



The Role of Kiai in Shaping the Social Behavior of Santri at Raudlatul Qur'an Islamic Boarding School, Tlanakan, Pamekasan

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Abstract

Social behavior of students today is making worry, this become the role of kiai and pesantren is important to become role model and show good social behavior. The purpose of this study is to determine the role of kiai, efforts and supporting factors and obstacles faced by kiai in shaping the social behavior of santri at the Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan. This research uses a phenomenological qualitative approach, data obtained through observation, interviews, documentation. Sources of data are obtained from kiai, head of the boarding school, administrators, and 4 students. Data analysis uses reduction, presentation, and conclusion. Based on the results of the study, the role of kiai in the Raudlatul Qur'an Islamic Boarding School is very central in shaping the social behavior of students, who act as a transfer of religious knowledge sources, role models in the behavior and lives of students. With charismatic leadership and attractiveness, he is able to influence students and society in shaping the values, beliefs, and behavior of the students. Through efforts that are in accordance with the requirements of social behavior, namely by implementing four coaching strategies which are also realized through social action. The supporting factors of kiai include a conducive pesantren environment, harmonious relationships between administrators and students, and support from parents of students.

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Introduction

Beside from being one of the sources of education, pesantren is also an institution that accompanies Islamic proselytization in Indonesia, which has a variety of views. Pesantren can be considered as a place of ritual, a place of moral development, a place of preaching, and the most commonly known is as an Islamic educational institution that undergoes changes and romanticism in facing various challenges from within and outside. As an educational institution, pesantren has been present in the community for the last six centuries (starting from the 15th century to the present) and since its inception has provided education to those who are not yet literate. In the past, pesantren was the only educational institution owned by the indigenous community that played a major role in forming a society that was skilled in reading and writing and mastering local culture (Mujamil Qomar, 2007).

The problem that is often faced by the world of pesantren in this day and age is the lack of a sense of social behavior towards fellow students. The example is the rampant bullying behavior in several boarding schools. In 2023, there were several cases of bullying within the scope of pesantren, such as the case that occurred to an 18-year-old student with the initials H, who was beaten to death by his friend at Husnul Khotimah Islamic Boarding School. A similar case also happened to a 16-year-old student who died with serious bruises on his back, arms, and chest at a boarding school in Bangkalan, Madura. Meanwhile, a student at a boarding school in Temanggung with the initials MNF, who was 15 years old, died as a result of bullying.

In 2024, recently there was the death of a 14-year-old student named Bintang Balqis Maulana, on whose body a number of bruises were found, cigarette burns on the legs, neck wounds, broken nose, and chest injuries. He became the opening of a bullying case at the boarding school. He is a student at Al-Hanifiyyah Islamic Boarding School in Mojo, Kediri Regency, East Java. This will have a very negative impact on victims because it can harm them both physically and

emotionally. Emotionally, victims will experience anxiety, restlessness, depression, sadness, discomfort, and loss of motivation. The conditions that victims experience repeatedly can affect their self-confidence, self-esteem, and learning achievement. (Salsabila, 2024). This is what is caused by the dry sense of social behavior in a person which will have a negative impact and this impact is not only experienced by the culprit himself but will also have a negative impact on others, good social behavior of students in pesantren is certainly very important for students in pesantren.

As an educational institution, of course, pesantren also applies good social behavior to teach students to get along and unite with fellow children of the nation from all over the archipelago, regardless of ethnicity, background, or religion. Because something that distinguishes between outside education and pesantren education is the social behavior of the students. The material content may be the same, but the value is not necessarily the same. Of course, the role of kiai is very important in shaping the social behavior of the students. Basically, pesantren education aims to foster and direct how social behavior should be owned by santri, with the hope that this behavior is strong and will weaken bad behavior. Some good behaviors that are fostered and developed in the pesantren environment are behaviors that are in accordance with the concept of Islam, both related to the santri themselves, including traits such as sincerity, honesty, ridha, zuhud, qanaat, tawadhu, patience, tawakal, independence, and others. (Ma'mun, 2019).

Behind the existence of a boarding school that successfully fosters and directs its students, of course, there is a leader called kiai. Kiai is the main figure in the boarding school that has its own characteristics compared to other educational figures. In developing the boarding school, kiai has its own strategy that suits his abilities. This strategy is certainly related to development including strategies to improve human resources, as well as strengthening independence and leadership among families and students. (Arifin et al., 2021).

