

The Leadership of Kiai Pondok Boarding Schools in Establishing Santri Morals in the Mellineal Era

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ARTICLE INFO

Keywords:

kiai leadership
morals
millennial era

ABSTRACT

This study shows how the leadership gait of a kiai is based on his dominance theory, namely traditional, charismatic, and rational leadership. In practice, the kiai leadership in Islamic boarding schools has a significant role in advancing the world of education in Islamic boarding schools in the Mellineal era. The kiai leadership type in Islamic boarding schools uses a charismatic, traditionalist leadership type and, in certain moments, uses an autocratic and delegation pattern; the curriculum has combined salafiyah and modern, as seen from the inclusion of several government curricula, both from the Education Office and the Ministry of Religion lesson time and requiring teachers to make a resume of each learning material. Project-based learning that has an impact on work skills

1. Introduction

Islamic boarding schools with the activities in them can provide their own color of education in the Malay world because of its unique learning traditions, starting from a learning system that is different from education in general, including the materials taught in the early days of its existence. Because of its uniqueness, pesantren exist in various situations and conditions and it is almost certain that this institution, even though it is in very simple circumstances and has various characteristics, will never die. Likewise, all the components in it, such as the kyai or ustad and the santri always dedicate themselves to the continuity of the pesantren. Of course this cannot be measured by the standards of the modern education system where the teaching staff are paid, because of their hard work, in material form (Nata, 2001).

In the early 70's, some circles wanted the pesantren to provide general lessons for their students. This gave birth to differences of opinion among observers and observers of Islamic boarding schools. Some argue that Islamic boarding schools as special and unique educational institutions must maintain their traditionalism. But another opinion wants Islamic boarding schools to adopt cultural and educational elements from outside (Majid, 1985).

From these two different views, different desires were born among the administrators of the pesantren. The first group wants the pesantren to maintain its position as before with a unique system. Meanwhile, the second group wants pesantren to start adopting or accommodating the school or madrasa education system into the pesantren education system.

According to Abdurrahman Wahid, Islamic boarding schools were first introduced to the Java region around 500 years ago. In the beginning, Islamic boarding schools were not an institution but only started with a sincere intention to devote and practice religious knowledge so that it would benefit anyone who wanted to study or explore it.

Along with the perceived benefits, the hunters for religious knowledge are increasing. This condition then demands other components (besides the kiai and santri), namely the mosque, the place of residence (dormitory or boarding house) and the book being taught. At the beginning of the existence of pesantren, the books taught were Arabic books, better known as the yellow book (Bruinessen, M,V, 1999).

An Islamic educational institution is called a pesantren if it has a central figure called a kiai. The term kiai does not come from Arabic, but comes from Javanese. Dhofier said the word "kiai" is used for three different types of titles, namely: first, as an honorary title for items that are considered sacred, such as "kiai garuda Kencana", a golden chariot in the Kraton of Yogyakarta; secondly, an honorary title for older people in general; third, a title given by the community to an Islamic scholar who owns a pesantren and teaches Islamic classics to his students.

The kiai in the pesantren are the movers in carrying out and developing the pesantren according to the pattern he wants, because in the hands of a kiai, pesantren still exist to this day. Therefore, kiai and pesantren are two sides that are always closely connected dynamically. As a leader in a pesantren, the policies of the kiai are very influential on the system, direction, vision and mission of the pesantren, especially those kiai who

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have leadership skills that students highly respect, alumni, sympathizers and the general public, so that such a kiai can be ascertained. has a strong line of command and is obeyed by his subordinates.

The kiai's vision, mission, thoughts, and religious understanding for the administrators of the pesantren and the santri are things that are admired and become a mandate that must be carried out, not because of compulsion but precisely because of the obedience and approval of the administrators and their students towards the kiai who leads and is also the owner boarding schools (Dhofier, 2011). The figure of the kiai seems to be a magnet for all levels of society, so that his existence can be transformed into a charismatic figure within the Islamic boarding school environment and outside the Islamic boarding school.

