The Kyai's Strategy to Develop Cadres with Islamic Characters

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Abstract: This article aims to explain the Islamic character regeneration model in Islamic boarding schools and the strategy of the kyai as the highest leader in developing Islamic character regeneration for students. The location of this research, namely Arrisalah Modern Islamic Boarding School Ponorogo, is unique from other sites because of the curriculum or general subjects at the Islamic boarding school, which is famous for its salaf curriculum, which is integrated with Islamic values typical of Islamic boarding schools. This study uses an interpretive paradigm through a qualitative approach, a case study type. The primary data were obtained from caregivers, madrasa heads, teachers, students, and other parties involved, using data collection techniques such as in-depth interviews, observation, and documentation. The analysis technique used is the Miles and Huberman data reduction models, data display, and verification. Checking data validity using triangulation: credibility, transferability, dependability, and confirmability. The study results show that the cadre model at Arrisalah Modern Islamic Boarding School is a reduction or transfer of the Islamic boarding school's Islamic character and values. The kyai's strategy in creating cadres with Islamic character is actualized in several aspects, including the kyai's example, curriculum, *'Ala Manhaj Rabbaniy* education system, organization, Pondok discipline, and compulsory service. So, this research provides a lot of valuable insights into the cadre model in Islamic boarding schools, and it cannot be denied that there are still various opportunities for more in-depth and broad future research.

INTRODUCTION

Education is essential in realizing an Indonesian society with noble character as a provision for building an advanced civilization. To become a person with a noble character, it is necessary to actualize Islamic values considered noble (Tufekčić, 2015). Developing and instilling Islamic ideology as a guideline for one's life is very important. In Islam, the development of human character is primarily seen as a process of absorbing one's passion for these values. These values need to be formed and manifested in students so that they become good human beings (Mujahid, 2021; Urea, 2015).

Islamic boarding schools are educational institutions that have strong Islamic values in them, as well as in their education system. Everything in the Islamic boarding school is an education that has life and Islamic values. Implementing education in Islamic boarding schools runs for 24 hours without stopping so that the students are educated as a whole (*kaffah*) (Huda et al., 2019). From here, it becomes one of the characteristics that distinguishes it from many other educational institutions. The

community feels the role of Islamic boarding schools in several conditions. Among the examples are the formation of cadres of scholars and the development of Islamic scholarship (Asrohah, 2011; Raihani, 2012).

Modern Islamic boarding schools educate and shape the leadership character of their students with various processes, methods and means that support them (Apud et al., 2020). One way to shape the nature of the student's leadership is to involve the students in various extra activities outside the classroom, such as mandates in organizations, scouting, public speaking, and so on (Sauri et al., 2022; Seijts & Milani, 2022).

Regeneration in Islamic boarding schools is a necessity. It is indispensable in preparing new candidates to continue the struggle for prophetic treatizes, continuing Islamic da'wah and spreading goodness on earth. Regeneration applies not only to the kyai's sons as replacement candidates for leadership but also to all *santri* because santri are future leaders of the ummah after they have completed their education at Islamic boarding schools.

Regeneration in Islamic boarding schools is innovative and practical, especially in instilling the spirit, leadership spirit and Islamic character. The characteristics of people who actualize Islamic values are *mukminin* and *muhsinin*, who always do good deeds. So in terms of its role as a printer of Muslim cadres, Islamic boarding schools, in the process, apply at least six methods: namely direction, training, assignment, habituation, escort, *uswah hasanah* and approach (Zarkasyi, 2020).

The cadre process in Islamic boarding schools begins with the central role of the kyai leadership as a role model that functions to educate, foster and shape the mindset, character, and behaviour of the students in actualizing Islamic values in their lives. Kyai is the most essential element of an Islamic boarding school. He is often even the founder. It is only natural that the growth of an Islamic boarding school solely depends on the personality abilities of its kyai (Ismah, 2012; Pohl, 2006; Putro & Suryono, 2019).

A kyai has a significant role in the climate of Islamic boarding schools, not only as a leader, compiling the curriculum of the Islamic boarding school, managing institutional arrangements, but also playing a role in educating the character of all Islamic boarding school residents so that they become cadres of leaders who are strong and superior and have Islamic feeling. So that the kyai must be proficient in having broad insight, mastering various scientific disciplines and becoming *uswah hasanah* in all aspects of his life, starting from his nature, character, and behaviour.

Moh. Ma'shum Yusuf bin Kyai Taslim founded Arrisalah Modern Islamic Boarding School Ponorogo. Arrisalah Modern Islamic Boarding School always tries to regenerate and cadre its students to become future leaders, preachers and mu'allims. What students hear, feel, and see in life in Islamic boarding schools is indirectly an educational process for them. All activities at the boarding school have been prepared, prepared and organized to foster, train and form leadership souls and Islamic character in the students, as are the ideals, vision and mission of the Arrisalah Modern Islamic Boarding School, namely: a) to imitate the leadership of the Prophet (*imaman lil muttaqin, khalifatan 'alal ard, rahmatan lil 'alamin, and mujahidin fi sabilillah*); b) produce world leaders who imitate Rasulullah in all things (Arrisalah Editor's Team, 2020).

