



Personal Branding Model of Conventional Kiai in Broadcasting Islamic Religion in Islamic Boarding Schools

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ABSTRACT

This study aims to describe the process of establishing the personal branding of conventional kiai at Islamic boarding schools in Indonesia, starting from the stage of determining unique personal branding competencies, the stage of building connections and relationships, the stage of creating creativity to the controlling stage. The model used in this study is the personal branding circle-p model (competency, connectivity, creation, compliance, contribution). The paradigm used is a constructivist paradigm with an interpretive approach and descriptive method. Research data were collected through in-depth interviews and passive participatory observation. The study results show that the formation of personal branding is carried out through the stages of determining unique competencies, establishing relationships, creating creativity, and controlling that is carried out in a flowing manner seen from changes in attitudes and responses of students and other congregations from each meeting.

Keywords: Personal branding; conventional Kiai; Islamic boarding schools.

INTRODUCTION

Kiai, in the understanding of the people of Central and East Java, is a term that means respect or elder for someone or something, and Kiai can also be referred to as Ulama or Figure. In the same way, in West Java, a respected figure or scholar is called Ajengan, while in West Sumatra, it is called Buya, and in Lombok, it is called Tuan Guru. Along with the times, the term Kyai is growing in Java and some areas. The word Kyai is often used as a form of respect for someone. A kyai who leads a boarding school is someone prominent, respected, and trusted because of his knowledge in the field of Islam who has a polite and wise and charismatic nature. In the life of a kyai, the boarding school has a role in making a decision.

Among Nahdliyyin or NU congregations (Nahdatul Ulama), there are several well-known terms, Kiai. Some are called stage Kiai, namely Kiai, who more often lectures on stage with invitations to recite recitations, and the term Kiai Pondok, namely Kiai, who rarely leaves the house but has a strong base or students who recite/study Islamic Studies at their homes.

Based on pre-research data, it is observed that not a few people are looking for conventional Kiai figures. The conventional meaning here is that these Kiai do not use mass media, online media or social media to broadcast Islam. According to some people, they are still looking for Kiai, who is consistently at the Islamic boarding school. They think that Kiai who carry out religious *syi'ar* through mass media or online media are only doing imagery, or some think and are worried that publication will make them arrogant and showy, even though these Kiai do not publish themselves in online media, these conventional Kiai have many followers.

Based on pre-research data, one can see a figure of a Kiai in one of the East Java Islamic Boarding Schools who are of productive age and is very anti-social media. He does not want to be photographed and does not want to be published, but he has an extraordinary number of students, and he has his reasons. Why not use social media? He worried that the listeners would only partially receive the lecture via social media. Unlike the case with face-to-face lectures, the delivery will be immediately received by the listeners.

Some people think that the Kiai, considered conventional, are more consistent in spreading Islamic symbols. Nahdliyyin has a standard that knowledge must be related, and there must be a path. According to them, reciting the Koran on social media, listening to lectures on YouTube, the scientific *sanad*, the scientific genealogy is considered disconnected, and most of the students also still adhere to the belief that the blessed and valuable recitation is reciting the recitation using a method of direct transmission, both physically and emotionally.

Conventional Kiai has its brand. Kiai in an Islamic Boarding School makes the noble character a trade mark that is humble, gracious, polite, friendly and robust in worship. In the world of Public relations, the labelling given to someone is known as Personal branding. Personal branding is an attempt to show the abilities, personality and character of a person who is unique and then packaged so that they can have a self-identity or distinctive characteristics compared to others.

This conventional Kiai branding has its uniqueness. He is not

affected by the sophistication of information technology, whereas digital has the power to build one's branding. They need to take advantage of technology to have many followers. The personal branding carried out by conventional Kiai will be used as a model so that other Kiai can emulate it who need to take advantage of the sophistication of information technology in broadcasting Islam. Personal branding is a product, both in the form of goods and services, with differentiation and all of its attributes that will remain imprinted in the heart, so a business called branding is needed. Personal branding, in other words, is how we market ourselves to others systematically (Haroen, 2014: 13).

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Research that analyzes the personal branding of Kiai has been done before. For example, Siti Nur Hakiki's research (2018) concluded that the leadership of the Kiai is a central figure in aspects of internal and external communication. Internally related to relations with students and externally related to society. This is seen as strengthening his role in building relationships with others.

