

Integration Of Dayak Culture And Cultural Boarding School

Yeni Tri Nur Rahmawati^{a*}, Solimin^b

^a*Universitas At-Taqwa Bondowoso*

^b*Institut Agama Islam Al-Urwatul Wutsqo Jombang*

[*yeni.genbie04@gmail.com](mailto:yeni.genbie04@gmail.com), solidm175@gmail.com

Abstract

Indonesia is formed by various tribes, cultures and various religions in it. The three of them became pillars for the continuity of an independent state for about 75 years. The importance of maintaining a good culture in a pesantren tradition is that there is a rule that is used to follow a changing era movement which is often made as a reference. The rule is Al-muhafazhat ala al-qadim ash-shalih wa al-akhdzu bi al-jadid al-ashlah. Something new is not always interpreted as something better than the old. Therefore, pesantren need to continuously respond creatively to the challenges of changes in education management while at the same time finding options that are more relevant, according to the needs of the times. In a qualitative approach with several informants as data sources, affective commitment is characterized by the psychological closeness of the kiai to the HI Islamic Boarding School, where he grew up and grew up in the pesantren environment. His parents were the founders of the pesantren and all of his siblings took part in the management of the HI Islamic Boarding School until now. With a pesantren educational background and aspirations to serve in a pesantren, the kiai's psychological bond with HI Islamic Boarding Schools is getting closer. This condition makes the kiai feel comfortable to stay in the pesantren and is committed to developing the pesantren optimally in various ways including in terms of cultural integration. This is what Allen and Meyer describe as the development of psychological affinity to firm which makes a person highly committed to the organization.

Keywords:

Dayak Culture, Islamic Boarding School Culture, Commitment, Cultural Integration

Education in the Global South

DOI: <https://doi.org>.....

Received: 13-06-2026

Revised: 03-07-2026

Accepted: 04-07-2026

*Corresponding Author

Introduction

Islamic boarding schools, with all their phenomena, are a fascinating subject to study. These Islamic educational institutions possess characteristics that are very



Copyright © 2025 by Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

different from other educational institutions, both in terms of their history and development, their institutional components, and their educational patterns.¹

History records that Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia. As the oldest educational institution, it can be said that Islamic boarding schools represent an indigenous educational system in Indonesia, whose core activities are studying, understanding, deepening, internalizing, and practicing Islamic teachings, emphasizing the importance of religious morality as a guideline for daily behavior. Furthermore, Islamic boarding schools are also educational institutions that can play an effective role in empowering and transforming civil society. Undoubtedly, Islamic boarding schools have played a crucial role in maintaining the continuity of Islamic traditions, which have produced many Muslim intellectuals and also serve as centers for community development.²

One of the important components of a pesantren is the figure of the kiai. As the highest leader in a pesantren, the kiai holds almost absolute authority and prestige.³ It's no wonder, in the Islamic boarding school environment, there's no one more respected than the kiai. Absolute respect and obedience to the kiai are the primary values instilled in every student.⁴ Respect and obedience are considered even more important than mastering the knowledge itself, as they are an integral part of learning at Islamic boarding schools. The kiai is a central figure who serves as a reference for his students in various aspects of Islamic boarding school life.⁵ Sociologically, the position of a kiai is similar to that of a king. It is the kiai who owns, maintains,

¹ Jumardhi et al., "Karakteristik pengelolaan model pendidikan berbasis pesantren," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 6, no. 6 (2025): 586-602, <https://doi.org/10.32832/itjmie.v6i6.22056>.

² Mukhammad Hasbi, "Pesantren Dan Pemberdayaan Civil Society (Studi Kasus Pondok Pesantren Bayt Al-Hikmah Pasuruan)," *JSP: Jurnal Studi Pesantren* 1, no. 1 (2022): 1-20, <https://doi.org/10.59005/jsp.v1i1.150>.

³ Sihabudin et al., "Socio-Economic Empowerment of The Community Through Islamic Boarding School," *Jurnal Abdimas Cendekiawan Indonesia* 2, no. 1 (2025): 26-34, <https://doi.org/10.56134/jaci.v2i1.108>.

⁴ Abdur Rahman, "Kiai's Leadership Role In Developing The Character Of Students," *Journal of Social Science and Economics* 1, no. 2 (2022): 195-217, <https://doi.org/10.37812/josse.v1i2.592>.

⁵ Abdul Karim et al., "Islamic Spiritual Leadership of Kyai in Fostering Santri's Entrepreneurial Spirit and Independence in Boarding School," *Social Sciences & Humanities Open* 12 (January 2025): 101817, <https://doi.org/10.1016/j.ssaho.2025.101817>.

nurtures, and develops the pesantren. Thus, the growth of a pesantren depends heavily on the personal abilities of its kiai.⁶

The existence of a kiai as a leader of an Islamic boarding school, viewed from the perspective of his duties and functions, can be seen as a unique leadership phenomenon. This unique position is due to the fact that the kiai, as the leader of an Islamic boarding school, is not only responsible for developing the curriculum, establishing rules and regulations, and designing the evaluation system, but also for implementing the teaching and learning process related to religious knowledge within the institution under his supervision. Furthermore, he also serves as a mentor and educator of the congregation and as a community leader.⁷ The dimensions of a kiai's leadership can be very complex. He can act as a community leader when he appears as the leader of a community organization or political organization, an intellectual leader (scholarly leader) in his capacity as a religious teacher, fatwa issuer, legal reference, spiritual leader (spiritual leader) when he leads worship, becomes a mursyid thariqah and moral role model for the community, and administrative leader (administrative leader) if he plays a role in charge of educational institutions or other community bodies.⁸ The kiai of Islamic boarding schools are a portrait of a real leader of society with a spiritual-divine dimension. Therefore, the kiai's leadership, both inside and outside the pesantren, is strongly imbued with traditional and charismatic nuances.⁹

The phenomenon of kiai leadership in each Islamic boarding school (pesantren) has different characteristics according to the spatial and temporal dimensions in which the pesantren is located. This is because a leader, like a kiai, does not stand

⁶ Ahmad Faisal et al., "Strengthening Religious Moderatism Through the Traditional Authority of Kiai in Indonesia," *Cogent Social Sciences* 8, no. 1 (2022): 2150450, <https://doi.org/10.1080/23311886.2022.2150450>.

⁷ Rodiatul Hasanah, "Kepemimpinan Kyai Di Pesantren: Strategi Menanamkan Nilai Keagamaan Di Tengah Arus Modernisasi," *IHTIROM: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2025): 567-77, <https://doi.org/10.70412/itr.v4i1.171>.

⁸ Hairul Puadi, "Tipologi Kepemimpinan Kyai Pesantren," *Jurnal Studi Pesantren* 4, no. 2 (2024): 55-76, <https://doi.org/10.35897/studipesantren.v4i2.1529>.

