

The Leadership Of Kyai In Marketing Islamic Boarding School-Based Educational Institutions

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ABSTRACT

This study aims to analyze the influence of a kyai's leadership style on the marketing of an educational institution, particularly Islamic boarding schools (pondok pesantren), from the perspectives of students, administrators, parents of students, and the community, measured through leadership. This study uses a qualitative method presented descriptively. The data collection techniques used in this study are observation and interviews. The research subject is Pondok Pesantren Assuniah Salafiyah in Pasuruan Regency, with a total of 30 respondents, consisting of 10 active students, 10 employees or administrators, and 10 parents of students and community members. The study results found that the leadership of a kyai has a significant influence on the marketing of an educational institution, particularly at Pondok Pesantren Assuniah Salafiyah Pasuruan. The role of a kyai in leading a pesantren institution is characterized by a charismatic-informal leadership style.

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1. INTRODUCTION

Islamic boarding schools as one of the religious-based educational institutions are quite interesting to be observed from various sides, not only in terms of education, curriculum and teaching methods that are different from other educational institutions. The culture and charisma of kyai leadership is something that is a belief for the community. The culture and charisma of kyai leadership is very influential in the marketing of islamic boarding school institutions. The existence of Islamic boarding schools as one of the oldest education systems in Indonesia is a differentiator, especially during the outbreak of modernization and globalization that occurs. Making islamic boarding school a distinguishing color compared to other formal educational institutions. The great influence of islamic boarding school in the life of Indonesian people makes islamic boarding school continue to grow and develop both quantitatively and qualitatively. The success of islamic boarding school in solving moral problems of the nation's children also adds to the public's trust in islamic boarding school, especially with various educational system innovations developed into modern

islamic boarding school by adopting a general education pattern, making islamic boarding school more competitive to offer education to the community. This community trust is also a demand for islamic boarding school to continue to improve and maintain the quality of education held so that it continues to gain the trust of the community is timeless (Suhendar et al., 2017).

Islamic boarding school is an original Indonesian educational institution, as the center of the learning process of Islamic sciences. In the history of its development, islamic boarding school became the printer agent of the religious elite and the maintainer of Islamic traditions that lived in the midst of society. Although it develops in line with the process of Islamization, islamic boarding school is basically more of a cultural product of the Indonesian people so that it has very strong traditional roots in the community. In islamic boarding school there are four components that are characteristic of islamic boarding school, namely: kyai, student, mosque, and cottage. islamic boarding school is a traditional educational institution that is used as a place to learn, understand, explore, live and practice the teachings of Islam and the existence of kyai, student, mosque and cottage is as its main characteristic (Hamdi, 2021).

Kyai is the most important figure of islamic boarding school. The existence of kyai in a boarding school environment is similar to the heart in the human body. So important and essential because it manages, nurtures, and leads a boarding school. Kyai is a moral role model as well as a central figure in society. Talking about the leadership role of kyai, the charisma of a kyai is one of the parameters of people's attraction to islamic boarding school. Charisma kyai has a very strong influence on people's mindset and beliefs. A complex leadership style as a example, motivator, and role model for students and society. The existence, function and role of kyai as the leader of islamic boarding school can be viewed as a unique leadership phenomenon. It is said to be unique, because kyai as the leader of an Islamic educational institution is not only in charge of designing the design of islamic boarding school education that includes curriculum, making rules, evaluation systems, as well as a leader in the implementation of the teaching and learning process, but also as a leader in all islamic boarding school governance, even the community (Khanif, 2011).

The impact of kyai's charisma and leadership is very strong, making it easier to market islamic boarding school educational institutions to the community because people's trust in kyai is very large. The charismatic owned by kyai is used as a medium to be more communicative and bring himself closer to the community in preaching and promoting educational institutions in islamic boarding school. Through this media, kyai is positioned as an individual who plays the role of personal branding of educational institutions in islamic boarding school, so as to be able to stimulate, direct, influence and involve their community in every activity and program of islamic boarding school (Hakiki, 2018).

The efforts made by kyai in marketing educational institutions, namely with Public Relations, are a way to establish good relations with the outside world, be it students, guardians of students, and the surrounding community and form public relations in a structured manner, to carry out the functions of public relations itself which are implemented through good communication. This communication can be through proselytizing at various religious events or through mass media. The message obtained from the communication carried out is expected to be a message that can persuasive the mindset of the community related to educational institutions in Islamic boarding schools. (Hakiki, 2018).

