

Charismatic Leadership Based on Student Friendly Learning Approach

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Received: 11-10-2021

Revised: 30-11-2021

Accepted: 12-12-2021

Article Information

Abstract

Keywords:

Leadership, Charismatic, Friendly of students

This article aims to determine charismatic leadership in learning. This article uses a descriptive qualitative research method and tends to use analysis. The results of the study show that the charismatic leadership in the figure of Kiai is an individual skill consisting of the art of printing the life skills of the students and the art of managing a team of educators. Not just skills to manage an organization, but must be coupled with the ability to protect, direct, and motivate, in an efficient and effective manner. Leadership that has a profound and extraordinary effect on motivating followers to achieve ideal performance. The theory of santri-friendly learning is the process of transferring knowledge material and transforming the implementation of knowledge that is adapted to the capacity of students to make it easier to follow and apply it in real life. Between Caregivers as education implementers must be able to cultivate with primary sources that are used as scientific references for students as provisions for sailing in life. Caretakers of the Fauzan Sukaresmi Islamic Boarding School in Garut, who are also part of the charismatic management element, are required to master five basic competencies, namely spiritual competence, personality competence, management competence, entrepreneurial competence, supervisory competence, and social competence..

Kata kunci:

Kepemimpinan, Kharismatik, Ramah santri

Abstrak

Artikel ini bertujuan untuk mengetahui kepemimpinan karismatik dalam pembelajaran. Artikel ini menggunakan metode penelitian kualitatif yang bersifat deskriptif dan cenderung menggunakan analisis. Hasil Penelitian menunjukkan bahwa, kepemimpinan kharismatik pada sosok Kiai adalah sebuah keahlian individu yang terdiri dari seni mencetak life skill para santri dan seni mengelola tim pendidik. Bukan sekedar keterampilan untuk mengatur suatu organisasi, tapi harus dibarengi dengan kemampuan untuk mengayomi, mengarahkan, dan memotivasi, dengan cara yang efisien dan efektif. Kepemimpinan yang memberi efek mendalam dan luar biasa untuk memotivasi para pengikutnya dalam mencapai performa ideal. Teori Pembelajaran berbasis ramah santri adalah proses transfer materi ilmu dan transformasi implementasi ilmu yang disesuaikan dengan kapasitas santri agar lebih mudah mengikuti serta mengaplikasikannya di kehidupan nyata. Antara Pengasuh selaku pelaksana pendidikan harus mampu mengkulturisasikan dengan sumber-sumber primer yang dijadikan referensi keilmuan santri sebagai bekal berlayar pada kehidupan. Pengasuh Pondok Pesantren Fauzan Sukaresmi Garut yang sekaligus bagian unsur manajemen yang kharismatik, sosok kehadiran diri mereka dituntut harus menguasai lima kompetensi dasar yakni kompetensi spiritual,

INTRODUCTION

The existence of Islamic Boarding school has been there since hundreds of years ago, and it has been proven to successfully formed a private-private man who have good morals, good, beneficial for the people around him, self-contained and does not easily waver in their real life that is constantly changing (Hafidz, 2021). According to (Mulyasa, 2003) leadership models of the boarding school has special characteristic according to the culture and values of the religious Islamic. Respect for the teacher (*Kiai*) by the students is a necessity. Respect for teachers has become a tradition of students in a boarding school to obtain blessings in order to learn science.

The leadership of the boarding school taught respect for the teacher, it is understood as the practices of education that has the justification of religious very strong (Ahmad & Ogunsola, 2011; Egel & Fry, 2017). In an effort to meet the vision and mission of education in the boarding school, then the leaders need to meet the requirements in accordance with the traits and character of the boarding school (Fathih et al., 2021).

The phenomenon of modern times this happens the development of the science of management and leadership more dynamic as well as the use of technology is more advanced that affect people's lives (Sari Marbun, 2013). A consequence of education in boarding schools need to adapt to the progress while maintaining the distinctive features and characteristics of the boarding school (Ramdani & Ihsan, 2021). The ministry of Religious affairs (2001), make provision that the base education of the boarding school is a faith and devotion to God almighty. Model management is expected to be a reference that the actual cadre part in boarding school permanently from the impact of a system. The impact of the cadre to be, (1) the shape of the cadre system, (2) the management cadre, (3) the cadre with the implementation, (4) the evaluation results of the cadre, (5) all results are involved.

Moral degradation and the decline of religious understanding in the community, and the presence dai-dai impressed not competent in conveying the science of religion. Where lately the rise of the religious understanding of the narrow views and ideological tran national expansive in spreading the understanding of religion that is stilted.

METHOD

In this study, the authors use a qualitative approach. According to (Sugiyono, 2008) qualitative research is a research method which is based on the philosophy postpositivisme, is used to examine the condition of natural objects where the researcher is the key instrument, sampling the source of the data is done by purposive, collection techniques with triangulation, data analysis is inductive/qualitative, and qualitative research results further emphasize meaning rather than generalization. In addition, according to (Creswell, 2012) that Descriptive research is a study designed to obtain information about the status of symptoms at the time the research is done.

Data collection techniques are the most important step in the study, because the main goal of the research is to obtain the data. In this study, the data collection methods used were interviews with several informants, observation, and documentation. In qualitative research, which became the instrument or tool of the research is the researcher itself so that the researcher must be "validated". Validation of the researchers, include; understanding of qualitative research

methods, the mastery of the knowledge of the field under study, the readiness of researchers to enter the object of research both in the academic and the logic (Sugiyono, 2008).

So the researchers themselves directly into the observer, researcher, and analysis of the activities of Management Education in the District of Gunungputri. In accordance with the direction of the research is about the description of Charismatic Leadership-based Approach to Learning the Friendly Students, to get the data, and a description that is clear, precise, and accurate for the provision of education in Islamic Boarding School Fauzan, Kec. Sukaresmi, Kab. Garut.

