SYSTEMATIC LITERATURE REVIEW

USTADZ LEADERSHIP IN REALIZING SOCIAL LEARNING IN STUDENTS AT ISLAMIC BOARDING SCHOOLS

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ABSTRACT

This study aims to describe (1) Kyai's leadership (2) The results of Kyai's leadership in realizing social learning for students at the La Tahzan Integrated Islamic Boarding School Kp. Cibogo Kec. Cikande Kab. Serang. The method used is a descriptive method with a qualitative approach. The methods and techniques used for data collection are observation, questionnaires, documentation studies, and case studies. Ten people consisting of one Kyai and ten santri became the sample of this study. Based on the research findings, it can be concluded that: after his presence was accepted as a means to achieve blessings, the kyai's influence on the community became stronger. The existence of Kyai's structure and leadership in the world hasanah Islamic Boarding School is still sustainable, because Kyai has a network of social relations that are bound internally within the pesantren and externally with the world outside the pesantren, including genealogical networks, ideological networks, intellectual networks, theological networks, and spiritual networks. From the historical trajectory, many people respect and consider Kyai important in the community. The structure of the Kyai cannot be separated from the existence of students who are learning elements in the Islamic Boarding School, students who see the Kyai's role as very useful in society eventually imitate the Kyai's learning without realizing it. (Social Learning) what the students feel is realized because they see the Kyai's leadership in the Islamic Boarding School.

Keyword: leardership Ustadz, Social Learning

INTRODUCTION

Leadership in Islam is an interesting thing to discuss. This leadership arises because there are no more Messengers and Prophets after the Prophet Muhammad SAW died. Leadership in Islam must be able to emulate the leadership that has been shown by the Prophet Muhammad SAW, he managed to display and implement plenary leadership management. He prioritized and applied leadership theory based on the values of shiddiq, tabligh, amanah, and fathanah.

The issue of leadership is one of the issues that is quite interesting to discuss until today, because it is one of the important factors that affect the success or failure of an institution or organization. It must be recognized that an organization will be able to achieve its goals if the source of capital covers, the organizational structure is accurate, and the skilled personnel are available. Likewise, leadership in an organization or institution the leadership pattern applied by the leader will greatly affect the success or failure of the institution or organization, but without a good leader the wheels of the organization will not run smoothly.

Ustadz according to the Big Indonesian Dictionary (KBBI) is defined as a male religious teacher or male professor. The word ustadz refers to a person who has religious knowledge, behaves and looks like a pious person, fiber with knowledge and solutive dhikr for the problems of his congregation. In developing the boarding school, of course, ustadz has a strategy that is tailored to his abilities, such as the strategy of independence and the strategy of optimizing human resources and student leadership.

Ustadz is also a person who provides knowledge and guides reading the Qur'an and provides knowledge about Islamic religion which aims to strengthen faith and make students who have good character. The existence of Islamic boarding schools cannot be separated from the word "ustadz", because ustadz is one of the important elements in Islamic boarding schools, other elements include santri, mosques, and yellow books. Islamic boarding schools in Indonesia based on the Ministry of Religious Affairs in 2022/2023, recorded the number of Islamic boarding schools in Banten province amounted to 6,032. It can be ascertained that the number of boarding schools in Banten province is increasing. The term boarding school is divided into two, namely traditional salaf boarding school and modern boarding school. Islamic boarding school is an Islamic educational dormitory where students live together and study with a teacher who is better known as ustadz.

Basically, humans have the ability to think and organize or direct themselves so that they can also control their environment. Thus, individuals learn behavior through interactions with the environment, and the development of their personality depends on these interactions, (Hall and Lindzey 1981: 617). Social learning or social learning carried out by a Ustadz can influence and be well emulated by students, because this can realize the leadership spirit of students from the Ustadz experience that students observe through the Ustadz's behavior.

Santri is one of the most important parts in the boarding school, the establishment of an educational institution is due to the presence of students or santri which shows that the educational institution has a purpose in educating. The learning obtained by the students at the boarding school is not because of the formal education aspect, but the students predominantly get their social learning from observing the behavior of the teacher/Kyai in the boarding school, in the view of the students it is more useful for their own good because many social values are not taught but can take lessons from their daily lives.

