

Kiai Leadership and Curriculum Innovation: A Study of the Curriculum Development of the Diniyah Program of Islamic Boarding Schools

**Fadhil Ismail¹, Muhammad Rizky Mubarok², Imroatul Ma'rifah³,
Samsul Susilawati⁴**

Email: fadhilisme1102@gmail.com¹, afirizky99@gmail.com²,
imroatulmarifah17@gmail.com³, susilawati@pips.uin-malang.ac.id⁴

Universitas Islam Negeri Maulana Malik Ibrahim Malang^{1,2,3,4}

DOI: 10.30739/jmpid.v7i1.3477

Received: 13 Desember 2024

Accepted: 18 Februari 2025

Published: 23 April 2025

Abstract

The leadership of the kiai in Islamic boarding schools has a strategic role in the development of the madrasah diniyah curriculum. In this case, the kiai functions as the main decision maker for his leadership in planning the diniyah program curriculum that is integrated with formal education in the Islamic boarding school. This study aims to discuss the leadership of the kiai in the development of the diniyah program curriculum at the Tebuireng Jombang Islamic boarding school. This study uses a qualitative approach with a case study type. The data collection techniques use observation, interviews and documentation. The data analysis technique uses data reduction, data presentation, data validity and drawing conclusions. The results of this study indicate that KH. Abdul Hakim Mahfudz as a caregiver applies charismatic and transformational leadership that complement each other in developing the Islamic boarding school. Evidenced by the presence of components such as attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration in his identity. The diniyah program curriculum is designed as a comprehensive guide for diniyah program learning that is integrated with the formal madrasah curriculum to support the formation of character and knowledge of students. The development orientation includes six aspects, namely program objectives, curriculum objects, learning processes, teacher roles, and learning environments. The leadership of the kiai in developing the diniyah program curriculum is as follows: 1.) Kiai as The Highest Strategic Decision Maker and Spiritual Enlightener 2.) Revitalization of the Islamic boarding school diniyah program.

Keywords: Kiai Leadership, Curriculum Innovation, Curriculum Development, Diniyah Program, Islamic Boarding School

Abstrak

Kepemimpinan kiai di pondok pesantren memiliki peran strategis dalam pengembangan kurikulum madrasah diniyah. Dalam hal ini kiai berfungsi sebagai pengambil keputusan utama atas kepemimpinannya dalam perencanaan kurikulum program diniyah yang terintegrasi dengan pendidikan formal di pondok pesantren. Penelitian ini bertujuan untuk membahas kepemimpinan kiai dalam pengembangan kurikulum program diniyah di pondok pesantren Tebuireng Jombang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Adapun teknik pengumpulan data menggunakan observasi,

wawancara dan dokumentasi. Teknik analisis data menggunakan reduksi data, penyajian data, keabsahan data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa KH. Abdul Hakim Mahfudz sebagai pengasuh menerapkan kepemimpinan kharismatik dan transformasional yang saling melengkapi dalam mengembangkan pesantren. Dibuktikan dengan adanya komponen seperti *attributed charisma*, *idealized influence*, *inspirational motivation*, *intellectual stimulation*, dan *individualized consideration* di dalam jatidiri beliau. Kurikulum program diniyah dirancang sebagai panduan menyeluruh untuk pembelajaran program diniyah yang diintegrasikan dengan kurikulum formal madrasah untuk mendukung pembentukan karakter dan keilmuan santri. Orientasi pengembangannya mencakup enam aspek yaitu tujuan program, objek kurikulum, proses pembelajaran, peran guru, lingkungan belajar. Adapun kepemimpinan kiai dalam pengembangan kurikulum program diniyah yakni 1.) Kiai sebagai *The Highest Strategic Decision Maker* dan *Spiritual Enlightener* 2.) Revitalisasi program diniyah pondok pesantren.

Keywords: Kepemimpinan Kiai, Inovasi Kurikulum, Pengembangan Kurikulum, Program Diniyah, Pondok Pesantren

A. Introduction

The dynamics of the times continue to develop, Islamic boarding schools must quickly respond and adapt to technological advances in the current modern era, where every aspect within it must be regulated and managed effectively and efficiently. process management based on technology Which Good as well as produce good quality education output and education services. (Muhairirah, Zaini, Firzan N, Ismail, & Ma'rifah, 2025) It is undeniable that the effectiveness of several sub-management within educational institutions is also a major factor underlying the success of the education process in educational institutions (Fadhil Ismail, 2025) , especially the leadership of the kiai and curriculum management in the world of Islamic boarding school education .

Considering that the activities of students are inseparable from society, their development should also balance or be directly proportional to the development of society (Karimah, Mutiara, Rizki, & Farhan, 2023) . This means that the activities of students should be able to follow the development and changes in society, so that the activities of students are not only a complement to life but, more than that, as a wheel in accompanying the development of modern society today (Yazidul Busthomi, 2020).

In the pesantren environment, the kiai not only functions as a spiritual leader, but also as an influential figure in educational decision-making, including in curriculum planning and development (Munir, 2019) . However, there are a number of challenges faced in developing the diniyah program curriculum, especially in terms of compliance with national standards set by the government, limited educational resources, and the increasingly diverse needs of students (Millati & Sugiyar, 2021) . These obstacles raise research questions about the extent to which the kiai's leadership

is able to align the diniyah program curriculum with national education standards while maintaining the distinctive character of the pesantren (Faris, 2015).

Various studies have also proven that the leadership factor plays an important role in organizational development, including in the realm of Islamic boarding schools (Muhaimin & Prabowo, 2011). The leadership of the kiai in Islamic boarding schools has a central role in the development of the educational curriculum for students, especially in the diniyah program which is integrated with formal education (Supriadi, 2023). Meanwhile, learning the yellow book in the diniyah program is a process of understanding the religious knowledge contained in the literature of classic basic books of Islamic boarding schools, such as nahwu, shorof, fiqh, hadith and tafsir. All of these things are included in learning in the diniyah program of Islamic boarding schools (Hidayati & Mamlukhah, 2023).

