in group dynamics. However, the way it is communicated demonstrates a very strong charismatic aspect.<sup>96</sup> The reprimands given by Kiai Faried are not harsh or humiliating but rather educational and empathetic in approach. This makes the students feel valued as human beings while also learning to understand the values of unity and tolerance more deeply.

#### c. Organizational Structure Supporting Authority

The DDI Mangkoso Islamic boarding school has a hierarchical organizational structure, which facilitates the implementation of an authoritative leadership style. In this system, decisions made by the highest leader,<sup>97</sup> in this case Kiai Faried, are accepted and carried out without much debate by the administrators and students. Trust in the figure of the kiai as the central figure in education is very strong among the boarding school community,<sup>98</sup> enabling policies to be implemented quickly and effectively.<sup>99</sup>

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<sup>95</sup> Firman Asirullah et al., “Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Madrasah,” *Dewantara : Jurnal Pendidikan Sosial Humaniora* 1, no. 3 (September 28, 2022): 103–15, <https://doi.org/10.30640/dewantara.v1i3.420>.

<sup>96</sup> Futaqi and Mashuri, “Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context: Spiritual, Intellectual, and Social Integration.”

<sup>97</sup> Soebahar, *Modernisasi Pesantren: Studi Transformasi Kepemimpinan Kiai Dan Sistem Pendidikan Pesantren*.

<sup>98</sup> Mohammad Muchlis Solichin, “Interrelation Kiai Authorities, Curriculum and Learning Culture in Pesantren Indonesia,” *TARBIYA: Journal of Education in Muslim Society* 5, no. 1 (October 21, 2018), <https://doi.org/10.15408/tjems.v5i1.7781>.

<sup>99</sup> Siti Aisyah and Moh. Zainol Kamal, “Peran Kiai Dalam Membina Akhlakul Karimah Santri (Studi Kasus Di Pondok Pesantren Aqidah Usymuni Terate Pandian Sumenep),” *JURNAL PUSAKA* 13, no. 02 (December 27, 2023): 136–44, <https://doi.org/10.35897/ps.v13i02.1107>.

For example, when changes to the dormitory system required a rapid reorganization, all elements of the boarding school immediately acted in accordance with Kiai Faried's instructions. There were no lengthy mechanisms such as open meetings or deliberations, because the system was accustomed to accepting decisions from above as guidance that did not need to be debated. This structural context shows that an autocratic leadership style can function harmoniously when supported by a cultural system that collectively respects authority.

### 3. Inclusivity within the Framework of Authority

One of the interesting things about Kiai Faried Wadjedy's leadership style is how his authoritative approach has actually created an inclusive atmosphere in the pesantren environment. This is a kind of paradox that is uncommon in the world of leadership: how can a leadership style that tends to be centralized, firm, and autocratic give rise to an environment that is open and welcoming to diversity? To answer this question, it is important to look at how authority is used, not just its form, but also how it is communicated and the cultural context that accompanies it.<sup>100</sup>

In the context of DDI Mangkoso, authoritative leadership is not exercised in a repressive manner or without consideration for human values.<sup>101</sup> Instead, Kiai Faried's approach demonstrates that authority can be an instrument for creating equality, strengthening a sense of justice, and fostering mutual respect among different cultural groups. Authority is exercised not to demonstrate

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<sup>100</sup> Cox, *Cultural Diversity in Organizations: Theory, Research & Practice*, 89.

<sup>101</sup> Ismail Suardi Wekke et al., "Leadership Typology of Traditional Islamic Boarding School in Eastern Indonesia: Learning to Lead from DDI Mangkoso," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 12, no. 2 (2019): 331–48, <https://doi.org/10.18326/infsl3.v12i2.331-348>.

power, but as a means of nurturing and uniting, which ultimately reinforces the values of inclusivity.

a. Policy Consistency as an Instrument of Perceived Fairness

One of the keys to Kiai Faried's success in creating an inclusive atmosphere is the consistent application of rules to all students, regardless of their regional, ethnic, or cultural backgrounds. Rules such as daily activity schedules, the requirement to use Indonesian in formal activities, and dress codes are applied equally to all parties. There are no special treatments or exceptions for certain groups. This approach creates what can be called “normative equality,” a condition where every individual is treated equally within the framework of the applicable rules.

The fairness in enforcing these rules has generated positive perceptions among the students, especially those from regions that have historically felt marginalized. A student from Papua, for example, stated that he felt “treated like his own child” by Kiai Faried, without any distinction based on skin color or region of origin. This shows that consistency in the implementation of rules is not only a matter of discipline, but also about building a deep sense of social justice among a diverse community.

Research on diversity management in organizations shows that the consistent and fair application of rules is the main foundation for the emergence of perceptions of fairness and social attachment among individuals from different backgrounds.<sup>102</sup> When leaders consistently enforce

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<sup>102</sup> Sungjoo Choi and Hal G. Rainey, “Organizational Fairness and Diversity Management in Public Organizations,” *Review of Public Personnel Administration* 34, no. 4 (December 15, 2014): 307–31, <https://doi.org/10.1177/0734371X13486489>.

daily rules, from activity schedules to the use of Indonesian language and dress codes, without exception, this not only demonstrates procedural neutrality but also creates coherence in the system of rules that supports social integration.<sup>103</sup> Thus, this approach strengthens the sense of normative justice and enhances the trust and identification of students with the pesantren as an inclusive and egalitarian community.

b. The Charismatic Approach to Building Emotional Connections

In addition to structure and rules, the charismatic aspect of Kiai Faried's leadership also plays an important role in creating an inclusive atmosphere. Despite having full authority in decision-making, he maintains an emotional closeness with the students and caregivers of the boarding school. This is evident in his habit of directly engaging in the lives of the students, such as joining them for dawn prayers at the mosque, eating together in the student dining hall, and taking the time to greet each student individually with warmth.

The presence of a leader who not only issues instructions from above but also actively participates in the daily lives of the students fosters a more personal and intimate relationship.<sup>104</sup> This relationship is not merely a formal one between a leader and those he leads, but an emotional bond between a spiritual guide and his students.<sup>105</sup> In this context, Kiai Faried's charisma

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<sup>103</sup> Mustafa Colak and Hayat ebru Erdost, "Organizational Socialization: A Review of the Literature and Suggestions for Future Research," *Journal of Organizational Behavior* 23, no. 6 (2004): 775–99.

<sup>104</sup> Mukhammad Hubbab Nauval, "The Authority and Domination of Kyai in Forming Religious Discourse and Practice in Islamic Boarding Schools," *Indev: Literasi Media Dakwah Dan Pengembangan Masyarakat* 3, no. 1 (June 11, 2024): 1, <https://doi.org/10.31958/indev.v3i1.12471>.