Kiai as a charismatic leader is of interest among social observers and Islamic thinkers as well as Islamic education, such as the opinion of Abdurrahman Wahid who said that the emergence of a charismatic kiai begins with the absolute acceptance of society and its pesantren residents. A kiai in general is a figure whom pesantren residents accept, and outside the pesantren, even his words and actions sometimes become a fatwa for all pesantren residents and the wider community for anything that requires strict (Islamic) law.

According to Dawam Rahardjo, the kiai's authority could have been due to the kiai's capabilities, thus overpowering other figures around him (M. Rahardjo, 1985). The kiai's authoritative leadership is very effective for his followers and students, even though the pesantren organization he leads is informal. What he wants or orders can be carried out because the pesantren residents obey him.

These changes cover various community groups, both qualitatively and quantitatively, are global in nature and lead to various angles equally and deeply, so that the kiai's leadership has not met the success in leadership in pesantren. The function of the pesantren is to serve the community, especially the educational needs.

Currently, major changes are moving very quickly and are sweeping the lives of the community, nation and state, and forcing Islamic boarding schools to prepare themselves to change in order to survive in the face of competition in Islamic education in the global era, which demands hard work and high-quality work. To make changes in Islamic boarding schools, what needs to be prioritized is the vision and mission of the Islamic boarding school. The vision and mission must be reemphasized so that the pesantren does not lose its direction and its original purpose.

There are several steps for educational institutions that want to make changes for the better, as Muhaimin argues, to manage change, educational institutions need to start from a clear vision, which is then translated into a mission, and is supported by skills, incentives, resources (physical and non-physical), including HR), to be further embodied in a clear work plan. Thus, there will be changes. if one aspect is abandoned, then it will have certain access, for example, if the vision is abandoned or in the development of a pesantren it does not depart from a clear vision, it will find many obstacles (Muhaimin, 2005).

Along with the dynamics of the times, many Islamic boarding schools whose original education system was salaf have completely changed to become modern Islamic boarding schools. The characteristics of modern pesantren are the priority of education in the formal school system and the emphasis on Arabic (specifically speaking/muhadharah). The system of reciting the yellow book, both the sorogan, wetonan

and madrasah diniyah recitation systems, was completely abandoned. Or at least if there is, it is not mandatory to follow. Culturally, it still maintains its NU like tahlilan, qunut, yasinan. Modern Islamic boarding schools have various connotations. There are no clear definitions and criteria for what kind of Islamic boarding school meets or deserves to be called a 'modern' pesantren. However, several elements that characterize modern Islamic boarding schools are first, an emphasis on conversational Arabic; second, using contemporary Arabic literature books (not classics/yellow books), third, having formal schools under the National Education curriculum and/ or the Ministry of Religion, fourth, no longer using traditional recitation systems such as sorogan, wetonan, and bandongan (Soebahar, A, 2013).

The millennial generation is a generation born in the 80s to 2000s, so that at this time the millennial generation has entered the Digital Era and has become the dominant generation in the field of education. The millennial generation has challenges in the competitive field of education, therefore, the millennial generation must have good actions and roles and prepare skills and abilities for both academic and non-academic achievements.

Moral Education is guidance for spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing and supervising the application of all Islamic teachings (Kandiri et al., 2021). The millennial era emerged after the global era, such as in social, economic, political and cultural life, but the lifestyle change is most visible. The millennial generation, which should be the figure behind the nation's progress, appears with their daily behavior overriding ethics and morals. Moral education is expected to be able to contribute to overcoming these problems, with moral education it is hoped that the millennial generation can face all kinds of challenges in the millennial era.