The size of a kyai is not limited to his behaviour, nature and character but how much he contributes to spreading Islamic da'wah in society and the extent to which the community recognizes his leadership role. This proves that the kyai have a significant influence, especially in instilling the Islamic character of each student and graduate, which becomes a certain uniqueness and identifying

characteristic among the community (Rahayu et al., 2023).

Several studies have focused on examining the role of the kyai in Islamic boarding schools and cadre formation by practitioners, observers and educational academics. Nature's research on the role of the kyai in the Islamic boarding school world as leaders, educators and caregivers, community liaisons, policymakers and managers, especially in education and educating the community (Alam, 2018). This research has differences in the model of leadership, the kyai's various roles of the kiai in the pesantren world as leaders, educators and caretakers, community liaisons, policymakers and managers. Muktiningsih (Muktiningsih et al., 2016) discusses the role of Kyai leadership in improving the quality of human resources by explaining the part of the time allocation given by the Kyai for formal and informal activities at the Kyai Syarifudin Foundation. This difference is found in the leadership of the clerics who focus on improving the quality of human resources.

Kurniawan et al., (2022) discuss the Kyai leadership model applied in Islamic boarding schools, including individual and collective leadership models, spiritual leadership and charismatic leadership. This study is almost the same as Alam's research on models. (Yusuf & Taufiq, 2020) regarding the role of the kyai in responding to government regulations to develop education in Islamic boarding schools and creative and dynamic efforts to integrate education in Islamic boarding schools (between old and modern traditions). Guidance on the methods Sayyid Hasan uses in leadership regeneration for his sons, both formally and informally, also discusses the nature of leadership, which is Sayyid Hasan's speciality (Hidayah, 2018). Isnanto regarding the views of Muhammadiyah figures regarding the ulama and the preacher's crisis in Muhammadiyah, internal and external factors causing the ulama problem and several projections made to overcome the ulama crisis through institutional and social channels (Isnanto, 2017). As for the various studies, they both discussed the concept of leadership regeneration at the Islamic boarding school level.

The discussion underscores the extensive body of research on cadre formation and the pivotal role played by kyai in Islamic boarding schools. However, this article's specific focus and research subject have not been previously explored. This study seeks to delineate the model for Islamic character regeneration at Arrisalah Modern Islamic Boarding School, elucidate the strategies employed by kyai in the regeneration process, and examine the implications of Islamic character regeneration for students.

METHOD

This study employed an interpretive model through a qualitative and case study approach. The qualitative research method is done according to the natural setting (Samsu, 2017). Qualitative research is a systematic strategy for obtaining data from non-numeric narratives from individuals and behaviour that can be studied through interviews, observation, and documentation (Prastowo, 2014). Qualitative research is carried out in more detail, depth, and care to collect comprehensive data and produce information about the quality of something (Ibidunni et al., 2023).

Data were obtained from Kyai, teachers, Santri Care staff, KMI staff, alumni, and other parties involved, using data collection techniques such as in-depth interviews, observation, and documentation. The analysis technique used is the qualitative analysis model (Miles et al., 2014). Qualitative data analysis is carried out correlatively and continuously until it is finished and the data point becomes saturated. Data analysis consists of data reduction, data display, and conclusion drawing and checking data validity using triangulation,

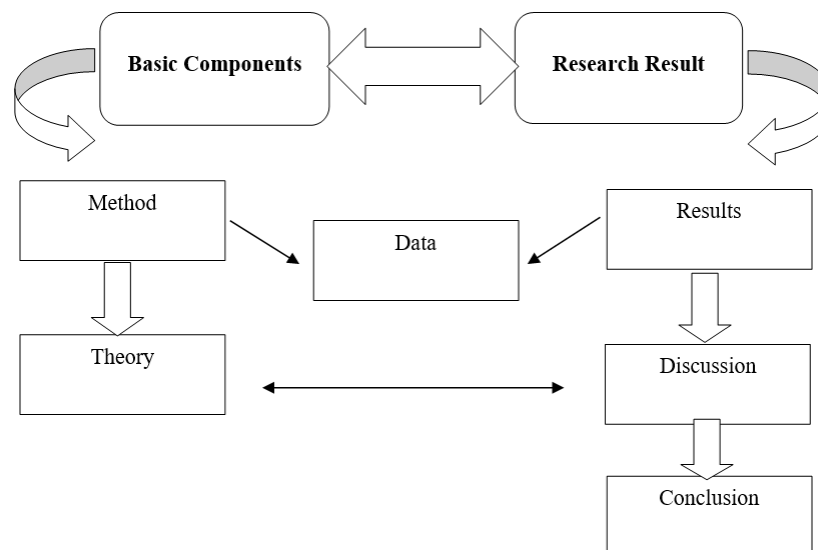credibility, transferability, dependability and confirmability.