The importance of the role of kiai in the establishment, growth, development, and management of pesantren is a very essential element. As the leader of the pesantren, the behavior and success of the pesantren are highly dependent on the expertise, depth of knowledge, charisma, dignity, and skills of the kiai. Strategic leadership in pesantren is also shown by the ability of the cleric to prioritize strategic issues. The caregivers of Islamic boarding schools must actively follow global developments in order to be able to identify various things. (Ahmad, 2021).

The closeness between santri and kiai is very important to control the social behavior of santri, but there must still be a limit of *tawadu'* towards kiai so that the figure of a kiai and the characteristics of the pesantren remain attached to the pesantren environment. Therefore, the role of kiai is indispensable in the world of pesantren, not only to shape the social behavior of students but also to oversee the morals and learning development of students.

Based on this background, the researcher assumes that kiai with their charisma and authority are able to bring pesantren educational institutions to be an example by educational institutions in general. It must be recognized that so far boarding schools have become a positive role model for the community in the midst of the weakening role of the world of education in shaping the personalities of moral students. Therefore, the author is interested in studying and discussing the title of the role of kiai in shaping the social behavior of santri of Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan.

Method

This research uses a qualitative approach with the type of Phenomenology, According to Heidegger, expressing another view in the concept of phenomenology focuses on individuals who cannot be separated from the context of their world (person-in-context) and intersubjectivity. Regarding the role of sharing, overlapping, and natural relationships of actions in society that explain

relationships and the ability to communicate with others and understand others. (Wita & Mursal, 2022).

Data collection is obtained through observation, interviews, documentation. The primary data sources were obtained from the kiai, the head of the pesantren, the management, and 4 santri of the Raudlatul Qur'an Tlanakan Pamekasan Islamic boarding school, while the secondary data sources were obtained from the direct observations and documentation of researchers. Data analysis techniques use data reduction, data presentation, and conclusion drawing. While checking the validity of the data using triangulation, extension of observation and persistence of observation. While checking the validity of the data is done through extended participation, persistence of observation, and data triangulation.

Result and Discussion

Based on the results and findings of research on the role of kiai in shaping the social behavior of santri that researchers found at the Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan, in accordance with the data exposure from the results of the first focus, researchers found findings including:

The role of kiai in shaping the social behavior of santri at the Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan.

The role of kiai in the Raudlatul Qur'an Tlanakan Islamic Boarding School is a central figure who patrols his students. Referring to the theory of charismatic leadership put forward by Max Weber, kyai can be seen as a figure who has a strong attraction and influence, will change his followers by forming changes in their goals, beliefs, and expectations.

Kiai with his charismatic leadership can control students and the community, either directly or indirectly, by building personal relationships that are able to inspire and motivate students to follow the teachings and values conveyed so that they become obedient followers and depend on the figure of the kiai. kiai not only gives actual authority and responsibility to students and the community, but is able to display the impression of magical power through his personal charisma.

The leader here understands the deep needs of his followers, so in return, this charismatic leader only demands obedience from them (Nur Amaliyah Hanum, Anisah Fithriyah, Maisyaroh, 2016). This is in accordance with the results of an interview with the Head of the Raudlatul Qur'an Pesantren Tlanakan Pamekasan, namely Lailatul Barokah, who said that:

Kiai has an important role in pesantren, especially in shaping the social behavior of its santri. Because kiai are not only required to teach religious knowledge but are also required to provide good examples for the daily lives of their santri. The role of abi here is not only as an educator for us, but also as a mentor and coach in various aspects both in terms of religion, culture and social behavior of santri, as well as in society (Lailatul Barokah, Head of Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, *Interview in person*, October 26, 2024).

In line with the results of the interview with the santri of Pondok Pesantren Raudlatul Qur'an Tlanakan Pamekasan, namely Lizulka Futuhat said that:

The role of kiai in the development or change of my behavior is very important. because with the guidance and knowledge provided by kiai, it is one of the factors in the change or development of my behavior to become a more faithful individual or person, and there is one of his dawuhs that I remember until now, namely "In an effort to improve yourself. If done because of external pressure, it will not last long. When there is a push from outside, there will be compulsion, from that compulsion it will feel heavy. But when the impetus comes from within (oneself) there is no compulsion, it will feel easy and not feel burdened." I became encouraged to change after knowing and understanding a lot of Islamic religious teachings from him that I did not know before, behaving with good morals. So for me, who has never been in a boarding school, the role of the kiai is very important (Lizulka Futuhat, Santri Pondok Pesantren Raudlatul Qur'an Tlanakan Pamekasan, *Interview in person*, October 14, 2024).