The technique of data Analysis begins by conducting in-depth interviews with informants. After conducting interviews, the researcher made a transcript of the interview with how to tidy up the results of the interview then write down the words as appropriate. After the researchers write interview results in a transcript, the next researchers to make data reduction by means of abstraction, i.e. take data in accordance with the research context and ignore data that is not necessary. Then from the data that have been collected in the reduction (process selection), Data Presentation, drawing conclusions/verification data, in triangulasikan and checking the validity of data.

RESULTS AND DISCUSSION

RESULTS

Through the Act of Boarding schools, the Education Boarding school is recognized as part of the delivery of national education. Act No. 18 of 2019 about Boarding schools provide the legal basis for the recognition of the role of the Pesantren in the form, set up, build, and maintain the State, touching the leadership style of the Boarding School Fauzan, in taking the policy of the institution to implement the Top Down and Butten Up, where decisions and policies of the highest on the Chairman of the Board of Masyayikh namely KH. Aceng Aam ‘Umar Ali and in the things that are operational there on the Chairman of the Foundation Pesantren Fauzan namely KH. Aceng Abdul Mujib, M. Ag. The Head of the School was given wewengang take decisions quickly and independently, which then result in a report to the Chairman of the Foundation Pesantren Fauzan next in suvervisi and evaluated by the Chairman of the Board of *Masyayikh*/Trustees. The head of the Education Unit was given the authority to appropriate regulation of national education in making decisions, which then coordinate and disuvervisi by the Chairman of the Yayaysan Pesantren Fauza.n

Pesantren Fauzan maintain the continued Function of the imposed delegation of leadership as an extension of the hands of the clerics or the Chairman of the Board Masyayikh *Pesantren* Fauzan. There is delegation. Evidenced by the findings that : F1, F2 KH. Owner Burhan bin Muhammad (Aceng Abun Age 68) /KH. Muhammad bin KH. Muhammad; F3 KH. Abdul Wahid/KH. Aceng Abdul Mujib, M. Ag.; F4 KH. Owner Bayan continued K. Habib Abdullah Al-‘Athasy; F5 KH. Nunur Nashrul-Qadir; F6 KH. Abdussalaam, F7 KH. Ahmad Hasbullah; F8. KH. Mukhtar Fauzi Head of the JUNIOR led by KH. Mukhtar Fauzi; The head of MA led by Ustadz Saifullah, m. pd.; The head of the VOCATIONAL Kiai Aceng ‘Asyim, M.Pd .

Maintain a leadership role, in addition to coordination with the leaders of Fauzan on each of the branches, are also held in coordination with the pipinan units education unit. Coordination meeting and console is implemented on a regular basis by the Clerics with the elements of leadership in underneath. Obtained from one source, namely Iwan Ridwan: meeting

coordination and consolidation conducted once a year, and per 2 months. One year 2x for the whole Fauzan ahead Haul Sya'banan and Muharraman.

The development of charismatic leadership in the Boarding school Fauzan, Kec. Sukaresmi, Kab. Garut

Leadership style Boarding School Fauzan, in taking the policy of the institution to implement the Top Down and Butten Up, where decisions and policies of the highest on the Chairman of the Board of Masyayikh namely KH. Aceng Aam 'Umar Ali and in the things that are operational there on the Chairman of the Foundation Pesantren Fauzan namely KH. Aceng Abdul Mujib, M. Ag. The Head of the School was given authority take decisions quickly and independently, which then result in a report to the Chairman of the Foundation *Pesantren* Fauzan next in suvervisi and evaluated by the Chairman of the Board of *Masyayikh*/Trustees. The head of the Education Unit was given the authority to appropriate regulation of national education in making decisions, which then coordinated and supervised by the Chairman of the *Pesantren* Fauzan Foundation.

The leadership applies passed down through generations of a large family of the Founder of Pondok Pesantren Fauzan. The leadership imposed lifetime and evaluation once a year, when the found constraints management settlement reached through deliberation, inventoried when the need to do a study on the seminary through seminars and followed proceed once it is found solution discussed to the workshop and then ends the workshop as the stages of socialization of the solution to overcome the obstacle.

In open education and cadre for all students without exception in the preparation of estafeta leadership Pondok Pesantren Fauzan. To the Chairman/Head of the Education Unit such as junior high school, vocational school all students have the opportunity to be a cadre of the Head of the School/Madrasah. No. Estafeta leadership at the level of the Chairman of the Foundation and the Board of Masyayikh Pesantren Fauzan only among Family *Nashab* Pesantren Fauzan.

Daily Program in each unit of work can be resolved with diligence even though Kiai/Chairman Masyayikh are not in place/environment of the boarding school. Where the result remains coordinated when the Chairman of the *Masyayikh* have been able to present back as well as the coordination of the brief when making decisions.

Personality *Kiai* and attendance in the middle of all students, not only accepted from the side of the symbolic, even all the sayings and acts of the horns can be used as a modeling by all students every activity par students especially during their learning in a Boarding school Fauzan. From the results of direct observation and can be proven with photo documentation when held At Taqah, 350 Students willing to wait for the presence of *Kiai* for 2 hours of sitting orderly without a sound and follow the At-Taqah for 1 hour with full solemnity.

All students have the character of a friendly and respectful to all teachers/caregivers were assigned in a Boarding school environment Fauzan. From the results of direct observation based on the practice of good Manners for students against teachers, namely: when the teacher/caregiver through put on the car, all students take the respect by putting the teacher/caregiver flashed.