Aflahal Misbach's research (2018) regarding fashion, charisma, and the voice of the clergy in the preaching style of the Shalih Darat clerics. This study concludes that the kiai's branding in the da'wah style not only refers to aspects of fashion, charisma, and the voice of the clergy but also relates to the intensification of intimacy and responsiveness in serving the people, especially concerning efforts to build relationships with pesantren residents and society in general.

Furthermore, research was conducted by Khotijah & Mundiri (2020) regarding the personal branding of circle C-based politician Kiai. It was concluded that politician Kiai is seen as capable of bringing the perceptions of pesantren residents into politics without threatening their role internally. This role is built on four aspects: competence, connection, creativity, and contribution.

Based on the background that has been described, this research focuses on "How the Personal Branding Model of Conventional Kiai in

Broadcasting Islam in Islamic Boarding Schools throughout Indonesia". This research focuses on building unique personal branding, relations and publications of conventional Kiai, creating personal branding creations, and controlling the personal branding of conventional Kiai in broadcasting the Islamic religion in Islamic boarding schools throughout Indonesia. This is included in non-verbal communication. Namely, messages conveyed not through words, either orally or in writing. Messages are conveyed through unspoken languages, such as physical appearance (Mulyana, 2015: 392).

This study uses the constructivism paradigm in the research that will be carried out because researchers want to gain an understanding that helps interpret an event (Bungin, 2006; Sugiyono, 2016a, 2017b). This constructivist paradigm views social reality that one observes cannot be generalized to everyone to obtain research data using in-depth interviews deemed appropriate to the research objectives. The constructivist paradigm views the reality of social life as being formed from the construction results. Therefore, the focus of analysis on the constructivism paradigm is how events or realities are constructed and how these constructions are formed.

Research using a qualitative approach with action research methods explains that descriptive research is a form of research used to describe a phenomenon that exists in humans both naturally and artificially (Bungin, 2006; Sukmadinata, 2006). This phenomenon is an activity, form, characteristics, changes, relationships, similarities, and differences between one phenomenon and another. Data was collected through in-depth interviews and participatory observation. Then the data were analyzed using the Miles and Huberman technique, which consisted of three stages: data reduction, data presentation, and conclusion (Umar, 2003).

RESULTS AND DISCUSSION

Islamic boarding school (Pondok Pesantren) is an Islamic religious educational institution. Islamic boarding schools can also be called Islamic schools with dormitories. The students called *santri* are obliged to live in dormitories in Islamic boarding schools. It is not known precisely when Islamic boarding schools first existed in the archipelago, but according to history, since the 16th century, there have been many Islamic boarding schools that taught religious sciences and studied *Kitab Kuning*.

This research is located in several Islamic boarding schools in Indonesia, namely in Tasikmalaya West Java, Kendal and Semarang Central Java, Sleman Yogyakarta and Lombok, and West Nusa Tenggara. This

research focuses on how Kiai in Islamic boarding schools builds their branding conventionally without new media, which is currently widely used to build personal branding.

The first research location is the Assa'adah Al-Masduki Islamic boarding school in Tasikmalaya Regency. The Islamic boarding school stands on 2 hectares of waqf land. This Islamic boarding school is a Salafi Islamic boarding school which focuses its students on studying the yellow book and the science of hadith. This Islamic boarding school also has a high school level formal education foundation, namely Madrasah Aliyah (MA) Plus Assa'adah Al-Masduki Skills.

The second research location is the Al Fadlu 2 Islamic boarding school in Kendal Regency, Central Java. This Islamic boarding school was established in 2017 on 2 hectares of land under the auspices of the Al Fadllu wal Fadlilah Kaliwungu Islamic boarding school, which was cared for by KH. Dimiyati Rois. When it first opened, the Islamic boarding school had seven rooms and accepted 47 male and female students at the junior and senior high school levels. This Islamic boarding school has an informal education foundation at the junior and senior high school levels with a national standard curriculum and a pesantren curriculum. Al Fadlu 2 Islamic Boarding School is a salaf Islamic boarding school with a complete infrastructure to support the skills of its students. This Islamic boarding school is led and cared for by Gus Alam.