<sup>105</sup> Hadi Latif and Silfia Hanani, "Pemikiran Otoritas Max Weber Dalam Pengambilan Keputusan Di Sekolah: Studi Kasus Di Pondok Pesantren Tarbiyah," *Tadbiruna: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2025): 242–52.

serves as a bridge that softens the rigidity of authoritative structures, making the students' obedience not out of compulsion but out of sincerity and respect. This aligns with research by Nur'aeni, which shows that the role of the Kiai as a caregiver and motivator strengthens students' character, promoting values such as honesty and independence.<sup>106</sup>

c. Cultural Sensitivity as a Strategy for Strengthening Social Cohesion

Another important dimension of inclusivity developed by Kiai Faried is his sensitivity to cultural differences within the boarding school environment. He does not apply policies or measures uniformly without considering the different cultural contexts among the students. Instead, he demonstrates a deep understanding of the unique characteristics of each student's cultural background. For example, when dealing with students from Papua who tend to be expressive and spontaneous in their speech, Kiai Faried prefers to advise them privately rather than reprimand them openly so that they do not feel humiliated.

This culturally sensitive approach shows that Kiai Faried is not only a spiritual leader but also an educator who understands the importance of cultural literacy. He is able to position himself wisely in every cross-cultural interaction, so that the boarding school is not only a place to learn religion and knowledge, but also a space to learn to live in diversity. This cultural sensitivity strengthens the student's acceptance of his authority and makes even strict policies acceptable.

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<sup>106</sup> Nuraeni, Sukandar, and Helmawati, "Dampak Gaya Dan Peran Kepemimpinan Kiai Dalam Penguatan Karakter Disiplin Santri."

In addition to this personal approach, studies in intercultural education emphasize that sensitivity to each individual's cultural context is an effective strategy for strengthening social cohesion. As found by Loader and Hughes, a shared education model that respects cultural identities while providing a safe space for dialogue between groups builds trust and solidarity amid diversity.<sup>107</sup> In line with these findings, research on multicultural education in Islamic boarding schools shows that recognizing the uniqueness of local students' values and traditions can strengthen social integration and reduce feelings of injustice.<sup>108</sup> Kiai Faried's approach, which prioritizes personal guidance for students from Papua over public reprimands, reflects the cultural literacy practices recommended by research, ensuring that his firm policies are accepted and considered fair by the entire community.

#### 4. Considerations of Sustainability and Possibility of Application in Other Contexts

The leadership model applied by Kiai Faried Wadjedy at the DDI Mangkoso Islamic Boarding School has proven effective in creating a harmonious boarding school environment amid cultural diversity. However, this effectiveness cannot be separated from the socio-cultural context and personal characteristics of the leader himself. Therefore, it is important to consider to what extent this model can be sustained in the long term (sustainability) and

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<sup>107</sup> Rebecca Loader and Joanne Hughes, "Balancing Cultural Diversity and Social Cohesion in Education: The Potential of Shared Education in Divided Contexts," *British Journal of Educational Studies* 65, no. 1 (January 2, 2017): 3–25, <https://doi.org/10.1080/00071005.2016.1254156>.

<sup>108</sup> Sakinatul Birroh, Haryono Haryono, and Yuli Utanto, "Multicultural Education in Islamic Boarding School," *Innovative Journal of Curriculum and Educational Technology* 12, no. 1 (June 30, 2023): 65–72, <https://doi.org/10.15294/ijcet.v12i1.71259>.

whether it is feasible to apply it in other educational institutions with different characteristics.

a. Dependence on a Central Figure and Succession Challenges

Kiai Faried's leadership heavily relies on the unique combination of traditional authority and his personal charisma. His position as the direct successor of the boarding school's founder provides strong structural legitimacy, while his religious, wise, and approachable personality strengthens emotional bonds with the students and boarding school community. However, such dependence on a central figure can pose challenges during leadership transitions. It is not certain that his successor will possess a similar combination of authority and charisma.

This refers to Max Weber's concept of “charismatic routinization,”<sup>109</sup> which is the process of institutionalizing charismatic authority so that it continues to function even after the charismatic figure is gone. If this process is not well designed and managed, the boarding school structure could become fragile and disoriented. In line with this, Andrew Ward emphasizes that overdependence on a central figure can hinder leadership transition by creating organizational vulnerability. When a leader's vision or leadership style is not effectively communicated or internalized, institutions may struggle to adapt, potentially leading to failure during critical transition phases in their organizational lifecycle.<sup>110</sup>

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<sup>109</sup> Weber, *Economy and Society*, 380.

<sup>110</sup> Andrew Ward, “Leadership Transitions,” in *The Leadership Lifecycle* (London: Palgrave Macmillan UK, 2003), 95–103, [https://doi.org/10.1057/9780230514478\\_7](https://doi.org/10.1057/9780230514478_7).



Therefore, it is essential for the institution to internalize Kiai Faried's leadership values into its system, curriculum, and organizational culture. This effort ensures that his influence does not remain solely dependent on his personal presence but becomes embedded in the boarding school's long-term identity. By institutionalizing these values, the boarding school can maintain continuity and resilience during leadership transitions and sustain its core vision over time.

b. Space for Participation and Leadership Development of Students

The effectiveness of Kiai Faried's authoritative style is undeniable in creating stability in governance and social integration within the boarding school environment. However, if this model is applied continuously without providing participatory space, it may lead to excessive dependence on the leader's figure and limit the growth of participatory leadership among the students. In the long term, the boarding school also has a responsibility to foster independent thinking, collective leadership, and the ability of students to resolve conflicts independently.<sup>111</sup>

The development of student leadership can be achieved through their involvement in internal organizational activities, student consultation forums, or conflict resolution training programs. As Karimah's research shows, student organizations, especially in boarding schools, contribute to character building and social skills, providing a structured environment for leadership

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<sup>111</sup> Fitri Nur Mahmudah and Samino Samino, "Management of Santri Character Education in Answering the Challenges of Modernity in the Era of Globalization," *Journal of Law and Social Politic* 2, no. 2 (September 2, 2024): 150–65, <https://doi.org/10.46799/jlsp.v2i2.38>.

development.<sup>112</sup> Thus, students are not merely objects to be controlled but also subjects capable of taking on roles in decision-making and managing social dynamics within the boarding school. This strategy balances authoritative control that ensures stability with student's participation that cultivates the leadership capacity of the next generation.