RESEARCH METHODOLOGY

In this study, researchers used descriptive research methods, which are one of the most frequently used research methods for research that aims to explain a particular phenomenon. Sugiyono (2013: 19) states that "library research is a type of research that aims to provide information about an event or symptom that occurs in the present using scientific methods to answer questions actually." Meanwhile, Sukmadinata (2006: 72) It is explained that literature research is a type of research aimed at describing existing phenomena, both natural and man-made phenomena. The phenomena in question can be in the form of forms, activities, characteristics, changes, relationships, symbiosis, and differences between one phenomenon and another..

On the other hand, in this study, researchers used qualitative research methodology. According to Bogdan and Taylor (Lexy Moleong, 2007: 4), qualitative methodology is defined as a research procedure that produces descriptive data in the form of written or spoken words from people who can be observed. This approach is based on the individual's background holistically (whole) to protect and describe the use of the application of the ustadz leadership style in facilitating social learning in Islamic Boarding Schools.

RESULTS AND DISCUSSION

1. Leadership

To understand leadership, we first know the definition of leadership according to experts, as follows:

According to Hart (2008), leadership is a critical component to the strength of many organizations. It is undeniable that the peer pressure factor plays a significant role in the success of an organization. Leadership is the foundation of organizational growth because without it, it would be difficult to achieve organizational goals.

According to House, Gary Yukl (2010:4) states that leadership is a person's ability to influence, motivate, and enable others to participate in effective and successful organizational processes. According to House, leadership is a method to encourage and excite others so that these people can also encourage organizational success.

Slamet (2002:1) "the task of the leader is not only to give orders, but to encourage each other and encourage the improvement of the work of members and subordinates". Furthermore, according to Edward Deming in Margono Slamet (2002:1) institutionalizing leadership means helping everyone in the organization do their job well through training activities, facilities, helping people overcome obstacles and more.

Based on the definition of leadership above, it can be interpreted that leadership is a mutually influencing relationship between leaders and followers who want real changes that reflect their common goals. After describing the definition of leadership, then explain the definition of leadership style. Leadership style is an important aspect to achieve and improve the success of one's leadership in an organization.

According to Rivai (2014: 42), leadership style is a set of skills that leaders use to improve organizational performance. It can also be said that leadership style is a set of interests and strategies that are often carried out by leaders. There is leadership that expresses, in a quiet or noisy way, the beliefs of a leader with respect to their backwardness. At the core of leadership are strategies and judgments, which are the result of an amalgamation of philosophies, skills, traits, and attitudes. These factors are often reflected in the actions of a leader when they seek to undermine the performance of their subordinates. Furthermore, according to Stoner (2003: 165), leadership style is a pattern of behavior generated by the leader in the process of directing

and influencing workers. Leadership style is one of the ways used by a leader in influencing, directing and controlling the behavior of others to achieve a goal.

Thoha (2013: 49) states that "leadership style" is a norm of behavior that people use when they want to influence the behavior of others to match what they want. The overall activity in order to influence people to work together to achieve a common goal is leadership, according to Martoyo (2000: 176). Includes indicators of leadership style:

a. Analytical Ability

b. Skills

c. Courage

d. Listening Ability

e. Assertiveness see.

2. **Types of Leadership Styles**

The success of a leader in influencing the behavior of others is often influenced by his leadership. Some experts explain the meaning of various forms of leadership styles, as follows:

Sutikno (2014:35) defines "leadership style" as "leadership style" or "leadership behavior", which is also known as "Leadership Type". Leadership types that are widely recognized and accepted are as follows:

a) Autocratic Type

This type of leadership assumes that leadership is his (the leader's) personal right, so there is no need to negotiate with others and no one else should interfere. A leader who is classified as autocratic has several characteristics that are generally considered negative. Autocratic leaders are selfish. Autocratic leaders have an ego-centered attitude, always ignoring the role of subordinates in the decision-making process, unwilling to accept suggestions and opinions of subordinates.

b) Free Control Type (Laisez Faire)

This type of leadership is the opposite of autocratic leadership. In this type of leadership, the leader usually behaves passively and often avoids responsibility. An independent director prefers to take a passive role and let the organization run as it sees fit. At the same time, the

leader believes that by giving subordinates as much freedom as possible, his or her efforts will quickly succeed.

c) Paternalistic Type

The paternalistic leader's perception of his role in organizational life can be said to color the expectations of his subordinates. Subordinate expectations are expressed in the form of a desire for the leader to act as a protective father and should be consulted and guided by paying attention to the interests and welfare of subordinates. . The paternalistic leader hopes that the legitimacy of his leadership lies in the acceptance of his dominant role in organizational life...