Curriculum development is a necessity and obligations. The statement is based on changes in the climate of society which is certain to happen and continues to experience dynamics so that community needs also change (Andini & Sirozi, 2024). Therefore, the curriculum must be developed to answer the challenges of an increasingly developing era (Muslimin, 2023). If no development is carried out, it is certain that the curriculum will be no longer relevant, stopped, out of date, thus causing institutions abandoned by society (Ashari et al., 2023). Curriculum development is a process who plans, produces a better curriculum based on the results of research into the applicable curriculum previously, so that we can get the teaching and learning conditions that better in this case including the development of the diniyah program curriculum in Islamic boarding schools (Rafida, 2022).

Various previous research results on kiai leadership in curriculum development are only oriented towards the overall curriculum of Islamic boarding schools, not specifically towards the development of the diniyah program curriculum in Islamic boarding schools (Alfian, 2018). So this research is very important to do, because in this context it is focused on the diniyah program curriculum in order to show that the kiai leadership approach often refers to positive religious and cultural values of Islamic boarding schools and significantly influences the development of the structure and material of the diniyah program curriculum in Islamic boarding schools (Assingkily & Mesiono, 2019) which can then be applied on the basis of kiai leadership. Based on the explanation above, curriculum development by kiai in Islamic boarding schools is needed as a form of response to adjustments to the needs of students in the development of the times. This study aims to examine the leadership of kiai in the development of the diniyah program curriculum in Islamic boarding schools, that the diniyah program curriculum there is designed to be able to complement the formal curriculum in madrasas, with the aim of strengthening students' understanding of religion while equipping them with adequate academic abilities.

B. Research methods

This study uses a qualitative research approach with a case study research design in the field (Prasetyo, 2024). The location of this research is the Tebuireng Jombang Islamic boarding school. The informants targeted were the caretakers of the Islamic boarding school, the head of the diniyah program and the ustadz (teacher) diniyah to be interviewed regarding the research. The data used in this study came from two sources, namely: The first source from informants, overall data was also obtained and collected directly from the managers of the diniyah program at the Islamic boarding school according to the location and conditions of the location. The data collection technique used through observation, interviews and field documentation (Murniarti, 2025). The analysis techniques used by researchers are data collection techniques, data reduction, data presentation, and conclusion drawing/verification (conclusions) (Nurfaidah et al., 2025).

C. Results and Discussion

1. Kiai Leadership at Tebuireng Islamic Boarding School

Kiai leadership is the ability of a kiai to influence other people, so that the people who are influenced can behave according to what the leader wants. (Rosita, 2018) . The results of the study showed that The caretaker of the Tebuireng Islamic boarding school in the 65 era is now KH. Abdul Hakim Mahfudz or commonly known as Gus Kikin who has a charismatic and transformational leadership style. Charismatic leadership is leadership over an institution based on the charisma of a leader in this case a kiai, charismatic is a power that cannot be explained logically (Firdaus, Khairunnisa, Zohriah, & Fauzi, 2023) . Charisma is considered the result of a combination of the charm and attraction of a person who actively contributes to his ability to influence others to support the vision and goals and promote them and carry them out happily (Qori, 2013).

The behavior of charismatic leaders can also be characterized by several things, including: a.) reflecting and being an example of good behavior. b.) prioritizing ideological goals related to common goals based on values, ideals, in this context the goals of the institution. c.) having a vision that is constructive and oriented towards the future. d.) being able to open communication and discuss well with its members (Marginingsih, 2016).

If charismatic leadership is applied , it will give rise to several things, namely: a.) The followers believe in the truth of the leader's vision. b.) Followers and leaders have the same beliefs and values. c.) High self-confidence to contribute to achieving the mission. d.) Acceptance of a challenge that is higher than the goal. e.) Strong affection of followers towards the leader. f.) . Participation or emotional involvement of followers towards the organization's mission. g.) Obedience and loyalty without *reservation* from followers towards their leaders. (Marginingsih, 2016) .

The results of the study showed that the charismatic leadership of the kiai was proven by loyalty, obedience and a high sense of trust in contributing the management of the pondok to manage the Tebuieng Islamic boarding school. This is in accordance with the results of an interview with Ustadz Ahadi as the head of the diniyah program of PP. Tebuieng, he stated that:

"He (Kiai Kikin) is a charismatic and visionary kiai figure regarding the dynamics of Islamic boarding schools in Tebuieng, this is in accordance with my personal opinion during my time as an administrator and several teachers in Tebuieng, proven by the loyalty, obedience and devotion of the teachers to him (Kiai Kikin)."

In leading a pesantren, of course the kiai is faced with social, cultural, economic and political changes, so that it has a significant impact on the sustainability of education in the pesantren. (Hayati, 2015) . Therefore, to face the internal and external environmental changes that are difficult to predict in Islamic boarding schools, visionary and transformative future leaders are needed. (Aini, 2021) . The leadership of kiai in Islamic boarding schools not only has a charismatic leadership type, but also has a transformational leadership type. (Aprilinda, 2021) . The leadership style of Kiai Kikin at the Tebuieng Islamic boarding school is charismatic and transformational leadership style. The discussion of the two leadership styles of the kiai will be discussed descriptively in the following discussion.