c. Cultural Context as a Determinant of Feasibility for Application Elsewhere

The leadership model implemented by Kiai Faried is highly contextual and closely tied to the boarding school culture, which respects hierarchy, the charisma of religious scholars, and an education system based on exemplary behavior. In this context, centralized and strong-charactered leadership is well-received by students and the entire boarding school community. However, when this model is applied to other educational institutions with more egalitarian structures, such as public schools or universities, significant adjustments are required. As Mincu's research indicates that highly centralized leadership structures can reduce teacher autonomy and lead to resistance.<sup>113</sup>

The possibility of applying this model outside of boarding school will depend heavily on the institution's readiness to adapt its leadership approach to the prevailing values and structures. In institutions that emphasize participatory democracy, a leadership model that is too centralized may be

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<sup>112</sup> Ummah Karimah et al., "The Strategy Of The Boarding School Student Organization In Developing The Leadership Spirit Of Students," *An-Nawa: Jurnal Studi Islam* 6, no. 2 (December 31, 2024): 212–23, <https://doi.org/10.37758/annawa.v6i2.1042>.

<sup>113</sup> Monica Mincu, "Why Is School Leadership Key to Transforming Education? Structural and Cultural Assumptions for Quality Education in Diverse Contexts," *PROSPECTS* 52, no. 3–4 (December 31, 2022): 231–42, <https://doi.org/10.1007/s11125-022-09625-6>.

perceived as authoritarian and insufficiently accommodating of the aspirations of the institution's members.<sup>114</sup> Therefore, the core values of Kiai Faried's leadership, such as exemplary behavior, moral consistency, and cultural sensitivity, are actually easier to apply in various settings, as they can be adapted to different organizational forms and structures.

## **B. Analysis of The Kiai's Leadership Strategy in Managing Cultural Diversity at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

The strategies implemented by Kiai Faried at DDI Mangkoso to manage cultural diversity reflected a deep understanding of both the socio-cultural context of boarding school and strategic leadership principles. These strategies include: (1) interregional mixed dormitory, (2) organizing interregional activities, and (3) emphasis on fairness and equality in regulation.

### **1. Interregional Mixed Dormitory Strategy**

The policy of mixing dormitories at the DDI Mangkoso Islamic boarding school, established by Kiai Faried Wadjedy, is a clear example of the autocratic leadership style described by Kurt Lewin.<sup>115</sup> In this leadership model, a leader makes decisions independently without involving many people in the process, then immediately gives directions and tasks that must be carried out. Kiai Faried applied this approach when he canceled plans to create a separate dormitory for

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<sup>114</sup> Phearom Yea et al., "Autocratic Leadership Style in Higher Education Institutions: A Systematic Literature Review," *European Journal of Arts, Humanities and Social Sciences* 1, no. 6 (November 1, 2024): 88–96, [https://doi.org/10.59324/ejahss.2024.1\(6\).10](https://doi.org/10.59324/ejahss.2024.1(6).10).

<sup>115</sup> Lewin, Lippitt, and White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates'"; Lewin, "Field Theory in Social Science. Selected Theoretical Papers."

Papuan students. This decision was made after he observed a tendency toward segregation or grouping based on regional origin, which could potentially reinforce social boundaries between groups. Without engaging in lengthy discussions, he immediately instructed that students from diverse backgrounds be evenly distributed across all dormitories. This step reflects a firm and direct leadership style, with a focus on efficiency and uniformity in achieving the educational and social goals of the boarding school.

Although it appears authoritarian, this approach has had a constructive impact. By mixing students from different regions, the process of interaction and cultural adaptation has accelerated. Initially, some students, such as Dlohir from Papua and Farid Wildan from Gowa, felt uncomfortable having to live with people from different cultural backgrounds. However, over time, they began to learn to respect one another, understand differences, and build emotional connections. The results of this policy demonstrate that an authoritarian leadership style can be effective when directed toward clear and positive goals.<sup>116</sup> In this context, Kiai Faried's decision successfully created a more inclusive environment, strengthened social cohesion, and reduced prejudice and barriers between groups within the boarding school community.

## 2. Organizing Interregional Activities

Interregional activities at the DDI Mangkoso Islamic Boarding School are carried out in two main forms, namely competitions between regional organizations of origin (ORDAS) and Halal Bihalal activities between regional groups. The ORDAS competition is an annual event that is eagerly awaited by

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<sup>116</sup> Jelita Dawolo, Meiman Hidayat Waruwu, and Delipiter Lase, "Efektivitas Gaya Kepemimpinan Dalam Menciptakan Lingkungan Kerja" 8, no. 4 (2024).

students because it is not only competitive but also a forum for showcasing the cultural richness of each region. In this event, students from various regions compete in various categories, such as sports and arts, while also showcasing their cultural identities. For example, students from Papua perform the Yospan dance, while students from Makassar showcase the Maggiri art form. This competition is not merely a showcase of skills but also a space for mutual understanding, appreciation, and celebration of cultural diversity within the boarding school environment. The active participation of all regional groups makes this activity inclusive and fosters pride in one's background without fostering superiority of one culture over another.<sup>117</sup>

From the perspective of Taylor Cox's theory of multicultural organizations, the ORDAS and Halal Bihalal activities reflect two key elements of a multicultural and effective organization: pluralism and structural integration. Pluralism is evident in the recognition and equal involvement of all cultural groups in the activities, where no group is overlooked or marginalized. Meanwhile, structural integration is evident in the way all groups are given equal space in every aspect of the event, from the organizing committee to the participants, thereby strengthening functional intercultural interaction.<sup>118</sup> On the other hand, Halal Bihalal among ORDAS serves as a more relaxed and informal social space, which has a significant impact in building an inclusive and cross-identity social network. In this family-like and communal atmosphere, prejudices and stereotypes between groups gradually fade away as students feel

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<sup>117</sup> Nwekeorji Juliet Ebele and Waleed Ahmad, "Intercultural Communication And Mutual Appreciation Of Civilizations," no. January (2025).

<sup>118</sup> Cox and Blake, "Managing Cultural Implications for Competitiveness Organizational."

valued both as individuals and as part of a larger community.<sup>119</sup> These activities indirectly educate students to live in diversity with a spirit of tolerance and mutual respect.

