

The Role of Islamic Educational Institutions as Rehabilitation Centers: A Case Study of *Pesantren*

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ABSTRACT

Islamic boarding schools are a typical wealth of Indonesian Islamic cultural treasures that have at least three elements, namely kiai, santri, and mosque. This research uses a qualitative descriptive approach with a case study method, where researchers try to understand the express and implied meaning behind the phenomena obtained through in-depth interviews, observations, supporting documents, and the results of theoretical studies from various authoritative written sources. This data analysis is carried out circularly by starting with data collection, data presentation, data reduction to conclusions. The results of this study showed that the condition of drug addicts and mental issues at Al-Qodir Islamic Boarding School experienced acute dependence and generally had weak religious knowledge. Islamic religious education materials applied at Al-Qodir Islamic Boarding School are faith education, moral education, and worship education using various varied methods and relevant repression techniques so that students who are addicted to drugs and mental issues can understand and live Islamic religious education comprehensively. The conclusion of this study shows that Islamic religious education has a very important role in the rehabilitation process gradually, systematically and planned by integrating medical, psychological, social and spiritual sciences for the realization of positive changes displayed by drug addicts and mental issues through the level of faith, forging *akhlakul karimah*, and habituation of worship. The research has implications for the importance of Kyai's role as a leader in managing the dynamics of internal and external changes in pesantren.

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1. INTRODUCTION

Discourse on pesantren has long been in the spotlight of western and eastern scientists. Pesantren as the oldest and deeply rooted Islamic educational institution in Indonesia, has also become an Islamic educational institution that has its own uniqueness (Yasid et al., 2018). Along with its development, pesantren need to review their orientation and adapt to the dynamics of the times while still caring for

the authentic values of pesantren culture carefully (Apud & Akrom, 2020; Safi'i, 2020). Many pesantren are unable to adapt to the dynamics of the times, eventually there is a decrease in the quality of output until it goes out of business (Muttaqin & Pitara, 2019). The same happened to the Al-Qodir Islamic boarding school which became the location of this research, where Kiai tried hard to adjust his Islamic boarding school to the dynamics of the times through the prophetic leadership of the kiai so that the Islamic boarding school still existed and was not weathered by the times with all the changes that existed.

Pesantren is an Islamic education system in Indonesia that has proven to provide its role to develop complete human beings by promoting the concept of "tafaqquh fiddin" (Muali et al., 2021). Apart from being an Islamic educational institution, pesantren also contributes to changing the way of life in the surrounding environment. Transformation of attitudes, behavior, and morals into goals to be achieved by pesantren through the process of *tazkiyatun nafs* and *Taqarrub* which is popularly known among students with the term *Mujahadah* (Maslachah et al., 2021). The pattern of pesantren education is not the same as the pattern of learning outside pesantren which has time and age limits, because pesantren are not only as religious educational institutions, da'wah institutions, community renewal institutions, but also as struggle institutions (Nurul Romdoni & Malihah, 2020).

Kiai as a central figure and role model for the students, has a great responsibility in carrying out his duties. In addition to transferring religious knowledge and skills, Kiai also guides and fosters the behavior and morals of students to become whole people. In the leadership system displayed in the pesantren where the study was located, Kiai's leadership approached prophetic leadership (Arif, 2021). In learning activities, pesantren are unique by upholding the values of local wisdom that develop in pesantren. This is what makes pesantren have its own appeal among the community both domestically and abroad.

Humans are creatures with unique characteristics that are different from other creatures. Likewise, students are unique beings in their entire person. Al-Qodir Islamic boarding school has a uniqueness in maintaining the quality of pesantren output considering the local wisdom that develops in the Islamic boarding school, that Al-Qodir Islamic boarding school is an inclusive, unique educational institution, and always prioritizes a harmonious, harmonious, and peaceful life with other community entities, so that the students who come do not come from sane students only but also many from drug addicts and mental issues. Al-Qodir Islamic boarding school positions itself as a Salafiyah Islamic boarding school, which is a traditional pesantren that still maintains and teaches the classics or yellow books as the core of education in pesantren. So it is not surprising that students from among drug addicts and mental issues come to the Al-Qodir Islamic boarding school to attend religious therapy and of course to learn together in understanding the yellow books.