2. Research Method

The method used in this research is qualitative with the type of research library research, namely research used to collect data and information with the help of various materials contained in the library (Moleong, 2013; Zamili, 2016). This research was conducted to determine Moral Education in the Millennial Generation so that later it can be used as a reference in implementing Islamic / Moral Education for the Millennial Generation (Arikunto, 2017).

3. Kiai Leadership In Islamic Boarding Schools

3.1 Definition of Kiai Leadership

Leadership is taken from the word leader which in English is called a leader, is a person who has subordinates in an institution. The leader can be interpreted as the prime mover in an educational institution who is the main holder of the running of the organization, has authority in making decisions, and can influence others to carry out certain tasks which are his goals and ambitions. In addition, the leader has satisfaction, influence, power, and is the main responsibility holder for all activities carried out by his subordinates (Rahman, 1999). The definition of leadership in general according to several figures can be described as follows:

According to Robbin, who was quoted again by Rohmat, leadership is "leadership as the ability to influence a group toward the achievement goals". Leadership is the ability to influence groups to achieve goals.

According to Veithzal Rivai and Deddy Mulyadi leadership broadly includes influencing in determining organizational goals, motivating the behavior of followers to achieve goals, and influencing the group and its culture.

Kyai leadership is the ability to mobilize, influence, motivate, invite, direct, advise, guide and foster with the intention that humans as management media want to work in order to achieve administrative goals effectively and efficiently carried out by a pious person who is also the founder and leader of a pesantren as Educated Muslims have dedicated their lives for the sake of Allah and disseminated and deepened Islamic teachings and views through Islamic education activities.

3.2 Basic Kiai Leadership

Kyai are not just leaders but as owners of Islamic boarding schools, and mentors for students or the surrounding community in all matters. In addition, there needs to be a foundation that can strengthen leadership, including the following:

1. Humanity, prioritizes human traits, namely human guidance by humans to develop the potential and abilities of each individual for human purposes.
2. Efficiency, technical and social efficiency, related to the limited resources, materials, and number of people on the principles of thrift, the existence of economic values and the principles of modern management.
3. Prosperity and happiness are more evenly distributed, leading to a higher standard of living.

Leadership needs to be considered, especially in the community, both in formal and non-formal organizations where there is always someone who is considered more than others. Someone with more ability is appointed or appointed as a person entrusted to manage others. Usually this person is called a leader or manager. Usually this person is called a leader or manager. As stated in Surah Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خٰلِٖفَةً ۗ قَالُوْۤا اَجْعَلْ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Meaning: And (remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there, while we exalt your praise and sanctify your name?" He said, "Surely I know what you do not know" (Alquran dan terjemahannya, 2010).

Ath-Thaibi said, "In this hadith it is stated that the leader (guard) is not prosecuted because of his substance. In fact he was held to maintain what was entrusted to him by the owner. Therefore, he should not use it unless permitted by the bearer of the Shari'a."

Another scholar said, "Also included in this general scope is a person who lives alone without a wife (or husband), helpers, and no children, because he remains the leader of his limbs to do things that are ordered and stay away from things that are forbidden. whether in the form of actions, words, or beliefs. Its limbs, strength, and senses are the things it presides over. A person's position as a leader does not deny his existence as being led from another perspective. Based on the verses of the

Qur'an and the Hadith of Rasulullah SAW, it can be concluded that, Islamic leadership is the activity of guiding, guiding, guiding and showing a path that is pleasing to Allah SWT.

3.3 Kyai's Leadership Function

Function means the position (work) performed, the use of something, or the work of a part of the body. Meanwhile, the leadership function is directly related to the social situation in the life of each group/organization, which implies that every leader is inside and not outside that situation. The leadership function is a social phenomenon because it must be manifested in interactions between individuals in the social situation of a group/organization. The leadership function has two dimensions such as:

1. Dimensions relate to the level of ability to direct (direction) in the actions or activities of leaders.
2. Dimensions related to the level of support (support) or involvement of the people who are led in carrying out the main tasks of the group/organization.