### 3. Emphasis on Fairness and Equality in Regulation

The enforcement of uniform rules by Kiai Faried Wadjedy at the DDI Mangkoso Islamic Boarding School reflects the practical application of Taylor Cox's principle regarding the importance of eliminating prejudice and discrimination in a multicultural environment.<sup>120</sup> At this boarding school, all students are treated equally without distinction based on regional origin, ethnicity, or cultural background. This is clearly reflected in the official regulations of the boarding school (as outlined in Chapter XIV of the DDI regulations)<sup>121</sup>, which require all students to adhere to the same rules in matters of worship, academics, and daily conduct. No group is given special treatment or exemptions. When violations occur, sanctions are applied fairly to everyone without exception, a principle that is consistently upheld by the boarding school's leadership. Kiai Ahmad Rasyid, one of the boarding school's supervisors, firmly states that the Kiai never discriminates against students based on their background, demonstrating the boarding school's strong commitment to the principles of justice and equality. This approach not only strengthens discipline but also gradually erodes negative stereotypes that may be associated with minority groups.

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<sup>119</sup> Bettina J. Casad and William J. Bryant, "Addressing Stereotype Threat Is Critical to Diversity and Inclusion in Organizational Psychology," *Frontiers in Psychology* 7, no. JAN (2016): 1–18, <https://doi.org/10.3389/fpsyg.2016.00008>.

<sup>120</sup> Cox, *Cultural Diversity in Organizations: Theory, Research & Practice*.

<sup>121</sup> Peraturan Pondok Pesantren DDI Mangkoso Tentang Tata Tertib Santri Lingkup Kampus 1, Internal Document

More than that, this enforcement system is not only about punishment but also touches on empowerment. Opportunities to fill leadership positions in Islamic boarding schools are given based on competence and achievement, not cultural proximity or regional origin. One concrete example is the election of Ahmad Dzaki Al Ghifari, a student from Papua, as chairman of the ISMI (Association of Islamic Boarding School Students) organization. This demonstrates that leadership is open to anyone capable, without being limited by ethnic identity or place of origin. In this way, the boarding school actively build systems that support institutional justice and combat hidden biases that often emerge in social structures. This strategy aligns closely with Ivancevich and Gilbert's call for the importance of creating fair, inclusive, and impartial environments.<sup>122</sup> In this context, the Kiai play a crucial role as models of egalitarian attitudes, transforming the dormitory not only into a place of residence but also into a space for learning about social justice and living harmoniously amidst diversity.

Theoretically, these strategies can be analyzed through Gary Yukl's classification of leadership strategies. The interregional mixed dormitory strategy reflects a relation-oriented approach, which aims to encourage daily interaction and empathy among students from different ethnic, regional, and linguistic backgrounds. By deliberately mixing students in the same living quarters, the boarding school creates conditions that enable understanding and reduce prejudice through natural interpersonal interaction. This strategy can also be seen as part of a

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<sup>122</sup> Ivancevich and Gilbert, "Diversity Management: Time for a New Approach."

change-oriented approach, as it disrupts old patterns of cultural segregation that can reinforce exclusivity.<sup>123</sup>

The interregional activities, such as sports competitions, cultural performances, and collective religious observances, further demonstrates a relation-oriented approach. These activities serve not only to build camaraderie but also to reinforce a shared institutional identity that transcends local affiliations. The consistent emphasis on teamwork, shared rituals, and joint celebration reflects what Yukl calls empathy-building and community-strengthening strategies.<sup>124</sup>

Meanwhile, the emphasis on fairness and equality in regulation as observed in the consistent enforcement of dress codes, prayer obligations, and language use, highlights a task-oriented strategy. The Kiai ensured that rules are uniformly applied across cultural boundaries, thereby avoiding the appearance of favoritism or bias. This reinforces a culture of fairness and procedural justice, which is essential in diverse environments.<sup>125</sup>

If analyzed using Henry Mintzberg's 5P Strategy framework, then:

- The mixed dormitory policy is a form of “Plan” which is a conscious effort to break down ethnic barriers.
- Interregional cultural activities are “Patterns” which are recurring practices that form long-term intercultural solidarity.
- The commitment of Islamic boarding schools to enforcing equal rules is a combination of “Position” (the attitude of Islamic boarding schools as

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<sup>123</sup> Yukl, *Leadership in Organizations*. 52-55.

<sup>124</sup> Yukl, 54.

<sup>125</sup> Yukl, 54.



inclusive institutions) and “Perspective” (a view embedded in Islamic and national values).

From Peter G. Northouse's point of view, the strategy adopted by Kiai shows relational and inclusive leadership characteristics. Kiai actively conveys the values of unity in his lectures, inviting teachers and students to participate in the strategy. This demonstrates leadership practices based on a shared vision, participatory involvement, and respect for diversity.<sup>126</sup>

### **C. Analysis of The Impact of Kiai’s leadership in managing cultural diversity at Darud Da’wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School**

#### **1. Increasing Tolerance and Mutual Respect among Students**

One of the most significant impacts of Kiai's leadership at the DDI Mangkoso Islamic boarding school is the increase in tolerance and mutual respect among students from various cultural backgrounds. This phenomenon is not merely the result of formal regulations or structured programs, but rather stems from the exemplary leadership of the Kiai, consistently demonstrated through daily behavior, direct interactions, and inclusive religious narratives.

On every occasion, Kiai always emphasizes the importance of unity, equality, and *ukhuwah islamiyah* (Islamic brotherhood) among all students regardless of their regional or ethnic origins. This attitude is in line with Taylor Cox's diversity management theory, which states that leadership is the first and foremost factor in building an inclusive culture through exemplary leadership and the development of systems and values in Islamic boarding schools.<sup>127</sup>

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<sup>126</sup> Northouse, *Leadership: Theory and Practice*, 169–171.

<sup>127</sup> Cox, *Cultural Diversity in Organizations: Theory, Research & Practice*.

The charisma and moral authority of the Kiai are key factors in shaping students' attitudes toward differences. In Max Weber's theory of authority, especially traditional and charismatic authority, a leader has strong influence not only because of the formal structure he embodies, but also because of the legitimacy recognized socially by his followers.<sup>128</sup>

This is evident when students not only obey formal rules but also emulate the Kiai's inclusive attitude, including his willingness to eat together and sit side by side with students from Papua or other minority groups. Nasith asserts that the charisma of a Kiai, when accompanied by a vision of moderation and an open attitude towards differences, has proven effective in reducing the potential for radicalism and exclusivism in Islamic boarding schools.<sup>129</sup>

This finding is reinforced by the results of research conducted by Muid and colleagues, which explains that tolerance values are more effectively instilled through role modeling and direct interaction, rather than simply through theoretical teaching. In an Islamic boarding school environment that consistently practices role modeling, students will more easily internalize these values, eventually developing a sense of admiration and a desire to emulate the tolerant behavior demonstrated by the ustaz and kiai.<sup>130</sup> At DDI Mangkoso, the policy of mixed dormitories between regions, cross-regional activities, and the removal of

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<sup>128</sup> Weber, *Economy and Society*.