Based on the phenomenon above, the author feels interested in researching the pattern of the relationship between charisma and the leadership of kyai with the marketing of educational institutions in Sunniah Salafiyah Pesantren located in Pasuruan Regency. This choice is based on the reality that in society, people greatly regard role models and trust the figure of the kyai as a guide in all matters of the world. In addition, one of the reasons for choosing this theme is that there has not been much research on the relationship between the charisma and leadership of kyai and the marketing of pesantren educational institutions. (Hakiki, 2018).

2. METHODS

This research uses qualitative research that is described descriptively with a case study approach (Nugrahani & Hum, 2014). The data collection techniques used in this study were observation and interviews. Where observation is used to find out the steps taken related to charisma and leadership of kyai and Islamic boarding school culture. Interviews are used to obtain data directly with research informants, namely students, administrators, guardians of students, and the community. Documentation is used to obtain data relating to the research focus. This study uses qualitative data analysis techniques in its data analysis. According to Miles and Huberman, qualitative analysis consists of data reduction, data presentation, and drawing conclusions. The data collection techniques used in this study are observation and interviews. The research subjects are the Sunniah Salafiyah Islamic Boarding School located in Pasuruan Regency, with a total of 30 respondents, including 10 active students, 10 staff or administrators, 10 students' guardians, and members of the community. (Arikunto, 2010).

3. FINDINGS AND DISCUSSION

In the culture of Indonesian Islamic society, especially the people of East Java, especially in the horseshoe area, the social structure formed is in the form of charismatic leadership with a leader who is the central figure. Generally, this position is held by a kyai, ranging from the economic, educational, and even political sectors. A person who is used as a leader must have the abilities and knowledge needed by the community. So what happened later was a portrait of the life of a person or several people who represented a community as charismatic informal leaders to maintain the survival of society. Informal leaders are leaders who can carry out the function of being a controller or control in people's daily lives. From the facts, it can be said that the position of informal leaders is on an equal footing with formal leaders and even society considers them higher than formal leaders and makes them role models and role models in everyday life. Activities of informal leaders are generally followed by community groups (Wahidin et al., 2017).

the context of the social life of the community, especially in the horseshoe area, people's admiration for the charisma of a kyai who is considered capable of overcoming conflicts in society is the main factor in a kyai getting charisma from his community. This ability shows that kyai pays attention to and understands the reality that occurs in society. This belief makes people feel psychologically safe to continue to be under fanaticism towards a kyai. With the charisma possessed by a kyai, he is not only able to rally the strength of his community but also establish relationships between the kyai community itself. In various forums, kyai seeks to establish horizontal and vertical dimensions with fellow kyai and society. So that traditions and cultures in society such as tahlilan, friendship, recitation and other religious routines create a relationship between kyai and society. Such traditions and cultures are a medium used by kyai against society because there is basically a distance that separates kyai as leaders and society as people. People need to know everything about kyai because he is an important figure in society.

Charisma and Leadership of a kyai

Charisma comes from the Greek word meaning "grace". A force that cannot be logically explained is called a charismatic force. Charisma is considered a combination of personal charm and appeal that contributes to the incredible ability to make others support the vision and also promote it vigorously. A charismatic leader is a leader who embodies an atmosphere of motivation on the basis of commitment and emotional identity to their vision, philosophy and style in his subordinates. Charismatic leaders are able to play an important role in creating change (Hurin, 2013). In Max Weber's opinion in (Permatasari, M, D, 2021), charisma can be formulated as follows: First, charisma is a Divine gift given to someone He desires. No one can intervene in the selection of the award; Secondly, Charisma has an extraordinary nature, beyond the reach of human reason (superhuman), this can be equated with miracles given to prophets or the magical powers that certain people have in primitive believers; Third, because it has an extraordinary charisma, its owner is regarded as a leader

or role model in society, just as the prophets or clerics who lead the community to the path of salvation; Fourth, artificial charisma can be acquired through certain efforts such as asceticism or religious behavior. Other charisma It can be concluded that charisma is used as a designation for the personality qualities of a person other than ordinary people and is obtained as God's gift of extraordinary ability, so that the person becomes an example and leader. Thus, it seems that the concept of weber's charisma departs from theological thought developed into the social sciences.

Habib Taufiq bin Abdul Qodir Assegaf is the caretaker of Sunniah Salafiyah Islamic Boarding School, an Islamic boarding school located in ... She has been the caretaker of Sunniah Salafiyah Islamic Boarding School since 2000. He is known as a charismatic kyai, because of his steadfastness in upholding the principles of religion, simplicity, and the nature of his tawadduk. The charisma possessed by Habib Taufiq bin Abdul Qodir Assegaf is not only known in Islamic boarding school but also known by the wider community, especially people in the horseshoe area. So that every activity from Habib Taufiq bin Abdul Qodir Assegaf in the community always gets a positive response from the wider community. Recitation activities and other religious activities are one of the media liaisons between kyai and the local community.