The Edi Mancoro Islamic Boarding School is an Islamic boarding school which is the place for further research. This Islamic boarding school is located in Dusun Bandungan, Semarang, Central Java. Edi Mancoro is a semi-modern salafiyah Islamic boarding school that uses the yellow book as its educational curriculum and the mosque as a means of teaching and worshipping students. This Islamic boarding school was founded in the 70s by Kiai Sholeh, with the centre at the Darussalam mosque.

One unique thing about this Islamic boarding school is its name which is different from other Islamic boarding schools, which usually come from Arabic. The name Edi Mancoro was just approved in 2007 by KH. Mahfudz Ridwan. Edi Mancoro comes from the Javanese language, which means Good/Beautiful and Shining, with the hope that this Islamic boarding school can become an Islamic boarding school with good quality and its light will shine throughout the world through its quality students and alumni. Currently, the Edi Mancoro boarding school is being cared for by KH. Muhammad Hanif.

Based on the research results, it was concluded that the conventional Kiai personal branding model in Islamic boarding schools is measured from several aspects: determining unique competencies, building connections and relationships, creating creativity, and exercising control or supervision. This will be described further.

Determining Unique Competence in Preaching

Determining the unique competencies that will emerge is the initial stage and the first cycle in building conventional Kiai personal branding in Islamic boarding schools. This uniqueness comes from personal values, which are then raised and become a characteristic. These characteristics will make it easier for the audience to remember one figure. This characteristic will then be embedded in the audience's minds so that it is easy to recognize and remember.

Based on the study's results, there are several uniqueness that the Kiai of Islamic boarding schools has in preaching. Some of this uniqueness can be seen with the naked eye, and some are not. Both have a role to play in building the reputation and personal branding of conventional Kiai amidst the rise of Kiai entering the digital world.

Conventional Kiai in Islamic boarding schools is equal to other Kiai who use social media as a medium of preaching. The characteristics and uniqueness possessed can build a conventional Kiai branding and be embedded in the public's minds. According to Wisesa (2018: 107), the uniqueness of being owned and used as material for building personal branding also benefits the public. This can make it easier for the personal branding that is built to be easily attached to the target audience. This uniqueness is categorized as follows: First, the way of appearance as self-presentation in building personal branding; and Second, how to convey da'wah as self-presentation in building personal branding.

The attraction for a Kiai or preacher is needed to make it easier for them to give good invitations to their mad'u. One of these appeals is implemented in self-presentation through dress appearances. One way to create attractiveness through this appearance is to follow the trend of dressing in mad'u, as is done by Kiai at Islamic boarding schools with a casual appearance following their millennial students. A preacher needs to pay attention to his clothes when delivering his da'wah. A preacher must prioritize authority in dress and self-presentation to create a belief in mad'u about the identity of a preacher (Fauziah & Noorhidayati, 2021: 31).

The appearance of other Kiai in Islamic boarding schools, which are the object of research, still has charm for its mad'u. This appearance supports his identity as a Kiai and fosters a sense of mad'u trust in him. So that it creates a persuasive appeal and forms the personal branding of the Kiai in the minds of the public for his da'wah (Rustandi, 2022). Kiai is a word that is very familiar among the *santri*, the word Kiai comes from the Javanese language, which has the origin of a title. According to Dhofier (2011: 93), three different types of titles are related to Kiai. First, the title of honour is used for items considered sacred—secondly, an honorary title for people older than others in general. Third, the title of a religious expert is given by the community and is always associated with an Islamic boarding school leader who teaches religious knowledge to his students.

This follows what was expressed by Wisesa (2018: 47); according to him, in building personal branding, it is necessary to bring out the uniqueness of oneself, which is different from the others. Wisesa, in his book entitled personal branding code, refers to this as Different-Authentic. Authentic Difference is how to position our differences or uniqueness in the minds of others. Beda-Authentic is divided into two, namely internal and external.

The delivery of da'wah messages is then raised as unique and characteristic based on the competencies that exist in the Kiai. Based on interviews with informants, one of Kiai's competencies was unique in conveying da'wah messages, namely his da'wah approach (Aliyudin, 2010; Rustandi & Hendrawan, 2022). According to his educational background and competence, the Kiai at the Edi Mancoro Islamic boarding school uses a language approach in his da'wah.