<sup>129</sup> Ali Nasith, "The Role of Kyai's Charismatic Leadership in Mitigating Religious Intolerance and Radicalism in Pesantren," *International Journal of Social Science and Religion (IJSSR)*, 2024, 203–30, <https://doi.org/10.53639/ijssr.v5i2.238>.

<sup>130</sup> Abdul Muid, Muhammad Shohib, and Anas Askarullah, "Character Development Strategy for Tolerance in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (March 13, 2024): 184–201, <https://doi.org/10.31538/tijie.v5i2.833>.

symbols of certain ethnic domination are factors that support the formation of mutual respect among students.

Furthermore, cultural diversity in Islamic boarding schools, if managed wisely, will not become a source of conflict, but rather a space for dialogue and intercultural learning. In the theory of multicultural education as proposed by James Banks, tolerance is not merely a passive attitude of acceptance, but an active process of understanding and appreciating differences through shared experiences and equal treatment.<sup>131</sup> The environment at the DDI Mangkoso Islamic boarding school, which allows students from various backgrounds to live side by side as equals and learn from each other under the guidance of an inclusive Kiai, is a concrete reflection of this principle.

Thus, Kiai's leadership at DDI Mangkoso proves that the values of tolerance and mutual respect can flourish in an Islamic educational environment if such an inclusive attitude is consistently and authentically practiced by the central figure of the Islamic boarding school. Kiai's approach is not only part of his spiritual duty but also a transformative cultural strategy in preparing the students to face pluralistic society in Indonesia.

## 2. Creating an Inclusive Boarding School Environment

The leadership of Kiai at DDI Mangkoso has succeeded in creating an inclusive Islamic boarding school atmosphere, where cultural, socio-economic, gender, and ability diversity are facilitated through supportive policies, curricula, and infrastructure. This is in line with Bronfenbrenner's theory of educational ecology, which emphasizes the importance of balance between the macrosystem

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<sup>131</sup> Banks, "Multicultural Education: Historical Development, Dimensions, and Practice."

(values and policies) and the microsystem (daily interactions) in creating an inclusive social environment.<sup>132</sup> This implementation is not only declarative but also evident in the mixed dormitory policy, interactive curriculum, and active involvement of all components of the Islamic boarding school.

Hosnan & Halim note that Kiai plays a role in designing flexible curricula, providing teacher training, and building inclusive facilities, including accessibility for students with special needs.<sup>133</sup> This is in line with Ainul Yaqin who shows that inclusive education in Islamic boarding schools encourages the development of tolerance, empathy, and cooperation among students.<sup>134</sup> Furthermore, Asiyah et al. emphasize written and unwritten regulations in Islamic boarding schools that ensure students respect differences in gender, ethnicity, and disability.<sup>135</sup>

Syamhuri's research confirms that the exemplary behavior of multicultural clerics, whether cognitive, affective, or psychomotor, is the main foundation for the formation of an inclusive culture and critical thinking in Islamic boarding schools.<sup>136</sup> Yusuf mentions that inclusive character is formed not only through

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<sup>132</sup> Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge: Harvard University Press, 1979).

<sup>133</sup> Mohammad Hosnan and Abdul Halim, "Implementasi Pendidikan Islam Berbasis Inklusif Di Pesantren : Strategi Kiai Dalam Mendidik Santri Berwawasan Inklusif," *Jpik* 7, no. 1 (2024): 1–37.

<sup>134</sup> Ainul Yaqin, "The Impact of Inclusive Education in Islamic Boarding Schools on The Character Development of Students," *ICESH Proceeding* 2, no. 2 (2024).

<sup>135</sup> Asiyah Asiyah, Erwin Subly Fadilah, and Vina Putri Rahayu, "Inclusive Education at Makrifatul Ilmi Islamic Boarding School, South Bengkulu," *Khazanah Pendidikan Islam* 4, no. 2 (August 7, 2022): 89–97, <https://doi.org/10.15575/kp.v4i2.18982>.

<sup>136</sup> M. Rijal Risalam Syamhuri, "Kiai, Pesantren, Dan Tantangan Masyarakat Multikultural," *Tsamratul Fikri | Jurnal Studi Islam* 14, no. 2 (February 8, 2021): 151, <https://doi.org/10.36667/tf.v14i2.530>.

explicit teaching but also through shared life experiences within a system that exemplifies the values of pluralism and social justice.<sup>137</sup>

At DDI Mangkoso, the creation of an inclusive Islamic boarding school environment is evident in the harmonious daily interactions between students from various cultural backgrounds. This process is supported by the Kiai's policy, which emphasizes equality in service, care, and the distribution of roles and responsibilities. There is no special treatment based on regional origin, and all students are given the same space to develop.

Thus, Kiai's leadership at DDI Mangkoso not only shapes the norms of inclusivity verbally, but also brings them to life in the daily practices of the Islamic boarding school. Through an approach based on compassion, equality, and full attention to all students, a learning environment is created that is safe, open, and supportive of the growth of all parties without exception.

### 3. Providing Role Modeling Effects and Behavior Change

The leadership of the Kiai at the DDI Mangkoso Islamic boarding school not only plays a role in administrative and spiritual aspects, but also has a concrete impact on changing the behavior of students. Students consciously or unconsciously imitate the Kiai's behavior in various aspects of life from the way they speak and greet others to how they treat fellow students from different backgrounds. This exemplary behavior does not arise from formal instructions but rather from the strong influence of the Kiai's figure, who interacts directly with all students every day and demonstrates an open, friendly, and

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<sup>137</sup> Achmad Yusuf, "Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan," *Pendidikan Multikultural* 3, no. 1 (February 27, 2019): 1, <https://doi.org/10.33474/multikultural.v3i1.2549>.

compassionate attitude toward them, regardless of their origin or cultural background.