A person is said to have a charisma if he has four pillars which are described into various aspects as follows; a). Sidiq is SQ (Spiritual Questions), namely the heart: Honest, self-control, able to control emotions, religious. The terms in modern scientific leadership are (time management, stress management, goal setting and life purpose, transforming character, transforming beliefs). b). Amanah, is the intelligence of AQ (Advercity Questions): the nature of a leader with a high fighting spirit is tough, disciplined, responsible and does not give up easily or be resilient / hardiness). The term in modern scientific leadership in it contains motivation skills, leadership skills, self-marketing skills negotiation skills. c). Tabligh is an EQ (Emotional Questions) intelligence: empathy, respect, altruism, compassion, respect. The term in modern scientific leadership in it contains presentation skills, communication skills, relationship building skills, public speaking skills. d). Fathonah is intelligence or IQ (Intellectual Questions): intelligent, open mind, linear, logic, reason. The terms in modern scientific leadership include creative thinking, accelerated learning, change management. Both of Rosululloh's traits in leadership are termed in contemporary leadership science with intrapersonal skills (Muarifah, 2014)

From the results of the interviews that have been conducted, the figure of Habib Taufiq bin Abdul Qodir Assegaf can be said to be a man of charisma because; 1). Out of 10 active students, he said he was known as a meek kyai figure and never got angry. 2). Of the 10 employees and administrators revealed that he was a disciplined and responsible person in the midst of the density of activities outside the cottage he always took the time to review the book in the morning and evening even when he was not in good health. 3). Of the 10 trustees and the public said that he was a very humble person, a tawadduk, respectful without discriminating against the guests who came to him. 4). 6 employees and 7 guardians admired his writings published in print and online media and even one of the interviewees quoted a word from prof Mahfud MD who said that "in NU there are at least two kyai who almost all his life was lived in ponpes and always wore a simple sarong but was able to write with references and modern style.

Therefore, from the charisma owned by Habib Taufiq bin Abdul Qodir Assegaf, it can be seen from the number of students who become students at the Sunniah Salafiyah Islamic Boarding, which amounts to approximately 7448 active students in 2022. Hundreds or even thousands of Alumni who are members of several communities such as ... Many well-wishers are always present at events and contribute energy and thoughts in every activity he holds. Leadership is a process, behavior or relationship that causes a group to act jointly or in cooperation or according to rules or according to a common goal. Leadership is a set of a series of abilities and personality traits, including authority, to be used as a means in order to convince those led by them that they are willing and able to carry out the tasks imposed on them willingly, energetically, with inner joy, and feeling unforced (Noor, 2019). Meanwhile, according to Robins in (Rokhmaloka Hasboro Abdilah & Djastuti, 2016) leadership is the

ability to influence a group towards achieving goals. Charismatic leadership type can be interpreted as the ability to use privileges or advantages of personality traits in influencing the thoughts, feelings and behavior of others, so that in the inner atmosphere of admiring and glorifying the leader is willing to do something that the leader wants. The leader here is seen as special because of his admirable and authoritative personality traits. In that personality the leader is accepted and trusted as a person who is respected, respected, obeyed and obeyed willingly and sincerely (Hurin, 2013).

In addition to his charisma, he is also known as a leader who is widely admired for his leadership style, not only commanding but he is also a example or example to his subordinates. One of the most memorable words of Habib Taufiq bin Abdul Qodir Assegaf for people who learn about leadership is, "When the above is only good at telling, then the one below will always rebel". He is such a leadership style that makes the management and employees, especially in the Nurul Jadid Islamic boarding school environment, really admire his figure as a leader. Of the two things discussed above about charisma and leadership, it is one of the things that attracts the community and student guardians to choose the Sunniah Salafiyah Islamic Boarding as a place to study. Because parents not only want their children to understand science in the academic field but also have knowledge in the religious field, especially about akhlakul karimah. Considering that at this time, the era of globalization is increasingly widespread with all its positive and negative impacts, making parents more aware of the negative impacts of the globalization era. This is what makes parents prefer islamic boarding school as their place to study.