Figure 1. Research Procedure.

RESULT AND DISCUSSION
The Strategy of Cadreization with Islamic Character

Arrisalah Modern Islamic Boarding School strives to produce successors to the struggle and Islamic religious cadres willing to fight for *li i'lai kalimatillah* and *amar ma'ruf nahi munkar*. The students educated at the Arrisalah Modern Islamic Boarding School are expected to have leadership qualities and a solid determination to fight for God's religion.

The cadre model at Arrisalah Modern Islamic Boarding School is a system and conceptual framework that guides planning and implementing activities as a form of cadre with an Islamic character. Based on the findings of the data, the cadre model at Arrisalah Modern Islamic Boarding School is the reduction or transfer of Islamic morality and values of the Islamic boarding school, which are transformed into the students who are gathered in the basic ideas or concepts of the Pancajiwa Pondok and the philosophy of life (Yusuf, 2022).

In a broader sense, the intended regeneration focuses on the student's external or outward appearance and the inner self of the santri. This is to the theory that in the resurrection, there is also a process of deriving and giving values, both general and particular, by the institution or organization concerned (Bailey, 2012; Capolupo et al., 2023). Another theory also reinforces this, which states that regeneration involves transferring values unique to the organization concerned (Achyar, 2017; Khamis & Sammons, 2004).

Cadreization at Arrisalah Modern Islamic Boarding School is not limited to the cadre of human resources or outwardly, but how the values of Islamic character, the souls and the philosophy of life of the Islamic boarding school are transformed into the lives of the students. So that not all sides of life are educated, students. What students hear, feel, and see in life in Islamic boarding schools is indirectly an educational process for them. All activities at the boarding school have been prepared and organized to foster, train and form strong souls within the students, in line with the theory of regeneration in the Islamic view, which states that regeneration is intended as an effort to produce challenging and militant leaders in

maintaining the identity of Muslims as *khairu ummah* (Mircea et al., 2013; Ozkaynak & Ust, 2012).

Based on the data that the researchers found, overall, the Islamic character values that form the basic foundation of education at Arrisalah Modern Islamic Boarding School are not all the same as the Islamic character values compiled by Imam Al-Ghazali in the book Ihya' Ulumuddin, which is detailed and arranged into several parts. , including the main character, the character to interact with others, and the personality to succeed (Mohamed et al., 2016; Omar et al., 2015). This difference in value is caused by the difference in the needs of each educational institution and the conditions and problems faced by the school, community, or nation (Wahab et al., 2016). In this regard, the fundamental values and spirit of education at Arrisalah Modern Islamic Boarding School are formulated in Pancajiwa or Five Souls.

Trimurti Gontor formulates the Pancajiwa with all his endeavours and *mujahadah* to create an education system capable of producing graduates with the same spirit and determination as Trimurti. The Trimurti souls, the nature of education, are patented as an essential foundation of the boarding school called Pancajiwa. Among them are the souls of sincerity, simplicity, independence, *ukhuwah Islamiyah* and freedom. Pancajiwa is the boarding school's fundamental values and philosophy of life, which are instilled in the Gontor Modern Islamic Boarding School students. This reflects the depth of understanding of the Trimurti towards life and their appreciation of religious teachings. The five souls are also a frame of reference for creating systems and values of life in the boarding school, so various activities are based on the five souls.

Pancajiwa is also used as the fundamental value of Islamic boarding schools and implemented by KH Muhammad Ma'shum Yusuf in education at Arrisalah Modern Islamic Boarding School. It is known that KH Muhammad Ma'shum Yusuf founded the boarding school after graduating from KMI and IPD Gontor and helped teach at the boarding school for 20 years (with a period of service in Gontor from 1975 to 1995) (Arrisalah Curriculum, 2015).

The five souls that contain these Islamic values continue to be instilled and taught in the boarding school environment with the hope that one day, they will be able to graduate from the boarding school, bringing, possessing and actualizing these Islamic souls and values in their lives. These five souls must always be maintained, developed, preserved their existence and implemented as well as possible as a characteristic of Islamic boarding schools.

Pancajiwa is a source of modern educational ideas and concepts, including strong character formation. These five souls become the spirit and movement of the boarding school and underlie all the behaviour of the santri. Thus, the concept of five souls becomes the basis for understanding the meaning of *akhlakkul karimah* and personality, supported by extensive knowledge.