In this case, the approach to religious therapy according to Hawari (2015) In medical science, especially psychiatri, religious therapy is not done to change the patient's faith in the religion he adheres to, but to develop mental / spiritual strength when suffering from illness. Religious therapy is given to students who experience drug addiction and mental issues to seek peace of mind and mind through praying and asking for Allah's forgiveness. In order to strengthen and strengthen their religious spirit and feel accepted again by Allah SWT, it is important to provide a deep and sincere understanding of religious education in rehabilitation efforts.

The characteristics of students are one of the important indicators in the domain of learning design that will have a significant impact on learning effectiveness (Budiningsih, 2017). If in delivering the subject matter of the yellow books, Ustadz and Ustadzah do not pay attention to the characteristics of the students and their personality characteristics, then the students will have difficulty reading and understanding the yellow books. Such conditions need to be considered fully and deeply because they are one of the causes of the high and low quality or quantity of learning processes and outcomes that have been programmed by Islamic boarding schools (Junaris et al., 2022).

The problems faced by ustadz and ustadzah in teaching yellow book learning materials to students became the basis for Kiai Masrur to display prophetic leadership patterns in overcoming this. In

developing the Al-Qodir Islamic boarding school, Kiai Masrur holds the principle of "Teaching *uwong mlebu suargo is easier than learning uwong golek upo*" (Ahmad, 2018). If it is associated in the learning process, then being a teacher should not have the intention of being smart, because later it will make a sin, it will be lost. However, the crucial aspect that requires enhancement is the aim to disseminate information and teach the righteous. The remaining aspects should be entrusted to Allah (Mundiri et al., 2022).

In order to address the challenges within the pesantren setting, it is crucial to have visionary leadership that emphasises the spiritual parts of Islam derived from the Quran and Hadith, considering the intricate nature of education. Prophetic leadership refers to leadership that is derived from the prophetic qualities of Muhammad (peace be upon him) (Arif, 2021; Izudin, 2021; Sidiq et al., 2019). Prophetic leadership fosters the development of prophetic qualities through its leadership actions in order to accomplish shared objectives and anticipated outcomes. The prophetic leadership style is closely tied to the values and exemplifications of the prophet's character, specifically *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communication), and *fathanah* (wisdom and insight) (Purwanto et al., 2022). In Islam, leadership is characterised by two distinct features, as elucidated by Faishol (2020). The first trait is horizontal-formal, which pertains to the relationship with fellow beings. The second trait is vertical-moral, which involves being accountable to God in the afterlife. Kuntowijoyo (2008) Prophetic leadership is characterised by a mission that is closely tied to three essential elements: humanization, liberation, and transcendence. Humanization refers to the recognition of human worth, liberation emphasises the importance of freedom, and transcendence relates to divine value.

Some of the studies above show the importance of the role of prophetic kiai in Islamic educational institutions in all pesantren activities, especially for rehabilitation. For this reason, this study focuses on prophetic kiai in making learning and rehabilitation effective in the Al-Qodir Islamic boarding school through Lawrence Green's theory of behavior change: *predisposing factors, enabling factors and Reinforcing Factors*. During this time, Lawrence Green offered a structured approach with behavior change theory to look at health behavior change in health education (L. W. Green & Kreuter, 1991; Widaad & Setiyowati, 2017), but has not been found in the specific field of education. Therefore, researchers are interested in using Lawrence Green's theory to analyze changes in the behavior of drug addict students and mental issues as well as the effectiveness of pesantren learning under the prophetic leadership of *kiai*.