This phenomenon is in line with transformational leadership theory, which emphasizes the importance of idealized influence and motivational inspiration as factors that shape behavioral change in followers.<sup>138</sup> In this context, the Kiai is not only an authority figure but also a role model who is imitated and respected. Putro et al. explain that the Kiai's transformational leadership is reflected in his participatory attitude, conflict resolution skills, and application of values of justice in the care of students.<sup>139</sup> Meanwhile, Fajar mentions that Kiai also functions as facilitators and architects of a conducive Islamic boarding school atmosphere, where dialogue, openness, and respect for differences are values that are lived in the daily lives of students.<sup>140</sup>

This change in student behavior is also greatly influenced by the intensity of direct interaction with the Kiai. The exemplary behavior displayed in the form of concrete actions, such as welcoming students from various regions without discrimination and giving equal attention to all students, is a factor in shaping strong character. As emphasized by Yusuf, the experience of students who are directly involved in a multicultural environment led by a figure who upholds the values of justice and equality is the most effective character education

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<sup>138</sup> Josphat K Kariuki, "Idealized Influence and Inspirational Motivation in a Microfinance Context: Review of Literature," *International Journal of Organizational Leadership* 10 (2021): 120–40.

<sup>139</sup> Setyanto Putro et al., "Is Kiai a Transformational Leadership Model?," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 6, no. 2 (2022): 137–54, <https://doi.org/10.14421/jpm.2022.062-01>.

<sup>140</sup> Muhammad Sahal Malik Fajar, "Kyai'S Leadership in Building Religious Moderation in Pesantren-Based Universities: A Multicultural Perspective," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 8, no. 1 (2024): 1–16, <https://doi.org/10.33650/edureligia.v8i1.8395>.

experience.<sup>141</sup> This shows that the behavior of students is not only shaped through lectures or regulations, but also through direct relationships and emotional experiences with leaders who are role models.

Another study by Muid et al. (2024) also reinforces that role modeling is the most effective method in shaping tolerant and inclusive character. When students witness firsthand how Kiai treat everyone with respect and equality, they will tend to emulate these values without being told to do so.<sup>142</sup> This is also confirmed by Ikhwan et al, who state that the role of Kiai as a model of moderation, inclusion, and balance of values is a crucial factor in fostering positive behavior among students.<sup>143</sup>

Thus, it can be concluded that the behavioral changes of students at DDI Mangkoso are not solely the result of programs or written instructions, but rather the fruit of a social learning process that occurs naturally through the direct example set by the Kiai. Through inclusive, open, and transformative leadership, the Kiai is able to internalize the values of respect for diversity and make them part of the students' character in their daily lives.

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<sup>141</sup> Yusuf, "Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan."

<sup>142</sup> Muid, Shohib, and Askarullah, "Character Development Strategy for Tolerance in Islamic Boarding Schools."

<sup>143</sup> Afiful Ikhwan, Lalu Abdurrahman, and Aldo Redho Syam, "Kyai's Charismatic Leadership in Shaping Students Personality at Islamic Boarding Schools," *Edukasia Islamika* 7, no. 2 (2022): 191–208, <https://doi.org/10.28918/jei.v7i2.6118>.

## **CHAPTER VI CLOSING**

### **A. Conclusion**

Based on the results and analysis presented in this study, three main conclusions can be drawn.

1. The leadership style of Kiai Faried Wadjedy at Darud Da'wah Wal Irsyad (DDI) Mangkoso Islamic Boarding School reflects a harmonious combination of traditional and charismatic authority with authoritarian tendencies. His leadership is legitimized by lineage, enhanced by moral integrity and spiritual charisma, and implemented through a top-down approach that is accepted because of his role as a respected figure. This style effectively fosters institutional stability and strengthens emotional bonds among students from diverse cultural backgrounds, creating an atmosphere of trust and obedience that is essential in managing diversity.
2. Kiai Faried applies several deliberate and structured strategies to manage cultural diversity effectively within the pesantren. These include (1) the interregional mixed dormitory system, which encourages interaction across cultural boundaries; (2) organizing interregional activities, such as competitions and cultural events that foster mutual appreciation; and (3) enforcing uniform regulations that apply equally to all students regardless of background. These strategies not only reduce prejudice and exclusivity but also cultivate empathy, solidarity, and inclusive values across the student body.
3. the impact of Kiai's leadership is evident in the cultural transformation experienced within the pesantren. His role as a moral and behavioral role



model has inspired students to adopt inclusive attitudes, shown in their increasing use of local expressions and gestures from different regions, and in the way they interact with one another. The inclusive environment he has cultivated promotes tolerance, mutual respect, and social cohesion. The behavioral changes observed among the students are not merely a result of formal instruction but emerge naturally through daily interactions and the consistent example set by the Kiai, proving that leadership by example is a powerful tool in shaping inclusive institutional culture.

## **B. Suggestion**

1. There is a need for structured leadership training programs specifically designed for Kiai and other Islamic boarding school leaders to improve their ability to effectively manage cultural diversity. Given the increasingly diverse backgrounds of students in many boarding schools, leaders must develop multicultural leadership competencies that go beyond traditional religious pedagogy.
2. Education policies should encourage Islamic boarding schools to adopt inclusive practices that ensure all students, regardless of their cultural background, ethnicity, or region of origin, have equal opportunities to develop. This can be achieved through diverse boarding arrangements, the use of inclusive languages of instruction, and intercultural activities that reinforce the values of tolerance and unity. With the right policy support, Islamic boarding schools can become not only centers of religious education but also spaces for character development that value diversity.

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## APPENDIX

### Appendix 1: Research Permit Letter



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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Nomor : B-1083/Ps/TL.00/3/2025

19 Maret 2025

Lampiran : -

Perihal : **Permohonan Izin Penelitian**

Yth. Bapak / Ibu

**Pengasuh Pondok Pesantren Darud Da'wah Wal Irsyad Mangkoso**

*Assalamu'alaikum Wr. Wb.*

Dalam rangka penyelesaian tugas akhir studi/penulisan tesis, kami mohon dengan hormat kepada Bapak/Ibu berkenan memberikan izin penelitian serta pengumpulan data dan informasi terkait objek penelitian tesis yang dilakukan oleh mahasiswa kami berikut ini:

Nama : Narendra Jumadil Haikal Ramadhan  
NIM : 230106210056  
Program Studi : Magister Manajemen Pendidikan Islam  
Dosen Pembimbing : 1. Dr. H. M. Samsul Hady, M.Ag  
2. Dr. Abdul Ghafur, M.Ag  
Judul Penelitian : Managing Cultural Diversity Through Leadership in Islamic Education  
(Study in Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School, Barru Regency)

Demikian surat permohonan izin penelitian ini kami sampaikan, atas perhatian dan izin yang diberikan, kami ucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Direktur,




Wahidmurni



Dokumen ini telah ditanda tangani secara elektronik.