Welcome and acceptance of the extraordinary from the public to the existence of the figure of the Kiai in the Boarding school Fauzan, since the beginning until this very second. Society considers Kiai Pesantren Fauzan as individuals that protect the public and has

mainstreaming, which can synergize with the policy of the Ruler/Government, so that the existence of the 'Ulama parallel with Umara.

One of the findings that can be used as evidence of the leadership of the charismatic element of the leadership of the PP. Fauzan, where the Local Government to always establish communication and cooperation with the Chairman of the *Masyayikh Pondok Pesantren* Fauzan. Intensive and scheduled the government can meet in person or visit the official official to the Clerics including coordination in managing the potential of the community in certain fields. The Police and Military elements entrusted to the Clerics in maintaining stability during the community Sukaresmi in particular and Arrowroot in general, Even the Chairman of the Board Masyayikh, Chairman of the Foundation Pesantren Fauzan appointed to be a member of the honorary Police.

The process of Learning Friendly Students in Pondok Pesantren Fauzan, Kec. Sukaresmi, Kab. Garut.

Curriculum

Pondok Pesantren Fauzan adopt the National Curriculum of the Ministry of Education. Kurnas be a priority of learning according to the schedule set out in the Decree. *Pondok Pesantren* Fauzan adopt the Curriculum of the Ministry of Religion, learning *diniyah* and the appropriate Public Permenag. *Pondok Pesantren* Fauzan has a Curriculum of a typical Pesantren Fauzan, Unit of Special Education the contents of which 30% General education and 70% of Religious education: *Mu'alimin & Mu'alimat*, the entire Fan the science of religion, the new implemented 2 years. Two years later, in the evening, during the activities of formal learning.

Found documentation socialization activities, seminars, workshops, and curriculum workshop in the *Pesantren* Fauzan, found in the archives of the Content Standards, Process Standards and the Standards of Educators and Education personnel in each Unit of Education, the implementation of more than 2 events per year, including in the pandemic Covid 19 even online. Seminars, Workshops and a Workshop last invited in the series Haul of sha'ban Seminars, Workshops and Worshof, with keynote speakers include: Prof. Sayid Agil Munawar, Dr. Irwan Masduki and Prof. Dr. KH. Sa'id Agil Syiradj., Lc., MA.

Adaptation between the National Curriculum with the Curriculum of *Pesantren* Fauzan that use meotde Utawi Iku Iki, the mena this method is the key to memorization and formulas learning any students in mastering the books Salafiyah. Pesantren curriculum in general: the Lessons of *Fiqh* and ke-NU-an, *Safinah*, *Sulam Taufiq*, *Fathul Qarib*, *Tijan*. *At-taisirul kbhalaq*, *Fathul Majid*, *Ummul Barahin*, in *Bandongan*, *sorogan* and *sawir*. National curriculum: English, Mathematics, social studies, science, SBK and curriculum Mora: Islamic Education: the *Qur'an-Hadith*, *Aqidah-Akblaq*, *Fiqh*, *Islamic History*, and Arabic.

Pesantren Fauzan have an archive of Book 1 of the Curriculum and archives Book 1 of the Curriculum in each Unit of Education, has more than 8 Bundle Book 1 accredited, to obtain the Value of the Accreditation of A+. What's more attachments in book 1 there are attachments Curriculum *Kefauzanan*. The method of learning very interesting based friendly students is observed travel stars for 1 full month follow kitab karangan Syaikh Fauzan KH. Aceng Hasan Bishri of the Book of *Tabqiqul Hilal*. This special science astronomy, physics, and jurisprudence see the new moon, which is highly required in determining the beginning and end of the month of Ramadan every year.

Method

Meotde *Utami Iku Iki*, is a Method that is very effective and efficient in accordance with the principles of the learning model friendly students, which is where this method is the key to memorization and formulas learning any students in mastering the books *Salafiyah*. Place and space to Learn the Students not only in the classroom but also in the environment around *Pesantren Fauzan*, so that the pattern of learning built on private students, whether auditory, kinesthetic and visual accommodated and can follow the learning optimally. System Moving Class in most Subjects, namely learning in the classroom, the mosque and the environment through a program of ra's, work is devoted and the students have a book of each.

Pesantren Fauzan also utilize system Multimedia modern. The implementation of learning for students with methods *sorogan maghrib*, *bandongan* classical *isba* in the recording so that students can review the re-learning that is accessed via the youtube channel and other media. The Internet Media to be part of the implementation of the Material in the Syllabus as well as the target achievement of the learning lesson plans. Using the reach of the internet and the provision of the room-the room multi-media.

The Application Of Charismatic Leadership Based Learning Friendly Students.

Planning

There is a Pipe Line Work *Pesantren* in General and specifically which is divided into each unit of education. Organized systemically integrated, the Board *Masyayikh* make Pipe Line. *Pesantren Fauzan Center* has a Master Plan, *Pesantren Fauzan* has a Master Plan there's even a Master plan drawn up by previous Generations that today is implemented to the Master Plan per year to per decade.

The implementation: Field observations during the 3 months of the learning process as well as the management of *Pesantren Fauzan* with evidenced by the photo documentation. Proven and documented in a neatly fit 8 standard of education and the learning process conditioned to be very productive.

Evaluation: There is evidence of the minutes of each meeting of the evaluation of *Pesantren* led by Kiai/Chairman *Masyayikh Pesantren Fauzan*. Proved and filed in the drap special. There is a list of present as well as evidence of the record of minutes of the meeting results of the evaluation in each unit of education *Pesantren Fauzan*, can be proven to exist. Terarsipkan in Standard Process each Unit of Education.