Namely, kiai here is not only a source of religious knowledge, kiai acts as the main role model in shaping santri behavior patterns. With his wise and loving leadership, the kiai sets an example in terms of simplicity, togetherness, and social care and the kiai always gives advice to remind and focus on guiding students in all aspects of the Raudlatul Qur'an Tlanakan Islamic Boarding School, where the kiai

at the Raudlatul Qur'an Tlanakan Islamic Boarding School does not hesitate to do things that may be considered unusual for a kiai, for example, caring about small things in the pesantren environment, such as helping to maintain and maintain the cleanliness of the boarding school. This shows that kiai want to give real examples to santri about responsibility, cooperation, and simplicity, so that these values can be part of the formation of santri social behavior.

Because as the caregiver of the boarding school, the kiai certainly has a very high sensitivity to the followers and the environment in the Islamic Boarding School in order to be able to influence the minds, wills, and souls of his followers. Sensitivity is a person's ability and willingness to understand codes, both explicit and implicit. In this case, the kiai is always able to observe and know the signs of what is and will happen at the boarding school. As in line with Hadari Nawawi's theoretical statement in Sudaryono which states that the main characteristic of charismatic leadership is to have realistic sensitivity to the environment and manage resources effectively to encourage change (Alwi, 2018).

In addition to having an important role among his students, the kiai at the Raudhatul Quran Tlanakan Islamic boarding school also has an important role in the surrounding community, not only being one of the community's role models. In the view of the community, the kiai of the Raudhatul Quran Islamic boarding school is a very patient figure, who understands religion, and is socialist in the community. This is also in accordance with the results of interviews with the kiai as well as the caretaker of the Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, namely Moh. Zahid said that:

Because our culture is patrol culture, the role of kiai is central where the community views the figure of the kiai as a very important and dominant figure of the community and students will see the figure of a kiai as *uswatun hasanah*. It is different if what is running is a system rather than a figure if the system is running then whoever carries out the task, be it a caregiver, even if it will not affect the students and the community (Moh. Zahid, kiai and caregiver of Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, *Interview in person*, April 27, 2024).

From the interview above, the role of kiai is very central in the patrol culture, where kiai are considered as Role models (*uswatun hasanah*) in society and santri. When viewed, the culture in Indonesia is a culture that highly values the figure of the kiai, especially in Madura as a central figure in social and religious life who sees the figure of the kiai as an angel who cannot be wrong, and this should also be instilled in Indonesian culture that the figure of the kiai is also an ordinary human being who also has mistakes. As in Max Weber's identification of charismatic leadership, the influence of charismatic leadership on followers comes from various sources of power, one of which is idiosyncratic power, which is the power that comes from the special characteristics of a leader. In other words, the influence is determined more by the personal qualities of the leader than the official position or title that grants authority. All the personal characteristics possessed by a charismatic leader, which are visible to followers, as something that appears extraordinary and is ascribed to the leader's inherent charisma (Shihab, 2000).

The role of kiai in shaping the social behavior of students at the Raudlatul Qur'an Tlanakan Islamic Boarding School here is realized through character building efforts, through an effective strategy, namely pesantren regulations assisted by the board of administrators to run the operational wheels of the pesantren, as well as instilling religious values, traits and attitudes at the Raudlatul Qur'an Tlanakan Islamic Boarding School.

So, based on the results of the findings that the researchers have described, it can be concluded that the role of kiai in the Raudlatul Qur'an Islamic Boarding School in Tlanakan is that first, kiai is a role model, who is always digugu and imitated, who is considered a role model by students and the general public. Second, the kiai has a significant role in internalizing the values of religious social behavior for his students. Third, kiai teach how to build egalitarianism or similarity in the scope of social behavior towards fellow santri and to the community. Fourth,

kiai is the determinant of all policies at the Raudlatul Qur'an Tlanakan Islamic Boarding School both in terms of religion and social behavior.

Kiai's efforts in shaping the social behavior of santri of Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan.