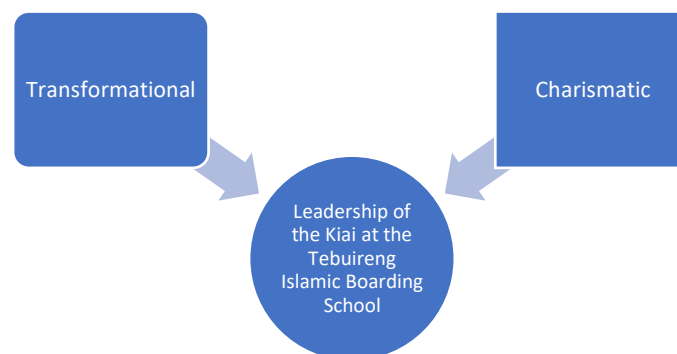


Figure 1. The leadership style of Kiai Kikin at the Tebuieng Islamic boarding school

Transformational leaders are more concerned with reactualizing their followers and their organization as a whole rather than giving *top-down* instructions . (Hakim, 2018) . The results of field research show that the leadership of kiai at the Tebuieng Islamic boarding school also uses a transformational leadership type , as evidenced by the process of *transforming visionary*. towards the grand vision of the Tebuieng Islamic boarding school carried out by the kiai to make the vision a shared vision so that it can be realized together. U stadz Ahadi also explained that Kiai Kikin's leadership is included in the category of transformational leadership, he said that :

"Actually, the vision and mission from one caretaker to another is not much different, all are stated in the vision and mission of the Islamic boarding school which is visionary. His vision and mission as the caretaker of PP Tebuireng Besar, including making PP Tebuireng a producer of santri who are adaptive to the development of the times, intelligent, have a religious leadership soul, have character and understand Aswaja, we as administrators are instructed by him to realize this together, one of which is through this diniyah program “.

This is in line with Yukl's theory of transformational leadership which contains efforts to *transform a visionary* into a shared vision so that they (subordinates and leaders) work together to make the vision a reality (Yukl, 1999), in this context the vision of the Islamic boarding school.

According to Yukl, the transformational leadership process can be seen through the components of transformational leadership such as; *attributed charisma*, *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration* (Yukl, 1999). All of these things are also embedded in Kiai Kikin's personality, Ustadz Ahadi said indirectly that the transformational leadership process that has been mentioned according to Yukl's theory is also in Kiai Kikin's personality:

"The charisma of a kiai Kikin in Tebuireng is often seen in his personality which is respected by all students, the community, and even other leaders. Kiai Kikin also experienced this because the charisma in his personality is truly real."

After knowing the results of the interview, it can be seen that Kiai Kikin's personality is also included in the category of *attributed charisma* process. This is something that must exist in a leader in the form of his personality being respected by all students, the community and other leaders (Balkundi, Kilduff, & Harrison, 2011).

Second, the *idealized influence category*, researchers understand that Kiai Kikin is also an influential figure in the Tebuireng Islamic boarding school. It can be seen that Kiai Kikin's ability to make his personality a good example for the students in the Islamic boarding school is quite good. If in transformational leadership it is a category of *idealized influence process*. (Shamir, 1992)

Third, the transformational leadership process in the *inspirational motivation category*. Kiai becomes a source of inspiration and motivation for his followers and students in the Islamic boarding school and social circles. It can be understood that the transformational leadership of Kiai Kikin can inspire and motivate managers/administrators at the Tebuireng Islamic boarding school.

The fourth transformational leadership process is *intellectual stimulation*. Ustadz Ahadi as the Head of the Diniyah program of PP. Tebuireng explained that:

"My understanding of Kiai Kikin's leadership in Tebuireng is that he always encourages students to have good ethical manners, think critically, be innovative

and creative. They are not only taught religious knowledge, but also general knowledge in their respective madrasahs that are relevant to the development of the times, Kiai Kikin indirectly introduces the curriculum to all students related to the integration of religious knowledge with modern knowledge, so that students are able to face the challenges of the global world."

It can be understood that *the intellectual stimulation* carried out by Kiai Kikin is a step that he is carrying out transformational leadership. The last transformational leadership process is *individualized consideration*.

"Kiai Kikin pays special attention to the students, both personally and collectively. He is assisted by the boarding school administrators to understand the needs and potential of each student, and to provide guidance that is in accordance with the students' abilities. For example, training in preaching, banjari and hadroh, photography, journalism, organization, and others. A kiai may provide direct advice to students through the *bandongan pengajian* forum for students who are facing personal problems or help motivate those who have difficulty in their studies at the boarding school."

It can be seen that Kiai Kikin's leadership is a charismatic-transformational leadership type. If we refer to Margianingsih's theory of charismatic leadership and Yukl's theory of transformational leadership.

The following is a *mind map* related to the discussion of transformational leadership in Yukl's theory:

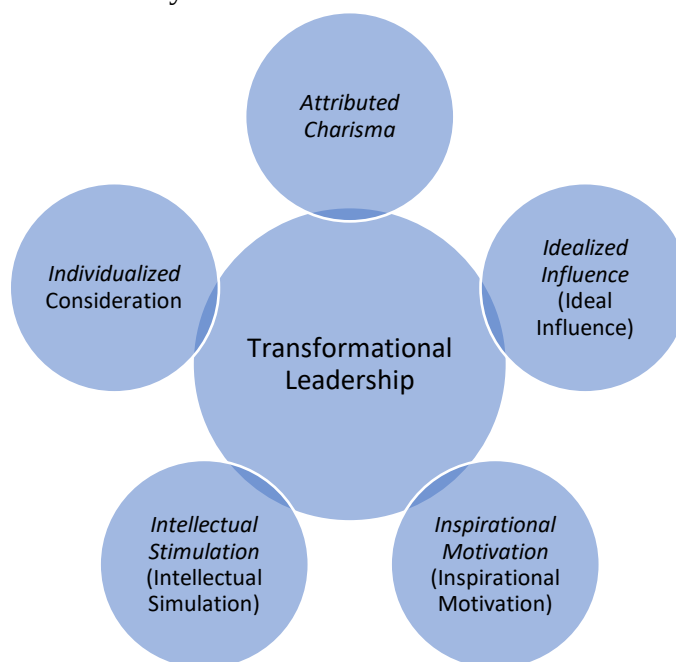


Figure 2. *Mind mapping of Yukl's transformational leadership theory.*

2. Development of Early Childhood Program Curriculum

The curriculum is all the activities of students (santri) planned by the madrasah or Islamic boarding school (Sirojuddin, Ashlahuddin, & Aprilianto, 2022) . In another sense, the curriculum includes all experiences given to students or santri in the form of cognitive (knowledge), affective (attitude) and psychomotor (action) (Beauchamp, 1964) . This is in accordance with Ustadz Ahadi's explanation regarding the definition of the curriculum according to him, namely:

"In my opinion, the curriculum is like a guideline in carrying out a learning process on something which as far as I know has cognitive, affective and psychomotor values. All of these things are combined in the form of a curriculum role for diniyah learning in Islamic boarding schools."