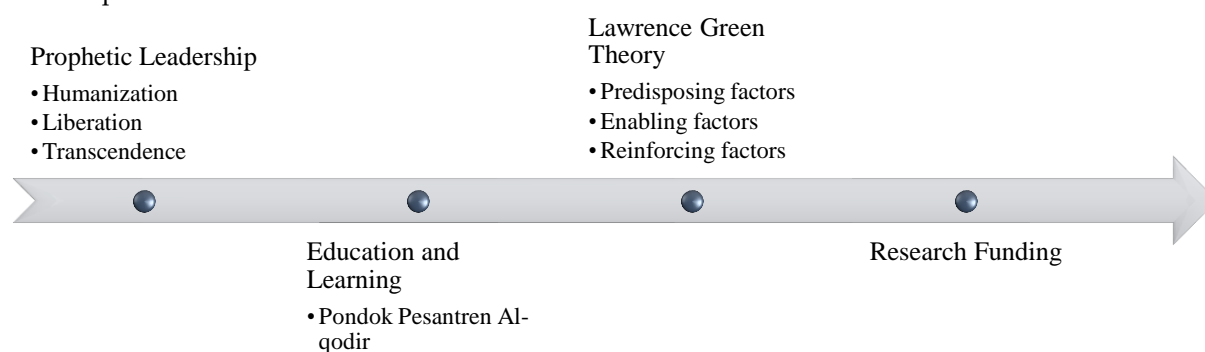


Figure 1. Systematics of Writing

2. METHODS

This research uses a qualitative descriptive approach with a case study method. A case study is a type of research to explore in depth the program, event, process, activity, of one or more people. (Sugiyono, 2017). This research uses case studies because this research data is latent data, namely facts and data appear on the surface. The main concept in the case study is to uncover the meaning that is the essential content of the experience of human consciousness in detail using various data collection

procedures and in a continuous time (Smith et al., 2009). Lawrence Green's theory is used to analyze changes in the behavior of drug addicts and mental issues and in streamlining pesantren learning under the prophetic leadership of kiai

In this study, the data collection technique uses purposive sampling, where the subjects in this study consist of people or objects observed to obtain the expected information, namely; Leaders of Islamic boarding schools, administrators of Islamic boarding schools, *ustadz/ustadzah*, and students. Therefore, researchers must build a sense of trust in research subjects to get accurate data. Two data were used in this study, namely primary data and secondary data. Meanwhile, researchers have carried out three data collection procedures, namely, in-depth interviews, observation, and documentation (Sugiyono, 2017).

Data analysis in this study was carried out in stages, namely; First, data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data reduction is done by selecting and sorting data through simplification, making summaries, and providing codes when researchers find data obtained for certain aspects. The presentation of data is carried out after the reduced data is organized, arranged in a relationship pattern to make it easier to connect data with one another. The last activity is drawing conclusions, namely by validating data based on findings in the field so that the conclusions obtained are credible. This is done by researchers to look for meaning, relationship patterns, patterns of similarities and differences, and research findings.



Figure 2. Data Analysis Techniques

3. FINDINGS AND DISCUSSION

Al-qodir Islamic boarding school is located in Tanjung Hamlet, Wukirsari Village, Cangkringan District, Sleman Regency, Yogyakarta Special Region Province. Pesantren Al-qodir was founded by KH Masrur Ahmad MA, with a mission to spread Islam's teachings as a religion that rahmatan lil'amin. The consistency of the Al-Qodir Islamic boarding school in spreading Islam is not only in the field of education, but also in the field of preservation and traditional culture. Al-qodir Islamic boarding school always uses a cultural approach in carrying out its da'wah by holding the principle of "*Al-Muhafadhatu 'alal qadiemis shaalih wal akhdzu bil jadiedil ashlah*", (maintaining relevant old traditions and taking new ones that are more relevant).