d) Charismatic Type

A charismatic leader has special attributes, namely his attractiveness is very attractive, so he can gather a very large number of followers, and his followers are not always able to explain specifically why he is admired. Until now, experts have not been able to find the reason why a leader has charisma. This kind of leader is known to be extremely attractive.

e) Militaristic Type

Militaristic leadership type is different from the leadership of military organizations. Military leaders are leaders who more often move their subordinates through the chain of command, like to rely on rank and status, and excessive formality. Demanding high and strict discipline from subordinates and difficult to accept criticism from subordinates.

f) Pseudo-Democratic Type

This type is also called manipulative or semi-democratic leadership. This type of leadership is characterized by the attitude of a leader who tries to express his wishes then forms a committee, pretends to negotiate, but in reality does nothing but justify his proposal. This kind of leader uses democracy as a cover to achieve victory. A pseudo-democratic leader will appear democratic only if he is truly autocratic. This leader adheres to pseudo-democracy and is more oriented towards the actions of authoritarian leaders in a subtle and vague form.

g) Democratic type

A democratic leader type is a leader who practices democracy, not because the leader is democratically elected. A management type in which managers constantly record and analyze data, observe and respect employees, and participate in forums to reach consensus for success.

Democratic leadership is characterized by active, enthusiastic, and fair leadership. Control

measures are carried out in a firm and uncompromising manner. It aims to clarify the meaning of authority and responsibility, so that each member can play an active role in the group.

According to Wahjosumidjo (2017) in the book Principal Leadership, the indicators of leaders are as follows:

a. Guidance, an ustadz leadership style that guides students and santri to be more active (take the initiative and do whatever he thinks is good) to improve the quality of teaching at Hidayatul Mubtadi-ien Islamic Boarding School and not just reactive (only act when there are instructions).

b. Encouraging, courageous clerics are leaders who do not just stand on the side, but encourage and refer (produce), stand in front and encourage progress and provide inspiration to achieve goals.

c. The director of the study program is one of the factors that can motivate the ustadz to achieve these goals. The vision, mission, goals and objectives of the boarding school through programs that are implemented systematically and gradually, guided by the vision and mission of the boarding school.

By looking at several theories and adjusted to the conditions in the field, the researcher sees the theory expressed by Wahjosumidjo in the book Principal Leadership in accordance with the conditions in the Islamic Boarding School according to the application in this research.

3. **Concept of Social Learning**
1. Definition of Social Learning

Social learning theory is known as observational learning. The main figure of this theory is Albert Bandura who views human behavior not only as reflexes and automatic stimuli, but also as a result of reactions arising from interactions between the environment and human cognitive systems (Basuki, 2008: 97).

Social learning theory is learning that occurs when a person observes and imitates the behavior of others. In other words, knowledge is acquired by paying attention to events in the environment. According to this theory, the basic principle of learning is that what a person learns, particularly in social and moral learning, occurs through imitation and demonstration of behavior/modeling.

In this case, a person learns to change his or her behavior by watching how a person or group of people react to a certain stimulus. One can also learn new responses by observing the exemplary behavior of others. Bandura considers observational learning as a cognitive process that involves a number of attributes of human thought, such as language, morality, thinking and self-regulation of behavior (Hergenhahn and Olson, 2015: 356).

2. Concepts of Social Learning Theory

Social learning theory is based on the concepts of mutual determination (reciprocal determinism), lack of reinforcement (non-reinforcement), and self-regulation/cognition.

a. Respiratory determinism: An approach that explains human behavior as an ongoing interaction between cognitive, behavioral, and environmental factors. Humans determine or influence their behavior by controlling environmental forces, but humans are also controlled by these environmental forces. The breath factor is an important concept in understanding behavior to analyze psychosocial phenomena at various levels of complexity and intrapersonal development as well as the interactive functioning of social organizations and systems.

b. Without reinforcement, people can learn to do something simply by observing and then repeating what they see. Observational learning without reinforcement means that behavior is determined by expected consequences.

c. Cognition and self-regulation. Bandura's concept presents humans as individuals who can self-regulate, influence behavior by regulating the environment, create cognitive support, and create consequences for their behavior. Symbolic thinking intelligence is a powerful tool for processing the environment, for example, storing experiences (memories) in verbal form and images for the benefit of future behavior. The ability to envision desired outcomes in the future develops behavioral strategies that lead to long-term goals.