Informants convey da'wah to their students with a language approach, namely language and words arranged into sentences pleasing to the ear. The informant uses a persuasive language style so that the recipient of the message does not feel forced to be aware or change his attitude, but the effect that is felt is on his awareness. This follows what was expressed by Pertiwi (2019: 6): persuasive communication is a process to influence people's opinions, attitudes and actions with psychological manipulation so that the person acts as if of his own free will. This psychological manipulation is carried out through a language approach.

Conveying messages using a language approach carried out by informants aims to create effective communication. The delivery of da'wah messages adapts to the conditions of the young students. Effective

communication starts with the communicant who understands the communicant's knowledge frame (frame of reference) and experience (field of experience) (Effendy, 2003: 34; Nurdianti, 2014: 150). effective communication produces the same understanding between the communicator and the communicant (Suprpto, 2017). Further effective communication will lead to a change in attitude (Zuwirna, 2016).

Building Connections and Relationships in Da'wah Networks

Building connections and relationships in personal branding are meaningful. In this case, according to Wisesa (2018: 22), the connection is how someone who builds personal branding connects unique competencies that appear to be known and seen by the public.

Connections and relationships are efforts to introduce the personal branding being built. Connections and relationships or networking can be forged with various fields and environments. The wider the connections and relationships built, the more personal branding will spread and be embedded in the broader audience.

The more people and parties who know us with the personal branding we build, the more people want to interact and establish communication. This is an opportunity to strengthen further the personal branding that is being built and increase public confidence in their credibility.

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The connection with the santri is the primary connection. This relates to the main activities of the Kiai of Islamic boarding schools as caretakers and teachers of their students. The students will know the personal branding of this conventional Kiai. This is because the santri often interact with the Kiai. According to Xiao (2018: 95), social interaction that is formed intensely will create a relationship and get to know each other

better.

Connections and relationships are built not only in one environment and one field. For personal branding to become stronger and broader, relationships must be built in various fields and environments. The second way the conventional Kiai builds his relationships and connections is by filling in the ta'lim assemblies outside the Islamic boarding school.

Based on the results of interviews with informants, these ta'lim assemblies are usually in the form of invitations from members of the community around the Kiai's house and Islamic boarding school. Invitations also sometimes come from relatives or friends whose domiciles are far from where the Kiai lives. The activity of filling out this *majelis ta'lim*, directly and indirectly, introduces one's identity and becomes a place to show the personal branding of the Kiai.

The interaction that is built with the community in the surrounding environment will undoubtedly strengthen the personal branding that is built. According to [Wahyuningsih \(2007: 401\)](#), social interaction is a relationship between individuals exchanging messages and thoughts with one another. Social interaction departs from human nature as social beings who cannot live alone. Humans have driven and need to relate to other people in their environment. The excellent relationship between the Islamic boarding school Kiai and their environment will strengthen the built personal branding.

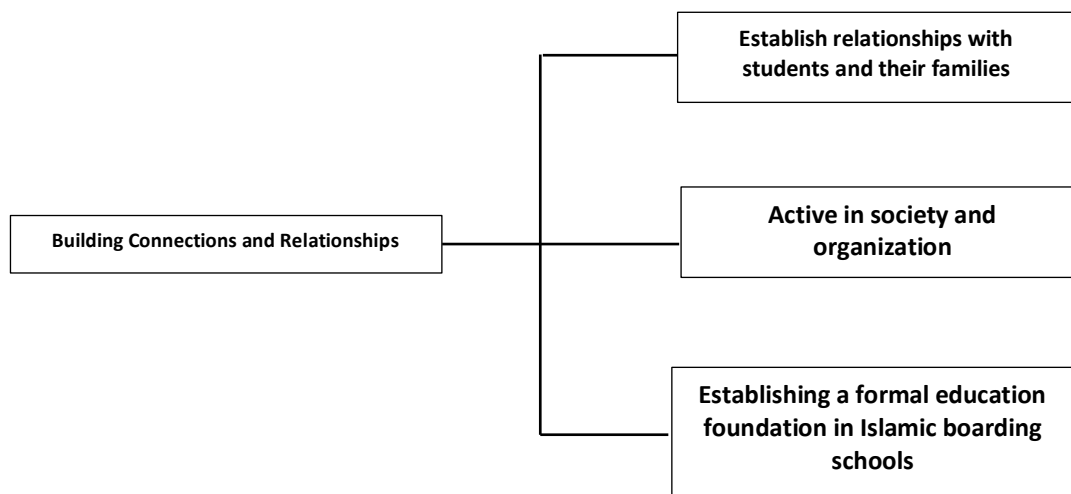
Successful personal branding can be a bridge between actors and target audiences. You can even connect with other professionals who are in the same field. Establishing a formal education foundation in an informal Islamic boarding school is one way to expand connections and relationships to strengthen the personal branding being built.