1) Soul of sincerity

Based on the research data findings, the spirit of sincerity at Arrisalah Modern Islamic Boarding School is the main thing that colours the lives of all students and their families. At Arrisalah Modern Islamic Boarding School, the cleric is not paid a salary and has never used the money for the boarding school. Finances are in the hands of the administration. They can be controlled anytime, even though the kyai has a boarding school's financial policy.

The teachers at Arrisalah Modern Islamic Boarding School are not employees who receive a salary; they sincerely practice their knowledge, teach the lessons and struggle to keep the boarding school alive. *Syahriyah* dues paid by santri are returned to their living needs,

not to pay kyai or teachers. Thus, this example of sincerity is transmitted to the students by the kyai and teachers. Students are sincere away from their parents to learn to study and live in the boarding school, eager to be independent and willing to accept and carry out all the rules in the boarding school.

2) Spirit of simplicity

The simplicity in the Arrisalah Islamic Boarding School is reflected in how the students get along daily, talk, and dress. Clothing when studying is determined. For male students, wear plain shirts with cloth pants, not checkered shirts, bright colours, or jeans. For female students, they are uniformed according to the day. The daily clothing that is owned is also limited, and the number is determined in anticipation of the contents of the wardrobe being overloaded.

The pattern of life in the boarding school is deliberately set with simplicity, such as a food menu, cupboards that are the same size, beds with mattresses of the same shape and thickness, as well as classes, facilities and other public facilities that are simple, but still prioritize cleanliness, beauty and health.

3) Independent spirit

When the beginning students entered the Modern Arrisalah Islamic boarding school, they were required to study and take care of their interests. They had to get used to being independent, starting from thinking about their books and their clothes to how these students were able to manage their monthly budget.

In a broader scope, Arrisalah Modern Islamic Boarding School as an educational institution also learns to be independent so that it does not depend on the help and assistance of other parties. The existence of the Unit Koperasi Pondok (UKP), which provides a variety of basic needs, the "Sari" tofu factory in collaboration with the Klaten tofu factory in Central Java, and a photocopy of

Arrisalah which is still under construction is proof that Arrisalah Modern Islamic Boarding School is trying and in the process of becoming an independent boarding school.

4) The spirit of *ukhuwah Islamiyah*

The students studying at Arrisalah Modern Islamic Boarding School come from various regions in Indonesia and abroad, namely Malaysia and Thailand. They come from different tribes, cultures and religious groups. However, when entering the Islamic boarding school, all are considered the same, namely, "you are both Arrisalah students", not differentiated and specific based on their respective regions or domiciles. Many activities at Arrisalah Modern Islamic Boarding School instil Islamic brotherhood, such as running in the morning, studying in the evening, togetherness in the Speech Contest Committee (PLP), scouting, the Happy Stage (PG), and so on.

5) Free spirit

At Arrisalah Modern Islamic Boarding School, all the activities of the students, from getting up to going to sleep, are regulated in such a way with high and strict discipline so that no free time is wasted. This uncompromising arrangement of time and activities disciplines and familiarizes the students. Nevertheless, students can still enjoy freedom at the Arrisalah boarding school. They can determine their future and use their free time to develop their talents and potential. At Arrisalah Modern Islamic Boarding School, there are various extracurriculars, including basketball, football, futsal, badminton, tennis, Tapak Suci and archery. There are calligraphy, theatre, *hadroh*, drum band and music, *murattal* Qur'an extracurricular, journalism and computers in the arts. Students can choose the extracurricular activities they want to participate in according to their talents and interests. Arrisalah Modern Islamic Boarding

School supports and facilitates this positive hobby.

Apart from the five souls, Arrisalah Modern Islamic Boarding School has philosophies and mottos that form the basis for formulating the Islamic boarding school's vision, mission and objectives. This philosophy is documented in books, dictates, and the Pondok Modern Arrisalah magazine and is also constantly conveyed by kyai and teachers to the students. The Islamic boarding school's five souls and the philosophy of life are introduced from the start when the students enter the boarding school, namely in an introductory week called the *batul 'Arsy*. Apart from that, it was also delivered during briefings and debriefing before exams, etiquette lectures before the holidays, changes in PTTI management, *ta'hil al mudarrisin* (preparation of teachers in mastering subject matter), *taujihat amaliyah at-tadris* (micro-teaching).
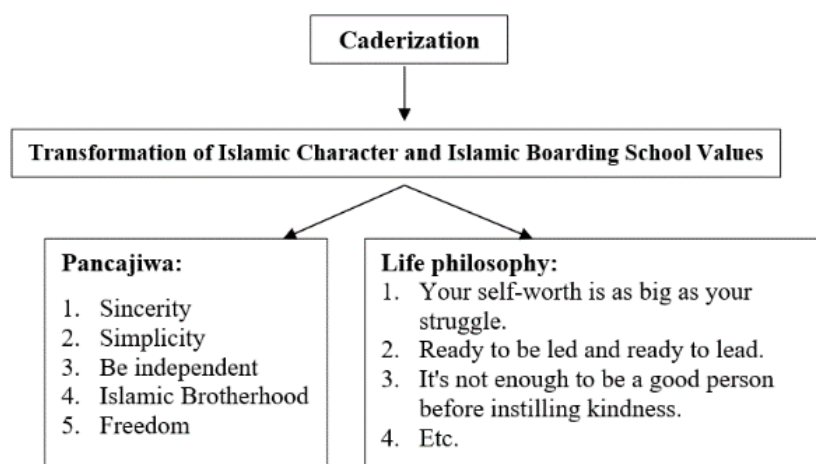