3.4 Kiai Leadership Type

There are several leadership theories that the author can describe as follows:

1. Genetic theory, namely a person becomes a leader because he was born to be a leader. Leadership is a trait determined by God deterministically. In addition, leadership is passed down from their parents who are also leaders. For example, former President Soekarno was a leader whose leadership spirit was passed down to Megawati Soekarno Putri.
2. Social Theory holds that leaders are born by certain groups. The support of his group largely determines the success of his leadership. If the group runs away from the organizational environment they lead, the leader will automatically be finished.
3. Situational theory holds that a leader's birth depends on the situation and conditions. Implementation of leadership must be adapted to the situation and conditions. Like a state leader created by the constitution and the direct involvement of the people who elect him. Meanwhile, the country's leaders will apply their leadership style by considering the situation and conditions.
4. Ecological Theory, a theory that holds that the environment greatly influences leadership. All aspects related to the environment, such as education and training, talents, situations and conditions, influence leadership style.

3.5 Kiai Leadership Model

Religion-paternalistic leadership is a style of interaction between the kiai and the santri or subordinates based on religious values based on the leadership style of the prophet Muhammad SAW.

1. Paternalistic-authoritarian leadership, where the leader is passive, as a father who gives his children the opportunity to be creative, but also authoritarian, namely giving the final say to decide whether the work of the subordinates in question can be continued or stopped.
2. Legal-formal leadership, the working mechanism of this leadership uses institutional functions, in this case each element plays a role according to its field, and as a whole works to support the integrity of the institution.
3. Leadership with a natural pattern, this leadership model does not open space for kiai's thoughts regarding the determination of Islamic boarding school policies,

considering that this is his absolute authority. If proposals for development come from outside that are completely different from the kiai's policies, they respond negatively.

4. Charismatic-traditional-rational leadership, namely a leadership pattern that refers to a central figure considered by the supporting community to have supernatural powers from Allah SWT, advantages in various scientific fields, community participation in small leadership mechanisms, and leadership mechanisms not regulated bureaucratically, requires the formal legitimacy of the supporting community by looking for genealogical links from previously existing charismatic leadership patterns, collective leadership patterns, where the level of community participation is higher, the organizational structure is more complex, the leadership center is not directed or individual but rather institutionalized, and leadership mechanisms managed managerially.

3.6 *Kiai Leadership in Traditional Islamic Boarding Schools*

When viewed from its role, Kiai leadership in traditional Islamic boarding schools can influence the development of da'wah. When viewed from the function of pesantren at the beginning of its establishment until now it has experienced development, pesantren functions as a center for education and broadcasting of Islamic teachings. These two functions support each other, education can be used as a provision in preaching da'wah while da'wah can be used as a means in building an education system.

If traced as a continuation of the development of da'wah, in fact the educational function of the pesantren is merely to piggyback on the mission of da'wah. This Islamic da'wah mission has resulted in establishing a boarding school education system that directs how to develop Islamic da'wah.

The Islamic boarding school leadership pattern influences the development of da'wah. Islamic boarding schools work with village communities in realizing development. Since its inception, pesantren have been actively involved in mobilizing the social development of village communities. This is in accordance with what was stated by Ma'shum, the function of the pesantren originally included three aspects, namely the religious function (*diniyyah*), social function (*ijtimaiyah*), and educational function (*tarbawiyah*).

These three functions are still ongoing today. Another function is as an institution of moral and cultural development. Likewise Wahid Zaeni emphasized that apart from educational institutions, pesantren are also institutions for moral and cultural development, both among the students and with the community. This position indicates that implementing social justice through pesantren uses a more cultural approach (Qomar, 2000). Thus the pattern of leadership is very influential on the development of da'wah in Islamic boarding schools, so that the Al-Hidayah Islamic boarding school has its own pattern in developing da'wah.