After knowing about the definition of curriculum, it can be seen that all experiences given to students or students in the form of cognitive (knowledge), affective (attitude) and psychomotor (actions) which are combined into one is a curriculum.

In the diniyah program curriculum, there is a classification of class levels in the diniyah program of PP. Tebuireng based on its curriculum has several levels in it including the Idad, Wustho and Ulya levels. Idad is intended for elementary level students, the Wustho level is divided into 2 levels, namely 2 wustho and 3 wustho for middle level students and the Ulya level is divided into 2 levels, namely 2 ulya and 3 ulya for advanced level students (senior). In further explanation, he also explained the subject content in the diniyah program curriculum at PP. Tebuireng according to their respective levels:

"The subjects included in the Islamic boarding school program of PP. Tebuireng. Have been matched to the needs of the students' knowledge according to their level of formal education at the madrasah. Such as at the idad level there are fashohah, ubudiyah, nahwu, akhlak, and tauhid subjects. At the wustho level there are fashohah (wustho), nahwu (wustho), shorof (wustho), fiqh, hadith (wustho) and tauhid (wustho). And at the Ulya level such as nahwu (ulya), shorof (ulya), hadith, qowaid fiqh, ushul fiqh and akhlak (ulya)".

The diniyah program curriculum at the Tebuireng Islamic boarding school is the result of integration between the pesantren curriculum and the madrasah curriculum. The curriculum standardization in the diniyah curriculum of the Tebuireng Islamic boarding school includes Graduate Competency Standards (SKL), Competency Standards (SK) of a subject and Basic Competencies (KD). Ustadz Ahadi as the head of the diniyah program, he explained that:

"Regarding the standardization of the diniyah curriculum in Tebuireng, it is the same as the curriculum in general, including Graduate Competency Standards (SKL), Subject Competency Standards and Basic Competencies."

It can be seen that the things in curriculum standardization include basic competencies, subject competency standards and graduate competency standards (Fauzi, 2017).

Furthermore, the content as teaching materials is developed independently by each madrasah by considering its environment. Discussing the development of the diniyah program curriculum is oriented towards several aspects, namely a.) Educational objectives b.) Views on curriculum objects, c.) Views on the learning process . d.) Views on the environment, e.) Conceptions of the role of teachers. f.) Learning evaluation. (Miller & Seller, 1985) :

Related to the development of the diniyah program curriculum at PP. Tebuireng, it is implemented by the caretaker, the masayikh council, and senior teachers and managers of the diniyah program in Tebuireng. The development of the curriculum refers to several aspects, namely the program objective aspect, the subjective aspect of the teacher, the curriculum object aspect, the learning process aspect , and the learning environment aspect and learning evaluation.

The following is a *mind mapping* of the development of the Islamic religious program curriculum at Islamic boarding schools:

Table 1. List of Subjects for the Diniyah Program at PP. Tebuireng

Eid	1 Wustho	2 Wustho	3 Wustho	1. Ulya	2 Ulya
Nahwu	Nahwu	Nahwu	Nahwu	Nahwu	Nahwu
Fashohah	Tawhid	Shorof	Shorof	Shorof	Fiqh
Tawhid	Jurisprudence	Fiqh	Hadith	Fiqh	Principles of Islamic Jurisprudence
Khat/Pegon	Shorof	Tawhid	Morals	Hadith	Fiqh Law
-	Fashohah	Morals	-	-	Hadith

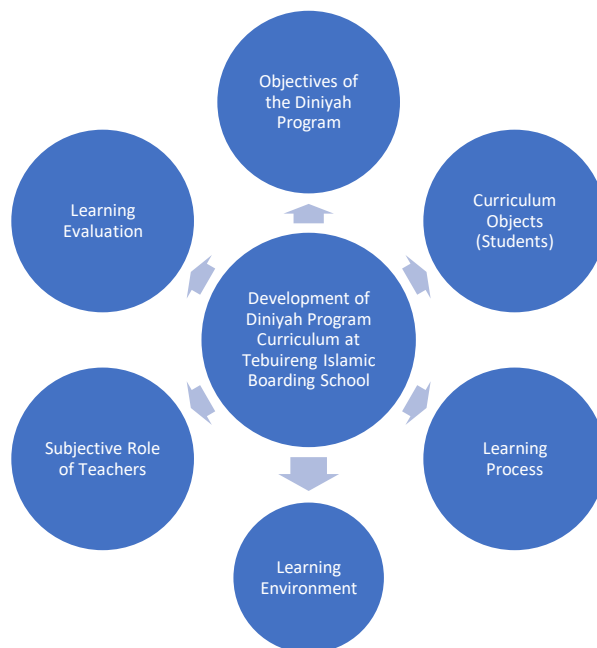


Figure 3. Mind mapping of the development of the diniyah program curriculum

The discussion related to the research results explained above includes the results of an interview with Ustadz Ahadi, he said that:

"The curriculum development that we have done as the manager of the diniyah program, is usually done through discussions with the caretaker (Kiai Kikin), the masayikh councils and senior teachers in Tebuireng. In its development, of course, there are several aspects of discussion in it, namely the aspects of objectives, the subject of diniyah teachers, the learning process, objects (students), the environment and finally evaluation."