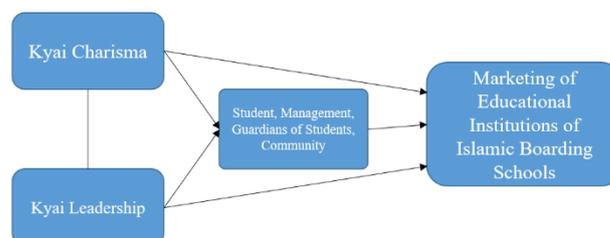
The Impact of Charisma and Leadership on Education Marketing

Educational marketing management has an important and strategic role for the continuity of an educational institution, especially Islamic educational institutions, educational marketing management must be dotted with the needs and desires of consumers (society) by estimating and determining the needs and desires of the community as well as the delivery of satisfactory services effectively and efficiently. Marketing in the context of educational services is a social and managerial process to get what is needed and desired through the creation of offers, the exchange of valuable products with other parties in the field of education. Marketing ethics in the world of education is to offer quality intellectual services and the formation of a complete disposition (Wahyudi, 2018). In the processing of marketing management of educational services offered by educational institutions to the community must be able to convince the public, so that what happens is that public interest as users feel interested in the strategies it offers and finally the community also sends their children to the educational institution, marketing educational services is to offer a comprehensive and comprehensive quality of intellectual services (Rofiki et al., 2021).

There are three marketing strategies, namely: direct marketing strategy, indirect marketing strategy, and differentiation marketing strategy. The strategy of marketing educational services directly is a strategy carried out by utilizing several media, be it electronic, print or oral media (word of mouth) such as school websites, school magazines, and through alumni associations. Indirect education service marketing strategy is a strategy carried out by holding or participating in an event or events either directly or through the zoom application, Google Meet both on a regional, national, and international scale. And the marketing strategy of differentiation education services is a marketing strategy carried out by highlighting the differences and advantages of Educational Institutions (Rofiki et al., 2021).

The educational marketing strategy carried out by islamic boarding schools in addition to using marketing strategies directly, indirectly and differentiation marketing, educational marketing is also influenced by the charisma and leadership style of a kyai. The most essential characteristic for a islamic boarding school is the presence of a kyai. Kyai is essentially a title given to people who have broad, charismatic and authoritative religious knowledge. The important role of kiyai in the establishment, growth, development, and management of a islamic boarding school shows that it is the most essential element. The existence of kiyai in islamic boarding school is very central. An Islamic educational institution is called a islamic boarding school if it has a central figure called kiyai.

Even the back and forth of a islamic boarding school is determined by the authority and charisma of a kiyai (Hamdi, 2021). At Sunniah Salafiyah Islamic Boarding, Habib Taufiq bin Abdul Qodir Assegaf charisma and leadership influenced the marketing of education. It is evident from several interview information obtained from the average source that they knew and entered the sunniah salafiyah islamic boarding school was influenced by these two factors. The success of education marketing at nurul jadid islamic boarding school cannot be separated from the charisma and leadership of kyai Habib Taufiq bin Abdul Qodir Assegaf.



Picture 1. Chart of the relationship of charisma and leadership with the marketing of educational institutions

From the results of interviews with 10 active students, 10 employees or administrators, 10 guardians of students and the community, it was found that the interest of students in choosing the Assuniah Salafiyah Islamic Boarding School as a place to study was from the charisma possessed by Habib Taufiq bin Abdul Qodir Assegaf which can be used as a example in everyday life. According to employees and active administrators at the Islamic Boarding School, his leadership style has made many administrators and employees devote themselves to the assuniah salafiyah Islamic Boarding School. Meanwhile, according to the guardians of students and the community, simplicity and laughter, as well as the charisma of Habib Taufiq bin Abdul Qodir Assegaf, make the Sunniah Salafiyah Islamic Boarding School chosen by the guardians of students and the community as a place for their children to study.

4. CONCLUSION

Based on the research above, we can conclude that islamic boarding schools are religious-based educational institutions with a kyai as the main figure who has an important role in the establishment, growth, development, and management of a islamic boarding school. Kyai is a leader who has charisma and is used as a role model. Kyai's charisma and leadership style make kyai a central figure in the social life order of society. From the results of the research that has been carried out, the leadership style and charisma possessed by a kyai can become a example figure in life for students, employees and administrators as well as the community. In addition, the leadership style and charisma possessed by a kyai can be an attraction for the community and student guardians to make islamic boarding schools as a place for their children to gain knowledge. Leadership style and charisma are things that are attractive, not only as example figures for students, employees, administrators and the community, but can be a marketing medium for islamic boarding school educational institutions. Therefore, the charisma and leadership style of a kyai can be influential in the marketing of Educational Institutions in islamic boarding schools.

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