3. Characteristics of Social Learning Theory

a. The main learning elements are observation and imitation

b. Model behavior can be learned through language, example, values, etc.

c. The learner imitates a skill that the teacher demonstrates as a model.

d. The learner gains positive reinforcement and satisfaction capabilities

e. The learning process includes attention, remembering, imitation, with appropriate behavior or reciprocity, ending with positive reinforcement.

4. Social Learning Theory Process

Bandura (1986) says that perceptual learning involves four elements, namely attention, information storage, behavior generation and motivation to repeat the behavior (Hergenhahn and Olson, 2015: 363-366).

The perception stage, or the stage of human perception. The process of observation is very important in education because new skills cannot be developed without observation from learners. The observer is performing the modeled action and is immediately useful. Social education is a necessary complement to traditional behavioristic education. This social learning theory was developed by Albert Bandura (1986). It reflects many of the basic ideas of learning psychology, although it focuses more on the effects of internal thought processes and perception on learning. The first basic assumption of Bandura's social learning theory is that humans are highly malleable and capable of learning to become wiser and more thoughtful. Learning from all this is a never-ending journey. Even if people can and do learn a lot from silent experiences, they learn even more by understanding the experiences of others.

The initial assumptions give content to Bandura's theoretical viewpoint in social learning theory, namely:

1) Learning essentially takes place through the process of imitation or modeling.

2) In imitation or modeling, individuals are understood as entities that uphold an active role in determining the actions they take, as well as the frequency and intensity of their misbehavior.

3) Imitation or modeling is learning a certain type of behavior without direct experience.

4) Imitation or modeling involves indirect reinforcement of certain behaviors that is just as effective as direct reinforcement in facilitating and producing imitation. Individuals who receive indirect reinforcement must add certain cognitive components (such as memory and repetition skills) to the imitation process.

5) Internal mediation is very important in learning, because if there are sensory inputs that form the basis of learning and the resulting behavior, then there are internal actions that affect the outcome.

Social learning theory or observational learning theory is a relatively new learning theory compared to other learning theories. Unlike other behaviorists, Bandura does not see an individual's behavior as an automatic reflex to stimuli (S-R Bond), but also as a result of reactions arising from the interaction between the environment and the individual's own cognitive system. The basic principle of learning according to this theory is that what individuals learn, particularly in social and moral learning, occurs through imitation and modeling. This theory continues to support the importance of conditioning. By rewarding and punishing, the individual thinks about and decides what social behavior he or she needs.

Factors Affecting the Occurrence of Social Learning Theory

1) Hope

Expectancy is the first concept of social learning theory. Expectations mean that a person's knowledge must be able to understand what he wants from his environment and his beliefs about something must match the beliefs of his environment. For example, if we give a thumbs up in Indonesia, Korea or Japan, it means agree, okay, yes, and so on. But if we give a thumbs up in Brazil, we are sexually harassing someone else. Since the expectation of giving a thumbs up is different in Brazil than in Indonesia, you can use other gestures to represent it.

2) Observational Learning

Observational learning means that individuals gather their knowledge by observing others, adapting to themselves and imitating such behavior in society. Everything he knows comes from the behavior of the people around him. Take the word "pantek" for example. In some cities, the word pantek is defined as manual drilling to dig a well. In some cities in Sumatra, pantek is interpreted as a curse. A Sumatran might be surprised to hear the word pantek commonly mentioned in the community. However, if he observes well, he will realize that the word has another meaning.

3) Behavioral Capacity

Behavioral ability means that the knowledge a person has is needed to influence their behavior. The role of others has the potential to influence one's behavior to make it socially acceptable. For example, a child may not realize that yelling at his parents is disrespectful until someone reprimands him. If he doesn't get a negative response, he might continue doing it

because he doesn't know. But if it adds up, then he might just give up.

4) Self-efficacy

Self-efficacy is a person's belief in themselves. If a person trusts their information, they will act on their knowledge. For example, in Brazil, if someone gets hurt/angry, we are shocked and start to doubt our prior knowledge. And finally, understand that the understanding of each field is different.