The results showed that the prophetic leadership of kiai in analyzing changes in the behavior of drug addict students and mental issues and realizing the quality and effectiveness of learning from Lawrence Green's perspective at the Al-Qodir Islamic boarding school was as follows:

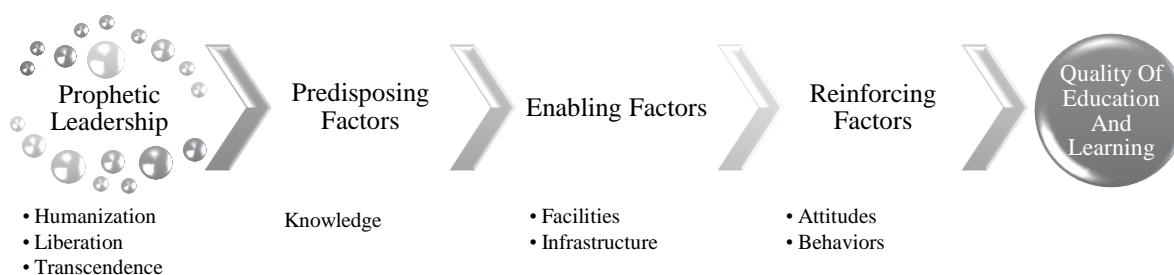


Figure 3. Prophetic Leadership Lawrence Green's Perspective in Learning

3.1 Predisposing Factors

Lawrence Green tried to analyze human behavior from the level of health. The health of a person or society is influenced by two main factors, namely behavioral factors (*behavior causes*) and non-behavioral factors (*non-behavior causes*). And then the factor is formed by three factors, namely the driving factor, the probable factor, and the reinforcing factor (Green, 1980). The motivating factor is the first factor and forms the basis of motivation in Lawrence Green's theory of behavior change: knowledge. In the knowledge phase, there are unique things experienced by pesantren residents that cause *Culture Shock* as a result of the changes made by Kiai. Changes in educational and learning activities both directly and indirectly have been initiated by Kiai by changing the concept of knowledge that will form an attitude that becomes a benchmark for educational success in Islamic boarding schools. According to Kiai Masrur, pesantren residents can accept new behaviors and adopt behaviors through processes based on knowledge, awareness, and positive attitudes so that these behaviors can remain or last rather than behaviors that are not based on knowledge (interview, 2022). For example, female students are required to be participants in martial arts because they are instructed by the management of the Islamic boarding school without knowing the meaning and purpose of the activity, so they will immediately leave their participation in the activity after a while the order is received. From Kiai's explanation, it can be seen that the knowledge stage is the result of knowing, and this can occur after someone senses a certain object. Human sensing occurs through the five senses, namely the senses of sight, hearing, smell, taste, and touch. While most human knowledge is acquired through the eyes and ears (Notoatmodjo, 2003).

Knowledge is a very important domain in shaping one's actions and has 6 levels, namely; (1) know (*Know*) is the lowest level of knowledge. Know more on recalling (*Recall*) to a material that has been studied before. Verbs to measure that a person knows about what is learned include mentioning, defining, deciphering and others; (2) understand (*Comprehension*) is the ability to correctly explain and interpret a known object or matter. Such as, can explain why you have to maintain personal hygiene; (3) Application (*Application*) is the ability to use material that has been learned in new situations. For example, can use the method *problem solving* in solving given learning problems; (4) analysis (*Analysis*) is an ability to decompose matter into parts, but still have something to do with each other, so that the arrangement is understandable. For example, it can describe, distinguish, group and so on; (5) synthesis (*synthesis*) is the ability to connect components into a new form. The ability to formulate a new pattern based on information and facts. Such as, being able to plan, compile, and summarize an existing theory or formulation; (6) evaluation (*Evaluation*) is the ability to use knowledge to justify or assess an object or material. This assessment is based on a predetermined criterion or on its own terms. For example, it can interpret the reasons why someone has difficulty reading the yellow book, and so on (Notoatmodjo, 2003; Bestable, 2002).