The aspect of the program objectives that are jointly determined from the diniyah program is to produce students who are *tafaqquh fi din* and have the understanding of *ahlussunnah wal jamaah*. Of course, the goal of this diniyah program is based on the vision of PP. Tebuireng Jombang, namely a leading Islamic boarding school that produces leaders with *noble character*. In accordance with the presentation of Ustadz Ahadi, he explained that:

"The purpose of establishing this diniyah program began with the desire of the caretaker (Yai Kikin) to strengthen the religious knowledge of the students, to become tafaqquh fi din and to follow the Ahlussunnah wal Jamaah method, so at that time Kiai Kikin came to us and we were entrusted to carry out one of his visions/goals at PP Tebuireng"

The second is the aspect of the curriculum object in this case is the students. In the daily life of students, it is very complex, especially in seeking knowledge, forming character, honing independence, becoming *tafaqquh fi din* and so on. It can be said that the object of the curriculum for this context is the students who are

active organisms, due to the reasons mentioned above. Based on the answer of Ustadz Ahadi who said that:

"Regarding the curriculum object of the diniyah program, namely the students. With this diniyah program, it is expected to be a means (intermediary) for the students to be active in understanding religious knowledge at the Tebuieng Islamic boarding school."

The third is the aspect of the learning process. The learning process of the diniyah program is a process of transforming religious knowledge and character formation of students through the subjects contained in the learning (Hidayat, Umardiyah, & Chotimah, 2025) of the diniyah program of PP. Tebuieng. In line with the explanation of Ustadz Ahadi, namely:

"This diniyah program is one of the programs that is truly supported by the caretaker, because Kiai Kikin has a vision related to Tebuieng, namely that the Tebuieng Islamic boarding school must return to Turost, in the sense that Tebuieng must become an Islamic boarding school that fully facilitates the process of seeking knowledge and the formation of character and morals of a student."

Not only that, in the diniyah learning process at PP. Tebuieng there is a term *Tam-taman*, namely the process of checking the meaning of the santri's book to find out the learning achievements of the santri for one semester and *Imtihan* and *muhafadzoh*, this is a requirement to take the diniyah exam. According to Ustadz Ahadi's explanation, that:

"What is characteristic of the diniyah program in Tebuieng is the term Tam-taman and the muhafadzoh exam, which is a process of checking the meaning of the students' books for one semester and the muhafadzoh exam to assess the students' memorization of several books that have been determined in the diniyah program."

The fourth is the subjective aspect of the teacher, in the diniyah program curriculum the role of the teacher is positioned as a facilitator not an instructor, because the concept that fits the diniyah program learning process is the teacher as a facilitator. Facilitator means that the teacher is positioned ready to provide guidance and assistance to students to learn about subjects (Ani, 2025) in the diniyah program. In accordance with the opinion of Ustadz Ahadi as the head of the diniyah program, he stated that:

"This diniyah program is one of the programs that is truly supported by the caretaker, because Kiai Kikin has a vision related to Tebuieng, namely that the Tebuieng Islamic boarding school must return to Turost, in the sense that Tebuieng must become an Islamic boarding school that fully facilitates the process of seeking knowledge and the formation of character and morals of a student."

The fifth is the environmental aspect, the environment in terms of curriculum can be interpreted as a positive learning environment. The learning environment is created because the learning process of the diniyah program is consistent in accordance with the implementation instructions and their achievements

(Sihombing, Sipayung, Purba, Tarigan, & Gulo, 2025) . Ustadz Ahadi said in an interview that:

"Environmental aspects in the discussion of the diniyah curriculum can be formed if the curriculum is implemented according to its implementation and achievements, if this is implemented consistently , it will definitely produce a good and positive environment"

The last is evaluation, the evaluation process is carried out by the diniyah management after the learning process has reached one semester and a year. Because the form of evaluation of the diniyah program is carried out together with the caretakers and the board of asatidz at PP Tebuireng. This is in line with the statement of Ustadz Ahadi, namely:

"So far, the evaluation process of our diniyah program has been carried out together with the caretaker (Kiai Kikin) and the masayikh council, because we definitely need solutions from him for the problems in the diniyah program at PP. Tebuireng. We evaluate the diniyah program every semester and every year"

So it can be seen, about the orientation of the development of the diniyah program curriculum at PP. Tebuireng is in line with JP Miller's theory which discusses the orientation of curriculum development on aspects in the diniyah program.

The following *mind map* illustrates the discussion on the development of the diniyah program curriculum at the Tebuireng Islamic boarding school:

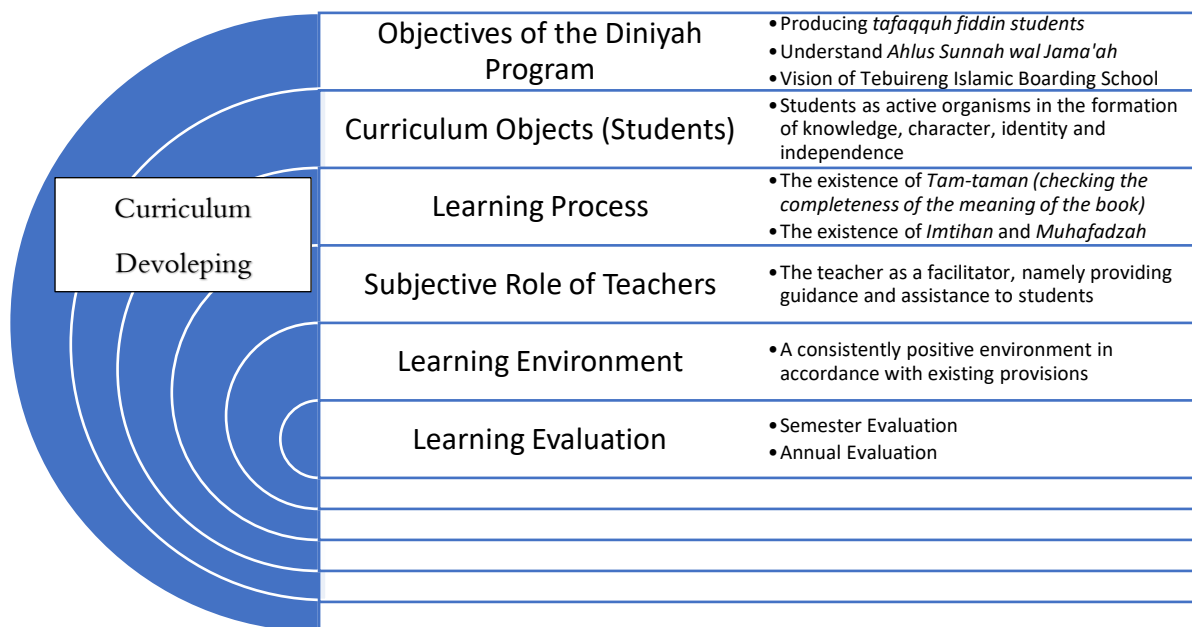


Figure 4. Mind map of curriculum development for Islamic religious programs at Tebuireng Islamic boarding school.