5) Respirocal Determinism

Respiratory determinism means that people mimic each other's behavior in interactions. When a person is in an environment, they adapt to that environment. For example, when talking to a lecturer, students usually use the word "I" and a low voice. However, when with friends, you can casually speak with "I" and even joke around.

6) Reinforcement

Reinforcment is the reaction of others that can strengthen/weaken the behavior. For example, if someone sings for fun and is praised, he will continue singing. But if he is bullied in the wrong way or whatever, he might stop or lower his voice.

A. Theoretical Study of Islamic Boarding School as a Non-Formal Education Institution

1. Definition of Islamic Boarding School

Cottage comes from the Arabic funduq which means hotel, a place to stay. The term cottage is also interpreted as a dormitory. Thus, cottage means a place to stay. Meanwhile, pesantren comes from the word santri, prefix pe and suffix an, which means a place where students live. Manfred Ziemek (1986:16) also states that the etymological origin of pesantren is pesantria, which means "place of students". Santri or students are given lessons by the head of the boarding school (Kyai). The classes cover various fields of Islamic knowledge.

Meanwhile, according to Hasbullah (1999: 146), pesantren is an Islamic education and training institution whose education and teaching are usually provided in a non-classical way (bandungan and soroga system) where students are taught based on books written using kyai. Indonesian, Arabic, great scholars from the Middle Ages, while the santri live in huts or dormitories in the pesantren.

It can be concluded that the boarding school is a place where students live and where students study religious knowledge and Kyai as an educator to teach learning in a traditional

way (sorog and bandongan) to study the books. The boarding school is actually the owner and

in the power of the Kyai on the one hand, on the other hand, all of the Kyai's property, even almost all the life, time and knowledge of a Kyai is immortalized for the public interest, especially in the field of education.

2. Culture of the Islamic Boarding School

According to Dhofier (2011: 41), the category of Islamic boarding schools from the perspective of openness to changes that occur is distinguished, namely:

a) Salafi pesantren are pesantren that teach classical Islamic books (Salafiyah) as the core of pesantren education. The madrasah system was introduced to facilitate the sorogan system used in the old form of recitation without teaching general knowledge in the education system.

b) Modern pesantren, which are pesantren that add general classes to the madrasah and develop or open public schools in the pesantren environment. This kind of pesantren does not completely eliminate the Salafi education system, because there are some pesantren that still teach material from classical Islamic books.

3. Elements of an Islamic Boarding School

According to Zamakhsyari Dhofier (2011:79-47), there are six main elements of pesantren, namely huts, mosques, classical books, santri, kyai and ustadz.

1. Cottage

On the surface, a pesantren is a traditional Islamic school where students study under the guidance of a teacher who is more commonly referred to as "Kyai". The dormitory is located in the neighborhood of the pesantren where the Kyai is a temple that also offers a mosque for worship, space for study, and other activities. These pesantren facilities are usually walled off to ensure that staff members dress accordingly.

2. Mosque

The mosque is one of the integral elements and is considered the most suitable place for the education of santri, especially for the five daily prayers, sermons and the teaching of the YellowIslamic classic Book and the Quran. The position of the mosque as the center of pesantren education shows the universalism of the traditional Islamic education system. In other words, the continuity of the education system centered on the Al-Qubba Mosque which was established near Medina during the time of the Prophet Muhammad continues to emanate

from the pesantren. Since the time of the Prophet, the mosque has been used as a place of

Islamic education. Wherever Muslims are, they always use the mosque as a gathering place. The center of educational, administrative and cultural activities.

3. Study of the Classics

The Yellow Book, which is a classic book, not only explains the laws, but also discusses the history of the prophets, wars, scholars, and others. And according to the meaning of the color yellow, we more or less know what is meant and written in the Qur'an and Alhadith.

4. Santri

According to the understanding used in the pesantren environment, a pious person can only be called a kyai if he owns a pesantren and his students live there studying classical books. According to the pesantren tradition, santri are divided into two types, namely santri mukim and santri kalong. Transfer students are students who come from remote areas and live in pesantren. While Kalong santri are santri who come from villages around the boarding school, most of whom do not live in the boarding school to follow the lessons at the boarding school, they come from their respective homes.

5. Kyai

Kyai or caregiver is a very important element in a pesantren. On average, Kyai figures in developing Islamic boarding schools in Java and Madura are very influential, charismatic and authoritative, therefore they are highly respected by the pesantren residents as well as the initiator of the establishment of this school. Therefore, it is very natural that pesantren depend a lot on the role of kyain in its growth.