The knowledge phase above is the potential to be found in people's lives, especially in Islamic boarding schools that experience dynamic development. In line with the general opinion of the Al-Qodir Islamic boarding school, Kang Ibin said that before students adopt new behaviors or behaviors, they must first know the benefits of these behaviors for themselves. *Santri* will diligently recite the yellow book if he knows what the purpose and benefits are for him and what the disadvantages of not reciting the yellow book are (interview 2022). This is confirmed by the research of Rogers (1974) cited by (Notoatmodjo, 2003) reveals that knowledge is the basis for behavior. There are five processes that occur before a person behaves new, namely (1) *Awareness* (consciousness), i.e. the respondent has realized in the sense of knowing in advance the stimulus (object); (2) *interest* (interest), that is, the respondent begins to be attracted to the stimulus (object). In this process, the respondent's attitude has begun to appear; (3) *evaluating* (weighing), that is, respondents weigh whether or not the stimulus is good for themselves. Here, the respondents' attitudes seem better; (4) *Trial* (experiment), i.e. the respondent begins to try a new behavior; (5) *adoption* (taking), that is, the respondent has behaved new according to his knowledge, awareness, and attitude towards the stimulus.

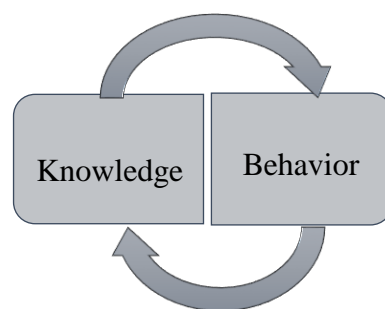


Figure 4. The Relationship Between Knowledge and Behavior

In addition, Kang Ibin underscored that the process of learning is arduous as it necessitates a shift in habits that is both gratifying and highly significant to him. This may even entail relinquishing something that currently impedes his personal growth (interview, 2022). Hence, it is unsurprising that numerous students at Al-Qodir encounter cultural shock. Consequently, the Al-Qodir Islamic boarding school ensures that its human resources are well-prepared to effectively facilitate changes, as this will greatly influence the students' acquisition of knowledge in both worldly matters and the afterlife. According to Gus Mustaghfirin, a lecturer, the key to initiating change is to acquire comprehensive information, which is essential for enhancing the quality of Islamic boarding schools that constantly strive for improvement (interview, 2022).

In learning practices at the Al-qodir Islamic boarding school, Kiai Masrur stated that the Al-qodir Islamic boarding school has a distinctive pattern of providing education in learning that is plural and unique, because everyone has their own learning style and uniqueness (interview, 2022). This is motivated by the category of Al-qodir students who come from various social backgrounds and are placed in one dormitory without any social class distinction. For this reason, the Al-Qodir Islamic boarding school as an Islamic educational institution provides various learning media so that each student can gain knowledge and learning experience according to their own uniqueness and style.

The portrait of education in the Al-Qodir Islamic boarding school has taught more students in the form of afterlife sciences, namely sciences to get closer to the Khaliq. Along with the times, the Al-Qodir Islamic boarding school began to equip its students with worldly sciences, namely the science of survival or the science of seeking sustenance. Kiai Masrur explained that teaching the knowledge of going to heaven is easier than teaching knowledge to seek sustenance (interview, 2022). On the other hand, it is unlikely that the students will stay forever in the Islamic boarding school and it is unlikely that they will become Kiai. One day the students will graduate from the Islamic boarding school will return to the midst of society. Of course they need provisions not only in the afterlife, but also in need of provisions to work in the form of applicable sciences so that they no longer depend on others. For this consideration, the Al-Qodir Islamic boarding school then established several business units. In addition to funding sources for Islamic boarding schools, these business units are expected to become laboratories and training places for students. The hope is that when students have completed their education at Islamic boarding schools and return to the community, they will be able to apply the knowledge they have gained independently. Moreover, the students can be a solution, namely being able to open job opportunities so that they can help alleviate poverty in their home areas.

3.2 Enabling Factors

The second step in this enabling factor includes the availability of facilities and infrastructure. At this stage, changes or developments in behavior can be seen from the existence of Islamic boarding school facilities and infrastructure as a place of education and learning. Facilities and infrastructure can

be interpreted as all facilities in the Islamic boarding school, both mobile and immobile, which are directly used by all residents of the Islamic boarding school for the process of educational and learning activities so that the goals set run effectively and efficiently. Facilities and infrastructure are among the most important components in education and are one of three stages in Lawrence Green's behavior change process. In general, there are five basic components in the world of Islamic boarding schools, namely: mosques, santri, Kitab kuning, kiai, and dormitories (Abdurrahman, 2012). These components can increase and grow variously according to development.