3. Leadership in Developing the Diniyah Program Curriculum at the Tebuireng Islamic Boarding School

After we know the leadership style of the kiai in PP. Tebuireng and how the process of developing the diniyah program curriculum in PP. Tebuireng. The researcher tried to formulate the role of kiai leadership in developing the diniyah program curriculum in PP. Tebuireng Jombang. The researcher found several findings related to this, including:

a. Kiai as *The Highest Strategic Decision Maker* and *Spiritual Enlightener*

In the Tebuireng Islamic boarding school, the leadership of the kiai in this case is the leadership of KH. Abdul Hakim Mahfudz is something that is very much considered by both the boarding school administrators and students or highlighted in the national arena. In the context of curriculum development, researchers try to assess the leadership of the kiai can be seen as *The Highest Strategic Decision Maker* (Fauziah, 2024) in accordance with Max Weber's theory of charismatic authority, because the kiai figure has the highest authority in the Islamic boarding school or is commonly called *top management* (Latif & Hanani, 2025) .

This is in accordance with the explanation of Ustadz Ahadi as the head of the Islamic program of PP. Tebuireng, he explained that:

"All matters related to activities here, of course, have been approved by the caretaker, so I consider the leadership of Kiai Kikin in the context of developing the diniyah program curriculum can be understood as the highest decision maker in the diniyah program, because we are here indirectly trusted to be assigned by him to run the diniyah program that he wants, so whatever he says to us, God willing, we will maximize its implementation, because our intention as diniyah managers is none other than devotion to our teachers"

Not only that, the leadership of Kiai Kikin was also seen during the process of compiling the diniyah program curriculum . Ustadz Ahadi's presentation also explained regarding this matter that:

"Regarding the diniyah curriculum, it has actually been around for a long time since it was created in the era of the caretaker KH. Yusuf Hasyim, then continued to the era of KH. Sholahuddin Wahid, then the curriculum was included in the madrasah system to become a full-day school system. Apart from that, in the era of KH. Abdul Hakim Mahfudz, we will still use the curriculum and conduct a review and re-examination with the caretaker. At the beginning, the preparation of the diniyah program curriculum, Kiai Kikin gathered the masayikh council and senior teachers in the ndalem kasepuhan. That's where Kiai Kikin and the masayikh council discussed reviewing the diniyah program curriculum that had existed in the era of the caretaker KH. Yusuf Hasyim. So Kiai Kikin's leadership always involved people he trusted according to their fields of expertise."

The presence of the leadership of Kiai Kikin also often has a positive impact as a spiritual trigger for the management to commit to sincerity and enthusiasm in serving at the Tebuireng Islamic boarding school. This is in line with the explanation of Ustadz Ahadi, namely:

"He once preached when he gave us encouragement, he preached the commitment and sincerity of all of you, I personally cannot reply personally, but please know that Hadrotussyaikh Hasyim Asyari always knows about the devotion of all of you to him, God willing, he will always pray for all of you and get the blessing of knowledge in this world and in the afterlife."

Knowing this, indirectly he is a figure who can enlighten the spiritual aspects (*Spiritual Enlightener*) of the administrators through the advice of Kiai Kikin to the managers of the diniyah program at PP. Tebuireng.

After knowing the above, it can be seen that the presence of kiai leadership in the development of the diniyah program curriculum is as *The Highest Strategic Decision Maker* and *Spiritual Enlightener* (Ramli, 2017) .

b. Revitalization of the Diniyah Program of Tebuireng Islamic Boarding School

During the care of Kiai Kikin at PP. Tebuireng, one of his visions was to restore PP. Tebuireng to become a modern Islamic boarding school without abandoning *the ancestral heritage* of the Islamic boarding school, in the sense that strengthening the understanding of classical yellow books was Kiai Kikin's main goal without abandoning the progress of the times. (Matnuri & Aziz, 2025)

Therefore, researchers can understand that the leadership of Kiai Kikin in this context is to revitalize the diniyah program as a strengthening of turost in PP. Tebuireng. This is in accordance with the results of an interview with Ustadz Ahadi, he explained that:

"At the beginning of Kiai Kikin's leadership in Tebuireng, he immediately explained his vision as a caretaker in Tebuireng, which was none other than to revive the learning of turost-turost (diniyah subjects) in Tebuireng, because previously he felt that the learning was still lacking because it merged into a full-day school system. He wanted the students to be truly trained to be able to understand the studies of classical yellow books in the Islamic boarding school. Because according to him it is very important for Tebuireng students"

After knowing the above, it can be seen that the leadership of the kiai in curriculum development is a process of revitalizing the diniyah program at PP. Tebuireng, which previously ran with a different system, namely the *full-day school system*.