Follow-up: The findings of the Study based on the matrix adapted to the Purpose of the Research in this Dissertation, give the answer that an Address/Primary Caregiver *Pesantren* as well as the elements of Management of a charismatic figure of the presence of himself are required to master the six basic competence i.e. the Competences of the Spiritual, Personality Competence, Competence Manager, Entrepreneurship Competency, Competence, Supervision, and Social Competence. And the role-the role of *ejawantah* of competence, it is the real answer that can be used as prevention of Radicalism, counter-productive in the community, with the solution given by the alumni, the results of the learning approach of friendly Students.

The boarding schools can be patterned in outline to the two patterns. First based on the physical building and based on the curriculum. Illustrated correlation synergy of complementary building between the physical and the curriculum:

Table 1. Pattern I

Physical Facilities	Description
Mosque Is The House Address	This Boarding School is still simple, where the address using the mosque or her own home to teach. In this pattern, the students only come from the region itself, however they have been studying the science of religion in a continuous and systematic. Teaching methods: <i>wetonan</i> and <i>sorogan</i> .

Patterns of Curriculum I, the subject matter presented in this boarding school is religious subjects are sourced from classic books. The method of presentation is the *wetonan* and *sorogan*, do not wear classical systems. Students are assessed and measured based on the book that is read. General subjects not taught, not concerned with a diploma as a tool to look for work. The most priority is the deepening of the religious sciences solely through the book of classic.

Table 2. Pattern II

PHYSICAL FACILITIES	DESCRIPTION
The Mosque Houses Kiai Pondok	In this pattern, the boarding school talah have a cottage or a dormitory provided for the students who come from the region. Teaching methods: <i>wetonan</i> and <i>sorogan</i> .

Patterns of Curriculum II, this pattern is almost the same with the pattern I above, only on the pattern II teaching-learning process implemented in the classical and non-classical, also dididikkan skills and education organization. On a certain level given a little general knowledge. Students are divided his education began the level of elementary, junior high and senior high. Methods: *wetonan*, *sorogan*, rote learning and deliberation.

Table 3. Pattern III

Physical Facilities	Description
The Mosque Houses Kiai Pondok Madrasah	This boarding school had been put on classical systems, where the students mole got an education in the madrasah. There are times when the students of madrasah that come from the area around the boarding school itself. In addition to classical systems also teaching system <i>wetonan</i> done by Kiai.

Patterns of Curriculum III, on the pattern of this subject matter has been equipped with general subjects, and coupled with provide a wide variety of other education. Such as skills, scouting, sports, arts and education organization, and has been partially implement community development programs.

Table 4. Pattern IV

Physical Facilities	Description
The mosque, the Home of Kiai Pondok, Madrasah, the Place	In this pattern, in addition to have a madrasah also have perfect skills. For example, farms, agriculture,

of skill	folk crafts, gift, cooperatives and so on.
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Patterns of Curriculum IV, this pattern focuses lesson skills in addition to religious subjects. Skills ditujuan for the provision of life for a student after graduating from boarding school. Skills include farming, carpentry and farm.

Table 5. Pattern V

Physical Facilities	Description
The mosque, the Home of Kiai Pondok, Madrasah, the Place of skill, University, meeting halls, sports venues, public School	In this pattern, the boarding school that has developed and bias classified boarding school self. Boarding schools like this have a library, a public kitchen, dining room, administrative offices, stores, house living room, operating room and so on. In addition, schools are also managing junior high, high school and vocational others.

Patterns of Curriculum V, on the pattern of this material is taught in schools is as follows: a) the Teaching of classic books; b) Madrasah, at this boarding school education was held model madrasah, in addition to teaching the religious subjects, also taught general subjects. Madrasah curriculum cottage can be divided to two parts, the first curriculum was created by the lodge itself and the second the curriculum of the government by modifying the subject matter of religion; c) Skills are also taught various forms of activity skills; d) a public School, boarding school is equipped with a public school. Public school in boarding school general subject matter entirely guided by the curriculum of the Ministry of education and culture. While the subject matter of religion prepared by his own cottage. Beyond the curriculum of religious education is taught in school, at the time of the scheduled students receive religious education through reading classic books; e) higher Education, in some of the schools that belong to the boarding school big has opened a university or college.

The impact of Charismatic Leadership based Learning Friendly Students to graduates as well as to the environment of the surrounding community.

Mastered and memorized one of the classical books such as *alfiyah* become the target of graduation all students. The book of *Safinah Kitab Jurumiyah, Kitab Tijan, Sharf* development and *Kitab Al-Fiyah* is the Target of the Basic and mandatory for all students, to be held *Musabaqah Qira'atul Qutub*, Meticulous and Intelligent. *Hafizh qur'an* to be the achievement of the common for the students in *Pesantren* Fauzan, dedicated students kelah special, where the Standard Graduation of Shaykh Yasin Al-Fadani directly obtained from the Chairman of the Takhasus: *Kiai* Aceng Umar, 'Ali (Kiai Umar Fahmi). All students have a Diploma as well as Report the results of the evaluation of education in stages. Certificate, Diploma, MA, Diploma, DIPLOMA, Special Diploma of the Boarding school and the Diploma Packages A, B and C for the students special.

Found a record of the achievements of alumni, students occupied the position as police Chief; became invisible to the intel Polres Cimahi. Found alumni students who have become the leadership of the head in the government sector; found data alumni. Invisible Intel Polres, the Head of the Village, the Head of the District, the Chairman of the Commission 1 of the

parliament, the Head of the KUA and the Leadership of the College and one that can be found there to be a civil servant in SMK Garut (the Name of the Head of School, Mr. Hashim Conscience, M.Pd.he is the students Fauzan). There is a Boarding school that held the alumni of the system of management adopted Pesantren Fauzan; found by the researchers. Pondok Pesantren Sand Bokor, Pesantren Address and many Pesantren the formation of the alumni Pesantren Fauzan.