Traditionally, the leadership of the pesantren is held by one kyai who is the founder of the pesantren. The fame, development and survival of a pesantren depend a lot on the expertise, skills, depth of knowledge, authority and charisma of the kiai concerned in managing their pesantren.

The leadership profile of the kyai, which is charismatic-individualistic, giving rise to an authoritarian attitude and absolute power, is predicted not to last long. Therefore, it often happens that a pesantren which was initially advanced suddenly loses its prestige, and even dies, because the kyai dies.

As a result, only the remnants of the pesantren remain and only the graves of the kyai can be seen.

The fatal consequences of the individual leadership of the kyai need to be prevented by implementing pesantren management in the form of a foundation. The foundation is a large institution that oversees various aspects handled by an institution. The foundation is the parent of an institution that functions as a guide, guide, highest policy maker, as well as the holder of the organization's statutes and bylaws (Jamal Ma'mur Asmani, 2012). In this way, the resilience of the pesantren will no longer rely on individuals, but will be managed together with several leaders and other ranks.

Basically, the foundation is a portrait of collective leadership. In the Big Indonesian Dictionary, collective means together (Bambang Sarwiji, 2011). So the collective refers to more than one individual. It can be described that collective leadership is a group of leaders who contribute to a common goal, prioritizing the common good and balancing the needs of society, profits, and the environment.

Meanwhile, Amin Hadari and M. Ishom El-Saha define collective leadership as a mutually beneficial collaborative leadership process that allows all elements of an institution to build a certainty that accommodates common goals. Collaboration in question does not only mean that everyone can complete their tasks, but what is most important is that everything is done in an atmosphere of togetherness and mutual support (collegiality and supportiveness) (Haedari, Amin, El-Saha, 2008). So, the collective leadership of the pesantren is a leadership pattern that involves many people in the leadership ranks, to jointly run the wheels of the pesantren organization.

Collective leadership that takes place non-hierarchically and in its application relies on teamwork. In addition, collective leadership is leadership that considers the success of members, not individuals, according to mutually agreed goals and responsibilities. In general, the position of the leader is seen from heredity alone, but collective leadership depends on expertise and experience. In the context of the pesantren, the leader is still based on descent or kinship, but there is a division of tasks with other kyai so that the pesantren does not belong to one kyai.

The elements that can be used as the driving force for collective leadership, according to Muhammad Isnaini, include:

1. Social relations, namely the existence of good and intense communication from the pesantren with the community;
2. Accommodative attitude, namely being able to adapt to the wishes of the community;
3. Collective spiritual leadership means that although structurally no kyai is a spiritual leader, it does not mean that in a pesantren there is no one responsible for maintaining the purity of religious teachings. Because this is done by the kyai collectively;
4. A sense of belonging and a sense of responsibility, a sense of belonging and a sense of responsibility towards the pesantren is not only present in the kyai but also in the ustadz, students and the community outside the pesantren;
5. Rationality and objectivity, namely pesantren policies do not depend on individuals but depend on institutions complete with their mechanisms;
6. as well as democratic leadership succession, in collective leadership there is a clear and even distribution of tasks. All parties work according to their duties, which have hierarchical and functional links to form a systemic mechanism (Muhammad Isnaini, 2010).

3.7 Kiai Leadership in Modern Islamic Boarding Schools

With the transformation of both culture, systems and values that exist in Islamic boarding schools, Islamic boarding schools known as salafiyah (ancient) have now changed to khalafiyah (modern). This transformation is in response to the criticisms given to pesantren in this current transformation, so there are drastic changes in the pesantren system and culture, for example: (Mujib, 2015).

1. Changes in the teaching system from individuals or sorogan to a classical system which we then know as madrasah (school).
2. Provision of general knowledge while still maintaining knowledge of religion and Arabic.
3. Increasing the educational components of Islamic boarding schools, for example skills according to the abilities and needs of the community, Islamic arts.
4. Graduates of Islamic boarding schools are given a shahadah (ijaza) as a sign of graduation from the pesantren and there are certain shahadahs whose value is the same as a state diploma.