Based on the research results, the Kiai at the Islamic boarding school established a formal education foundation at the Islamic boarding school. Assa'adah Al Masduki, Islamic Boarding School, has a formal education foundation at the Madrasah Aliyah (MA) Plus Skills level, which is accredited A. Assa'adah MA has 13 learning classes from class X to class XI and class XII. Students who attend school here are not only boarding students but also accept students from outside the Islamic boarding school. The existence of formal education at the Assa'adah Islamic boarding school certainly increases the number of relationships between people, agencies and related parties so that the personal branding of the Kiai at Assa'adah Islamic boarding school can be increasingly recognized.

Islamic boarding schools in Kendal have formal education foundations for junior and senior high schools. Islamic Boarding School, established three years ago, continues to develop and currently has many students and students. Al Fadlu 2 Islamic Boarding School, with many students and students at the junior and senior high school levels, certainly adds to the number of relationships and also makes the personal branding of the Kiai who founded and nurtured the Al Fadlu 2 Islamic Boarding School more widely known.

Chart 1.

Building Connections and Relationships in the Personal Branding of Conventional Kiai in Islamic Boarding Schools



Source: Author's Observation, 2022

Islamic boarding schools in Kendal have formal education foundations for junior and senior high schools. Islamic Boarding School, established three years ago, continues to develop and currently has many students and students. Al Fadlu 2 Islamic Boarding School, with many students and students at the junior and senior high school levels, certainly adds to the number of relationships and also makes the personal branding of the Kiai who founded and nurtured the Al Fadlu 2 Islamic Boarding School more widely known.

A Kiai is often associated with someone who leads an Islamic boarding school, as stated by Djamas (2008:55). Kiai is a central figure in Islamic boarding schools. The word Kiai is often mentioned and heard

among students because Kiai is the central figure in education at Islamic boarding schools.

Creating Creativity in Preaching

Creation in personal branding is an essential thing in the sustainability of personal branding that is built. Without creation, personal branding will experience saturation and slowly disappear, as stated by Wisesa (2018: 24) in his book entitled personal branding code. Creation or creativity, in this case, presents something new, which creates refreshment, not saturation and monotony.

Creation and innovation are likened to fertilizer for one's competence. These competencies are the uniqueness and advantages of personal branding, as discussed in the previous point. Creations can make oneself more credible and increase the selling value of personal branding to audiences.

Juditha (2014: 19) states that every individual is an actor in presenting himself before others. This self-presentation can be displayed verbally, orally, written, and non-verbally through appearance. Personal branding, as you know, takes time but must be done patiently and consistently. Personal branding is not instant but initiated and built from the ground up with a specific process. One is creativity, which starts from the minor environmental context (Tumewu & Parengkuan, 2014).

Based on the study results, two things are done in creating da'wah activities. Creations that aim to avoid boredom and for the success of personal branding that is built. These two things are as follows: Adding insight and adapting to the audience, and Providing comfortable facilities in conveying da'wah.

Improving skills and adapting to the audience is one of the principal capital needed to continue to develop following the changing field of da'wah. Along with the times' development, the da'wah field also developed. In the past, the concept of *sami'na wa atho'na* was so strong in the world of da'wah. However, there are not a few mad'u who criticize the da'wah carried out by Kiai or preachers.

Increasing self-esteem and continuing to upgrade knowledge and knowledge and information are the principal capital for creating creations and innovations so that the congregation feels energized and energized and interested in the da'wah delivered. The *jama'ah* remains interested in the conveyed da'wah, which will make the da'wah messages well received.

Based on the results of the study, Kiai, who are caretakers at Islamic boarding schools with millennial students, have more demands always to be able to adapt to their students. Islamic boarding schools in Kiai, which have a unique relaxed appearance and are dominated by young millennial generations, certainly need to adapt and create many creations in their preaching. This creativity needs to be created so that the da'wah domain remains exciting and does not feel dull. Creativity will also make personal branding survive and live in the public's minds.