Educators and education personnel were recruited from the community sakitar Pesantren Fauzan. For example: a Pack of Nashrudin, M.Pd. as the PKM MA, with a background of non-family deliver the majority of Educators junior high, MA and SMK Fauzan recruited from the wider community. Provided program full scholarships for students achievement a priority to the people around Pesantren. Scholarship programs, community service, Scholarship Program Sponsorship, Achievement Scholarship Program and the Scholarship Program Students are Not Able to (a culture of family home : Kiai pour the students are guaranteed pour without discussion of the scholarship).

In carrying out the program activities of a lot of absorbing potential of the people around. Each potential community can greatly synergize with Pesantren Fauzan, in any program more and more development projects and agriculture. There are plans for development of infrastructure of learning, training and dedication of the students from year to year progressively. Customized with the strategic plan quarterly, Semiannual and Annual referring to the Master Plan of *Pesantren* Fauzan building Engineering Laboratory Outomotif, Agriculture, Information technology and Fashion.

DISCUSSION

Charismatic leadership Pondok Pesantren-based Learning Method Friendly Students who apply in the PP. Fauzan, Sukaremi, Garut is a model of management in the management of Educational institutions integrated between the Classic and Modern more emphasis on self-reliance, creative, dynamic and target-oriented achievement of Graduation Standards. The development of charismatic leadership in the Boarding school Fauzan, Kec. Sukaresmi, Kab. Garut, survive in classical chime combines with the formation or regeneration of the leader of young and modern.

The impact of the Application of Management Charismatic Leadership-based Learning Friendly Students to graduates as well as to the environment surrounding community is very diverse and has been ascertained easily accepted in all fields because the laumni has the potential that is in tune with the spiritual intelligence that comes from Islam, is always used as a reference by the public in solving the problems of life, in the form of a concept of Abdurraman Wahid (Rahardjo, 1999).

The demands and expectations of the head of pondok pesantren Fauzan in developing the Management of Charismatic Leadership based Learning Friendly Students in the future, so the Boarding school became a Formal Institution that the Diploma is recognized by the State official for part of the terms of the education level of compulsory education (Sartika et al., 2021).

Cadre leadership pondok pesantren Fauzan, Sukaresmi-Garut adjusted with the management of the education so necessary to the development programmatically. To produce a cadre of pondok pesantren Fauzan exactly the boarding predecessors, even there should be efforts to improve program strategies in the cadre and has a competitive, both in the mastery of religious knowledge, general knowledge and technological prowess.

The study of education associated with the cadre system at the Boarding school Fauzan is very philosophical and also logical. Pondok Pesantren Fauzan able to do the revolution of the students dslsm understand the existence of Religion. This Model leads to a boarding school Fauzan role as an institution of education as well as a cadre of the ‘ulama and community leaders, and with the understanding that blends with the personal, connected to each other between the power of the heart, faith and logic.

Forms of institutional from the side of the management of the Boarding school Fauzan Central to the Boarding school Fauzan 8, divided into management: (1) The Boarding school Princess Fauzan, which later became a Center of Education for the Students; (2) *Pondok Pesantren Salaman Fauzan 3*, serves as an Educational Institution and the center of social activity, political community where the boss is the Chairman of Nahdhatul ‘Scholars PC Kab. Garut; (3) Pondok Pesantren Al-Faizin Fauzan 4, functioned as an educational center salafiyah as well as the training of fisheries and agriculture; (4) *Pondok Pesantren Mukhtarul Faizin, Fauzan 7*, functioned as the center of education and Training Martial Arts Teak Country; (5) *Pondok Pesantren Farohan, Fauzan 8*, serve as center for education *Qira'atu'at sab'ab*.

Pondok Pesantren Fauzan other Branch as a crutch sustainability education kepesantrena Fauzan in general. Review of the regulation of the implementation of national education which also houses the management aspects, aspects of the curriculum and aspects of the learning process for Pesantren Fauzan, Sukaresmi-Garut is Permendikbud No. 19 of 2007 and Permendikbud No 22 Tahun 2016, both of which are derived from the Explanation of Article 49 paragraph (1) of the Law of the Republic of Indonesia Number 20 Year 2003 about National Education System in conflict with the constitution NRI 1945 and does not have binding legal force.

Review of the regulation that overshadow the Management Leadership Pondok Pesantren Charismatic-based Learning Friendly Students, in Landasi ACT 18 of 2019 about the Boarding school also to ensure the implementation of the Boarding school in carrying out the functions of education, the function of propaganda, and the function of community empowerment, the necessary arrangements to provide recognition, alirmasi, and facilitation to the Boarding school based on the traditions and peculiar.

Cadre leadership *Pondok Pesantren Fauzan, Sukaresmi-Garut* adjusted with the management of the education so necessary to the development programmatically. To produce a cadre of pondok pesantren Fauzan berkualitas exactly the boarding predecessors, even there should be efforts to improve program strategies in the cadre and has a competitive, both in the mastery of religious knowledge, general knowledge and technological prowess.

Model the Formation of Akhlakul Karimah we can see in the description of the image below:

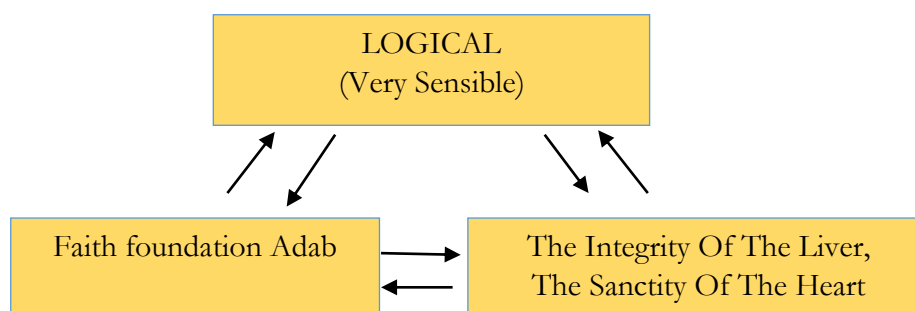


Figure 1. Model Formation of *Akhlakul Karimah*

The study of education associated with the cadre system at the Boarding school Fauzan is very philosophical and also logical. Pondok Pesantren Fauzan able to do the revolution of the students dslsm understand the existence of Religion. This Model leads to a boarding school Fauzan role as an institution of education as well as a cadre of the ‘ulama and community leaders, and with the understanding that blends with the personal, connected to each other between the power of the heart, faith and logic.