⁹ Aminuddin Aminuddin and Suklani Suklani, "Fungsi Dan Peran Kepemimpinan Kiai Dalam Pengembangan Pondok Pesantren Darussalam Kunir," *Edum Journal* 7, no. 1 (2024): 16-27, <https://doi.org/10.31943/edumjournal.v7i1.163>.

alone in leading an organization (pesantren). He is bound by other factors, namely the situation (situation), including tasks, pressures, environment, and so on, as well as followers (followers) who are embedded within the norms, values, integration, and so on.¹⁰ Modern theory views an organization as a system consisting of inputs, processes, outputs (feedback), and the environment. As Siagian (1987) states, leadership never operates or functions in a vacuum. It is situational, conditional, and temporal; in other words, many factors influence the effectiveness of a person's leadership. Therefore, one element that can contribute to more effective leadership is a leader's ability to adapt to the sociocultural environment and the ability to build good relationships with the surrounding cultures.¹¹

Regarding the role of a kiai in the context of cultural interaction, Geertz (1960) views kiai as cultural brokers, acting as "preventors" of the entry of new cultures. They are like a dam that holds in the many manifestations (presence) of new cultures, and releases some of these many manifestations. This method is used through a process of selecting which ones the community releases and which ones it does not. Geertz sees that the abundance of new cultures causes the dam to be overwhelmed by this process. This is because so many things occur beyond the control of Islamic boarding schools.¹²

Geertz's theory was challenged by Hirohiko Horikoshi in his dissertation, which discussed the figure of Kiai Yusuf Tojiri, the leader of the Cipari Wanaraja Islamic Boarding School in Garut. In his writing on the role of culture, Horikoshi showed the opposite of Geertz's view.¹³ He showed that the kiai is not a high dam that has a passive role in holding back the flow of change, but has a greater role, namely actively encouraging fundamental change, becoming an "agent of renewal" and independently

¹⁰ Linus Jonathan Vem et al., "Spiritual Intelligence and Teachers' Intention to Quit: The Mechanism Roles of Sanctification of Work and Job Satisfaction," *International Journal of Educational Management* 38, no. 1 (2023): 178–96, <https://doi.org/10.1108/IJEM-07-2022-0281>.

¹¹ Nur Azizah and Abdul Haq As, "Tracing Knowledge in "Langgher Seppo",," *Proceedings of Annual Conference for Muslim Scholars* 9, no. 1 (2025): 952–65, <https://doi.org/10.36835/ancoms.v9i1.751>.

¹² Clifford Geertz, "The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49, <https://doi.org/10.1017/S0010417500000670>.

¹³ Auliya Ridwan, "THE DYNAMICS OF PESANTREN LEADERSHIP FROM THE DUTCH ETHICAL POLICY TO THE REFORMATION PERIODS," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15, no. 02 (2020): 365–400, <https://doi.org/10.21274/epis.2020.15.02.365-400>.

having the authority to choose for themselves what they want to convey to society and what they do not.¹⁴

The role of the kiai as the leader of an Islamic boarding school becomes increasingly complex when this institution acts as a "guest" in a community with strict customs, traditions, and culture, such as the Dayak people in Palangka Raya. The Dayak Ngaju people who inhabit Palangka Raya are indigenous people who existed even before the founding of Palangka Raya.¹⁵ According to Tjilik Riwut, there has never been a dictionary that provides the correct term to define Dayak, although there is an assumption that in Malay the term Dayak means mountain people,¹⁶ Meanwhile, the term Ngaju etymologically means "upstream," or refers to "people who come from upstream." Tjilik Riwut defines the word Ngaju by examining the Bakumpai Dayak people's understanding of two words: Ot Danum and Ngaju. The term Ot means "upstream"; danum means "water." Thus, Ot Danum means "upstream" or "river headwaters," naturally referring to those who live in the rural areas.¹⁷ The term Ngaju, then, refers to the words bi-aju, where bi means "from" and aju means "countryside." This term is not intended to have a negative connotation or be synonymous with backwardness, but rather directly refers to the territorial habitation of the Dayak people who live in the interior of Kalimantan.¹⁸

Based on the 2015 population census, the population of Central Kalimantan, which is 2,680,680 people, is mostly from the Dayak ethnic group 46.62% (1,249,733 people), Banjar 21.03% (563,747 people), Malay 3.96% (106,154 people), Madura 1.93%

¹⁴ Devi Pramitha, "Kepemimpinan Kyai Di Pondok Pesantren Modern: Pengembangan Organisasi, Team Building, Dan Perilaku Inovatif," *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 2 (2020): 147–54, <https://doi.org/10.21831/jamp.v8i2.33058>.

¹⁵ Wilson Wilson, "Relasi Islam-Dayak Di Kota Palangka Raya Kalimantan Tengah," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 11105–22, <https://doi.org/10.31004/jptam.v5i3.2771>.

¹⁶ Mandarin Guntur et al., "Re-Translation of Dayaknese Vernacular Material Culture into Postcolonial City of Palangka Raya through Urban Physiognomy," in *Potency of the Vernacular Settlements* (Taylor and Francis Ltd., 2024), <https://doi.org/10.4324/9781003389002-10>.

¹⁷ Muhammad Husni, "Historical Tourism from a Cultural Studies Perspective : Study of the Tjilik Riwut Hermitage Site, Katingan Regency," *Journal of Islamic History* 4, no. 1 (2024): 24–42, <https://doi.org/10.53088/jih.v4i1.921>.

¹⁸ Septian Peterianus and Mastiah Mastiah, "EKSISTENSI SUKU DAYAK SEBERUANG MENGHADAPI TEKANYAN MODERNISASI MELALUI RITUAL GAWAI DAYAK," *Bestari: Jurnal Pendidikan Dan Kebudayaan* 1, no. 2 (2020): 36–43, <https://doi.org/10.46368/bjpd.v1i2.207>.

(51,737 people), Sunda 1.29% (34,580 people), Bugis, 0.77% (20,641 people), Batak 0.56% (15,011 people), Flores 0.38% (10,186 people), Bali 0.33% (8,846 people) and others 1.44% (38,601 people). (Ananta, 2015) The population of the Dayak tribe in Central Kalimantan has increased compared to the 2010 census which only numbered 41.02% (908,352 people) of the 2,202,599 population. (Central Statistics Agency of Central Kalimantan Province, 2010) The Dayak ethnic group mostly lives in the Palangka Raya City area and river basin areas such as East Barito Regency, South Barito Regency, North Barito Regency, Katingan Regency and spread across other areas/regencies in Central Kalimantan.

The Dayak Ngaju people who now live in Palangka Raya City have a significant influence in various aspects of community life, such as government, politics, culture, social, education, and religion. The Dayak Ngaju language is even used by almost all residents of Palangka Raya City in their daily conversations. At the elementary school level, the Dayak Ngaju language is included in the curriculum as local content.¹⁹

The presence of Islamic boarding schools in Palangka Raya City is part of a fascinating historical struggle within the context of interreligious dialogue and tolerance, as well as the spread of Islam in Central Kalimantan. On the one hand, the Ngaju Dayak people, as the indigenous people of Palangka Raya City and the Kaharingan religion (a local religion), are at the center of the development of new religions: Hinduism, Buddhism, Christianity, and Islam. On the other hand, the Dayak people strive to maintain their customs, culture, philosophy, kinship, and local wisdom.²⁰

The kiai's sensitivity to local cultural values and progressiveness in interactions are crucial for the harmony and sustainability of Islamic boarding schools. Otherwise, the pesantren's survival is unlikely. This is consistent with Vianen's argument that

¹⁹ Wilson Wilson et al., "The Value of Tolerance in the Huma Betang Philosophy and Its Relevance to Religious Moderation in Islamic-Dayak Relations," *Islam Realitas: Journal of Islamic and Social Studies* 11, no. 2 (2025): 157–70, https://doi.org/10.30983/islam_realitas.v11i2.9577.

