

Analysis of Kiyai's Leadership in Developing the Quality of Islamic Boarding School Education

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ABSTRACT

This study aims to analyze the kiyai leadership model in developing the quality of boarding school education. A qualitative approach with an interpretive paradigm was used in this study. A case study was designed at Pondok Pesantren Khas Kempek Cirebon during the year 2022-2023. Primary and secondary data were collected through observation, documentation, and interviews. After that, the data were analyzed, which included information reduction and data validation. The results of this study show that Kiyai implements a transformative leadership model in four dimensions, namely Idealized Influence, Intellectual Stimulation, Individual Consideration, Inspirational Motivation. Efforts made by the Kyai to improve the quality of education by making changes to the boarding school education system, namely with a directed and modern curriculum. The results of this study provide important insights for kyai in particular and for pesantren education managers in general about how to optimize their leadership to improve the quality of education being implemented by their pesantren institutions. This study also shows that a transformative leadership model of kiyai is needed in moving boarding school educational institutions to produce quality education.

Keywords: Kiyai's Leadership; Quality of Education; IBS.

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INTRODUCTION

Islamic Boarding School is an indigenous education owned by the Indonesian nation ¹. IBSs are a clear example of the Indonesian Muslim community that highly values education, especially Islamic education ². In the beginning, boarding schools (pesantren) were not too different from other educational institutions ³. Pesantren has an important role in shaping in-depth religious education and building a strong character for students in Indonesia ⁴. Pesantren is an educational institution that not only offers religious learning but also maintains and protects Islamic traditions that are full of spiritual, moral, and ethical values ⁵. With such a complex role played by boarding schools, the quality of education becomes the main focus for boarding school education organizers.

The existence of a kiai in pesantren is not only to lead, motivate, and organize tasks and functions. Their leadership also regulates pesantren policies, organizes the life of the entire pesantren community, and shapes the society ⁶. Thus, the growth of a pesantren is highly dependent on the personal ability and charisma of the kiai, especially in these intense and dynamic times. In addition to good management, reliable and quality leadership is also needed ⁷.

In terms of his duties and functions as a pesantren leader, the existence of a Kyai can be considered a unique leadership phenomenon ⁸. The legitimacy of a kyai's leadership is directly derived from the community who judge them based on their religious knowledge as well as their charisma, which derives from knowledge, magic, personal traits, and sometimes heredity. This is very different from school principals, whose leadership legitimacy is derived from appointment

¹ Abdus Salam Dz and others, 'The Managerial Roles of Leaders Pesantren-Based Rehabilitation Institutions in Overcoming Juvenile Delinquency', *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 08.03 (2024), 717–31 <<https://doi.org/DOI: http://doi.org/10.33650/al-tanzim.v8i3.8309>>.

² Hairul Huda, Siti Nursyamsiyah, and Bahar Agus Setiawan, 'The Quality of Learning in Mu'adalah Boarding School', *Jurnal Pendidikan Islam Indonesia*, 7.1 (2023), 1–11 <<https://doi.org/10.35316/jpii.v7i1.461>>.

³ Erni Dewi Riyanti, Fakhriyah Tri Astuti, and Ayu Annisa, 'Pesantren As Indonesian Traditional Education In Preparing The Alumni To Have The Twenty-First Century Skills Study In Faculty Of Islamic Studies, Universitas Islam Indonesia', *Khazanah: Jurnal Mahasiswa*, 12.2 (2020), 105–10 <<https://doi.org/10.20885/khazanah.vol12.iss2.art63>>.

⁴ Sa'dullah Assa'idi, 'The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri', *Eurasian Journal of Educational Research*, 2021.93 (2021), 425–40 <<https://doi.org/10.14689/EJER.2021.93.21>>.

⁵ Shohibul Kahfi and Anis Khofifatun Nafilah, 'Management of Improving the Quality of Boarding School (Pesantren) Education (Study at PP . Miftahul Ulum Bettet Pamekasan) A . Introduction', *At-Ta'lim : Media Informasi Pendidikan Islam*, 22.2 (2023), 199–209.