Figure 2. Model of Cadreization with Islamic Character at Pondok Modern Arrisalah.

The five central values of the Pancajiwa indirectly derive the values of other characters as supporters of the main character's importance. Just as the soul of sincerity fosters values of sincerity, religion, high dedication, struggle and sacrifice, the spirit of simplicity fosters values of simplicity, grit, gratitude, honesty and self-mastery, and the spirit of independence fosters values of self-confidence, courage (Manea, 2014), creativity, productivity, the nature of *ukhuwah al -Islamiyyah* fosters values of togetherness, cooperation, tolerance, and respect for differences, and the spirit of freedom fosters values of responsibility, optimism and self-confidence.
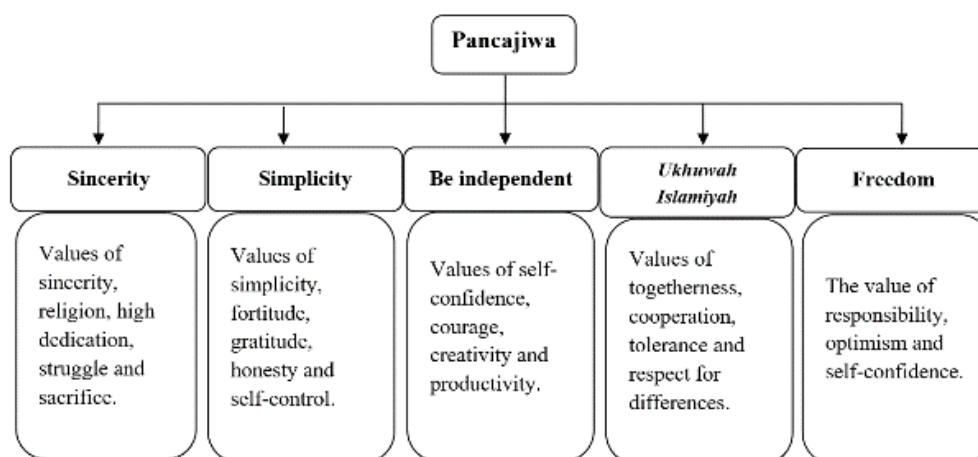

Figure 3. Relationship of Pancajiwa with Other Character Values.

Kyai's Strategy in Creating Regeneration with Islamic Character

Every component of Arrisalah Modern Islamic Boarding School, from its leaders and teachers to students and assistants, actively contributes to fostering a regenerative environment rooted in Islamic values. The collaborative engagement of all residents underscores the integral role each plays in shaping the Islamic character of the boarding school.

1) Kyai as a role model

The central exemplary figure in Arrisalah Modern Islamic Boarding School is the leader or kyai. Kyai is the highest role model in this boarding school. It is the figure of the Kyai who inspires everything throughout the life of the boarding school, and this is a tradition that has been passed down from generation to generation (Fauzi, 2012; Lukens-Bull, 2008). Kyai is the most essential source or element in the Islamic boarding school environment. Kyai is also the centre of all boarding school agendas and policy authorities, especially about the development and management of boarding schools, which includes students, teachers, systems, and infrastructure.

Exemplary provides an accurate picture of how one should act. Ideal also means a willingness to be an example and a miniature of a behaviour (Fahmy et al., 2015; Rokhman et al., 2014). Exemplary is vital in moral development because children like and easily imitate people they see in words, actions, and character (Kim, 2015; Maulana et al., 2022; Ülger et al., 2014). The kyai's exemplary can be seen clearly from the attitudes, morals and daily behaviour of the santri and is the primary strategy in regeneration because what is done through ideal has a broader, more precise and more influential impact on the santri in shaping the moral and spiritual aspects (Gholami et al., 2011; Lisievici & Andronie, 2016; Manea, 2014). In addition, with moral internalization of character, prosocial and other rules for good actions will occur because humans tend to imitate behaviour from what they see, not learn (Ikhwan, 2019; Wawersik et al., 2023; Wu et al., 2023).