²⁰ Wilson Wilson, "Relasi Islam-Dayak Di Kota Palangka Raya Kalimantan Tengah," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 11105–22, <https://doi.org/10.31004/jptam.v5i3.2771>.

newcomers who differ in their perceptions of (organizational) culture, as related to their commitments and goals, will not be able to survive within the organization.²¹

The Hidayatul Insan Fii Ta'Limiddin Islamic Boarding School in Palangka Raya City (hereinafter referred to as the HI Islamic Boarding School in Palangka Raya City) is an Islamic educational institution present in the midst of a pluralistic society in Palangka Raya City. This Islamic boarding school, which was established in 1987, still survives and is even the "largest" Islamic boarding school in Palangka Raya City. The HI Islamic Boarding School is located on the banks of the river with the student dormitory buildings and learning areas appearing untidy and still made of wood. The area of this Islamic boarding school is also integrated with residential areas that have diverse cultures, in fact there is no barrier separating the Islamic boarding school area from the community environment. This condition makes the HI Islamic Boarding School an inclusive Islamic educational institution. In the midst of a multicultural and seemingly less conducive socio-cultural climate, (Steenbrink, 1974). This Islamic boarding school can carry out learning activities well, extracurricular activities such as sports, arts, scouts and others run as they are. The existence of the HI Palangka Raya Islamic Boarding School for approximately three decades has played a strategic role as an agent of change in the process of Islamic cadre formation in Palangka Raya City. This Islamic boarding school has also been able to exist and compete with leading schools in Palangka Raya in terms of academic and non-academic achievements.

Based on observations, the area of the HI Islamic Boarding School is still mixed with the local community environment without any partitions and certain boundaries except for the buildings belonging to the boarding school. Not far from the boarding school area there are still non-Islamic religious symbols such as churches and sandung (a place to store the bones of the deceased after the Tiwah ceremony for the Dayak people who are Kaharingan/Hindu Kaharingan), even the pigsty area is still clearly visible from the boarding school in the local community settlement.

²¹ Nali Eka et al., "The Adaptation Strategy of Central Kalimantan's Dayak Ngaju Religious System to the State Official Religions in Palangka Raya," *International Journal of Linguistics, Literature and Culture* 7, no. 3 (2021): 111-19, <https://doi.org/10.21744/ijllc.v7n3.1470>.

Historically (especially in Central Kalimantan), the Dayak people are a community that lives mostly along the banks of rivers/DAS (River Basin Areas), because rivers are considered an effective means and access for them, both for bathing, washing and so on. The existence of the HI Islamic Boarding School which is located on the banks of the river is also philosophically part of the integration and adaptation to the culture and customs of the local community. At certain times the students also bathe in the river and can interact with the local community.

The kiai's commitment to integrating Islamic boarding school and Dayak culture in Islamic boarding schools is inseparable from their visionary views on the existence and challenges of Islamic boarding schools in today's era of globalization. Furthermore, a model of Islamic boarding school that values local wisdom is essential for the survival of Islamic boarding schools within the Dayak community, which maintains strict traditions and customs. Efforts to transform Islamic boarding schools through cultural integration begin with understanding the Dayak cultural context, the process of externalization and adaptation, and strategies for internalizing Dayak cultural values, norms, and attitudes in Islamic boarding schools.²²

The kiai's commitment to the integration of Islamic boarding school and Dayak culture in the institution he leads is realized in several aspects, such as including Dayak language subjects as part of the curriculum used, namely in local content subjects at Islamic boarding schools, making Dayak dance one of the extracurricular activities. Dayak dance art with its various creations is often used in Islamic boarding school rituals such as the boarding school's anniversary, the release and farewell of students, and other activities. This extracurricular activity by collaborating the Dayak dance culture with Islamic nuances has even brought the name of the HI Islamic Boarding School to the national stage by winning Second Place at the National Level of the Islamic Regional Arts Competition held in Makassar in August 2017. In addition, in order to participate in popularizing local culture as part of the process of integrating Dayak culture and Islamic boarding school culture, students are required

²² Eka et al., "The Adaptation Strategy of Central Kalimantan's Dayak Ngaju Religious System to the State Official Religions in Palangka Raya."

to wear batik clothing with typical Central Kalimantan patterns as official clothing used in the teaching and learning process in class, namely one day a week, namely on Wednesdays, the use of typical Dayak ornaments in the arrangement of the Islamic boarding school environment, such as gates, calligraphy installed in the classroom and others as well as building cooperation with Dayak indigenous community institutions such as the Dayak Literacy Institute, Dance Studio and Dayak Traditional Council.²³

From the description that has been put forward, it is clear that the figure of the kiai as the leader of the HI Islamic Boarding School is able to maintain religious culture amidst the cultural diversity of the community. The kiai strives to reconcile religion with the local culture, thus giving rise to leadership that respects the customs, culture and philosophy of the Dayak tribe, leadership that upholds the values of humanity, human rights, pluralism and tolerance. The kiai as a cultural broker does not only play the role of a defensive fortress for the Muslim community as stated by Geertz, or only actively encourages fundamental change as an agent of change (agent of renewal) as revealed by Horikoshi, but more than that, the kiai has played his role as a "multiple player" in more complex dimensions of leadership.

The kiai's multi-role is evident in his involvement in community and Islamic organizations. He is a civil servant and is currently active as the Chairman of the General Election Commission (KPU) of Central Kalimantan Province, a member of the Interfaith Harmony Forum (FKUB) of Palangka Raya City. In addition, he is also active as a member of the Nahdlatul Ulama Regional Board (PWNU) of Central Kalimantan Province, a member of the Indonesian Ulema Council (MUI) of Palangka Raya City, a member of the Qur'an Recitation Development Institute (LPTQ) of Palangka Raya City, and a member of the Islamic Qasidah Arts Institute (LASQI) of Palangka Raya City. As a kiai, his duties as an administrative leader in Islamic boarding schools are still carried out amidst other busy activities such as giving lectures at religious study

²³ Ahmadi Ahmadi, *Kepemimpinan Pesantren : Pola Komunikasi Dan Komitmen Integrasi Budaya*, ed. Mei Indra Jayanti (Yogyakarta, 2021), https://digilib.uin-palangkaraya.ac.id/3692/?utm_source=chatgpt.com.

groups, as a motivator, and even teaching at universities, which are played synergistically.²⁴

The kiai's social role as a multi-player in public spaces provides him with opportunities to interact more broadly with various segments of society, especially the Dayak community. This situation certainly helps kiai adapt and even paves the way for cultural integration in his leadership at the Islamic boarding school.²⁵

Based on the background description that has been presented, it is clear that there is a good communication pattern and a commitment to cultural integration in the leadership of the kiai at the HI Palangka Raya Islamic Boarding School, so that this institution is able to exist among the local community (Dayak). Therefore, the researcher is interested in examining in more depth other dimensions of educational leadership at the Islamic boarding school, focusing on the elements of kiai leadership in integrating the culture of the Islamic boarding school and Dayak culture.²⁶

Method

This study employs a qualitative approach, specifically utilizing a descriptive research method. Data collection techniques include observation, interviews, and documentation. Participant observation is used to examine the geographical setting (including site layout and environmental conditions), the institution's vision, mission, and objectives, as well as its human resource conditions. Interviews are conducted after identifying key informants. The documentation technique involves reviewing relevant documents and books to gather written data regarding pesantren culture. Data analysis begins prior to fieldwork-specifically analyzing data obtained during the preliminary study concerning the objective conditions and culture of the pesantren. The data analysis process comprises several stages: 1) data collection; 2)

²⁴ Sriyana Sriyana and Hiskiya Hiskiyya, "Makna Simbolik Perkawinan Adat Dayak Ngaju Di Kota Palangka Raya: The Meaning Of Symbolic Indigenous Marriage In Dayak Ngaju In Palangka Raya City," *Anterior Jurnal* 20, no. 1 (2020): 83–95, <https://doi.org/10.33084/anterior.v20i1.1546>.

²⁵ Ahmad Adi Suradi and Buyung Surahman, "Kiai's Role as Ulama and Umara: Implications to the Pesantren Education," *Masyarakat, Kebudayaan Dan Politik* 33, no. 2 (2020): 202–11, <https://doi.org/10.20473/mkp.V33I22020.202-211>.