⁶ Muhammad Ghafar, 'Kyai's Leadership Strategy and Its Implications For Improving The Quality of Education', *Nazhruna: Jurnal Pendidikan Islam*, 5.3 (2023), 1388–99 <<https://doi.org/10.31538/nzh.v5i3.2172>>; Abdul Karim, Nur Fitri Mardhotillah, and Muhammad Iqbal Samadi, 'Ethical Leadership Transforms into Ethnic: Exploring New Leader's Style of Indonesia', *Journal of Leadership in Organizations*, 1.2 (2019), 146–57 <<https://doi.org/https://doi.org/10.22146/jlo.44625>>.

⁷ Bashori Bashori, 'Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam', *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 3.2 (2019), 73–84 <<https://doi.org/10.33650/al-tanzim.v3i2.535>>; Abdul Karim, 'Pembaharuan Pendidikan Islam Multikulturalis', *Jurnal Pendidikan Agama Islam -Ta'lim*, 14.1 (2016), 19–35.

⁸ Akmal Mundry and Ana Muthmainnah, 'Power and Ability in Increasing Compliance; the Origin of Leaders' Influence in Pesantren', *Managere: Indonesian Journal of Educational Management*, 3.3 (2021), 211–24 <<https://doi.org/10.52627/managere.v3i3.117>>; Sari Laelatul Qodriah, Wiwi Hartati, and Abdul Karim, 'Self-Leadership and Career Success: Motivation of College Lecturers', *Journal of Leadership in Organizations*, 1.2 (2019), 79–95.

rather than the community⁹. People believe that a kyai has charisma that can bring blessings to the people he leads¹⁰. In this case, the concept of blessing is associated with the ability of a leader, who is considered to have karomah, a supernatural power given by God to whom He wants.

Kiyai use different leadership models in leading their pesantren, which are usually adapted to the social and cultural conditions of the surrounding community¹¹. In this case¹², explained in his research on six pesantren in East Java that kiai leadership models include religious charismatic leadership, religious charismatic leadership, kharizmi leadership, and religious charismatic leadership.

Many experts, academics, and practitioners have conducted research on leadership and Islamic Boarding Schools. Study¹³ for example, found that charismatic leadership has advantages that can overpower others around it. This kind of personal power results in a highly individualized leadership style, which is based on total acceptance by the pesantren residents and the outside community. According to research conducted by Mustajab Hakim, the teaching and learning process at Pondok Pesantren is influenced by the charisma of the Kyai¹⁴. All students follow the rules and developments set by Kiai.

However, despite the strong influence of charismatic leadership, there remains a gap in understanding how this leadership style adapts to contemporary educational challenges and organizational dynamics. As Bass (1990) noted, “charisma alone is not sufficient for effective leadership in complex organizations.” Most studies emphasize the Kyai’s central role, but few explore how leadership is distributed, negotiated, or transformed in response to external pressures such as modernization, digitalization, or policy reform. To address this, it is necessary to examine not only the personal traits of the Kyai but also the structural and cultural mechanisms that sustain their authority. Yukl (2013) argues that “effective leadership involves adapting to the context and engaging others in shared decision-making.” This includes exploring how pesantren leadership can evolve to incorporate collaborative governance, strategic planning, and institutional

⁹ Agus Buhori and others, ‘Transformational Leadership Style Of Kiai In Improving Student Character Education’, *International Journal of Educational Research & Social Sciences*, 3.5 (2022), 1862–72 <<https://doi.org/10.51601/ijersc.v3i5.483>>; Fikriyah and others, ‘Spiritual Leadership: The Case of Instilling Values in Students through the Kiai’s Program in the Globalization Era’, *Journal of Leadership in Organizations*, 3.1 (2021), 16–30 <<https://doi.org/https://doi.org/10.22146/jlo.63922>>.

¹⁰ Ahmad Shiddiq and others, ‘Charismatic Leadership of Kyai Based on Resilience of Pesantren in the Time of the COVID-19 Pandemic’, *International Journal of Health Sciences*, 6.April (2022), 744–56 <<https://doi.org/10.53730/ijhs.v6ns5.8387>>; Abdul Karim and Dikhorir Afnan, ‘Kiai Interpersonal Managerial: Henry Mintzberg Perspective’, *Journal of Leadership in Organizations*, 2.2 (2020), 75–90 <<https://doi.org/https://doi.org/10.22146/jlo.56290>>.