For 125 years more of Pondok Pesantren Fauzan apply Cycle Kepeminpinan Charismatic-based Learning Friendly Students who then can be continuous functions as the Cadre of Clerics, depicted in the :

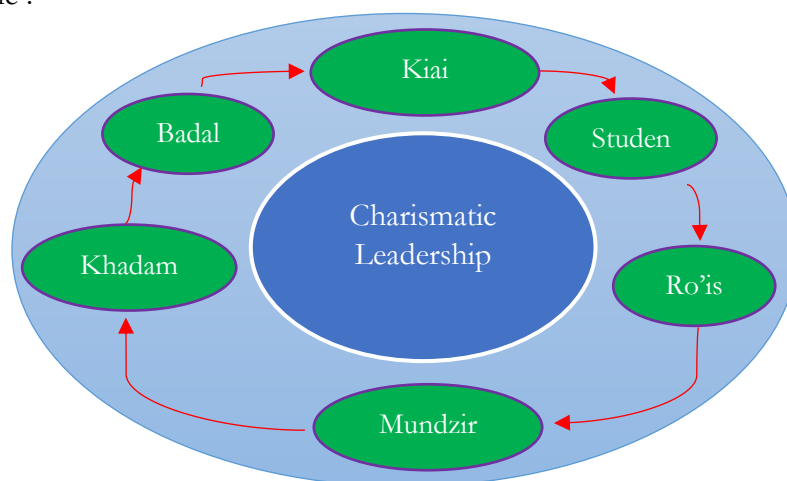


Figure 2
Leadership Models Kharismek Based Approach To Learning The Friendly Students

Charismatic leadership is built in a very long, detailed begins from the start of the management of financial, management, public relations, construction and maintenance of infrastructure, program the cadre of students, job description rais or the Chairman of the Madrasah, guarantee the quality of the teachers or preachers in every subjects, the leadership of al-mundhir or known term Manager of the Unit, the responsibility ndiaye or is understood as the personal assistant Kiai, the authority of the Assistant or Deputy Shaykh, and parenting in particular that carried out by Kiai as the Primary caregiver.

Milestones SKL base in each of the *pesantren salafiyah*, which was enacted in islamic boarding schools throughout Indonesia, Java in particular, have a similarity methods in the study of the book for each of the wording (text) the material of knowledge. The intent from the similarity of the methods of Pesantren Fauzan apply the rule utawi – iki – iku, a principle to understand by using the approach of grammar (*Nahwu and Sharaf*) strict, for all students in Pesantren Fauzan.

Milestones SKL advanced, namely through the method of mnemonics in teaching science-science. When students learn the science of monotheism in the boarding school, usually applied to memorize the poems contained in the book of tauhid it with a pattern nadhom, for example the book of *Aqidat al-Anwam*, *Nurudz adz-Dzalam*, and the book of *Nadham* other. In the Boarding school Fauzan, Sukaresmi, Garut, a method of memorizing is very encouraged, especially to understand the contents of these books, namely the books of a local boarding school.

The achievement of Graduation Standards (SKL) which supports Learning Approach based Friendly Santri, Pondok Pesantren Fauzan illustrated in the diagram below, for example :

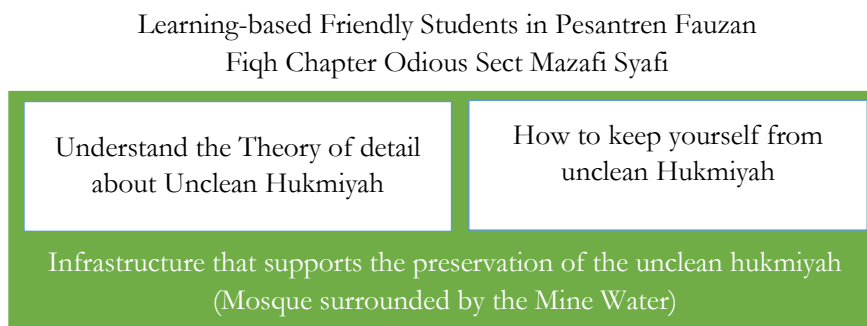


Figure: 3 : Implementation of Fiqh

The second proof is in the Chapter of Social Manners. Social manners that referred to the form of the attitude of the boarding school institutionally represented by the *Kiai* in the Boarding school Fauzan, which is not pragmatic. Not pragmatic in the sense, the initiation of development as well as responsible development in the environment in certain conditions, the Pesantren Fauzan has become a habit hand of the embodiment of its construction by the boarding schools, where the management of the budget in nahkodai boarding school for self-sufficiency, it is reasonable when the society around really recognize and assume they are part of a large family boarding school, or the part of the students Pesantren Fauzan.