Efforts to shape the social behavior of students, kiai at the Raudlatul Qur'an Islamic Boarding School in Tlanakan, in accordance with social action and social behavior requirements which are driven to achieve certain goals, take place in a certain context, governed by clear rules, and driven by certain motivations (Octaviyani, 2020). In accordance with the results of interviews with kiai as well as the caretaker of the Raudlatul Qur'an Tlanakan Pamekasan Islamic Boarding School, namely Moh. Zahid said that:

In shaping the behavior of students at the Raudlatul Qur'an Tlanakan Islamic Boarding School, the kiai has four coaching strategies including: (1) giving advice which is also applied through regulations in the cottage (2) giving a good example, how the kiai or caregiver should behave and act in everyday life both related to worship (*hablumminallah*) or related to his social behavior (*hablumminannas*) (3) providing solutions to any problems that occur to his students, (4) and the most important thing is that the kiai must always pray for goodness for his students Moh. Zahid, kiai and caretaker of Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, *Interview in person, April 27, 2024*).

Kiai's efforts in shaping the social behavior of students with several values instilled by kiai to his students through four coaching strategies including: First, by giving advice and also implementing through Tlanakan regulations and activities in collaboration with the management in shaping the social behavior of students, at the Raudlatul Qur'an Tlanakan Islamic Boarding School has 3 types, namely daily activities, weekly activities, monthly activities that are routinely carried out and have 7 rules that must be obeyed by all students at the Raudlatul Qur'an Tlanakan Islamic Boarding School. Especially the existence of yellow book study activities, namely the book of *Kifayatul Ahyar* (*Kitab Kifayatul Ahyar* itself contains practical

laws or fiqh science as a form of kiai coaching in shaping the social behavior of students, to be a guide to be applied in everyday life by santri) and the Ta'limul Muta'allim book (the Ta'limul Muta'allim book contains the virtues of seeking knowledge which is studied in order to motivate students to be enthusiastic about learning because all students here are female students) accompanied by a piece or two of verses and advice to increase santri insight.

This regulation is a binding provision for members of the community, serving as a guide, regulator, and controller of behavior in accordance with mutually accepted norms. Every citizen is obliged to comply with the rules that apply as a benchmark for assessing or comparing something (Fajar, 2023). Based on this understanding, it can be concluded that the rules and activities in the boarding school are things that must be obeyed by all students without exception in order to create an orderly and harmonious life. This has an impact on the formation of mutual respect, mutual cooperation, and discipline among students, thus creating a harmonious boarding school environment that is conducive to learning. In addition, santri become more sensitive to social issues, develop empathy, and are ready to contribute positively to society after they complete their education at the boarding school. If a violation occurs, sanctions will be given. In the context of Islamic boarding schools, these regulations function to regulate relationships between individuals in the Islamic boarding school environment.

From the results of the activities that have been described by researchers, there are several types of violations that are often committed by students found by researchers, namely violations of not participating in congregational prayers and not following the study of the yellow book. The data on the specifications of students who violate not participating in congregational prayers in the last 5 months ± 89 students who do not follow congregational prayers at dawn prayer time so that they are given sanctions by being fined to pay 2,000 + reciting surah Al-Waqi'ah and surah Al-Mulk in the courtyard of the cottage after isya'.

In the last 2 months, researchers also found data on santri who violated, namely not participating in the yellow book study (Kitab Kifayatul Ahyar and Ta'limul muta'allim), ± 89 students who did not participate in the yellow book study so that they were given sanctions by standing when teaching the book + draining the bathroom and some were given sanctions for washing dishes on the 1st floor and 2nd floor. There are also female santri who violated several regulations at the Raudlatul Qur'an Tlanakan Islamic Boarding School in the last 5 months, ± 27 students who violated pesantren regulations.

Punishment is a procedure or action given to individuals or groups as a consequence of mistakes, violations, or inappropriate actions. Punishment is usually in the form of negative reinforcement or unpleasant learning, which aims to educate and correct behavior so that similar mistakes are not repeated in the future (Fajar, 2023). With the existence of Sanctions (Punishment), it is hoped that students who violate can realize their mistakes and become more careful in their actions. In addition, Sanctions (Punishment) are also expected to have a positive impact on students, which is a warning to other students not to commit violations, thus creating obedience to established regulations. The application of punishment carried out in a wise and fair manner also plays a role in shaping the social behavior of santri.