²⁶ Timotius Dehen L. Djungan, "Nilai Budaya Manugal Bagi Pembentukan Karakter Dalam Melestarikan Kearifan Lokal Masyarakat Suku Dayak Ngaju Di Kalimantan Tengah," *Proceedings Series on Physical & Formal Sciences* 2 (November 2021): 319–23, <https://doi.org/10.30595/psps.v2i.204>.

data reduction; 3) data presentation; and 4) conclusion drawing. The researcher poses descriptive questions related to pesantren culture. Techniques used to verify data validity include: 1) prolonged engagement; 2) persistent observation; 3) triangulation; 4) peer debriefing; 5) referential adequacy; 6) negative case analysis; 7) member checking; 8) thick description; 9) dependability audit; and 10) confirmability audit.

Result

Leadership Commitment

1. Understanding Commitment

Terminologically, the term "commitment" is derived from the Latin word "committer," which means to unite, combine, work, and believe. Translated from its root, commitment is an attitude of loyalty and responsibility demonstrated by someone who has decided to join the membership activities of a particular institution.²⁷

Experts have put forward various definitions of commitment. Meyer and Allen (1997) state that commitment is a multidimensional concept that can be understood from various aspects. Commitment can be seen from behavior (Staw, 1980), norms (Allen & Mayer, 1990), calculations (Becker, 1960; Ritzer & Trice, 1969), and attitudes (Porter, Steers, Mowday, and Boulian, 1974). The concept of attitude is a widely accepted part of measuring commitment, measuring through attitudes and feelings toward the employing organization.²⁸

According to Mowday, Steers and Porter as quoted by Luthans, commitment is defined as (1) a strong desire to remain a member of a particular organization, (2) the desire to strive according to the wishes of the organization, (3) certain beliefs, acceptance of the values and goals of an organization. (Luthans, 2006) This condition is an attitude that reflects a person's loyalty to the organization and an

²⁷ metatags generator, *PERAN ENGAGING LEADERSHIP TERHADAP KOMITMEN ORGANISASIONAL DALAM PROXIMAL WITHDRAWAL STATES* | *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*, n.d., accessed May 31, 2026, https://journal.untar.ac.id/index.php/jmishumsen/article/view/7757?utm_source=chatgpt.com.

²⁸ Rui Silva et al., "Exploring the Direct and Indirect Influence of Perceived Organizational Support on Affective Organizational Commitment," *Social Sciences* 11, no. 9 (2022): 406, <https://doi.org/10.3390/socsci11090406>.

ongoing process in which a person expresses his concern for the organization so that the organization's goals can be achieved and develop sustainably.

Commitment is a key factor in psychological resilience, transforming difficulties into opportunities and advantages. When problems arise in an organization, a leader cannot simply sit idly by and wait for something to happen. Commitment transforms the situation and the people around them into potential solutions and benefits.²⁹

In Armstrong's view, commitment refers to the identification of an organization's goals and one's area of operation that will make a person actively support the organization's values, desire to remain part of the organization (not regularly and explicitly looking for another job), and prepare oneself to act in the interests of the organization, superiors, and colleagues. Armstrong's statement illustrates that a person who is committed to an organization is someone who actively supports the organization's values, wants to remain part of the organization and all its implications, and is willing to act on behalf of the organization despite all the risks.³⁰

Referring to the opinions above, it can be understood that commitment is an individual's attitude of loyalty and responsibility toward an organization. This is demonstrated by supporting the organization's values and a desire to remain a part of it, working wholeheartedly for the organization's goals, and being willing to act on behalf of the organization, regardless of the risks involved, to achieve change for the better.³¹

²⁹ Joshua Aditya Putra Utama and Ria Wardani, "Trait Kepribadian dan Komitmen Afektif pada Kepanitiaan Psycompilation 2020," *Humanitas (Jurnal Psikologi)* 4, no. 3 (2020): 225–38, <https://doi.org/10.28932/humanitas.v4i3.2685>.

³⁰ Mir Rouf Ahmad and Rameez Raja, "Employee Job Satisfaction and Business Performance: The Mediating Role of Organizational Commitment," *Vision* 25, no. 2 (2021): 168–79, <https://doi.org/10.1177/0972262920985949>.

³¹ Mercy Melinda Putri et al., "THE INFLUENCE OF ORGANIZATION COMMITMENT AND COMPENSATION ON EMPLOYEE PERFORMANCE MEDIATED BY ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OCB)," *Jurnal Ekonomi Dan Bisnis Airlangga* 31, no. 2 (2021): 74–82, <https://doi.org/10.20473/jeba.V31I22021.74-82>.

a. Form/Model of Commitment

Mayer and Allen (1991) identified three forms of commitment, namely: affective commitment, continuance commitment and normative commitment.

1) Affective commitment

Affective commitment refers to emotional attachment, identification, and involvement in an organization. Affective commitment is a psychological attraction to an organization. This commitment arises and grows due to the perceived comfort, security, and other benefits not available elsewhere. The significance of affective commitment can be identified by indicators of organizational member comfort. The more employees feel comfortable and receive benefits, the higher their commitment.

Furthermore, Allen and Meyer stated that the affective commitment model considers the following three aspects: a) The development of psychological affinity to the firm, b) association with the organization, and c) the wish to remain as a member of the organization.

2) continuance commitment

This form of commitment is based on the losses associated with leaving the organization. A loss-based commitment can be defined as a person's psychological attachment to an organization due to the costs borne as a consequence of leaving. A loss-based commitment means that each member needs to make calculations related to the benefits and sacrifices of their involvement in the organization. In this type of commitment, a person will tend to have a high commitment if they perceive the consequences/losses of leaving to be greater. The greater the losses, the more likely they are to reconsider their intention to leave the company. This is because people with a continuance commitment will carefully weigh the pros and cons of leaving the company.

This form of commitment is based on Becker's side-bet theory. According to this theory, when someone works for decades in an organization, they tend to accumulate investments in time, effort, and

organizationally specific skills that are too costly to abandon. Therefore, the person will strive to maintain their job and position within the organization. This condition is identified as a form of continuance commitment.

3) normative commitment

This form of commitment is a condition in which a person feels obligated to remain in an organization as a form of obligation to the organization. There is a moral obligation to maintain a relationship with the organization. This is what drives a person to remain and contribute to the company, both materially and non-materially. They feel a sense of moral obligation, and they will feel uncomfortable and guilty if they don't do something for the organization.

Based on the opinions expressed above, commitment is a form of dedication or obligation that binds a person to an organization, another person, a particular thing, or a specific action. Commitment can be voluntary or forced, depending on the individual's circumstances. On the one hand, someone commits to something because they love what they do. On the other hand, many people commit because they fear loss if they don't fulfill that commitment. Others may commit because they feel a moral obligation to do so.