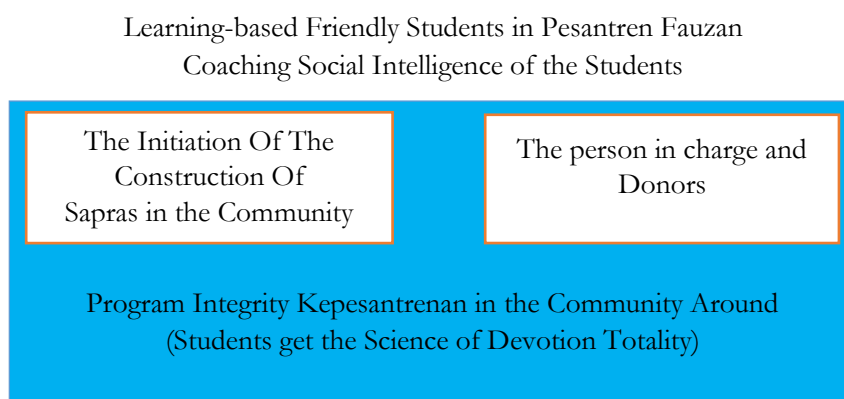


Figure 4: Implementasi Kecerdasan Sosial

Evidence of a third, that of the Boarding school Fauzan consistent in the application of learning-based friendly students, look at the attitude of the community around, although different villages or different sub-districts, namely the existence of a reverent attitude of society to the ‘Ulama (Clerics at the Boarding school Fauzan) in solving the Problems of Socio-Political.

When the people in one village dualism kepemimpinan or in an area of the vacancy occurred leadership review formal, then the Masyayikh and or representing Pesantren Fauzan used by the public as a problem solver, as well as a supervisor to stop the conflict and dampen the divisions in the community. *Kiai* work together with elements of the apparatus related to assisting the community organized the selection of candidates to the determination of the election results are made public. The students directly and indirectly observing at the same time

feel the presence of the recognition of the community, that the place they (the students) studying as an institution that has always concrete in giving the solution of the problems of socio-political.

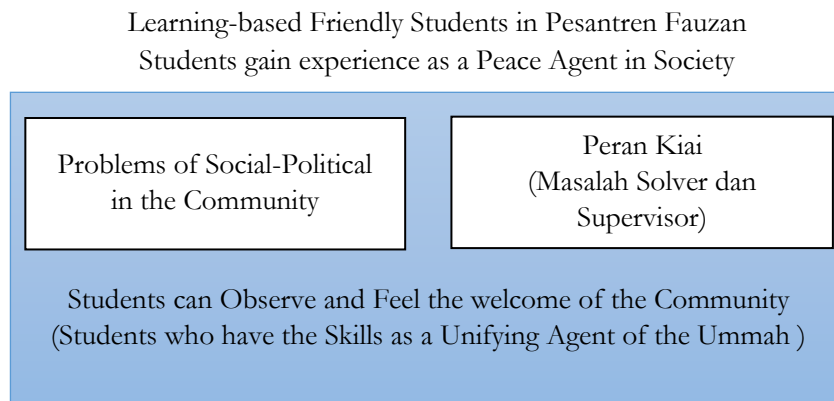


Figure 5: The Implementation of Value-the value of the Boarding school to the Community

The proof of the fourth, the boarding school Fauzan consistent in the rules : “the *Daf-‘ul mafasid muqaddamun ‘alaa jalbil mashalih*”, which means “Resist harm takes precedence over Taking a benefit.” Rules such as the main basis to equip the students to be *Tawashut* (siger middle), *Tasammub* (tolerant) and *Tawazun* (clever in considering something), so that when they are present and falls in the middle of the community can be accepted by all circles.

Pesantren Fauzan coherence with community organizations Nahdhatul ‘Scholars, in the role of bargaining with the authorities on the prevention of kemafsadatan through the power, the better diparlemen, support voice as well as attending the invitation of the government in discussing the program management of the State at the local or at the national level. This is a plus for the students later in the aspirations of the political and/or when you intend to participate in its role as part of the power in the power stage that is conducive to remain not out of the rail Islamic values.

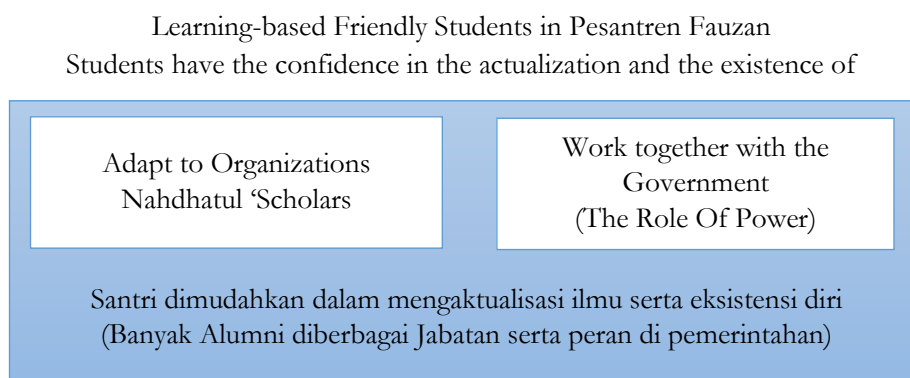


Figure 6 : Actualization and the Existence of Alumnus

Concrete evidence that Pesantren Fauzan impose a learning approach based friendly students that is very adaptive to the changing times. 150 years ago during the Dutch colonization in Indonesia is very entrenched, to post-independence, Pesantren Fauzan never held a Formal Education with the reason at the time it was still a very large possibility of Institutions of Formal Education many of the stained Confidence in the West which is contrary to Islam and the worry

of damaging the foundations of adab and akhlaq is good and right seseuai with the Image of the to-Fauzanan.

Different when she's very possible, supported by Human Resources Pesantren Fauzan which is more than enough, adequate in quantity TBSP him quite a lot. Pondok Pesantren Fauzan, Sukaresmi, Garut, since 1990 has had a pattern of formal education, and in 2015 opened a Flagship Program called the Program Takhasus, namely the scale of priority is the students who are dikader be 'scholars, with science at the end, students obtain a national Diploma at once diploma kepesantrenan. Students Fauzan really served and directed as well as facilitated to achieve the certainty of their future in the field of Islamic sciences comprehensive.