¹¹ Iwan Kurniawan and others, ‘Kyai’s Leadership Model in Islamic Educational Institutions Pondok Pesantren: A Literature Study’, *IJGIE (International Journal of Graduate of Islamic Education)*, 3.2 (2022), 302–14 <<https://doi.org/10.37567/ijgie.v3i2.1311>>; Abdul Karim and Firdaus Wajdi, ‘Propaganda and Da’wah in Digital Era (A Case of Hoax Cyber-Bullying against Ulama)’, *KARSA: Jurnal Sosial Dan Budaya Keislaman*, 27.1 (2019), 171–202 <<https://doi.org/10.19105/karsa.v27i1.1921>>.

¹² Nasith (2024)

¹³ Shah & Mulla (2013)

¹⁴ Siti Umayah and Junanah, ‘Study on the Pesantren Education in the Perspective of Kiai Sahal Mahfudh and Its Relevance With the Development of Contemporary Pesantren’, *Azka International Journal of Zakat & Social Finance*, 1.2 (2021), 23–43 <<https://doi.org/https://doi.org/10.51377/azjaf.vol1no2.28>>; Dian Widiyanti, Muhammad Iqbal Bin Samadi, and Abdul Karim, ‘Charismatic Leadership Effects of Teachers in Fostering Graduate Quality of Senior High School’, *Journal of Leadership in Organizations*, 4.2 (2022), 179–90 <<https://doi.org/10.22146/jlo.74872>>.

resilience—without losing its spiritual and communal essence.

From some of the research results above, it can be concluded that the direction and policy of the leadership system is strongly influenced by the leadership of a leader. According to ¹⁵ Islamic education leaders who can influence all aspects of the organization will find it easier to direct and manage their group members towards the goals to be achieved, because leaders are the locomotive and the main driving force for the improvement of individual and organizational life. This insight offers a foundation for proposing a hybrid leadership model that blends charismatic authority with participatory governance. The novelty of this approach lies in its attempt to reframe pesantren leadership beyond traditional charisma, toward a more adaptive and inclusive model that responds to the realities of modern Islamic education. As Northouse (2019) emphasizes, “leadership is a process whereby an individual influences a group to achieve a common goal”—a principle that can be recontextualized within pesantren to foster both tradition and transformation.

Thus, it is not surprising when a statement comes to the surface explaining that the quality of boarding school education depends on the leadership strategy carried out by the kyai ¹⁶. In other words, pesantren will need leadership as an extension of the educational policies that pesantren implement, so that these pesantren will develop according to the level of public trust in the quality of pesantren education ¹⁷. So this research is important to do because the novelty offered is the focus of the study on analyzing the leadership of kiai in developing the quality of education at Pondok Pesantren Amanatulloh Pondok Pesantren Khas Kempek Cirebon Regency Indonesia.

RESEARCH METHODOLOGY

The type of field research is descriptive qualitative. This indicates that the data collected do not consist of statistical numbers or frequencies; rather, they have qualitative meanings rather than numbers or frequencies. This study was conducted using qualitative phenomenological methodology ¹⁸. One part of this self-study consists of a professional practice setting. The purpose of this research is to gain a better understanding of kyai leadership and the development of educational quality of IBSs through case studies ¹⁹.

This study aims to analyze leadership models that can enhance the quality of education within IBSs (pesantren). The research was conducted over a three-month period, focusing

¹⁵ Muhidin et al., (2020)

¹⁶ Munif Attamimi and others, ‘The Management of Transformational Leadership Value Strategy at “Darussalam Gontor” Modern Islamic Boarding School’, *Proceedings of the 3rd Borobudur International Symposium on Humanities and Social Science 2021 (BIS-HSS 2021)*, 2023, 716–21 <https://doi.org/10.2991/978-2-494069-49-7_119>; M Ridho Syabibi and others, ‘Communicative Cultural Dakwah of Abdurrahman Wahid in Pluralistic Society’, *Karsa: Journal of Social and Islamic Culture*, 29.2 (2021), 1–33 <<https://doi.org/10.19105/karsa.v29i2.5220>>.

¹⁷ Erma Fatmawati and others, ‘Challenges of Educational Management in the Islamic Higher Education Sector Based on Pesantren’, *Journal of Educational and Social Research*, 13.6 (2023), 105–18 <<https://doi.org/10.36941/jesr-2023-0151>>; Abdul Karim and others, ‘The Policy of Organization, the Spirit of Progressivism Islam, and Its Association with Social Welfare Educators’, *Tatar Pasundan: Jurnal Diklat Keagamaan*, 16.1 (2022), 69–75.