Components Of The Organizational Commitment Model

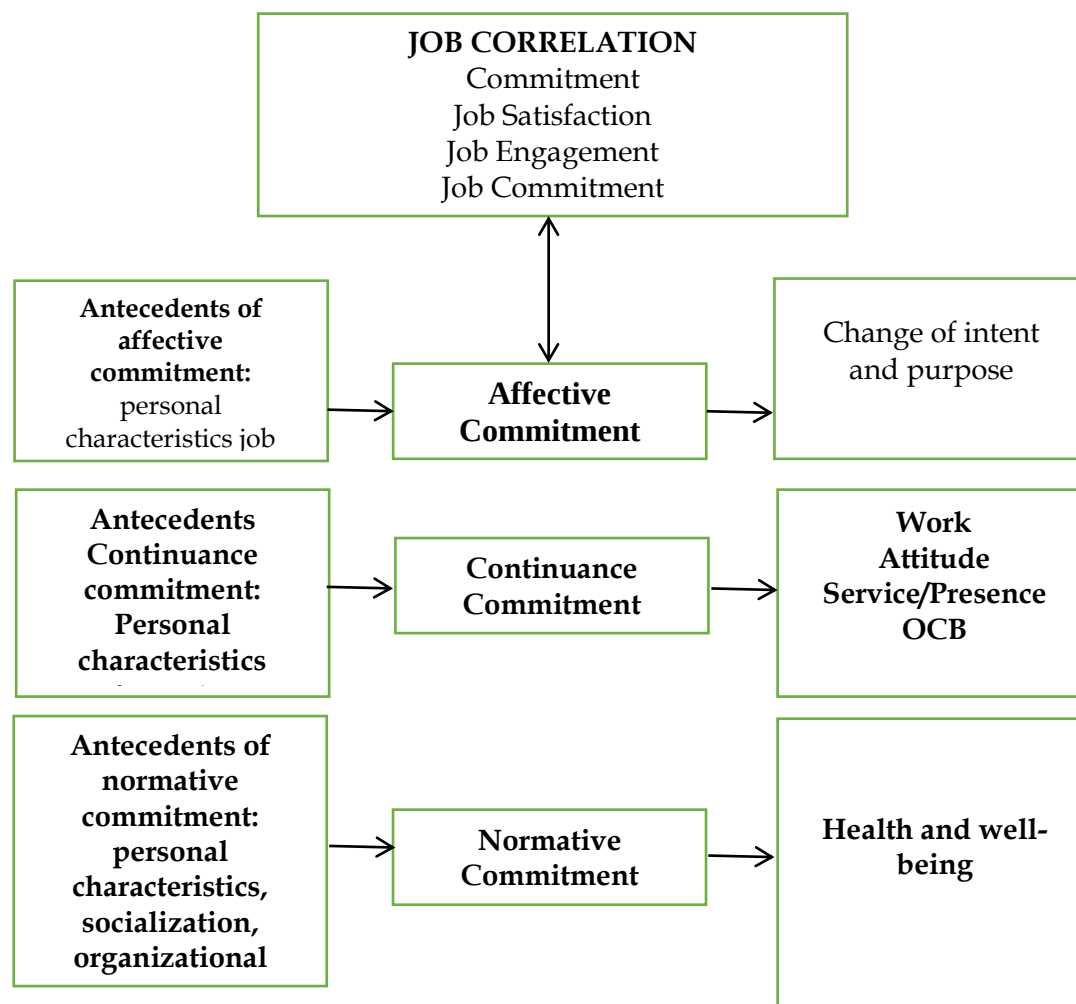


Figure 1. Components Of The Organizational Commitment Model

b. Commitment Indicators

James M. Kouzes and Barry Z. Posner's (2016) *Process the Great Leadership* theory lists 10 leadership commitments worthy of attention and a reference for every leader. These ten personal values regarding leadership commitment were derived from intensive research on ordinary people who do extraordinary things for their organizations. The study, which surveyed thousands of people to obtain their personal best leadership experience, concluded that a good leader must possess at least 10 leadership commitments, as follows:

1) *Model the way*

- a) Discovering your potential by clarifying your values
- b) Align actions with shared values

2) *Inspire a shared vision*

- a) Imagining the future
- b) Involving other people

3) *Challenge the process*

- a) Looking for opportunities by looking for innovation to change and develop
- b) Experiment by boldly taking risks

4) *Enable other to act*

- a) Encourage collaboration/cooperation by promoting cooperative goals and building trust
- b) Strengthen others

5) *Encourage the heart*

- a) Recognize the contributions of others by showing appreciation for individual excellence.
- b) Celebrating values with a community spirit

In terms of leadership, leaders must have a strong commitment to the institution they lead. This commitment is characterized by dedication and high-performance management.

Discussion

Commitment is a crucial element of leadership. Commitment has a strong socio-cultural component and involves shared habits as a way of life for an organization, fostering a shared commitment to achieving its mission and goals. This social element connects leaders and those they lead, fostering a shared determination to steer an organization toward its desired success and progress.

Islamic boarding schools serve as the foundation for nurturing a religious "golden generation"; consequently, they are inseparable from the kiai (religious leader), who consistently provides guidance and mentorship to all components of the institution. This role has a profound impact on the school's growth and progress.

Research conducted by Apipudun found that the kiai leadership style significantly influences the performance of pesantren administrators. The better the

kiai leadership and the pesantren's management, the better the organization's performance, which ultimately supports the institution's growth and development.

As leaders in Islamic boarding schools, kiai (Islamic boarding school) have a significant responsibility for all elements of the organization, including efforts to develop a progressive pesantren culture. Commitment is a crucial factor in ensuring that kiai and their followers carry out their leadership responsibilities, especially in pesantrens located within multiethnic communities.

1. Exemplary behavior (*Model the Way*)

Exemplary conduct is a moral attitude that serves as a benchmark for leadership commitment. Discovering one's potential by clarifying one's values and aligning one's actions with shared values are indicators of exemplary conduct.

The reality in the field shows that the exemplary behavior of kiai in the context of the integration of Islamic boarding school culture and Dayak culture is the discovery of self-potential and clarification of self-values which is demonstrated by an attitude of being aware of one's existence as a guest in the midst of the Dayak community, being polite and respecting the culture of the local community, trying to get to know Dayak culture by studying it and being inclusive (open) towards the surrounding community.

In the aspect of alignment of actions with shared values, the kiai reflects it by having the willingness to wear traditional Dayak-patterned clothing, even though the clothing is not the usual clothing worn by a kiai, Kiai Harmain is still willing to wear it, using the Dayak language at certain moments, especially when communicating with the Dayak community, using Central Kalimantan Dayak motif ornaments both as decorations in the Islamic boarding school and also in the kiai's house, and still maintaining the Islamic boarding school and also his residence in a densely populated multi-ethnic residential area.

Furthermore, these findings align with research on multicultural education in pesantren (Islamic boarding schools), which indicates that pesantren culture serves as a space for learning tolerance, respect for diversity, and inter-group harmony. Kiai Harmain's adoption of Dayak cultural symbols can be understood as an

implementation of multicultural education that emphasizes respect for local cultural identity without compromising religious identity.

Taylor emphasizes that the study of the kiai traditional authority reveals that their success in fostering religious moderation is largely determined by a cultural approach that maintains close ties with the local community. The use of local cultural attributes, language, and symbols serves as a strategy to build social rapport and strengthen community acceptance of the religious messages being conveyed.

2. *Inspire a Shared Vision*

Commitment can also be measured by the ability to inspire a shared vision. Personal values included in this category include a visionary attitude, imagining something new for the future. Furthermore, a willingness to involve others in planning the organization's vision and goals.

Based on the facts related to this context, the kiai has a strong commitment to the Hidayatul Insan Islamic Boarding School by dreaming of something big for the development of the boarding school. The vision of building an Islamic boarding school for the development of converts and riverside communities in Central Kalimantan, preparing cadres of religious leaders, establishing branches of the Hidayatul Insan Islamic Boarding School in many places, building a quality Islamic education center from preschool to university level has long been designed and communicated with many parties. The kiai's commitment to inspiring a shared vision is also reflected in the involvement of many parties such as the kiai's family, involving ustaz and students, community leaders, religious leaders and local government officials.

3. *Challenge the Process*

A commitment to leadership can also be seen in the leader's personal attitude, which embraces challenges. This is indicated by a constant pursuit of opportunities through innovation, seeking change and development, and a willingness to try new things, even if they involve significant risks.

The kiai's commitment, with the challenge-the-process indicator, is as follows: First, the kiai views every job as an adventure and a challenge. Second, the kiai participates in preserving and developing Dayak culture through collaborative dance activities with regional-Islamic nuances. Third, the kiai includes Dayak language subjects in the pesantren curriculum. Fourth, they hold Dayak language speech and lecture competitions, as well as traditional Central Kalimantan creative dance competitions. Fifth, the kiai habitually delegates subordinates to participate in activities related to Dayak culture outside the pesantren.