Second, providing a good example, how the kiai or caregiver should behave and act in everyday life both related to worship (hablumminallah) or related to his social behavior (hablumminannas). The cultivation of religious values from the kiai at the Raudlatul Qur'an Tlanakan Islamic Boarding School through character building efforts, an effective strategy through pesantren regulations assisted by the board of administrators to run the operational wheels of the boarding school or rather regulations and activities to shape the behavior and social attitudes of students at the boarding school, as well as instilling religious values, traits and attitudes at the boarding school. In fact, kiai do not hesitate to do things that may

be considered unusual for a kiai to do, for example, caring about small things in the pesantren environment, such as helping to maintain and maintain the cleanliness of the pesantren. This approach shows that kiai want to give real examples to santri about responsibility, cooperation, and simplicity, so that these values can be part of the formation of santri social behavior. Third, providing solutions to any problems that occur to his santri. Fourth, kiai always prays for the good of his santri.

Efforts to form patterns of social behavior of santri at the Raudlatul Qur'an Islamic Boarding School in Tlanakan through this social action, where according to Max Weber social action is human behavior in community life based on experience, perception, understanding, and interpretation of certain stimuli or situations. human action in society is the result of complex interactions between personal experience, situational understanding, rational goals, and individual volitional impulses, all within the framework of social values and norms. This makes the analysis of human action more holistic and integrated with the social context in which the action occurs. (Dewi, 2017). In line with the results of interviews with students of the Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, namely Wakiatul Munawwaroh said that:

The kiai's efforts in shaping the social behavior of santri at the Raudlatul Qur'an Tlanakan Islamic Boarding School in my opinion are 2; first, namely with moral education, usually caregivers instill discipline, honesty, respect for others and responsibility. This moral education can be done by directly practicing or through lectures or advice in the middle of book studies, such as: when Abi reminds us (santri) to obey the established pesantren regulations, which includes moral education in discipline. Second, through worship education, santri here are accustomed to performing worship, such as dhikr, recitation and other pesantren activities and it is also assisted by the administrators according to their respective divisions (Wakiatul Munawwaroh, Santri Pondok Pesantren Raudlatul Qur'an Tlanakan Pamekasan, *Interview in person*, October 26, 2024).

Judging from the results of the interview above, the kiai's efforts in shaping the social behavior of santri are carried out through two main approaches, namely moral education and worship education. Moral education includes instilling values such as discipline, honesty, mutual respect, and responsibility, for example kiai provide examples (uswah hasanah) directly through their daily activities or kiai convey through book study activities, lectures or advice during mauidah hasanah at the Raudlatul Qur'an Tlanakan Islamic Boarding School event. Meanwhile, kiai worship education familiarizes santri to carry out religious activities such as dhikr, recitation, and other pesantren activities, with the help of administrators according to their respective divisional duties.

It can be concluded that kiai always instill values such as mutual respect, respect for differences, and cooperation. Through exemplary, guidance, and advice, one of the advice that the kiai at the Raudlatul Qur'an Tlanakan Islamic Boarding School says is to remind his students about the behavior that a santri should have, namely a santri should have good behavior and should not have despicable behavior because people who behave despicably will not find the light of knowledge.

Supporting factors and obstacles faced by kiai in shaping the social behavior of santri of Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan.

Of course, the kiai's efforts in shaping the social behavior of the santri of the Raudlatul Qur'an Tlanakan Islamic Boarding School have several supporting factors and their own obstacles. This is based on the results of an interview with the caregiver of the Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, namely Moh. Zahid said that:

As for the factors that support this, there is continuity between students and administrators who are cooperative (cooperate with each other, respect each other, and have a sense of concern for the pesantren) and also the support of the parents of students who support the activities and programs in the pesantren. Now, as for the obstacles that often occur, there are still a handful of students who still violate the pesantren program and there are a handful of students who lack concern for behavior and act in behavioral life, for example: lack of adab to kiai, and adab to their peers (Moh.

Zahid, kiai and caretaker of the Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan, *Interview in person*, October 19, 2024).

The results of the interview above explain that the supporting factors for the success of kiai in shaping the social behavior of santri are a conducive pesantren environment, harmonious relationships between santri and administrators, good cooperation, mutual respect, and support from santri parents who are very supportive of pesantren programs. However, of course there are obstacles faced by kiai in shaping the social behavior of santri, including a handful of santri who violate pesantren rules and lack of concern for adab/behavior both towards kiai and fellow santri.