¹⁸ Yuting Zhuanh and Zhijuan Song, ‘A Systematic Review of Grounded Theory Methodology: Re-Grounding in Weber Yuting Zhuang Shanghai University of Accounting and Finance’, *Journal of Applied Business and Economics*, 21.9 (2019), 107–34 <<https://www.articlegateway.com/index.php/JABE/article/view/2689>>.

¹⁹ J Loughran and others, *International Handbook of Self-Study of Teaching and Teacher Education Practices*, 2004 <<https://doi.org/10.1007/978-1-4020-6545-3>>.

primarily on the figure of the kyai as the caregiver and central leader of the pesantren, who also served as the primary source of data. Informants were selected purposively, as described by ²⁰, to ensure that respondents had direct relevance and experience with the phenomenon being studied. Data collection was carried out through structured in-depth interviews, direct observation of pesantren activities and environment, documentation studies related to leadership and educational systems, and feedback from alumni. These various techniques and instruments were employed simultaneously to strengthen data validity through a triangulation approach ²¹. The collected data were then analyzed thematically by identifying emerging leadership patterns and linking them to the quality of the educational process within the pesantren. The analysis was conducted systematically prior to drawing conclusions, to ensure that the research findings accurately reflect real conditions in the field. To maintain data credibility, the researcher applied source and technique triangulation, comparing results from multiple data collection methods. This approach ensures that the findings are scientifically reliable and accountable.

RESULTS AND DISCUSSION

Leaders pay close attention to the needs of their subordinates, bear risks together, do not use their power for personal gain, provide a vision and sense of mission, and instill a sense of pride in their subordinates. Through such influence, subordinates will have respect, admiration, and trust for their leader, so that they will want to do the same thing as the leader does. Kyai is a role model for anyone who knows him, both in the pesantren and the general public. His attitude of discipline and *istikamah* is always remembered and followed by the students and the community in general, so that the students live their lives neatly and orderly.

Setting an example and being able to overcome complicated situations characterizes the leadership of the Kyai who in making decisions acts on the basis of prevailing values away from arrogant attitudes. Any problems faced by a leader can be faced wisely and discussed together with his subordinates without bringing personal problems. He does not hesitate to discuss, ask for opinions, deliberate and offer options in deciding something. So that he is able to solve problems both in pesantren, Cirebon Regency issues or Indonesia in general.

Kyai in dealing with pesantren problems is not alone, but involves all elements in the pesantren environment, including the surrounding community. His subordinates are welcome to have opinions so that new ideas emerge and are carried out together. This is as conveyed by Muhammad bin Ja'far when interviewed, "Kang Muh, if there are ideas related to the development of the boarding school, always calls his younger siblings, even though he has an idea, he always asks for the opinion of his younger siblings, sometimes even asks the opinion of his servants who have the ability in the field of infrastructure when talking about the construction of the santri facility building," he said enthusiastically.

Individual Consideration is interpreted as the leader's behavior in identifying the needs of subordinates, recognizing the capacity of subordinates, delegating authority, responding to subordinate performance, coaching, guidance, and training to subordinates in order to achieve the

²⁰ Sugiyono (2019)

²¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017); Wendy Olsen, 'Triangulation in Social Research: Qualitative and Quantitative Methods Can Really Be Mixed', *Developments in Sociology*, 20 (2004), 103–118.

goals of the educational organization. Kyai, who is positioned as a leader, wants to listen to aspirations and input and gives voting rights in decision making to his subordinates and tolerates subordinates who make mistakes. The tolerance is still in a reasonable form and does not exceed the limit. Nurkholik said,

"When some of us made mistakes, he did not punish us like sanctions, but he was not discouraged and continued to give tasks again while providing guidance and finally we were able to do what he ordered well. Like when I was mandated to make a development proposal, there were many mistakes, Kang Muh did not kapok, but continued to guide me until I could, "he said.

Empowerment of human resources at Pondok Pesantren KHAS Kempek is implemented by providing opportunities for senior santri to serve and teach in several institutions in the pesantren. This is done to provide experience to the students so that one day they will return professionally to become teachers. Not only in the field of education, the students are also empowered when there are events held by the boarding school, so that the students are accustomed to working on events held by the community later. Kyai empowers the human resources of the KHAS Kempek IBS by placing the students not arbitrarily in the institutions in the KHAS Kempek IBS, but adjusted to the ability of the students fairly proportionally. This is done so that the institutions in the boarding school are more controlled and more advanced.