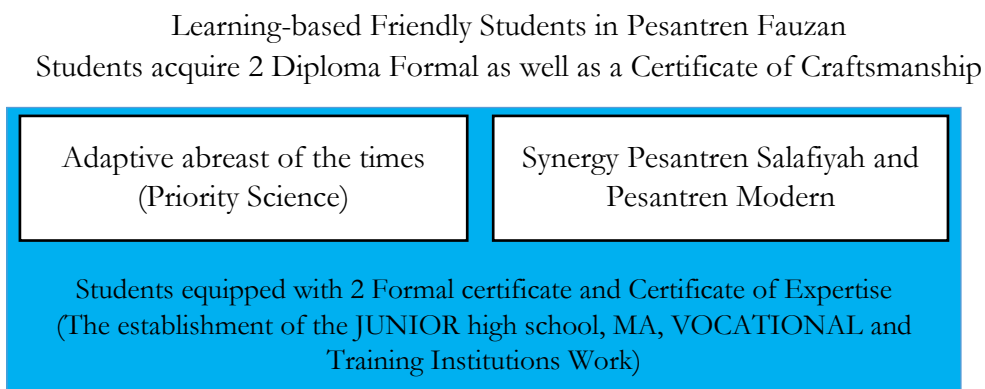


Figure 7 : The Profession Of Expertise

Judging from the evidence of satisfaction of the students and parents of students in particular, the occurrence of regeneration force students continuously, hereditary, sustainable among alumni family, even the alumni still actively follow Assembly special Science for Alumni or even General Assembly held *Pesantren* Fauzan. Pondok *Pesantren* Fauzan become the choice of the main level of education for her children, a brother and sister from the sons of alumni, to the grandchildren, keep scrolling to several generations until today. Many of the alumni, true already has a strategic role in the community, when you return to fauzan in order of friendship or following assembly program general science, they never change unless fixed portray themselves as students at Fauzan. It is necessarily to be the main proof, that during this time and still continue to take place, where *Pesantren* Fauzan consistent enforce-based learning friendly students.

From some of the above description of the principles of education, which is the foundation in an education, all of which have from the side of the more and the less. Principles of education which the author described above give birth to color different education, and is a diversity in the world of education, as well as a characteristic any educational institution. (Cynthia: 2012). The interpretation of subsequent research, the authors expose the descriptive data related to the description field of the boarding school Fauzan in the development of Islamic education in the community and students in pondok pesantren Salafiyah Fauzan precisely in the Village of Sukaresmi Garut.

CONCLUSION

The implementation and Application of Charismatic Leadership based Learning Friendly Students. The management of the Boarding school which is very adaptive with the times without abandoning the concept of the management of the typical kepesantrenan. Through the implementation of charismatic Leadership, ensuring the students feel really get the science of life, with the foundation of the manners and life skills to be reckoned with in the middle of the community.

(Novelty)

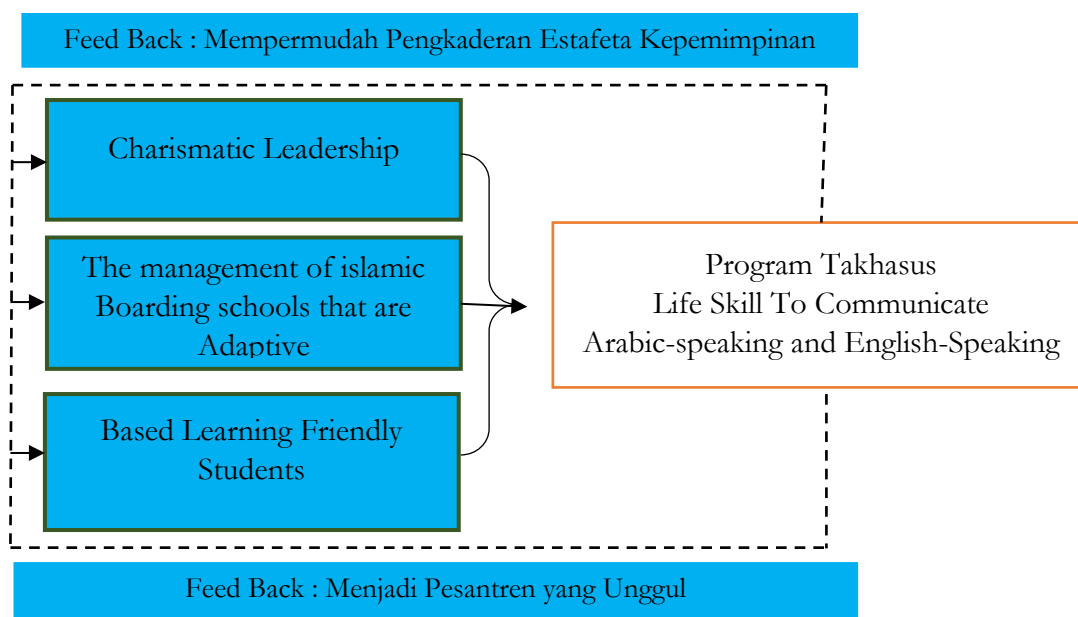


Figure 8: A Model Of Charismatic Leadership

Novelty of this research lies in the activities of organizing and monitoring & Evaluation. The author looked very necessary on the stages of Organizing, implementation of management charismatic leadership in the Program Takhasus for the Students and equipping Skills to Communicate in Arabic and English should be accompanied by training for implementing the program in this case is of educators and education personnel, as well as on the stages of the monitoring & evaluation of the author looked at in this stage, need to be supported by the instrument based on the criteria of the achievement of learning friendly students.

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