The kyai's exemplary behavior is not only due to his knowledge but also seen in his attitudes and daily behavior. Everything within the kyai becomes *uswah*, becomes a reference, rule, and guide for all the boarding school families. So the concept of obedience to the kyai with the value *"sami'na wa ato'na"* is essential for anyone who follows the kyai, because apart from being the leader of the boarding school, in some issues the kyai is *a'lam minna wasiilatan, haalan, 'ilman, wa amaliyatan.*

Apart from acting as role models, the clerics at Pondok Modern Arrisalah also serve as educators, leaders, teachers, caregivers, and mentors who live alongside their students in the Pondok. Kyai is a *zuhud* who is ascetic and has high faith in Allah. Prioritizing the affairs of the struggle over family and other matters. In addition, the kyai is also a pious figure, *tabakkhurul ulum*, has *nyamudro* knowledge, extensive knowledge and strong character, self-capacity, and high dedication so that he is qualified to play all the primary roles of the kyai.

2) Curriculum

The curriculum is an essential element that determines the direction and student learning outcomes obtained after completing the study program. Arrisalah Modern Islamic Boarding School integrates the Islamic boarding school and madrasah education systems, namely combining two curricula, the KMI curriculum and MTs MA curriculum, in its learning. KMI (*Kulliyatuli Mui'allimin/ Mu'allimati Al-Islamiyah*)

which means nursery for Islamic teachers, with the final agenda of KMI education being *amaliyatu-t-tadris* or what is called micro-teaching, teaching practice.

Regarding the subject matter at the Arrisalah Modern Islamic Boarding School, a tiered curriculum has been prepared according to the class, from elementary to advanced levels, from theoretical to applied. The curriculum at the Arrisalah Modern Islamic Boarding School is a balance between religious and general sciences by emphasizing spiritual lessons without putting aside available sciences with three main subjects, namely al-aqidah or monotheism, *as-shariah or fiqh, at-tasawwuf or al-akhlak.*

This balance also exists in the active use of the official languages Arabic and English, whether in class as the language of instruction or used in the hostel throughout the day as the language of communication. All Arabic religious subjects, such as monotheism, fiqh, *tafsir*, *mahfudzot*, etc., and all general English subjects, such as reading, grammar, biology, physical science, chemistry, etc.

At Arrisalah Modern Islamic Boarding School, there is a program called muwajjahah, a series of learning activities with homeroom teachers routinely carried out every Saturday night. Apart from studying together, it is also filled with tausiyah; even students can be seen sharing *wajhan biwajhin* or various personal problems face-to-face. This is, of course, the application of a family education system and an individual approach. The point is that between teachers and students, there is closeness and a close physical and spiritual relationship like their own family.

All subjects and teaching and learning activities in the Arrisalah Modern Islamic Boarding School try to actualize three essential components of character cultivation, namely moral knowing, moral loving and moral doing, because the development of character values can be carried out through principles and approaches, including through all subjects (Ferdiawan & Putra, 2013; Sugiarti et al., 2022). Learning, self-development and school culture and using a proactive and effective technique, creating a supportive environment, giving students the most comprehensive opportunity to do good, implementing a meaningful curriculum, motivating students and involving all components and residents in the institution education in building Islamic character (Hidayati et al., 2022).

3) Education system

The education system at Arrisalah Modern Islamic Boarding School implements manhaj rabbaniy style education. Implement some education, including: (a) Education by example: The primary role models in the boarding school are the kyai, teachers and senior santri. Kyai, as the direct role model continued by teachers and administrators, set an example so that the students follow them consciously without feeling coerced. This example also emphasizes *al-amru wa-l-'amal,* conceptual and theoretical, prioritizing actual practice. The most widely received education since the time of the Prophet was the exemplary uswah hasanah. (b) Education with habits: The best habituation for students is how to live day and night, from waking up to returning to sleep. Their whole life is used to it. In all the Islamic boarding school activities, the students are taught, educated, and forced to get used to it. Get used to being fast, get used to praying in congregation at the mosque, get used to being on time, get used to queuing, get used to being polite, get used to using Arabic and English, get used to maintaining cleanliness and get used to doing other good things. Most

prominent in the habituation of discipline and manners, manners of eating and drinking, sleeping, dealings with teachers and others, etc. Everything that is obtained at the boarding school becomes capital in society. Pondok only teaches the key, development, and so on, which is left to each individual. The important thing is that they already have the main foundation. It is hoped that the good habits at the Islamic boarding school will continue to be consistent at home and in the community. (c) Education with advice: Always energized and energized by the teachers and the teachers advising the students, who certainly recommend goodness and truth. These activities are routinely carried out, as are special kisses for teachers and students. There are gatherings with caregivers, homeroom teachers, administrators, and sighor (surgeon assembly). The existence of a biah or a supportive environment also accompanies this. The atmosphere in the Islamic boarding school is religious and scientific, free from evil influences and enforces strict discipline. The environment of the Islamic boarding school as *biah hasanah*, *biiah lughawiyah*, etc. Giving advice is balanced with exemplary, so don't be *ta'mur wa laa ta'mal*. Besides providing an example, you also have to be a good example. So that students wholeheartedly do what is advised. (d) Education by giving attention: Teachers or students are all paid attention to, supervised 24 hours, controlled morning and evening by the kyai and checked for student attendance, starting from prayer attendance, KMI attendance, activity attendance, evening study attendance, etc. In the dormitory, some young people pay attention. In the neighbourhood, there are *munadzomah* and nurturing. In the class, there are teachers. Some homeroom teachers help the kyai supervise and pay attention to the students. (e) Education with various exercises: What is trained at the Islamic