In this case, a leader is able to articulate the clear expectations of all his followers, both to get outward peace and inner peace. In this aspect, Kiai is able to show his commitment to what has been conveyed to all his followers and is able to arouse the spirit of his followers through growing optimism and enthusiasm. Kyai always motivates the students to always carry out the rules of the pesantren properly and honestly. Giving this motivation is a sign of his affection and love for the students. Giving motivation can be done at any time, it can be done when the students visit him or at weekly events.

Muhammad bin Ja'far said when interviewed "His firmness is always imitated by his followers, not only the students but many people are inspired by the actions and attitudes of the Kyai also if he has a desire then he is optimistic and works hard to make it happen. This is all followed by the students and the board of the pesantren", he said.

From the four dimensions above, it can be concluded that kiaiKiyai's leadership includes idealized influence, intellectual stimulation, individual consideration, and inspirational motivation. In more detail, it can be seen in Figure 1 below:

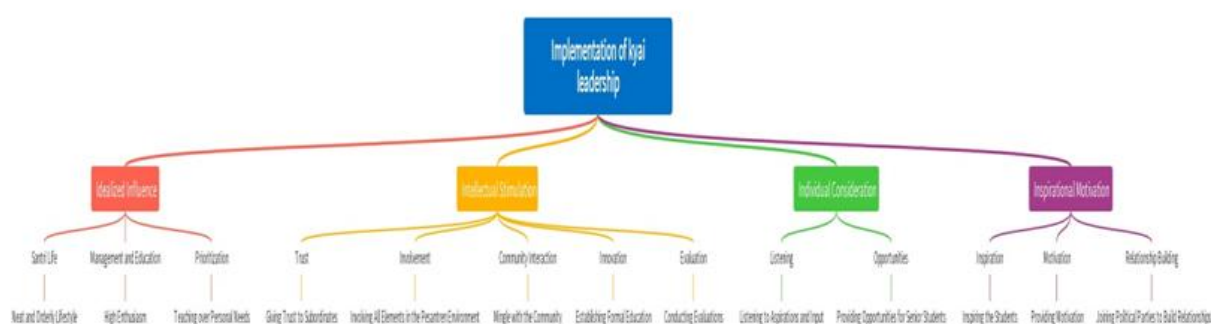


Figure 1. Implementation of Kyai's Leadership in Developing the Quality of IBS Education

Indeed, this is based on the leader's awareness that, effectiveness in leadership is not only seen as how the leader and subordinates successfully run and develop the organization during the leadership periodization, more importantly than that the leader inspires subordinates and also motivates them in the leadership development process, so that in turn subordinates can become new leaders in the future, not monotonously as followers in educational organizations.

In the beginning, Pondok Pesantren KHAS Kempek adopted a traditional pattern without adhering to a curriculum system. This means that the learning pattern applied at the KHAS Kempek IBS is only reciting the Quran without using a tiered class system. After the return of Kyai from his wanderings in several IBSs and his mandate as leader after the death of KH. Aqiel Siroj, the learning system at the KHAS Kempek IBS changed with a directed curriculum system, starting from class levels, adjusting the books studied in each class to other activities at the KHAS Kempek IBS. Changes in this education system, KH. Muh Musthofa 'Aqiel adopted from several IBSs that he had visited and considered relevant to be applied at the KHAS Kempek IBS. One of them is the class level system adopted from the Lirboyo IBS. This grade level is manifested in the form of a madrasa called Muhadloroh, and currently changed to MTM which is an acronym for Madrasah Tahdzibul Mutsaqqofin. However, KH. Muh Musthofa 'Aqiel still maintains what characterizes the Kempek IBS, which is the focus on the Kempekan-style Quran learning model.