In order to be more specific in identifying modern Islamic boarding schools, the author tries to convey the elements that characterize modern Islamic boarding schools as follows:

1. Emphasis on conversational Arabic,
2. Using contemporary Arabic literature books (not classics/yellow books),
3. Having a formal school under the curriculum of the National Education and/or Ministry of Religion,
4. No longer using traditional recitation systems such as sorogan, wetonan, and bandongan.

Not all of the above criteria are met in a pesantren that claims to be modern. Pondok modern Gontor, the inventor of the term pondok modern, for example, whose modern characteristics lie in the active use of contemporary (conversational) Arabic and the way of dressing that imitates the West. However, they do not have formal schools whose curriculum is recognized by the government. From the things above, modern pesantren have made many new breakthroughs, including: (Jamal Ma'mur Asmani, 2012).

1. There is curriculum development,
2. Curriculum development so that it is suitable or able to improve existing conditions to create a quality generation,
3. Complete the learning process supporting facilities, such as libraries, classic and contemporary books, magazines, organizational facilities, sports facilities, internet (if possible) and others,
4. Give freedom to students who want to develop their respective talents, both with regard to thinking, science, technology and entrepreneurship, and
5. Providing a vehicle for self-actualization in society.

Several Islamic boarding schools have formed daily governing bodies as umbrella institutions that specifically manage and handle Islamic boarding school activities, such as formal education, diniyah, recitation of Islamic study groups, and lodging issues (student dormitories), household affairs, public relations. In this type of pesantren, the division of labor between units has gone well, although the kyai still have a strong influence (Dhofier, 2011).

In the management aspect, there has been a shift in the leadership paradigm of modern pesantren from charismatic to rationalistic, from authoritarian paternalistic to participatory

diplomatic. For example, in the case of the position of the kyai council at the Tebu Ireng Islamic boarding school, it became one of the work units of the administration unit for the management of the pesantren administration, so that the center of power was slightly distributed among the pesantren elites and not too concentrated on the kyai (Sulthon, M., 2005).

On the other hand, modern Islamic boarding schools have educational programs that are self-organized (independently) where these programs contain formal, non-formal and informal educational processes that last all day in one condition in the dormitory. So from this it can be understood that Islamic boarding schools are institutionally or institutionally developed to make their impact effective, Islamic boarding schools are not only a place of learning but are a life process itself, character formation and resource development (Ministry of Religion of the Republic of Indonesia Directorate General of Islamic Religious Institutions, 2003).

On the teaching side, modern Islamic boarding schools have new tendencies in the context of renovating the system that has been used so far. The changes that can be seen in modern Islamic boarding schools are that they are becoming more familiar with modern scientific methodologies, are more open to developments outside themselves, the diversification of programs and activities in Islamic boarding schools is increasingly open and wide, and they are able to function as centers of community development.

Modern Islamic boarding schools are not only a place of learning, but a place for the life process itself in a general form. Santri generally have the freedom to study various activities in the pesantren, although the lack of adequate educational facilities still limits this freedom. However, the educational arrangements at Islamic boarding schools contain flexibility for changes and developments in the education system, especially in terms of non-formal education.

4. Education In The Millennial Era

4.1. Definition of the Millennial Era

The millennial generation is the generation born in the early 1980s to 2000s. This generation is often referred to as Gen Y, Generation WE, Net Generation, Boomerang Generation, Peter Pan Generation, and others. They are called the millennial generation because they are a generation that lives at the turn of the millennium (Dkk, 2017).

Based on research results from Lancaster and Stillman, Generation Y is often known as the millennial or millennial generation. The term Y generation began to be used in major US newspaper editorials in August 1993. In this generation, it began to use a lot of instant communication technologies such as e-mail, SMS, instant messaging and social media such as Facebook and Twitter, IG and others, so that in other words, Generation Y is the generation that grew up in the booming internet era.