The following indicators of commitment related to the kiai's courage in taking risks in their actions were found: First, the kiai maintained the location of the Islamic boarding school in a densely populated area where symbols of other religions were still visible. Second, the building of the Islamic boarding school mosque in a former pigsty despite the pros and cons. Third, the shift from a traditionalist-fanatical mindset to a modernist-cultural one.

4. Activate Others to Take Action (*Enable Other to Act*)

Leadership commitment can also be seen in the ability to activate or move others to action. Indicators include the ability to foster collaboration/cooperation by promoting cooperative goals and building trust, as well as empowering others.

The commitment of the kiai with the indicator enable others to act, the kiai's commitment in activating others to act, seen from the aspect of the ability to encourage collaboration/cooperation by promoting cooperative goals and building trust, data was found that: First, the kiai has collaborated with various parties such as the Ministry of Religious Affairs of Palangka Raya City, the Ministry of Religious Affairs of Central Kalimantan Province, the Ministry of National Education of Palangka Raya City, the Ministry of National Education of Central Kalimantan Province, various dance studios, the Dayak Customary Council (DAD), and also universities. Second, the kiai promotes the existence of cultural integration at the Hidayatul Insan Islamic Boarding School by displaying Dayak culture at Islamic boarding school ritual events, such as dance, clothing and others. Third, the kiai

also actively promotes the activities of the Hidayatul Insan Islamic Boarding School through social media.

In another aspect, namely in strengthening others by sharing power and policies, the kiai carries out collective collegial leadership by giving leadership tasks and responsibilities to others proportionally.

5. *Encourage the Heart*

Another phrase that can describe leadership commitment is "Encourage the Heart." This is indicated by an awareness of the contributions of others to the organization's operations and a demonstration of appreciation for the excellence of each individual who contributes. Furthermore, it demonstrates a willingness to celebrate shared values with a sense of community.

The kiai's commitment, with the "encourage the heart" indicator, is reflected in their awareness of others' contributions by demonstrating appreciation for individual excellence. This indicator found data that kiai are accustomed to expressing gratitude to the founding figures of the Islamic boarding school and also to donors who participate in the development of the Islamic boarding school, empowering ustaz-ustazah according to their potential and excellence, giving praise to ustaz-ustazah and students who excel, and providing tuition-free bonuses for students at the Hidayatul Insan Islamic Boarding School who excel.

In the next indicator, namely "Celebrating values with a community spirit", Kiai Harmain is a reliable motivator who usually motivates his students, holds thanksgiving or celebrations for the achievements of the students and ustaz-ustazah, the kiai also always announces the names of outstanding students during the graduation ceremony and graduation of students and puts up banners or billboards of awards and congratulations for the boarding school residents who have achieved.

A summary of the kiai's commitment to integrating Islamic boarding school culture and Dayak culture at the Hidayatul Insan Islamic Boarding School in Palangka Raya City can be seen in the following table.

Table 1. The Uniqueness of the Kiai's Commitment in Integrating Islamic Boarding School Culture and Dayak Culture at the Hidayatul Insan Islamic Boarding School in Palangka Raya City

No.	Element	Commitment Indicator	Research Findings
1	Exemplary	Discovering your potential by clarifying your values Alignment of actions with shared values	- Acknowledge your existence as a "newcomer" within the Dayak community. - Desire to learn about and embrace Dayak culture. - Be polite and respectful of local culture. - Be inclusive (open). Wearing traditional clothing with a Central Kalimantan Dayak feel. Using the Dayak language at specific occasions and with specific people. Using Dayak ornaments as decorations in Islamic boarding schools and homes. Integrating Islamic boarding school areas with residential areas.
2	Inspiring a Shared Vision	Imagining the future	Islamic boarding schools for developing converts and riverside communities Preparing cadres of religious leaders Establishing branches of the Hidayatul Insan Islamic Boarding School in various locations Establishing quality Islamic education

3	Challenging the Odds	Involving others Seek opportunities by looking for innovation to change and develop Dare to take risks	centers from preschool to university level Involving families Involving religious teachers and students Involving community leaders Involving religious leaders Involving the government Treat every job as an adventure. Participate in preserving and developing Dayak culture through collaborative dance activities with regional and Islamic nuances. Include Dayak language lessons in the Islamic boarding school curriculum. Hold speech and lecture competitions in the Dayak language and Central Kalimantan Traditional Creative Dance. Delegate subordinates to participate in cultural activities outside the Islamic boarding school. Maintaining the location of Islamic boarding schools in densely populated areas where symbols
---	----------------------	---	--

4	Enabling Others to Take Action	Encourage collaboration/cooperation by promoting cooperative goals and building trust	of other religions are still visible. Building Islamic boarding school mosques in former pig pens. Changing the mindset from traditionalist-fanaticism to modernist-culturalism. Collaborating with the Ministry of Religious Affairs, the Ministry of National Education, dance studios, the Islamic Boarding School (DAD), and universities Promoting Islamic boarding school activities at Islamic boarding school ritual events Promoting Islamic boarding school activities through social media Assign leadership tasks to others proportionally
5	Strengthen the Heart	Strengthening others by sharing power and wisdom Recognizing the contributions of others by showing appreciation for individual excellence	Expressing gratitude to the founding figures of Islamic boarding schools and donors who have contributed to their development. Empowering religious teachers according to their

		Celebrating values with a community spirit	potential and excellence. Praising outstanding religious teachers and students. Providing bonuses free of committee fees or tuition fees for outstanding students. Motivating Holding a thanksgiving or thanksgiving ceremony Announcing the names of outstanding students during graduation ceremonies Placing banners or billboards displaying awards and congratulations for outstanding students
--	--	--	--

The presentation and analysis of the kiai's commitment as explained previously reflects the relative strength of the kiai in identifying his involvement in the pesantren organization. This is characterized by the acceptance of the values and goals of the pesantren organization, the willingness to strive for the interests of the pesantren organization and the desire to maintain membership in the pesantren organization. This is in line with the view of Robbin and Judge, organizational commitment is defined as the relative strength of an individual in identifying his involvement in the organization which is characterized by the acceptance of the values and goals of the organization, the willingness to strive for the organization and the desire to maintain membership in an organization.³²

³² Stephen P. Robbins et al., *Organizational Behavior* (Pearson, 2013).

The research findings on the commitment of kiai in integrating Dayak culture and pesantren culture strongly support and strengthen Allen and Meyer's theory on three commitment models, namely affective commitment, continuance commitment and normative commitment.

Affective commitment is characterized by the kiai's psychological closeness to the HI Islamic Boarding School, where he grew up and was raised within the pesantren environment. His parents were the founders of the pesantren, and all of his siblings have participated in the management of the HI Islamic Boarding School to this day. With a pesantren educational background and the ideal of serving the pesantren, the kiai's psychological bond with the HI Islamic Boarding School deepens. This condition makes the kiai feel comfortable remaining at the pesantren and is committed to developing the pesantren optimally in various aspects, including cultural integration. This is what Allen and Meyer describe as the development of psychological affinity to the firm (psychological closeness to the company), which makes someone have a high commitment to the organization.