For the sake of the progress of the pesantren and its students, KH. Muh Musthofa 'Aqiel collaborates with anyone, both government and private. Through careful cooperation, Pondok Pesantren KHAS Kempek can follow the development of the world of education well, so that Pondok Pesantren KHAS Kempek is not left behind. The cooperation built by KH. Muh Musthofa 'Aqiel can be in the form of vocational programs and trainings from the government to improve the ability of santri. The cooperation carried out by Kyai with several parties has a significant effect on the graduates of Pondok Pesantren KHAS Kempek. Not only the graduates, but also the leadership and management of the pesantren after KH. Muh Musthofa 'Aqiel. So that the leadership and management continue to continue the cooperation that has been built by Kyai. "From KH Muh Musthofa 'Aqiel's hard work to develop the boarding school through the collaborations he built, we are motivated to continue. One of them is when the government launched the santri program to have skills, we moved quickly to take part, then a Community Training Center was established for students of the KHAS Kempek IBS, and thank God the

students who took part in the training could immediately work, "said Muhammad bin Ja'far when interviewed. From the research data, it can be concluded as follows:

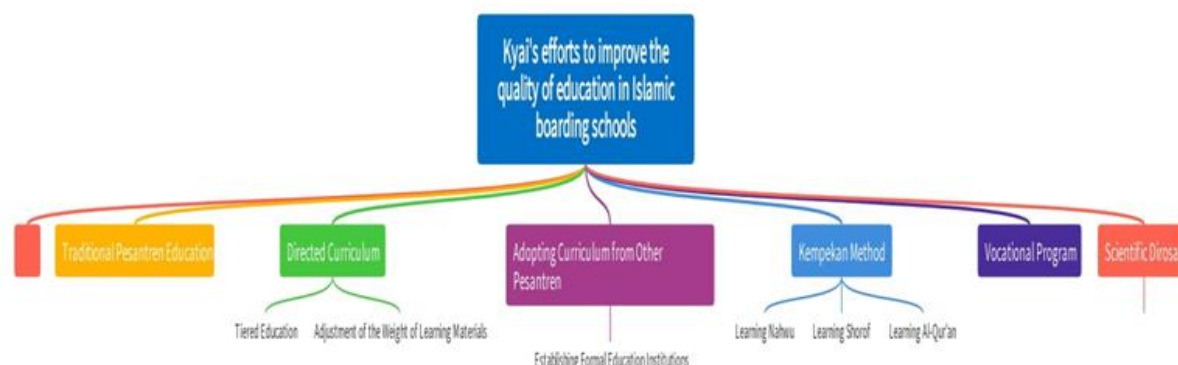


Figure 2. Kyai's Efforts in Improving the Quality of Education in IBSs

Figure 2 the description above illustrates the managerial pattern implemented by the Kyai as a central figure in enhancing the quality of education within the boarding school. His leadership approach rooted in personal guidance, empowerment, and structured delegation has shown measurable success. This is evidenced by the students' achievements in various competitions held by both governmental and private institutions, at local and national levels. The santri demonstrate not only strong competence in religious and pesantren-based knowledge, but also in general academic and social fields. The impact of this leadership model extends beyond the pesantren environment. Many alumni have gone on to serve the nation and society, applying their skills professionally in accordance with their areas of expertise. As one respondent, Fikri, shared:

"We were trained not only in religious matters, but also in how to organize, teach, and lead. When I left the pesantren, I felt confident to contribute in my community because I had already experienced real responsibilities inside."

This testimony reflects how the Kyai's leadership fosters holistic development spiritual, intellectual, and practical preparing students to become competent contributors to both religious and civic life.

Discussion

From the results of the above research, it can be understood that the kyai plays a transformational leadership. This is clearly illustrated in the figure of the kyai who is admired and trusted to be able to lead by his subordinates while still fully aware of his need for social, considers the importance of cooperation between subordinates and himself, and believes that each subordinate has its own unique abilities, so that the goal of advancing the boarding school will be achieved more when done together (power based on teamwork)²²

²² Sarah V C Lawrason and others, 'Characteristics of Transformational Leadership Development Programs: A Scoping Review', *Evaluation and Program Planning*, 101 (2023), 102354 <<https://doi.org/https://doi.org/10.1016/j.evalprogplan.2023.102354>>; Firman Mansir and Abdul Karim, 'Fiqh Learning Methodology in Responding Social Issues in Madrasa', *Tarbiya: Journal of Education in Muslim Society*,

If we look back at the leadership style that a leader has, we are bound to find a transformational leadership model. This is because organizations are always changing, and the role of the leader as the spearhead in managing these changes will never go away ²³. Transformational leadership is defined as a leader who has characteristics that demonstrate attractive and charismatic behavior ²⁴. This type of leadership generates motivation by paying attention to individuals so that they can give confidence to their subordinates to come forward and lead change with confidence so that every step of change made has the full support of all members of the organization they lead ²⁵.