Based on the explanation above, it can be concluded that the millennial generation is the generation born between 1980-2000 when there was rapid technological progress. If we look at the age group, the millennial generation is a generation that is currently 15-34 years old (Hidayatullah, 2018).

The millennial generation has a unique character or identity. The millennial generation is named after the 4.0 era generation who are fluent in technology, socially expressive and connected. This generation's main characteristics are creativity, connection and confidence (Dkk, 2017). This generation has characters that are connected from one individual to another

through the internet or social media. Meanwhile, the creativity of the millennial generation includes getting out of old habits and tending to be innovative. The hopes and opportunities for the progress of society, especially in Indonesia, related to the Millennial Generation are enormous and the challenges faced by the Millennial Generation are quite serious and big.

4.2. Characteristics of the Millennial Era

One of the Millennial Generation's main characteristics is increased use and familiarity with digital media, communication and technology. Raised by technological advances, the millennial generation has creative, informative, passionate, and productive characteristics.

Based on the results of a study conducted and researched by the Boston Consulting Group (BCG) together with the University of Berkley in 2011 conducted in the United States regarding the Millennial Generation, namely:

1. In terms of interest in reading, the millennial generation, which is seen conventionally, has now decreased because the millennial generation prefers to read via smartphones.
2. The millennial generation must have social media accounts as a communication tool and of course as an information center for the millennial generation.
3. Millennials prefer cellphones to television. Watching a program on television is no longer an entertainment era, because they can find anything on their cell phone/mobile phone.
4. The millennial generation makes the family the center of consideration and in terms of making their decisions.

The millennial generation has very broad opportunities and opportunities to innovate. Creating and including a digital ecosystem generates many positive values and creates a variety of opportunities in Indonesia's rapidly growing business sector. The development of online companies/businesses in the trade and transportation sectors evidences this. With this innovation, the Indonesian millennial generation has succeeded in creating solutions and opportunities to overcome traffic jams in big cities with their online transportation. In addition, the millennial generation has a large positive impact on the economy for the motorcycle taxi drivers involved in it. Meanwhile, the presence of an e-commerce business created by Indonesia's millennial generation is able to facilitate millennials who have an entrepreneurial spirit to progress and develop.

In terms of education, the millennial generation also has superior quality. The millennial generation also has a high interest and determination to continue their education to a higher level. They realize that education is a top priority and must continue to a higher level, an open, free, critical, and courageous mindset is the main and valuable capital. Coupled with mastery in the field of technology, of course there will be opportunities and opportunities to innovate.

What distinguishes the millennial generation from other generations is that the millennial generation wants something faster, and when they talk about fast, the connotation becomes instant.

5. Conclusion

The kiai's role in the leadership of Islamic boarding schools is flexible leadership, namely democratic leadership rooted in charismatic leadership. For democratic leadership to be outlined in every decision-making concerning the interests of the Islamic boarding school, it must be preceded by

deliberations between the ranks of the foundation's leadership, the Mudir/Director and other administrators at the Islamic boarding school.

With the pattern of leadership that caregivers of Islamic boarding schools own, they greatly influence the lives of students and the surrounding community. This influence can be seen from the increasing public interest in entrusting their sons / daughters to study religious education at Islamic boarding schools. In addition, the number of religious activities/religious studies carried out by caregivers or leaders of Islamic boarding schools by sending all *asatidz* who are seen as capable of providing *da'wah* material has a significant influence on the implementation of Islamic religious values for recitation congregations in particular and society in general.

The leadership gait of a kiai is based on his dominance theory, namely traditional, charismatic, and rational leadership. It turns out that in practice the kiai leadership in Islamic boarding schools has a very important role to advance the world of education in the Mellineal era in Islamic boarding schools. The kiai leadership type in Islamic boarding schools uses a charismatic, traditionalist leadership type.

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