Token : JC96yf

## Appendix 2:



معهد دار الدعوة والإرشاد منجكوسو  
PONDOK PESANTREN  
**DARUD DA'WAH WAL IRSYAD**  
MANGKOSO KABUPATEN BARRU SULAWESI SELATAN  
Alamat : Jalan Raya A.C.H. Abdurrahman Arsho Dhalie, Telepon 0427 2324095 Fax 0427 2324074  
Website [ddimangkoso.net](http://ddimangkoso.net) Email [pontrendimangkoso@yahoo.co.id](mailto:pontrendimangkoso@yahoo.co.id)

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**SURAT IZIN PENELITIAN**  
Nomor : 49/PP/F.6/V/2025

Berdasarkan surat Direktur Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang Nomor B.1083/Ps/TL.00/3/2025 Tanggal 19 Maret 2025 Perihal Izin Penelitian, Pimpinan Pondok Pesantren Darud Da'wah Wal Irsyad (DDI) Mangkoso menerangkan bahwa :

|                |                                       |
|----------------|---------------------------------------|
| 1. Nama        | : Narendra Jumadil Haikal Ramadhan    |
| 2. Pekerjaan   | : Mahasiswa                           |
| 3. Nomor Induk | : 230106210056                        |
| 4. Prodi       | : Magister Manajemen Pendidikan Islam |
| 5. Fakultas    | : Pascasarjana                        |

Diberikan izin melakukan penelitian untuk kepentingan penulisan skripsi dengan judul :

**"Managing Cultural Diversity Through Leadership in Islamic Education (Study in Darud Da'wah Wal Irsyad Mangkoso Islamic Boarding School Barru Regency)"**

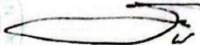
Penelitian tersebut berlangsung mulai tanggal 05 – 30 Mei 2025 dalam lingkup Pondok Pesantren DDI Mangkoso dengan mematuhi ketentuan yang berlaku.

Demikianlah Surat Izin Penelitian ini diberikan untuk digunakan sebagaimana mestinya.


**WABILLAHIT TAUFIQ WAD DA'WAH WAL IRSYAD**

Mangkoso, 09 Zulkaidah 1446 H  
07 Mei 2025 M


Pimpinan,



AG.Prof.Dr.H.M. Faried Wadjedy, M.A.



### Appendix 3: Meeting Documentation



معهد دار الدعوة والإرشاد منجكوسو  
PONDOK PESANTREN  
**DARUD DA'WAH WAL IRSYAD**  
MANGKOSO KABUPATEN BARRU SULAWESI SELATAN  
Alamat : Jalan Rayn AGH. Abdurrahman Ambo Dalle, Telepon 0427 2324095 Fax 0427 2324074  
Website : ddimangkoso.net Email : pontrenddimangkoso@yahoo.co.id

09 Zulhijjah 1446 H  
05 Juni 2025 M

Nomor : 049/A.5/PP/VI/2025  
Hal : **Undangan Rapat**

Yth. Bapak/Ibu/Sdr(i)  
1. Kepala Tata Usaha Pondok Pesantren  
2. Ketua dan Sekretaris Majelis Pendidik  
3. Para Kepala Madrasah/Sekolah dan Waka Pendidikan  
Pondok Pesantren DDI Mangkoso  
di  
tempat

*Assalamu Alaikum Wr. Wb.*


Atas Rahmat Allah SWT. Kami mengharapkan kehadiran Bapak/Ibu/Sdr(i) mengikuti rapat yang dilaksanakan insya Allah pada :

hari/tanggal : Ahad, 12 Zulhijjah 1446 H  
08 Juni 2025 M  
waktu : Pukul 09.30 Wita  
tempat : Rumah Pimpinan Pondok Pesantren DDI Mangkoso  
agenda :

1. Optimalisasi Tugas dan Fungsi Majelis Pendidik
2. Proses dan Mekanisme Penerapan Sanksi
3. Format Penilaian Guru Berdedikasi
4. Format Ujian Seleksi Calon Guru/Tenaga Administrasi
5. Pelaksanaan Workshop Pendampingan Psikologi
6. Lain-lain

Demikianlah undangan kami, atas kehadiran Bapak/Ibu/Saudara diucapkan terima kasih.


*Wabillahi Taufiq Wad Da'wah Wal Irsyad*



Pimpinan,  
AG.Prof Dr.H.M.Faried Wadjedy, M.A.



## Appendix 4: Rules of DDI Mangkoso Islamic Boarding School



معهد دارالدعوة والإرشاد منجكوسو  
**PONDOK PESANTREN**  
**DARUD DA'WAH WAL IRSYAD**  
**MANGKOSO KABUPATEN BARRU SULAWESI SELATAN**  
 Alamat : Jalan Raya AGH. Abdurrahman Ambo Dalle, Telepon 0427 2324095 Fax 0427 2324074  
 Website : [ddimangkoso.net](http://ddimangkoso.net) Email : [pontrenddimangkoso@yahoo.co.id](mailto:pontrenddimangkoso@yahoo.co.id)

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**PERATURAN PONDOK PESANTREN**  
**DARUD DA'WAH WAL IRSYAD (DDI) MANGKOSO**  
**NOMOR 02 TAHUN 2024**

**TENTANG**

**PERATURAN SANTRI**  
**LINGKUP KAMPUS DAN SATUAN PENDIDIKAN**  
**DALAM LINGKUNGAN KAMPUS 1 TERPADU PONDOK PESANTREN DDI MANGKOSO**

بسم الله الرحمن الرحيم

**PIMPINAN PONDOK PESANTREN DDI MANGKOSO**

Menimbang : a. bahwa untuk tercapainya tujuan pendidikan, proses belajar mengajar perlu ditunjang oleh kondisi asrama, kampus, dan madrasah yang tertib.  
 b. bahwa untuk tercapainya kondisi tersebut perlu diterbitkan peraturan santri yang baru sebagai revisi/pengganti Peraturan Pondok Pesantren Nomor 56 Tahun 2011 Tentang Tata Tertib Santri Lingkup Kampus 1.

Mengingat : 1. Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;  
 2. Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 tentang Pesantren;  
 3. Anggaran Dasar dan Anggaran Rumah Tangga DDI;  
 4. Peraturan PB DDI Tahun 2022 tentang Pengelolaan Pendidikan Keagamaan DDI.