Transformational leaders have vision, rhetorical skills, and good impression management skills and use them to build strong emotional connections with their followers ²⁶. This encourages followers' emotions to be aroused and willing to give their best performance to realize the leader's vision ²⁷. ²⁸, argues that the main function of a transformational leader is to provide services as a catalyst of change, but at the same time also act as a controller of change. ²⁹, stated transformational leadership as an agent of change. Transformational leadership emphasizes rational and emotional approaches in motivating its members so as to create commitment compared to loyalty which is based more on intensity ³⁰.

According to Yukl ³¹, Good transformational leadership requires the following three things; first, work-oriented: this type of behavior pays great attention to getting the job done, has the ability to effectively and efficiently maximize individual resources and other resources, and runs all organizations in an orderly, controlled, and sustainable manner. Second, Relationship-oriented, relationship-oriented, pays more attention to building good relationships with others, enhancing cooperation and teamwork, increasing job satisfaction, and building loyalty to the organization. Third, Change-Oriented, change-oriented, paying attention to strategic improvements and adaptation to changes in environmental behavior, increasing the value of innovation and creativity, so as to be able to exceed the limits of the organization.

7.2 (2020), 241–51.

²³ Lawretta Adaobi Onyekwere, Iniyomu Kelvin Ogona, and Nwachukwu Prince Ololube, 'Leadership and Management of Change in Organizations', *South Asian Research Journal of Humanities and Social Sciences*, 5.03 (2023), 96–106 <<https://doi.org/10.36346/sarjhss.2023.v05i03.012>>.

²⁴ Srđan Nikezić, Sveto Puri, and Jelena Puri, 'Transactional and Transformational Leadership: Development Through Changes', *International Journal for Quality Research*, 6.3 (2012), 285–96; Erik Erik and others, 'Developing Leadership Behavior through Natural School', *Journal of Law and Sustainable Development*, 12.1 (2024), 1–20 <<https://doi.org/https://doi.org/10.55908/sdgs.v12i1.2758> DESENVOLVENDO>.

²⁵ Maisyura, Ti Aisyah, and Rico Nur Ilham, 'Transformational Leadership In Organizational Redesign', *Jurnal Ekonomi*, 11.3 (2022), 478–88.

²⁶ Budur Latif, 'The Leadership Style Of Transformational Influence Positively On The Performance The Apparatus Of Local Governments', *Novateur Publications International Journal Of Innovations In Engineering Research And Technology*, 8.5 (2021), 2394–3696.

²⁷ Christian Hughes, Vanitha Swaminathan, and Gillian Brooks, 'Driving Brand Engagement Through Online Social Influencers: An Empirical Investigation of Sponsored Blogging Campaigns', *Journal of Marketing*, 83 (2019) <<https://doi.org/10.1177/0022242919854374>>.

²⁸ Peng et al., (2021)

²⁹ Abdul Sahid et al., (2023)

³⁰ Donny Susilo, 'Transformational Leadership: A Style of Motivating Employees', *Management and Economics Journal (MEC-J)*, 1, 2018, 124 <<https://doi.org/10.18860/mec-j.v0i1.5222>>.

³¹ 'Leading Organizational Learning: Reflections on Theory and Research', *The Leadership Quarterly*, 20.1 (2009), 49–53 <<https://doi.org/10.1016/j.leaqua.2008.11.006>>.

³² defines some characteristics of transformational leaders as follows: a. Leaders have broad insight, are far-sighted, and always try to innovate to develop the organization both now and in the future. b. They function as change agents and catalysts, which help change the organization for the better (Komariah & Triatna).

Transformational leadership can be a source of competitive advantage for organizations if applied in conjunction with other leadership actions ³³. This advantage can be used significantly in strategic competition to gain higher profits, both in the short and long term ³⁴. Therefore, without good transformational leadership, an organization will find it difficult to achieve superior and satisfactory performance ³⁵. The fact that change requires new systems and new approaches has shown how important leadership is in the management process. The needs and awareness of subordinates are greatly influenced by the behavior and style of the leader ³⁶. According to ³⁷ How organizational members handle change, as well as their decision to support or oppose the change, depends largely on how organizational leaders execute sustainable behaviors.