boarding school are all aspects of the life of the santri, physically and mentally, knowledge, language, experience, leadership, and the most important thing is the mental skills and character building (Ikhwan et al., 2019). The PTTI organization, PERSITA, scouts, extracurriculars, *muhadloroh* and *muhadasah* are among the activities that contain training and skills in Pondok. In the final class, there is training to become a congregational prayer priest, selected to be a Friday preacher, teach lessons in the afternoon and test the *syafahi*. All of these activities help and support education in the boarding school. The aim is to train the leadership and responsibility of the students so that they can preach, fight and move on in all walks of life in the future.

The education system in the style of *manhaj rabbaniy* is an Islamic character education strategy and regeneration that emphasizes exemplary, creating an environment and habituation through conducive activities. The primary method is followed by habituation by creating a climate and culture and an identifiable environment with various methodologies: assignment, habituation, training, learning and direction (Mulyasa, 2013).

4) Organization

By organizing, students are trained in various skills and languages, knowledge, and experience, and the main thing is being taught character-building mentality and leadership responsibilities. It is known that in leadership, several things are needed, namely, (a) individual leadership abilities which are given the responsibility to lead, (b) communication skills with members/subordinates, (c) the presence of individuals who are members/subordinates, (d) willingness of members/subordinates to follow leadership.

The organizational structure at Arrisalah Modern Islamic Boarding School has a hierarchy of levels. It starts from the mudir/kai as the leader and person in charge of the boarding school, followed by the teacher (*aside wa-l ustadzaat*) as the centre's coach, supervisor, and caretaker. Then the students are entrusted with being administrators starting from *faslu-r-rabi'* (fourth-grade equivalent to first-grade aliyah) as *mudabbir* or rayon administrators, *faslu-l-khamis* (fifth-grade equivalent to second-grade aliyah) as *munadzomah* or enforcers of discipline for students and *faslu-n-nihaiy* or final class at the third level of aliyah as part of the central *munadzomah* or PTTI (Islamic Islamic Boarding School) which is under the responsibility of the santri parenting staff. In this case, the santri is a consultant for all organizational activities formulated in each PTTI division's work program for a year during the Muker (*Musyawarah Kerja*). Planning activities require *musyrif* licenses (supervisors) and supervision of the upbringing of santri in its implementation.

The organization is an activity in dividing work, classifying types of work, giving authority, and establishing channels of command and responsibility to executors (Ikhwan & Yuniana, 2022). The PTTI organization is divided into several sections: chairman, secretary, treasurer and others.

5) Boarding school discipline

Life at Arrisalah Modern Islamic Boarding School is based on Islamic boarding school education, namely a separate boarding system for boys and girls, implementing three education centres based on total quality control with 24-hour supervision, guidance and coaching by kyai, teachers, and administrators.

To dynamize and stabilize activities in the Islamic boarding school and form a mindset about the urgency of the system, a complete regulation is formulated with disciplinary sanctions for violators because discipline without sanctions is nonsense. The points of the disciplinary rules and their sanctions are in the Tengko formula. The formulation was made by parenting the santri with the Majlis Council and then submitted to kyai for analysis and approval. The Tengko does not only apply to students, but several points apply to teachers. Both parenting and the teacher always understand the student and why this is allowed or prohibited; the reasons are explained so that the student is not constrained and for his own good. Discipline enforcement is absolute. Regardless of the Tengko and sanctions, teachers and caregivers still try to emphasize awareness, take preventive actions, and eliminate physical punishment as much as possible.

6) Compulsory Devotion

This program aims to improve the quality of and develop students' scientific knowledge after completing their education at the Islamic boarding school and officially receiving the title or nickname of *ustadz/ustadzah*. During the service period, students must have the same vision and mission as Kyai and teachers, namely to become cadre producers, produce Muslim cadres and participate in educating and teaching students. The service teacher must be willing to live in the boarding school with the Santri, be disciplined and be an example and *uswah hashanah* for the Santri.