**M E M U T U S K A N**

**MENETAPKAN** : **PERATURAN SANTRI LINGKUP KAMPUS 1, I'DADIYAH UNIT 1, SMP, PDF WUSTHA, DAN PDF ULYA PONDOK PESANTREN DDI MANGKOSO**



3. Apabila lemari yang disewa mengalami kerusakan disebabkan kesengajaan atau kecerobohan penyewa (termasuk kotor karena penuh coretan/tulisan, atau diubah warnanya), maka biaya perbaikan ditanggung oleh santri yang menyewa.
4. Pengaturan lemari dan perabot lainnya harus sepengetahuan pembina asrama dengan memperhatikan faktor kesehatan dan keindahan.
5. Santri yang tamat/keluar harus segera mengambil lemari miliknya (bukan disewa) dengan terlebih dahulu melapor pada pembina asrama.
6. Santri yang tamat/keluar dan tidak mengambil lemari miliknya sampai jangka waktu satu bulan, maka lemari tersebut menjadi wakaf untuk kampus.
7. Santri dilarang memasukkan lemari ke asrama selain yang disediakan oleh pondok pesantren.

#### BAB XIV ORGANISASI DAN KEGIATAN SANTRI

##### Pasal 38

1. Organisasi yang ada adalah Organisasi Daerah Asal Santri, Organisasi Siswa Intra Sekolah/Madrasah, dan Organisasi Santri Kampus Satu.
2. Organisasi tersebut berfungsi sebagai wadah kaderisasi, aktivitas, dan kreativitas santri.
3. Dalam menjalankan fungsinya, organisasi tersebut dapat melaksanakan berbagai kegiatan santri, baik intra maupun ekstra, seperti : perlombaan/pertandingan, pelatihan/kursus, dan semacamnya.
4. Kegiatan yang dilakukan di sekolah (jam pendidikan formal) harus seizin kepala sekolah.
5. Kegiatan yang dilakukan di luar jam pendidikan formal, baik di sekolah, kampus, maupun di lain tempat harus seizin kepala kampus.
6. Setiap kegiatan yang telah mendapat izin harus difasilitasi oleh kampus/sekolah, dibimbing, dikoordinasi, diarahkan, diawasi, dan dipertanggungjawabkan oleh pembina terkait.
7. Kegiatan yang dilaksanakan tanpa seizin kepala sekolah dan atau kepala kampus dianggap *illegal* dan harus dihentikan serta pelaksanaannya akan dimintai pertanggungjawaban.
8. Pelanggaran terhadap pasal ini diberi sanksi berupa teguran/peringatan dan skorsing

#### BAB XV KETENTUAN LAIN

##### Pasal 39

Pimpinan pondok, kepala kampus, dan kepala madrasah/sekolah dapat mengatur lebih lanjut hal-hal yang diperlukan bagi ketertiban dan keamanan kampus/sekolah, jika terdapat hal-hal yang belum cukup diatur dalam Peraturan ini.

#### BAB XVI KETENTUAN PERALIHAN

##### Pasal 40

Segala peraturan dan tata tertib yang dikeluarkan oleh kepala kampus atau kepala madrasah/sekolah dalam lingkup Kampus 1 Pondok Pesantren DDI Mangkoso, masih tetap berlaku selama belum diadakan yang baru dan sepanjang tidak bertentangan dengan Peraturan ini.

#### BAB XVII KETENTUAN PENUTUP

##### Pasal 41

Tata Tertib Santri yang dikeluarkan oleh Pimpinan Pondok Pesantren DDI Mangkoso tanggal 11 Januari 1993 dan 21 Desember 2011 dinyatakan tidak berlaku lagi sejak dikeluarkannya Peraturan ini.

##### Pasal 42

Peraturan ini berlaku sejak tanggal ditetapkan

WABILLAHIT TAUFIQ WAD DA'WAH WAL IRSYAD

Ditetapkan di Mangkoso  
Pada hari Rabu tanggal 22 Ramadan 1445 H  
01 April 2024 M

Pimpinan Pondok Pesantren

DDI Mangkoso,



AGH. M. Faried Wadjedy, M.A.

## Appendix 5: Interview with Informant



### AUTHOR BIOGRAPHY



Narendra Jumadil Haikal Ramadhan merupakan anak bungsu dari enam bersaudara yang berasal dari Jayapura, Papua. Laki-laki yang akrab disapa Naren ini memulai pendidikan dasarnya di MI Nurul Huda Yapis Jayapura. Ia kemudian melanjutkan pendidikan menengah di Pondok Pesantren DDI Mangkoso, Sulawesi Selatan selama enam tahun (2009–2015). Setelah lulus, ia memperoleh beasiswa penuh dari Program Beasiswa Santri Berprestasi (PBSB) Kementerian Agama Republik Indonesia dan menempuh studi S1 pada Program Studi Ilmu Hadis di UIN Sunan

Kalijaga Yogyakarta.

Selama menjadi mahasiswa, Naren aktif dalam berbagai organisasi, di antaranya sebagai Staf dan Koordinator Departemen Pengembangan Sumber Daya Ekonomi CSSMoRA dan ISMA UIN Sunan Kalijaga, serta sebagai Koordinator Divisi Tahfizh di UKM JQH al-Mizan. Ia juga terlibat dalam kegiatan sosial-keagamaan sebagai anggota takmir masjid, serta aktif dalam divisi pendidikan dan riset di IADI (Ikatan Alumni DDI) Yogyakarta. Di tengah kesibukannya, ia tetap berprestasi secara akademik dan berhasil menyelesaikan studi S1 dengan predikat cumlaude tepat waktu.

Setelah menyelesaikan studi sarjananya, Naren mendapatkan kesempatan melanjutkan pendidikan bahasa Inggris secara intensif di Pare, Kediri melalui beasiswa dari Global English. Ia kemudian dipercaya menjadi pengajar bahasa Inggris di lembaga yang sama. Selain itu, ia juga mengajar di pesantren DDI Mangkoso selama periode 2021–2022.

Pada tahun 2023, ia kembali melanjutkan studi magisternya pada Program Studi Manajemen Pendidikan Islam di UIN Maulana Malik Ibrahim Malang dengan beasiswa penuh dari LPDP (Lembaga Pengelola Dana Pendidikan) Kementerian Keuangan Republik Indonesia. Sembari menempuh studi S2, Naren aktif menulis, menjadi tutor, serta melanjutkan kontribusinya di dunia pendidikan khususnya di lingkungan pesantren.

Naren juga aktif mengikuti berbagai seminar nasional dan internasional, antara lain: The 3rd International Conference on Islamic Studies, Law, Education and Humanities (IC-ISLEH) 2024 di Malang, Annual International Conference on Language, Education, and Management (AICLema) 2024 di mana ia meraih penghargaan sebagai Best Speaker, serta 9th International Conference on Global Issues in Multidisciplinary Academic Research (GIMAR 2025) yang diselenggarakan di Tokyo, Jepang. Ia dapat dihubungi melalui email: [narenjhr@gmail.com](mailto:narenjhr@gmail.com).