D. Conclusion

After knowing the explanation of the research results and discussions related to kiai leadership and curriculum innovation in the development of diniyah program

curriculum in Islamic boarding schools. The leadership style of kiai in Tebuireng Islamic boarding school is with a charismatic-transformational style. The development of diniyah program curriculum that focuses on 6 aspects include: a.) The purpose of the program, namely to produce students who are *tafaqquh fi din* and have the understanding of *ahlussunnah wal jamaah*. b.) The subjective teacher, positioned as a facilitator not an instructor, can be interpreted as a teacher positioned ready to provide guidance and assistance to students to learn about the subjects in the diniyah program. c.) The learning process, in the form of a process of transforming religious knowledge in the form of *tam-taman*, namely the process of checking the meaning of the student's book in order to find out the student's learning achievements during one semester, *imtihan*, *muhafadzoh* and the formation of the character of students through the subjects contained in the diniyah program learning. d.) Curriculum object, the object of the curriculum for this context is students who are active organisms because the daily lives of students are so complex, especially in seeking knowledge, forming character, honing independence, becoming *tafaqquh fi din*. e) Environment, namely a positive learning environment. f.) Evaluation, the evaluation process is carried out by the caregiver. The masayikh council and the diniyah management after the learning process has reached one semester and a year. The role of kiai leadership in the development of the diniyah program is the first kiai as *the highest strategic* decision maker and *spiritual enlightener*, the second revitalization of the diniyah program at the Tebuireng Islamic boarding school.

The researcher hopes that the results of this study can contribute and become one of the references in the management of Islamic boarding schools throughout Indonesia, especially in the development of the Islamic boarding school diniyah program curriculum. The researcher feels that this study has limitations and shortcomings, it can still be developed further, so the researcher recommends to further researchers through input and suggestions in the form of the role of the kiai as *the highest strategic decision maker* and *spiritual enlightener* is very central, but this has the potential to create excessive dependence on the kiai. A management system that is too centralized can be a challenge if there is regeneration or change in leadership. Suggestions include strengthening the role of the masayikh council, teachers, and diniyah management staff in the decision-making process. More collaborative management can help maintain the continuity of diniyah programs, especially in facing the challenges of regeneration in Islamic boarding schools.

BIBLIOGRAPHY

- Aini, N. K. (2021). *Model Kepemimpinan Transformasional Pondok Pesantren*. Jakad Media Publishing.
- Alfian, M. (1970). Model Pengembangan Kurikulum Madrasah Diniyah Pondok Pesantren. *Conciencia*, 18(2), 43–55. <https://doi.org/10.19109/Conciencia.V18i2.2642>
- Andini, D. R., & Sirozi, M. (2024). Integrasi Kearifan Lokal Dalam Perencanaan Pengembangan Kurikulum Pendidikan Islam. *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (Jiepp)*, 4(3), 465–471. <https://doi.org/10.54371/Jiepp.V4i3.566>
- Ani, W. V. (2025). Peranan Guru Sebagai Fasilitator Dalam Perkembangan Peserta Didik. *Inklusi: Jurnal Pendidikan Islam Dan Filsafat*, 1(02), 51–60.
- Aprilinda, D., Budiman, A. P., Islam, F., & Malang, U. (2021). Konsep Kepemimpinan Transformasional. *Cerdika: Jurnal Ilmiah Indonesia*, 1(7), 840–846.
- Ashari, M. K., Faizin, M., Yudi, U., Aziz, Y., Irhamni, H., & Athoillah, S. (2023). Considering Local Government Policies Related To Madrasah Diniyah Takmiliah In Indonesia. *Tafkir: Interdisciplinary Journal Of Islamic Education*, 4(3), 414–429. <https://doi.org/10.31538/Tijie.V4i3.411>
- Assingkily, M. S., & Mesiono, M. (2019). Karakteristik Kepemimpinan Transformasional Di Madrasah Ibtidaiyah (Mi) Serta Relevansinya Dengan Visi Pendidikan Abad 21. *Manageria: Jurnal Manajemen Pendidikan Islam*, 4(1), 147–168.
- Balkundi, P., Kilduff, M., & Harrison, D. A. (2011). Centrality And Charisma: Comparing How Leader Networks And Attributions Affect Team Performance. *Journal Of Applied Psychology*, 96(6), 1209.
- Beauchamp, G. A. (1964). The Curriculum Of The Elementary School. (No Title).
- Faris, A. (2015). Kepemimpinan Kiai Dalam Mengembangkan Pendidikan Pesantren. *'Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman*, 8(1), 123–144.
- Fauzi, H. (2017). Kurikulum 2013 Untuk Total Quality Education Di Indonesia. *Tarbawi : Jurnal Pendidikan Islam*, 14(2). <https://doi.org/10.34001/Tarbawi.V14i2.624>
- Fauziah, F. R. (T.T.). *Peran Kepemimpinan Kharismatik Kiai Dalam Pembentukan Perilaku Terbuka Dan Identitas Diri Santri Di Pondok Pesantren Raudlatul Mubtadiin Bogor*.
- Firdaus, D. R., Khairunnisa, K., Zohriah, A., & Fauzi, A. (2023). Analisis Model Kepemimpinan Kharismatik Dan Visioner Di Pondok Pesantren. *Journal On Education*, 5(4), 15038–15049.
- Hakim, A. F. (2018). *Pengaruh Kepemimpinan Dan Lingkungan Kerja Fisik Terhadap Kinerja Karyawan Dengan Kepuasan Kerja Sebagai Variabel Intervening*.
- Hayati, N. R. (2015). Manajemen Pesantren Dalam Menghadapi Dunia Global. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 1(02), 97–106.
- Hidayat, P. N., Umardiyah, F., & Chotimah, C. (2025). Reaktivasi Pembelajaran Mulok Diniyah Dalam Meningkatkan Pemahaman Keagamaan Siswa Di Smp Negeri 2 Kabuh. *Joems (Journal Of Education And Management Studies)*, 8(1), 25–31.
- Hidayati, N. & Mamlukhah. (2023). Gaya Kepemimpinan Kharismatik Kiai Dalam Mengembangkan Pondok Pesantren Al-Islami Sumbermulyo Pesanggaran