An indication of continuance commitment is reflected in the kiai's unwillingness to leave the pesantren when he finds a more financially rewarding job. He strives to maintain his leadership of the pesantren, despite having to juggle his time with other activities outside the pesantren, which can be quite time-consuming. He also refuses to build a more conducive and representative house outside the pesantren, even though this is entirely possible. The kiai strives to maintain his job and position within the pesantren because he has invested time, energy, and thought into managing and developing the pesantren and leading the HI Islamic Boarding School to greater heights. The kiai would feel a loss if he had to leave the pesantren due to other work. This aligns with Horikoshi's opinion that families who are direct descendants of the first founder of a pesantren are usually required to continue practicing in the village where the pesantren was established. He believes this necessity is due to ideological and sociological factors. Ideologically, there is a shared respect for the authority of each ulama within their

community. Meanwhile, sociologically, the success of Islamic boarding schools is often seen from the number of students who can be accommodated under their influence, so that the development of the main Islamic boarding school founded by the pioneering ulama continues to be tried to be developed.³³

Horikoshi's sociological perspective reflects the actions of kiai who continuously develop Islamic boarding schools, both in terms of quality and quantity. However, from an ideological perspective, this is not entirely true, as the situations and conditions differ. On the one hand, kiai have other jobs besides managing Islamic boarding schools. On the other hand, there are not enough Islamic boarding schools in Palangka Raya City, and kiai who have a large following. So, these two reasons could be the reason for kiai to leave the HI Islamic Boarding School, either to establish a boarding school in another location or to hand over the management of the boarding school to someone else.

The normative commitment is reflected in the morality of the kiai, who views his work as a pesantren leader as a trust that must be fulfilled. The HI Islamic Boarding School is a trust entrusted to his parents and family, as well as to the Muslim community, to be continuously nurtured, managed, and developed. This moral obligation reflects the kiai's normative commitment, which he would feel deeply guilty if he left the pesantren for any reason.

In more explicit language, Horikoshi stated that for Islamic boarding school families, managing Islamic boarding schools and madrasas is a religious duty. The term "struggle" becomes the overall framework for the role of the kiai family, describing the fundamental ideals and goals of maintaining their ulama within society. The most valuable role of ulama, as it has always been, is their traditional role as the ones responsible for upholding the faith itself, through the teaching of religious knowledge, the ulama preserve the practice of religious orthodoxy among their followers.³⁴

³³ Hiroko Horikoshi, *Kyai dan perubahan sosial* (Perhimpunan Pengembangan Pesantren dan Masyarakat, 1987).

³⁴ Horikoshi, *Kyai dan perubahan sosial*.

This religious responsibility is what distinguishes the kiai's commitment as a leader of an Islamic boarding school from that of other organizational leaders. The tendency to continuously advance the Islamic boarding school in all aspects—including seeking common ground between local wisdom values and Islamic boarding school culture—is not due to material benefits, but rather to religious tendencies. Therefore, in addition to supporting and strengthening Allen and Meyer's theory of three commitment models: affective commitment, continuance commitment, and normative commitment, this study also found a progressive-religious commitment. Progressive-religious commitment is characterized by 1) psychological closeness to the organization (Islamic boarding school), 2) a relationship with the organization, 3) a desire to remain part of the organization, 4) a strong ambition to advance the organization to be the best, and 5) based on religious spirituality.

1. Psychological closeness arises from several factors. Among these factors are: a) a person's background, born and raised in that environment, b) an educational background aligned with the institution's vision, and c) ideals and goals aligned with the institution's objectives. These three factors are easy to identify to determine the extent of a person's psychological closeness to an institution.
2. The relationship with the organization can be seen from the role carried out in organizational tasks (as a mentor, chairman, core administrator, member, and so on), as well as the intensity of togetherness with the organization, which of course greatly influences a person's relationship with the organization. This role and intensity of togetherness give rise to commitment. The better a person's role in the organization, the higher their commitment to the organization. Likewise, the longer the intensity of someone's togetherness in the organization, the higher their commitment to the organization. This is in line with Khaerul Umam's opinion that organizational commitment means a very strong acceptance within an individual of the goals and values of the organization, so that the individual will work.³⁵

³⁵ Khaerul Umam, "Perilaku Organisasi /Perpustakaan SWINS," accessed June 8, 2026, <https://perpus.swins.ac.id/opac/detail-opac?id=598>.

3. The desire to remain part of the organization. Always wanting to be involved in the organization even though they already have another job that is considered better and more financially prosperous.
4. A strong ambition to advance the organization to excellence. This is reflected through a clear and measurable vision and mission statement, capitalizing on every opportunity and momentum for organizational advancement, and implementing innovations for organizational progress.
5. Based on religious spirituality. A commitment based on upholding God's word on earth. Seeking the benefits of the afterlife, not worldly ones.

Conclusion

This study concludes that the commitment of *kiai* in Islamic boarding schools extends beyond the three-dimensional organizational commitment model proposed by Allen and Meyer. While the findings support the existence of affective, continuance, and normative commitment, they also reveal a distinctive form of commitment termed progressive-religious commitment. This commitment is characterized by psychological attachment to the pesantren, a strong sense of organizational belonging, the intention to remain within the institution, a continuous aspiration to advance the pesantren, and a deep foundation in religious spirituality. The findings demonstrate that the leadership commitment of *kiai* is not primarily driven by material or organizational interests, but by religious responsibility that encourages them to preserve Islamic values while constructively engaging with local cultural wisdom. This study therefore contributes to the development of organizational commitment theory by introducing progressive-religious commitment as an additional dimension that reflects the unique leadership context of Islamic boarding schools. The findings also provide practical insights for strengthening leadership development in Islamic educational institutions through the integration of religious values, organizational commitment, and local wisdom.

Reference

- Ahmad, Mir Rouf, and Rameez Raja. "Employee Job Satisfaction and Business Performance: The Mediating Role of Organizational Commitment." *Vision* 25, no. 2 (2021): 168–79. <https://doi.org/10.1177/0972262920985949>.
- Ahmadi, Ahmadi. *Kepemimpinan Pesantren : Pola Komunikasi Dan Komitmen Integrasi Budaya*. Edited by Mei Indra Jayanti. Yogyakarta, 2021. https://digilib.uin-palangkaraya.ac.id/3692/?utm_source=chatgpt.com.
- Aminuddin, Aminuddin, and Suklani Suklani. "Fungsi Dan Peran Kepemimpinan Kiai Dalam Pengembangan Pondok Pesantren Darussalam Kunir." *Edum Journal* 7, no. 1 (2024): 16–27. <https://doi.org/10.31943/edumjournal.v7i1.163>.
- Azizah, Nur, and Abdul Haq As. "Tracing Knowledge in "Langgher Seppo"." *Proceedings of Annual Conference for Muslim Scholars* 9, no. 1 (2025): 952–65. <https://doi.org/10.36835/ancoms.v9i1.751>.
- Djungan, Timotius Dehen L. "Nilai Budaya Manugal Bagi Pembentukan Karakter Dalam Melestarikan Kearifan Lokal Masyarakat Suku Dayak Ngaju Di Kalimantan Tengah." *Proceedings Series on Physical & Formal Sciences* 2 (November 2021): 319–23. <https://doi.org/10.30595/pspfs.v2i.204>.
- Eka, Nali, I. Wayan Suka Yasa, and I. Wayan Budi Utama. "The Adaptation Strategy of Central Kalimantan's Dayak Ngaju Religious System to the State Official Religions in Palangka Raya." *International Journal of Linguistics, Literature and Culture* 7, no. 3 (2021): 111–19. <https://doi.org/10.21744/ijllc.v7n3.1470>.
- Faisal, Ahmad, Mustaqim Pabbajah, Irwan Abdullah, Nova Effenty Muhammad, and Muh. Rusli. "Strengthening Religious Moderatism Through the Traditional Authority of Kiai in Indonesia." *Cogent Social Sciences* 8, no. 1 (2022): 2150450. <https://doi.org/10.1080/23311886.2022.2150450>.
- Geertz, Clifford. "The Javanese Kijaji: The Changing Role of a Cultural Broker." *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49. <https://doi.org/10.1017/S0010417500000670>.
- generator, metatags. *PERAN ENGAGING LEADERSHIP TERHADAP KOMITMEN ORGANISASIONAL DALAM PROXIMAL WITHDRAWAL STATES* | *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni*. n.d. Accessed May 31, 2026. https://journal.untar.ac.id/index.php/jmishumsen/article/view/7757?utm_source=chatgpt.com.
- Guntur, Mandarin, Kemas Ridwan Kurniawan, and Dalhar Sutanto. "Re-Translation of Dayaknese Vernacular Material Culture into Postcolonial City of Palangka Raya through Urban