Based on the results of interviews with informants, creativity in preaching is carried out by Kiai Islamic boarding schools with the domain of young people of the millennial generation, namely by following and getting into their hobbies. This makes the conventional Kiai associate with various youth communities inside and outside the Islamic boarding school.

Comfortable communication can be created from the atmosphere of the room or environment where the communication is carried out. Da'wah is a form of communication between the Kiai and his students, which contains knowledge and learning in carrying out all aspects of daily life.

Delivering da'wah in a place that makes the communication participants feel comfortable will make the established communication harmonious and can be conveyed and received correctly. Providing comfortable facilities for his students is one of the efforts made by the Kiai to support the success of his da'wah. This success will create happy and qualified students.

Based on the results of the research, in addition to increasing competence and self-skills, Kiai at Islamic boarding schools also provide learning facilities at Islamic boarding schools that are comfortable for their students. Facilities such as rooms for students and their contents are equipped to make it comfortable to live in. Other public facilities such as kitchens and bathrooms are maximized with the condition that students also use good care.

Other facilities that support the learning and teaching process and da'wah activities are increasingly being improved so that the students feel comfortable. [Khairunnisa \(2019: 149\)](#) explains that infrastructure or supporting facilities in the teaching and learning process will significantly affect the motivation and learning outcomes of students. Islamic boarding schools, as informal educational institutions, need to improve the renewal of learning facilities, so they are included and in demand by students and prospective students.

Based on the results of this study, the researcher observed the creations of Islamic boarding school Kiai in conveying their da'wah messages by adding insight and adjusting the way of delivering da'wah. [Raharjo \(2019: 12\)](#) reveals that effective personal branding is built from consistency and patience. Building personal branding also requires continuous renewal to keep the brand alive and flowing in the public's minds. According to [Neumeier \(2003:41\)](#), Personal branding has three main objectives: forming perceptions, building trust and building the image of an individual towards the public with specific achievements and goals. Personal branding is an impression of values, achievements, behaviours, and skills formed by him, either intentionally or unintentionally, aiming to show an image of himself ([Tumewu & Parengkuan, 2014](#)).

Personal branding, in this case, can be interpreted as marketing the values of the Kiai, which students and parents of students carry out through word-of-mouth strategies to other family members, friends, relatives and neighbours. According to [Soliana \(2016: 3\)](#) in his journal, word of mouth is a form of individual communication that aims to inform or influence other people to use the same service. This word of mouth has a reasonably strong power in shaping the personal branding of conventional Kiai in Islamic boarding schools.

Doing Control as a Measuring Scale for Evaluation of Da'wah

Control in personal branding is an important thing. This control is included in the fourth cycle, namely compliance, as expressed by [Wisesa \(2018: 20\)](#). Control is essential to see the strengths and weaknesses of the personal branding that is being built.

Control, in this case, can be used as a barometer to identify the success of personal branding. Points of strength and weakness in the personal branding that is built will be seen by controlling it. The results of this control can affect personal branding actions or strategies that will be maintained or eliminated and even create new strategies.

Based on the results of interviews with informants, the control exercised by Kiai in his branding is carried out in a flowing manner. This control can be seen from the many meetings with the targets of his da'wah. This is because the personal branding that is carried out is not intentional but flows with the activities and activities that the Kiai usually carries out in everyday life.

Meetings with santri and other communities and congregations that

target the Kiai's da'wah are a means to see the changes and developments within the target of the da'wah. Changes and developments that can be seen in this case can be seen from changes in attitude towards the preaching messages that have been conveyed. Another change seen was the response from Kiai's branding.

Kiai is an important figure in Islamic boarding schools. Good or bad Islamic boarding schools are determined by the charisma and authority possessed by a Kiai. It often happens that if a Kiai at an Islamic boarding school dies, the Islamic boarding school will decline (Lubis, 2007:169). The more relaxed and informal way of conveying da'wah and communication by the Kiai is one way for the target of his da'wah to be more courageous in expressing his opinion. Based on the results of interviews with informants, the Kiai also indirectly made his da'wah targets to be able to convey questions, opinions and comments on the da'wah messages or to the Kiai.