Based on research data, there is a mechanism for recruiting service teachers at Arrisalah Modern Islamic Boarding School according to the provisions made by the boarding school, and the process sequence is described as follows: (a) Analysis of needs, increasing the number of service teachers considering the data of

teachers who have ended service. (b) *Taujihat* filled out the questionnaire, containing comments about filling out the questionnaire and information on alum boarding schools that require service teachers. (c) Fill out the questionnaire to students within a time frame of 1-2 weeks, which is then collected back to the KMI section. (d) Interview and ensure the readiness of students to serve. (e) Stage 1 dedication session, attended by Pondok leaders, Majlis Council, KMI, nurturing students and homeroom teachers, material for consideration in recruitment is the attitude and personality of the students. (f) In Phase 2 of the service session, the results of the 1st service session were discussed again by looking at the year-end examination report card as material for consideration of scientific aspects. (g) Read the decision letter for the determination of the service teacher during graduation after *haflatul ikhtitam*.

Based on research data, most teachers at Pondok Modern Arrisalah are the result of internal recruitment, in the sense that almost all teachers are graduates of Arrisalah Modern Islamic Boarding School. However, several service teachers are from Gontor Islamic Boarding School, Al-Islam Joresan Islamic Boarding School and Walisongo Ngabar Islamic Boarding School.

Students who wish to serve at Arrisalah Modern Islamic Boarding School must possess no qualifications or special requirements, primarily to determine credibility, loyalty, and knowledge. This is because the KMI and parenting departments already hold databases for each student regarding personality and scholarship, taken from report cards, micro-teaching scores, data on violations and homeroom teacher records so that the main requirement is whether or not they are ready to serve in Pondok and according to the results of the dedication session.

Through research, numerous investigations have delved into scrutinizing the kyai's involvement in Islamic boarding schools and the development of cadres, drawing attention from practitioners, observers, and educational scholars. Nature's exploration of the kyai's function in the Islamic boarding school realm spans leadership, education, caregiving, community engagement, policymaking, and management, particularly emphasizing shaping education and fostering community development (Alam, 2018). In other research findings, it has been revealed that alternative studies show variations in the leadership model adopted by the kyai, highlighting diverse roles played by the kyai in the pesantren community, including positions as leaders, educators, caretakers, community liaisons, policymakers, and pesantren managers (Muktiningsih et al., 2016). Kurniawan et al., (2022) explore the Kyai leadership model implemented in Islamic boarding schools, encompassing both individual and collective leadership paradigms and delving into aspects such as spiritual leadership and charismatic leadership. This investigation closely aligns with Alam's research on leadership models (Yusuf & Taufiq, 2020) concerning the kyai's role in addressing government regulations for advancing education in Islamic boarding schools, as well as innovative and dynamic initiatives to blend education in these schools while bridging the gap between traditional and modern practices. The study also delves into Sayyid Hasan's guidance on leadership regeneration methods for his sons, encompassing formal and informal approaches.

Additionally, it explores the nature of leadership, a domain in which Sayyid Hasan possesses expertise (Hidayah, 2018). Isnanto discusses the perspectives of Muhammadiyah figures on the crises

facing religious scholars (*ulama'i*) and preachers within the Muhammadiyah organization. The examination includes an analysis of internal and external factors contributing to the challenges the ulama encounters and explores various projections to resolve the crisis. These projections extend to institutional and social avenues as potential solutions to address the challenges faced by religious scholars within the Muhammadiyah community (Isnanto, 2017).

The preceding clarification emphasizes the substantial corpus of research on cadre development and the crucial function undertaken by kyai in Islamic boarding schools. Nevertheless, this article's particular emphasis and research topic have not been previously investigated. This research aims to outline the paradigm for the regeneration of Islamic character at Arrisalah Modern Islamic Boarding School, expound upon the methodologies employed by kai in the regeneration endeavour, and scrutinize the consequences of Islamic character regeneration for the students.

CONCLUSION

The discussion shows that the cadre model at Arrisalah Modern Islamic Boarding School is the reduction or transfer of Islamic character and values of the Islamic boarding school. The characters and values are transformed into the students' basic ideas or concepts of the Pancajiwa. The philosophy of life during the *'Arsy* is also delivered during briefings and debriefing before exams, etiquette lessons before the holidays, PTTI management changes, *ta'hil al mudarrisin* (preparation of teachers in mastering subject matter), and *taujihat amaliyah at-tadris* (micro-teaching). The kyai's strategy in creating cadres with Islamic character is actualized in several aspects, including the kyai's example, curriculum, *Ala Manhaj Rabbaniy* education system, organization,

discipline, and compulsory service. A comprehensive and integrated approach creates a young generation with a solid Islamic character. This research plays a vital role in forming high-quality and moral individuals by prioritizing moral values and religious principles. The results of this study will obtain a more comprehensive understanding of the influence of the cadre model in Islamic boarding schools on the formation of Islamic character in students, as well as the implications for character education and Islamic values in the context of Islamic education.

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