Kiai Masrur explained that all facilities and infrastructure in the Al-Qodir Islamic boarding school have a role in determining the success of students in learning (interview, 2022). Thus, the implementation of facilities and infrastructure in the Al-Qodir Islamic boarding school carried out five stages, the first of which was planning. Usually, the administrators of the Islamic boarding school will carry out an analysis process first before determining the needs needed by the Islamic boarding school in an effort to prosper the lives of the students. At the beginning of each new school year, the lodge management holds a meeting chaired by Kiai Masrur to address the needs of pesantren facilities and infrastructure, such as controlling parts that are prone to damage, repairing mosque sound systems, rehabbing public facilities of Islamic boarding schools, labeling inventory items and evaluation. The next step taken by the Al-Qodir Islamic boarding school is procurement. This step is a fulfillment of the needs of facilities and infrastructure to support the planned Islamic boarding school program by considering the priority needs of Islamic boarding schools. Al-Qodir Islamic boarding school is usually carried out by purchasing facilities and infrastructure by purchasing, producing itself, receiving grants, borrowing, and repairing.

Al-Qodir Islamic boarding school implicitly has Conduct inventories based on their respective fields such as Islamic boarding school health posts, mosque welfare, education and learning, environmental health, and so on. However, in written evidence, all forms of facilities and infrastructure of the Al-qodir Islamic boarding school have not been neatly recorded in one form of report book format, so that in the future efforts are made so that the inventory of facilities and infrastructure can be recorded neatly and completely in a standard format to facilitate the management of the Islamic boarding school in terms of facilities and infrastructure.

The next important stage in facilities and infrastructure is maintenance. Maintenance of facilities and infrastructure in the Al-Qodir Islamic boarding school is an activity that must be carried out so that equipment is maintained and maintained always. Al-Qodir Islamic boarding school already has administrators in the field of facilities and infrastructure, but the obligation to participate in maintaining and maintaining facilities and infrastructure is also given to all residents of the Islamic boarding school so that facilities and infrastructure are not easily damaged and can function optimally when they will be used at any time. The management of facilities and infrastructure is fully responsible for controlling and checking the existence and function of infrastructure facilities periodically. The elimination of facilities and infrastructure is a stage that is no less important than the previous stage. Equipment that is no longer suitable for use must be replaced with new items. Equipment that can no longer be used is immediately removed for the comfort and safety of all Islamic boarding school residents, especially in the process of educational and learning activities. In the future, the Al-Qodir Islamic boarding school in terms of infrastructure facilities can realize all stages into one neatly organized document, not only in the nature of ideas that are implemented without being stated in one document commonly called inventory.

Administering facilities and infrastructure necessitates the implementation of administrative and cooperative management functions. Administrative duties encompass the planning, organisation, coordination, direction, and control of procurement, maintenance, use, and elimination processes. The cooperative function necessitates administrative operations, allocation of funding, and decision-making about implementation and communication (Abdurrahman, 2012).

There is no doubt that the facilities and infrastructure of the Al-Qodir Islamic boarding school must be utilised and handled diligently and consistently to enhance the kids' learning process. The

allocation of facilities and infrastructure is the collective duty of all stakeholders of the Islamic boarding school, particularly the leadership or Kiai. As the leader of the Islamic boarding school, Kiai has the responsibility to ensure that the facilities and infrastructure in the school are completely accessible to the residents, particularly the pupils. In order to achieve an effective education and learning process, the management of existing facilities and infrastructure in the Islamic boarding school is conducted in a managerial manner, with the aim of enhancing the professional management performance of all parties involved. This is expected to contribute to the development of students' skills, knowledge, achievements, and behaviour.