This is also expressed with the results of an interview with the head of the Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, namely Lailatul Barokah said that:

The supporting factors for kiai in shaping the social behavior of his students are the existence of in-depth religious education, the teaching of the books of kifayatul Akhyar and ta'limul muta'allim, and the existence of an activity program assisted by the management, such as the commemoration of the Prophet's Maulid with the surrounding community, in addition to enlivening the birth of the Prophet Muhammad Saw. This will also foster a sense of togetherness between students and the surrounding community. Well, the obstacles we often face, there are some students who refuse to be trained in social life, such as when there is a room renovation, many of them stop staying just because of this problem. So that makes the kiai give a policy so that the room reshuffle is eliminated (Lailatul Barokah, Head of the Raudlatul Qur'an Islamic Boarding School Tlanakan Pamekasan, *Interview in person*, October 26, 2024).

The supporting factors are a conducive pesantren environment, cooperative with religious teachings, and harmonious, cooperative relationships between administrators and students are the main strengths of kiai supporting factors at

the Raudlatul Qur'an Islamic Boarding School in Tlanakan Pamekasan. As well as the support of santri parents to support kiai in shaping the social behavior of santri.

However, on the other hand, there are various obstacles, such as a handful of students who are still reluctant to follow the rules and activities of the boarding school and some of them also refuse to be trained to live socially with other friends.

Conclusion

The role of kiai in shaping the social behavior of santri at the Raudlatul Qur'an Islamic Boarding School in Tlanakan, Referring to the theory of charismatic leadership, the kiai is a central figure who will patrol his santri. With his wise and loving leadership, the kiai who serves as a role model or example for students and the general public both from the attitude, behavior, and way of life of the kiai, can also control students and the community, either directly or indirectly, with the attractiveness and strong influence possessed by the kiai, will change his followers by forming changes in the goals, beliefs, and behavior of the students and the community. Kiai become a real example that can be easily digugu and imitated to internalize social and religious values into the daily lives of santri.

Efforts to shape the social behavior of kiai students at the Raudlatul Qur'an Islamic Boarding School in Tlanakan, in accordance with social action and social behavior requirements, kiai realize through the efforts of four coaching strategies; first, the most effective strategy is through the activities of pesantren regulations assisted by the ranks of the management, especially the yellow book study activities, namely the Kifayatul Ahyar book and the Ta'limul Muta'allim book accompanied by a piece or two of verses and advice as an addition to the insight of students and has a very positive effect on the development of students' social behavior. second, also through the social action of instilling religious values and exemplary, giving advice, providing solutions, and advocating goodness for their students, so that students can internalize these values in their daily lives. Second,

also through social actions of instilling religious values and exemplary, giving advice, providing solutions, and praying for goodness for their students, so that students can internalize these values in their daily lives.

The supporting factors for kiai in shaping the social behavior of santri at the Raudlatul Qur'an Tlanakan Islamic boarding school are; First, the existence of a conducive pesantren environment, cooperative with religious teachings. Second, harmonious relations between administrators and santri. Third, the support of santri parents supports kiai in shaping santri social behavior. The obstacles faced by kiai in shaping the social behavior of santri are; there are still a handful of santri who commit insubordination (Negativism) are still reluctant and like to break the rules and activities of the boarding school and some of them also refuse to be trained to live socially with other friends.

Suggestion

Based on the above conclusions, the researcher puts forward the following suggestions: For Kiai at the Raudlatul Qur'an Islamic boarding school, it is hoped that it will continue to optimize the role of kiai as a role model for students in shaping the good social behavior of students by strengthening the methods of moral and social development of students with an approach that is more adaptive to the times without eliminating Islamic and pesantren values. Also increase personal interaction with santri to understand more deeply the social problems they face and provide appropriate solutions. For pesantren Pesantren Pesantren is expected to continue to improve the education system, coaching, and pesantren programs so that they can be better prepared to interact with the community after leaving the pesantren. For researchers, it is expected to be an addition to knowledge and innovation for further research on the role of kiai in shaping the social behavior of santri with a broader approach, such as the perspectives of psychology, sociology, and anthropology. For IAIN Madura, it is expected to be a reference in further research, which can provide benefits to various parties, both

in academic and practical contexts. So that it can be developed and provide relevant research results.

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