- Banyuwangi. *Jurnal Manajemen Pendidikan Islam Darussalam*, 5(2), 155–171. <https://doi.org/10.30739/jmpid.V5i2.2553>
- Ismail, Fadhil & Abdullah Aminuddin Aziz. (2025). Implementasi Manajemen Perkantoran Dalam Peningkatan Kualitas Pelayanan Prima Di Mtsn 1 Jombang. *Holistik Analisis Nexus*, 2(1), 38–46. <https://doi.org/10.62504/Nexus1180>
- Karimah, U., Mutiara, D., Rizki, R., & Farhan, M. (2023). Pondok Pesantren Dan Tantangan: Menyiapkan Santri Tangguh Di Era Society. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 6(1), 42. <https://doi.org/10.30659/Jspi.6.1.42-59>
- Latif, H., & Hanani, S. (2025). Pemikiran Otoritas Max Weber Dalam Pengambilan Keputusan Di Sekolah: Studi Kasus Di Pondok Pesantren Tarbiyah Islamiyah Gobah V Surau. *Tadbiruna*, 4(2), 242–252.
- Marginingsih, R. (2016). Kepemimpinan Karismatik Sebagai Employer Branding. *Jurnal Bisnis Darmajaya*, 2(2), 32–51.
- Matnuri, R. W. E.-F., & Aziz, A. A. (2025). Strategi Kepemimpinan Kh. Salahuddin Wahid Dalam Melakukan Transformasi Di Pesantren Tebuireng. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(01), 231–244.
- Millati, K. & Sugiyar. (2021). Pengembangan Kurikulum Perpaduan (Studi Kasus Di Madrasah Diniyah Takmiliah Awwaliyah Ali Adam Coper Jetis Ponorogo). *Excelencia: Journal Of Islamic Education & Management*, 1(02), 167–180. <https://doi.org/10.21154/Excelencia.V1i02.407>
- Miller, J. P., & Seller, W. (1985). *Curriculum Perspectives And Practice*. Eric.
- Muhaimin, S., & Prabowo, S. L. (2011). Manajemen Pendidikan (Aplikasinya Dalam Penyusunan Pengembangan Sekolah/Madrasah). *Jakarta: Kencana Prenada Grup*.
- Muhairirah, N., Zaini, R., Firzan N, D., Ismail, F., & Ma'rifah, I. (2025). Pengaruh Kompetensi Guru Dan Lingkungan Pesantren Dalam Pembelajaran Kitab Adabul 'Alim Wal Muta'alim Terhadap Karakter Santri Di Pondok Pesantren Tebuireng Jombang. *Journal On Education*, 7(2), 10660–10669. <https://doi.org/10.31004/Joe.V7i2.8118>
- Munir, A. (2019). Power And Authority Di Pondok Pesantren: Potret Kepemimpinan Kiai Dalam Lingkungan Multikultural. *Jieman: Journal Of Islamic Educational Management*, 1(1), 107–120.
- Murniarti, E. (2025). *Metode Penelitian Kualitatif Dalam Pendidikan*.
- Muslimin, I. (2023). Pengembangan Kurikulum Pendidikan Karakter Di Madrasah Berbasis Kurikulum Merdeka. *Jurnal Manajemen Pendidikan Islam Darussalam*, 5(1), 108–130. <https://doi.org/10.30739/jmpid.V5i1.2093>
- Nurfaidah, S., Kasita (2025). *Instrumen Penelitian Kualitatif*. Penerbit Kbm Indonesia.
- Prasetyo, A. (2024). Implementasi Pendekatan Teknologi Dalam Pengembangan Kurikulum Merdeka Di Sekolah Dasar. *Dharmas Education Journal (De_Journal)*, 5(1), 32–39. <https://doi.org/10.56667/Dejournal.V5i1.1044>
- Qori, H. (2013). Kepemimpinan Karismatik Versus Kepemimpinan Transformasional. *Jurnal Analisa*, 1(2), 70–77.
- Rafida, A. (2022). *Kepemimpinan Profetik Dalam Pengembangan Kurikulum Madrasah Diniyah Takmiliah Sabilil Muttaqin Tayem Timur Karangpucung Cilacap*.

- Ramli, M. (2017). Manajemen Dan Kepemimpinan Pesantren: Dinamika Kepemimpinan Kiai Di Pesantren. *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 17(2), 125–161. <https://doi.org/10.47732/Alfalahjikk.V17i2.20>
- Rosita, N. (2018). Kepemimpinan Kharismatik Kiai Di Pondok Pesantren Ali Maksum Krapyak Yogyakarta. *Sangkép: Jurnal Kajian Sosial Keagamaan*, 1(2), 166–183.
- Shamir, B. (1992). Attribution Of Influence And Charisma To The Leader: The Romance Of Leadership Revisited 1. *Journal Of Applied Social Psychology*, 22(5), 386–407.
- Sihombing, D. I., Sipayung, Y. P. B., Purba, C. G., Tarigan, J. B., & Gulo, N. (2025). Membangun Lingkungan Belajar Yang Berkelanjutan Dan Kreatif Di Sma Swasta Yapim Taruna Stabat. *Kalandra Jurnal Pengabdian Kepada Masyarakat*, 4(2), 77–85.
- Sirojuddin, A., Ashlahuddin, A., & Aprilianto, A. (2022). Manajemen Kurikulum Terpadu Berbasis Multiple Intellegences Di Pondok Pesantren. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(1), 35–42.
- Supriadi. (2023). Potret Kepemimpinan Kiai Dan Pengembangan Nilai-Nilai Multikultural. *Jurnal Manajemen Pendidikan Islam Darussalam*, 5(1), 60–76. <https://doi.org/10.30739/Jmpid.V5i1.2086>
- Yazidul Busthomi. (2020). Kepemimpinan Kiai Dalam Mengembangkan Kurikulum Pendidikan Di Pondok Pesantren: (Studi Kasus: Pondok Pesantren Al-Rifaie 2 Gondanglegi, Pondok Pesantren Miftahul Ulum Putri Ganjaran, Dan Pondok Pesantren Rakyat Alamin Malang). *Jurnal Pendidikan Islam*, 6(1), 93–110. <https://doi.org/10.37286/Ojs.V6i1.69>
- Yukl, G. (1999). An Evaluation Of Conceptual Weaknesses In Transformational And Charismatic Leadership Theories. *The Leadership Quarterly*, 10(2), 285–305.