3.3 Reinforcing Factors

The reinforcing factor is the final step in Lawrence Green's behavior change process. At this stage, attitudes and behaviors become indicators of success of reinforcing factors. Attitude is a mental and nervous readiness organized through experiences that exert a directional or dynamic influence on an individual's response to all objects and situations related to it (Allport, 1954). Thus, Kiai's attitude and behavior in Islamic boarding schools have always been a reference model in behavior change, where people who make changes have achieved new changes. The existence of Kiai as the leader and at the same time the owner of the Islamic boarding school is required in his duties and functions to have wisdom and broad insight, skilled in religious sciences, able to instill attitudes and views, and obliged to be a role model (Mundiri et al., 2022). even further, the existence of Kiai is often associated with supernatural power phenomena, where the figure of Kiai as a cleric is considered as the heir *treasurie* Prophetic. The legitimacy of a Kiai's leadership is directly obtained from the community which assesses not only the expertise of the religious sciences possessed, but also judged by the authority derived from knowledge, magic, personal nature and heredity.

Kiai Masrur, as the central figure, has a significant influence on all aspects of the Al-Qodir Islamic boarding school. Kiai's influence radiates from his qualities which are classified as pious people, firm in their stance and uphold religious principles. According to Luluk as a teacher of female students at the Al-Qodir Islamic boarding school, stated that Kiai Masrur's leadership displayed in learning education activities always awakens and maintains the spirit of jihad of teachers in teaching and serving (interview, 2022). In teaching, do not view students as limited to a student who demands knowledge, but as a mandate or entrustment of Allah SWT because the obligation to study knowledge in Islamic teachings is part of mandatory worship (*fardlu 'ain*). Therefore, it is important to realign his intentions and dedication in teaching and practicing the values contained in the principles and attributes of the prophet (*Siddiq, Amanah, Tabligh, Fathonah*).

Kiai as the highest leader in this Islamic boarding school is very wise In making decisions and solving various problems related to activities in Islamic boarding schools, including in education and learning activities. The use of logic and *istikharah* prayer to make decisions when facing various problems in Islamic boarding schools. This is done considering the heterogeneous background of the students, so that Kiai's task comes to the stage of perfecting, cleaning and directing students to *Taqarrub* Because teaching knowledge is a form of worship and includes carrying out duties *Caliph Fil Ardl* (Muali et al., 2021)

There are two policies used in educational and learning activities for students who are drug addicts and mental issues. There are two approaches used by pesantren Al-qodir, namely through emphasis and education. Usually, Kiai will put pressure first on students who are drug addicts and mental issues to change behavior or adopt health behaviors by means of pressure or coercion. This effort is outlined in the form of regulations, sanctions, and so on. This approach usually has a more immediate impact on behavior change but is not lasting. After the pressure approach is given, it will be continued with the educational approach, where efforts are made by persuasion, persuasion, appeal, invitation, providing information, and providing awareness through educational or counseling activities. Behavior change that arises with the educational approach takes relatively longer, inversely proportional to the coercive approach. But if the educational approach is successfully applied, then the

new behavior will be lasting and carried out continuously. Thus, the Al-Qodir Islamic boarding school elaborates both approaches on students who are drug addicts and mental issues by emphasizing the religious therapy process used by Kiai by cleansing the heart and getting closer to Allah Almighty through reading the Qur'an and understanding its meaning as treatment. As for students who do not have a background as drug addicts and mental issues, Kiai always uses an educational approach in the education and learning process.

The approach taken by Kiai in the process of forming attitudes and behaviors of students at the Al-Qodir Islamic boarding school is inseparable from the three main components of attitudes developed by psychologists, namely: (1) the cognitive component is a person's trust and understanding through the process of seeing, hearing and feeling; (2) the affective component is a feeling that involves an emotional aspect or evaluation of an object; (3) the conative component is the tendency to behave or act (Allport, 1954; Azwar, 2010; Notoatmodjo, 2003). These three components together form a complex attitude. Aspects of knowledge, thoughts, beliefs, and emotions play an important role in the formation of attitudes. This can be found in the Al-Qodir Islamic boarding school, for example students have heard about scabies disease (its causes, consequences, and prevention). Furthermore, this knowledge will bring students to think and try so that they are not affected by scabies. In a state of thinking, emotional components and beliefs come to work so that students intend to get used to a clean and healthy lifestyle to avoid scabies. The student has a certain attitude towards objects in the form of scabies disease in health sciences.