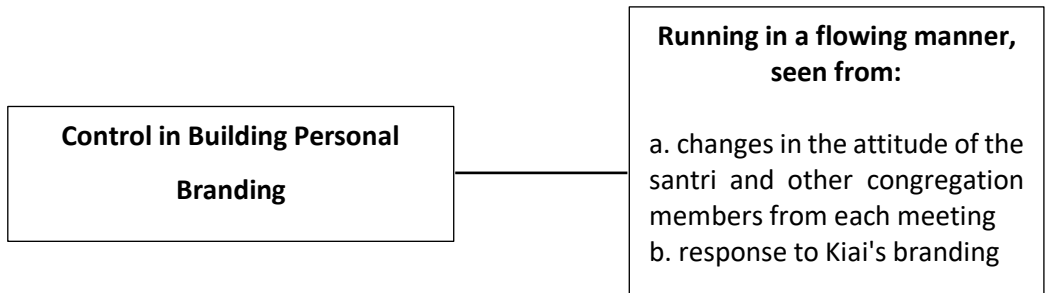
This is the result of the preaching method chosen by the Kiai in conveying his da'wah messages. The method of da'wah *al mauidzab al hasanah* is in which the preacher positions himself as a guide for his mad'u. Proximity and affection are established between the preacher and his mad'u from intense da'wah meetings so that the mad'u does not hesitate to express his questions about the messages conveyed.

Control becomes very important in building and maintaining personal branding. According to Wisesa (2018: 22), control needs to be done to anticipate possible crises. Control can make you better prepared when facing a crisis. Crises can be faced in a good way and will be appropriately resolved. The crisis is like a problem that can destroy personal branding built with one problem.

Based on the study's results, the researcher examined the control process in the personal branding of conventional Kiai at Islamic boarding schools, which was carried out in a flowing manner and needed to be systematically planned. This is because personal branding is carried out in a flowing way. Personal branding and indirect and unplanned controlling are carried out by the conventional Kiai so that Kiai's branding is still known.

Chart 2

Control in Building Personal Branding
Conventional Kiai in Islamic Boarding Schools



Source: Research Processed Results

The chart above results from research on conventional Islamic scholars in Islamic boarding schools controlling their branding. The results of the research show that the control carried out by the Kiai is carried out in an unplanned and systematic manner. Control is seen from changes in the attitude of the students and other congregation members at each meeting after receiving da'wah messages. Control is also seen in the response of the students and other congregations to the personal or personal branding of the Kiai.

CONCLUSION

The results of research on the personal branding model of conventional Kiai in broadcasting the Islamic religion in Islamic boarding schools throughout Indonesia. The results of the study show that there are four stages in forming personal branding. The first stage is to determine unique competencies in preaching. The research results show that two things are unique to Kiai, which then creates their identity and characteristics and builds his branding. The first is through the way of dress or appearance as a non-verbal self-presentation. The second is through the da'wah method or the method of delivering da'wah as a verbal self-presentation.

The second stage is building connections and personal branding relationships. The research results show that three things are done to build connections and relationships. They first established relationships with the santri and the santri's family, who are the main mad'u of the Kiai at the

Islamic boarding school. Second, they are active in society and organizations. Third, establish a formal education foundation in Islamic boarding schools. The more people and parties interacting with and related to Islamic boarding schools, the wider the connections and relations. The personal branding of the conventional Islamic boarding school clerics is becoming increasingly known to the public.

The third stage is creating creations to deliver da'wah messages to the congregation, especially to the students. The study results show two ways of creating creations by the Kiai at the Islamic boarding school. First, by increasing skills and insights and adjusting to the audience. This is done so that communication and da'wah by Kiai are always interesting. Second, by providing comfortable facilities for conveying da'wah messages. This comfortable facility can affect the achievement of effective communication between communication participants. One of the Kiai also made a unique innovation in the form of Islamic boarding school facilities. These innovations and creations keep personal branding flowing and varied.

The fourth stage is controlling his branding. The results of the research show that the control carried out by the Kiai is carried out in an unplanned and systematic manner. Control is seen from changes in the attitude of the students and other members of the congregation at each meeting after receiving da'wah messages. Control is also seen in the response of the students and other congregations to the personal or personal branding of the Kiai.

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