6. Ustadz

Ustadz is a person who has the ability and important role in shaping the character of students and developing special skills in education, guidance, development, guidance, assessment and evaluateon of students, especially in Islamic religious education, especially in boarding schools

4. Conceptualizing NonFormal Education

1. Definition of NonFormal Education

Informal education is learning that takes place regularly, consciously, but not too strictly according to predetermined rules¸ as in teaching. Since informal learning

does not usually take place in a physical school environment, liberal education is equated with out-of-school learning. Therefore, informal learning takes place outside of school, so its main target is the community. Therefore, liberal arts programs should be designed to be flexible, simple, yet attractive to the consumers of education.

According to non-formal education experts regarding the definition of non-formal education is quite varied. Philip H. Coombs in Soelaman Joesoef's book (1992: 50) argues that non-formal education is any organized educational activity organized outside the formal system, either separately or as part of a broad activity, which is intended to provide services to certain target students to achieve learning objectives.

Meanwhile, informal education according to Soelaman Joesoef (1992: 52) is every opportunity where controlled communication occurs outside of school and a person receives information, knowledge, training and guidance according to his age level and life needs, with the aim of developing skills, attitudes and values, which enable effective and efficient performance in family, work and even community and rural environments.

From some of the definitions above, it can be concluded that non-formal education is educational teaching and learning activities held outside of school to meet the educational needs of certain students to obtain information, knowledge, training, and guidance so that they are able to benefit their families, communities and countries. Like one of the institutions in non-formal education, namely Pondok Pesantren, this program aims to serve the community to increase knowledge in the religious field.

2. Objectives of NonFormal Education

In terms of learning / education factors, non-formal education depends on the responsibility of reaching and fulfilling objectives that are very broad in type, level, and scope. In this capacity, non-formal education appears to be multi-purpose, there are non-formal education objectives that focus on fulfilling basic learning needs (basic education) such as religious science education, natural knowledge literacy education, vocational skills, nutrition and health knowledge, social attitudes to family and community life, general knowledge and citizenship, as well as self-image and life values. As seen from the institution such as Pesantren, Taman Baca Masyarakat, Mobile Library, Bimbel and the like, which aims to increase general and religious knowledge

by learning and reading.

3. Characteristics of NonFormal Education

Non-formal education has different characteristics from school education. However, both education support and complement each other. By reviewing the history and the number of activities carried out, according to Ishak Abdulhak (2012: 25) non-formal education has the following characteristics:

a) Aims to acquire skills that will be used immediately. Non-formal education emphasizes functional learning that suits the needs in the lives of learners.

b) Learner-centered. In non-formal education and self-directed learning, the learner takes the initiative and controls the learning activities.

c) They are relatively short in duration, and are generally not continuous.

d) Using the cafeteria curriculum. The curriculum is flexible, can be openly discussed and is largely determined by the learners.

e) Use participatory learning methods, with an emphasis on self-learning.

f) The relationship between educators and students is horizontal. Educators are facilitators rather than patrons. The relationship between the two parties is informal and familiar, learners view the facilitator as a resource person and not as an instructor.

g) Use of local resources. Given that resources for education are scarce, local resources should be used as much as possible.

4. Functions of Non-formal Education

In terms of its function, according to Nana Sudjana (2004: 74) non-formal education is an effort to help people's lives in the field of education in particular and get a job, Sudjana also suggests that non-formal education functions:

a) Complementing school education, non-formal education presents a set of curricula that is still needed according to the regional and community situation.

b) Supplement, non-formal education provides educational opportunities for those who have completed formal education but in a different place and time.

c) Substitution (replacement) of school education, non-formal education can replace the function of schools, especially in areas that have not been reached

by school education programs.

From this opinion, it shows that non-formal education is very helpful for formal education and also helps the community to participate in education, besides that non-formal education can also be a substitute education where those who drop out can take part in learning in non-formal education. And non-formal education can also be a complement if people who go to school can also attend non-formal education such as boarding schools that can explore religious knowledge.

5. Pesantren Functions as a Religion-Based Nonformal Education Institution

From the beginning of its emergence, pesantren is a community-based educational institution that aims to prepare students to explore and master Islamic religious knowledge led by Kyai. Historically, Islamic boarding schools have existed since the time of the wali songo. Salafi boarding schools have some simple facilities such as dormitories for students to live in, the Kyai's house as an office or residence for the Kyai, a mosque as a place of worship and a place for learning activities.