What the interviewees said showed that Kiai's existence is like the heart of Islamic boarding school life. So important and essential is the position of Kiai, so that the attitudes and behaviors carried out by Kiai in every activity including education and learning both directly and indirectly, as well as in the aspects of human resources in the Islamic boarding school make Kiai an ideal and central figure who represents the existence of Islamic boarding school residents. Kiai realizes that in the process of education and learning, the ustadz / ah become the front line that can improve and streamline learning, especially in the formation of positive attitudes and behaviors (Akib D, 2021). For this reason, the motivation and welfare of the bishops need serious attention in order to achieve an effective education and learning process.

This shows that the leadership pattern displayed by Kiai in the Al-Qodir Islamic boarding school leads to prophetic leadership (*Prophetic*) that contain the values of humanization, liberation, and transcendence (Dewi et al., 2020; Umiarso, 2022). In this context, the meaning of da'wah in prophetic leadership (*Prophetic*), namely (1) humanization is the description of *Amar Ma'ruf*, which is interpreted as an effort to humanize humans by upholding goodness and exalting the positive dimensions and potential of humans as creatures created by God Almighty by bringing certain natures (Joseph, 2022). (2) Liberation is the description of *Nahi Munkar*, which means preventing all evil. Prophetic leadership (*Prophetic*) means the effort to free man from the knowledge, social, economic, political systems that bind man and make man entangled in ignorance, extortion, poverty, and oppression (Junaris et al., 2022; Bashori, 2019). (3) Transcendence is the description of *Tu'minuna Billahi*, can be interpreted as teaching about true faith or carrying the mission of monotheism. Man will find a perfect person and live a meaningful life if he can set and direct his life goals only to God Almighty (Ashkur et al., 2022).

Three pillars of the prophetic leadership paradigm; humanization, liberation, and transcendence (*Amar Ma'ruf, Nahi Munkar, Tu'minuna Billah*) has been exemplified directly by the Prophet Muhammad (peace be upon him) with the model *Prophetic Leadership*. The study of this leadership model is inseparable from the talk of prophets and apostles, because they are many leadership figures in the leadership of human history. Research findings on prophetic leadership have been widely studied, but learning can be found in the results of research Junaris et al., (2022) who said that prophetic leadership can realize effective learning and improve the quality of education if carried out in a planned and earnest manner using Kurt Lewin's approach and combining the values of humanization, liberation and transcendence in both ideas, innovation, and learning programs. Similarly, the research submitted by Sidiq et al., (2019) said that prophetic leadership has the main purpose to teach students how to

obtain happiness and salvation both in this world and the hereafter. The strategy used by leaders in applying prophetic leadership in developing religious culture by teaching and emulating the qualities of the prophet, namely *siddiq, amanah, tabligh, and fathonah*. Further research Zaini (2021) Explain that prophetic values are required in educational activities that can be displayed by a fair and wise principal, compassionate and caring teachers, friendly and easy school employees in administrative matters, and students who respect and respect each other.

4. CONCLUSION

This study concludes that Kiai's prophetic leadership in analyze changes in the behavior of drug addicts and mental issues and realizing effective Islamic education in Lawrence Green's perspective at the Al-Qodir Sleman Islamic boarding school Yogyakarta is carried out gradually, systematically and planned by prioritizing prophetic values; humanization, liberation, and transcendence, considering that these behavior changes are intended to improve the quality of education in Islamic boarding schools. This research is certainly limited to only one Islamic boarding school that has unique characteristics and backgrounds so that it cannot be generalized to all Islamic boarding schools. The limitations of this research can be used as an opportunity for further research to deepen the study of prophetic leadership, *pesantren*, and Islamic education through the concept of behavior change with different components and backgrounds.

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