Figure 3. Components of Transformational Leadership

However ³⁸ mentions seven major problems faced by transformational leaders. First, the influence and process are fraught with ambiguity. The theory cannot explain the interconnected variables between transformational leadership and positive work outcomes. According to ³⁹ If the influence process of the influence process is more clearly identified and used to explain how each type of behavior affects mediating and outcome variables.

³² Eri Kusumaningrum & Mei Budiarti, (2020)

³³ Lauren R. Farahnak and others, 'The Influence of Transformational Leadership and Leader Attitudes on Subordinate Attitudes and Implementation Success', *Journal of Leadership and Organizational Studies*, 27.1 (2020), 98–111 <<https://doi.org/10.1177/1548051818824529>>.

³⁴ Aluisius Hery Pratono, 'Multiple Flexible Suppliers and Competitive Advantage during Market Turbulence: The Role of Digital Capabilities', *Journal of Enterprise Information Management*, 37.2 (2024), 437–55 <<https://doi.org/10.1108/JEIM-09-2022-0339>>.

³⁵ Víctor J. García-Morales, Francisco Javier Lloréns-Montes, and Antonio J. Verdú-Jover, 'The Effects of Transformational Leadership on Organizational Performance through Knowledge and Innovation', *British Journal of Management*, 19.4 (2008), 299–319 <<https://doi.org/10.1111/j.1467-8551.2007.00547.x>>.

³⁶ Zijian Huang and others, 'The Role of Leadership in Collective Creativity and Innovation: Examining Academic Research and Development Environments.', *Frontiers in Psychology*, 13 (2022), 1060412 <<https://doi.org/10.3389/fpsyg.2022.1060412>>.

³⁷ Bianchi et al., (2022)

³⁸ Yukl (2009)

³⁹ Alfons et al., (2022)

Transformational leadership has been heavily criticized, but its popularity has increased in recent years ⁴⁰. For example, research ⁴¹ has shown that transformational managers in different environments, including business and military environments, are rated as more effective, accepting more change. In addition, research results ⁴² shows that transformational leadership has a significant correlation with employee outcomes. These include decreased turnover rates, increased productivity, improved employee satisfaction, goal attainment, creativity, and follower well-being. However, many of these studies rely on self-reported data and context-specific samples, which may limit the generalizability of their findings across broader organizational or cultural settings.

CONCLUSION

If IBSs in particular and educational institutions in general want to survive and adapt to complex, rapid, complex, rapid, and uncertain changes, transformation is a must-do and non-negotiable. If it does not do so, the organization will certainly not be able to survive and compete in the era of globalization and will be trapped in unavoidable changes. Transformational leadership is considered the most suitable leadership style for the competing qualities of educational institutions. Leaders who are passionate and challenged to face environmental changes and are ready to transform are considered suitable for this competition. The success of transformation in boarding school educational institutions depends on the transformational leadership of the kyai.

In conclusion, the author asserts that kyai leadership has a significant impact on developing the quality of education in IBSs. However, the final conclusion requires further research. The author recognizes the limitations of this study, but the author remains optimistic that the results of this study can encourage further research on how leadership can develop the quality of education. Therefore, the results of this study are expected to be a stimulus for research that can be conducted in the future with the locus of different educational institutions, by studying how leadership is able to have an impact on the quality of education. Therefore, future research is recommended to expand the scope of inquiry by involving multiple pesantren or other types of educational institutions, employing mixed-method approaches, and incorporating longitudinal designs. Such studies could provide a more comprehensive understanding of how transformational leadership influences educational outcomes over time and across varied contexts. The findings of this study are expected to serve as a stimulus for further exploration into leadership models that can effectively respond to the demands of modern education.

⁴⁰ Yukl.

⁴¹ Fredson Kotamena, Pierre Senjaya, and Agustian Budi Prasetya, 'A Literature Review: Is Transformational Leadership Elitist and Antidemocratic?', *International Journal of Social, Policy and Law*, 1.1 (2020), 36–43 <<http://www.ijospl.org>>; Olivia Dania Gabriel and others, 'The Impact of Transformational Leadership on Generation Z Employee Retention and Innovative Behaviour: A Case of Malaysian Hotel Industry', *International Journal of Multicultural and Multireligious Understanding*, 9.4 (2022), 35–53 <<http://ijmmu.comhttp://dx.doi.org/10.18415/ijmmu.v9i4.3667>>.

⁴² Gan & Voon, (2021), Jiatong et al., (2022), Khan et al., (2020)

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