- Physiognomy.” In *Potency of the Vernacular Settlements*. Taylor and Francis Ltd., 2024. <https://doi.org/10.4324/9781003389002-10>.
- Hasanah, Rodiatul. “Kepemimpinan Kyai Di Pesantren: Strategi Menanamkan Nilai Keagamaan Di Tengah Arus Modernisasi.” *IHTIROM: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2025): 567–77. <https://doi.org/10.70412/itr.v4i1.171>.
- Hasbi, Mukhammad. “Pesantren Dan Pemberdayaan Civil Society (Studi Kasus Pondok Pesantren Bayt Al-Hikmah Pasuruan).” *JSP: Jurnal Studi Pesantren* 1, no. 1 (2022): 1–20. <https://doi.org/10.59005/jsp.v1i1.150>.
- Horikoshi, Hiroko. *Kyai dan perubahan sosial*. Perhimpunan Pengembangan Pesantren dan Masyarakat, 1987.
- Husni, Muhammad. “Historical Tourism from a Cultural Studies Perspective : Study of the Tjilik Riwt Hermitage Site, Katingan Regency.” *Journal of Islamic History* 4, no. 1 (2024): 24–42. <https://doi.org/10.53088/jih.v4i1.921>.
- Jumardhi, Ahlun Ansar, Nurul Afni Oktafia, Nurhaliza Malik, and Arismunandar. “Karakteristik pengelolaan model pendidikan berbasis pesantren.” *Idarah Tarbawiyah: Journal of Management in Islamic Education* 6, no. 6 (2025): 586–602. <https://doi.org/10.32832/itjmie.v6i6.22056>.
- Karim, Abdul, Oman Fathurohman, Sulaiman, et al. “Islamic Spiritual Leadership of Kyai in Fostering Santri’s Entrepreneurial Spirit and Independence in Boarding School.” *Social Sciences & Humanities Open* 12 (January 2025): 101817. <https://doi.org/10.1016/j.ssaho.2025.101817>.
- Peterianus, Septian, and Mastiah Mastiah. “EKSISTENSI SUKU DAYAK SEBERUANG MENGHADAPI TEKANAN MODERNISASI MELALUI RITUAL GAWAI DAYAK.” *Bestari: Jurnal Pendidikan Dan Kebudayaan* 1, no. 2 (2020): 36–43. <https://doi.org/10.46368/bjpd.v1i2.207>.
- Pramitha, Devi. “Kepemimpinan Kyai Di Pondok Pesantren Modern: Pengembangan Organisasi, Team Building, Dan Perilaku Inovatif.” *Jurnal Akuntabilitas Manajemen Pendidikan* 8, no. 2 (2020): 147–54. <https://doi.org/10.21831/jamp.v8i2.33058>.
- Puadi, Hairul. “Tipologi Kepemimpinan Kyai Pesantren.” *Jurnal Studi Pesantren* 4, no. 2 (2024): 55–76. <https://doi.org/10.35897/studipesantren.v4i2.1529>.
- Putri, Mercy Melinda, Anis Siti Hartati, and Agus Haryadi. “THE INFLUENCE OF ORGANIZATION COMMITMENT AND COMPENSATION ON EMPLOYEE PERFORMANCE MEDIATED BY ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OCB).” *Jurnal Ekonomi Dan Bisnis Airlangga* 31, no. 2 (2021): 74–82. <https://doi.org/10.20473/jeba.V31I22021.74-82>.

- Rahman, Abdur. "Kiai's Leadership Role In Developing The Character Of Students." *Journal of Social Science and Economics* 1, no. 2 (2022): 195–217. <https://doi.org/10.37812/josse.v1i2.592>.
- Ridwan, Auliya. "THE DYNAMICS OF PESANTREN LEADERSHIP FROM THE DUTCH ETHICAL POLICY TO THE REFORMATION PERIODS." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15, no. 02 (2020): 365–400. <https://doi.org/10.21274/epis.2020.15.02.365-400>.
- Robbins, Stephen P., Timothy A. Judge, and Tim Judge. *Organizational Behavior*. Pearson, 2013.
- Robbins, Stephen P., Timothy A. Judge, and Tim Judge. *Organizational Behavior*. Pearson, 2013.
- Sihabudin, Aminudin, Alisah Qothrun Nada Rahmah, and Masdar Hilmy. "Socio-Economic Empowerment of The Community Through Islamic Boarding School." *Jurnal Abdimas Cendekiawan Indonesia* 2, no. 1 (2025): 26–34. <https://doi.org/10.56134/jaci.v2i1.108>.
- Silva, Rui, Álvaro Dias, Leandro Pereira, Renato Lopes da Costa, and Rui Gonçalves. "Exploring the Direct and Indirect Influence of Perceived Organizational Support on Affective Organizational Commitment." *Social Sciences* 11, no. 9 (2022): 406. <https://doi.org/10.3390/socsci11090406>.
- Sriyana, Sriyana, and Hiskiyya Hiskiyya. "Makna Simbolik Perkawinan Adat Dayak Ngaju Di Kota Palangka Raya: The Meaning Of Symbolic Indigenous Marriage In Dayak Ngaju In Palangka Raya City." *Anterior Jurnal* 20, no. 1 (2020): 83–95. <https://doi.org/10.33084/anterior.v20i1.1546>.
- Suradi, Ahmad Adi, and Buyung Surahman. "Kiai's Role as Ulama and Umara: Implications to the Pesantren Education." *Masyarakat, Kebudayaan Dan Politik* 33, no. 2 (2020): 202–11. <https://doi.org/10.20473/mkp.V33I22020.202-211>.
- Umam, Khaerul. "Perilaku Organisasi /Perpustakaan SWINS." Accessed June 8, 2026. <https://perpus.swins.ac.id/opac/detail-opac?id=598>.
- Utama, Joshua Aditya Putra, and Ria Wardani. "Trait Kepribadian dan Komitmen Afektif pada Kepanitiaan Psycompilation 2020." *Humanitas (Jurnal Psikologi)* 4, no. 3 (2020): 225–38. <https://doi.org/10.28932/humanitas.v4i3.2685>.
- Vem, Linus Jonathan, Imm Siew Ng, Murali Sambasivan, and Tee Keng Kok. "Spiritual Intelligence and Teachers' Intention to Quit: The Mechanism Roles of Sanctification of Work and Job Satisfaction." *International Journal of Educational Management* 38, no. 1 (2023): 178–96. <https://doi.org/10.1108/IJEM-07-2022-0281>.
- Wilson, Wilson. "Relasi Islam-Dayak Di Kota Palangka Raya Kalimantan Tengah." *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 11105–22. <https://doi.org/10.31004/jptam.v5i3.2771>.

Wilson, Wilson. “Relasi Islam-Dayak Di Kota Palangka Raya Kalimantan Tengah.” *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 11105–22. <https://doi.org/10.31004/jptam.v5i3.2771>.

Wilson, Wilson, Yane Octavia Rismawati Wainarisi, and Alfonso Munte. “The Value of Tolerance in the Huma Betang Philosophy and Its Relevance to Religious Moderation in Islamic-Dayak Relations.” *Islam Realitas: Journal of Islamic and Social Studies* 11, no. 2 (2025): 157–70. https://doi.org/10.30983/islam_realitas.v11i2.9577.