Currently, pesantren do not only function as a means of religious education. However, in its development, it can be seen that pesantren that function as informal educational institutions are also guided and trained to acquire skills and abilities or life skills according to the abilities of their students.

Table 1

Research results from Ustad'z leadership in realizing something in the boarding school

No	Tittle, Research, and Year of Research	Research Result
1	Research by Malikul Habsi entitled "THE LEADERSHIP ROLE OF KYAI IN SHAPING THE CHARACTER OF SANTRI IN PONDOK PESANTREN AL-MASHDUQIAH PATOKAN KRAKSAAN PROBOLINGGO"	The results showed how important Kyai's leadership is in the daily life of the residents of Pondok Pesantren, especially the staff of Pondok Pesantren Al-Mashduqiah.

2	Heri Sunarto entitled "THE LEADERSHIP ROLE OF KYAI IN DEVELOPING THE CHARACTER OF STUDENTS"	The results showed that: (1) the leadership style applied at the KH. Syamsuddin Durisawo Ponorogo Islamic Boarding School has a democratic leadership style. In decision making, the KH Syamsuddin Durisawo Ponorogo Islamic Boarding School explained the Consensus Negotiation System.
3	Novi Aryani entitled "THE INFLUENCE OF KYAI'S LEADERSHIP STYLE ON THE SANTRIES' DISCIPLINE AT THE GAZA AL-ISLAMI PESANTREN PONDOKES BOGOR"	Based on the results of the research, it can be said that the discipline of students can be improved through the leadership style of the kyai. With the better and more appropriate application of the leadership style by the kyai, the students will also increase their discipline.
4	Siti Muspiroh, A Bachrun Rifai, Herman. Entitled "Ustadz Iwan Hermawan's Leadership in Developing Salafiyah Al-Mu'awanah Islamic Boarding School."	The results of this study indicate that Ustadz Iwan Hermawan's leadership style is democratic and charismatic. He has a strong character, strong personality, high tolerance, and has authority and responsibility. The principle of deliberation and consensus is always prioritized in the decision of the ustadz, which allows students to express their opinions, accept criticism, suggestions and input from anyone for the benefit of education and progress. Pesantren.
5	Yunita Andriani entitled "USTADZ MURYANTO'S LEADERSHIP IN IMPROVING the quality of students at the az-zahra way huwi Islamic boarding school. QUALITY OF STUDENTS AT THE AZ-ZAHRA WAY HUWI BOARDING SCHOOL	This research is qualitative research, ie. research whose results are descriptive, collecting facts about natural conditions. The population was 113 people, the sample was 5 people. While the data collection tools (PPE) of this research use interviews, documentation and observation. And make research conclusions deductively. The results of this study prove it.

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	SOUTH LAMPUNG"	Ustadz Muryanto's leadership style uses a democratic leadership style, namely a leader who is fair, wise and trustworthy. The conclusion of this study is that Ustadz Muryanto's administration has an important role in improving the quality of students, namely students who initially entered the pesantren not fluent in foreign languages, they learned the Koran. precise and fast, but after that the students have been able to improve the quality of the boarding school at the Az-Zahra boarding school.

CONCLUSION

Based on the results of research and discussion regarding the leadership style of Ustadz at Islamic Boarding School, the researcher can conclude that the Kyai at the Islamic Boarding School carries out his duties and functions as a leader at the Islamic Boarding School in accordance with the applicable leadership, while in carrying out his leadership Ustadz applies a democratic, straightforward leadership style by always preparing time to communicate very well. Then related to Ustadz's duties regarding Ustadz's leadership indicators have been carried out well, namely by implementing leadership by guiding, encouraging, mobilizing and directing students and boarding school administrators in order to implement the vision and mission of the Islamic Boarding School.

Then in carrying out his leadership in realizing the Social Learning of students at the Islamic Boarding School, Ustadz also provides a lot of social learning that students do not get at school, such as how to speak to older people must be polite and ethical, carry out community tasks such as social services, recitation, and mutual cooperation with the community and devotion to parents. Then in the attention phase, retention phase, behavior formation phase and motivation phase have been seen in the students because they see the behavior or social learning that Ustadz reflects to the students, seen from the students carrying out the tasks and rules in the Islamic Boarding School.

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