

The Implementation of Dialogical Leadership in the Management of Educational Institutions at Pesantren Bina Insan Mulia

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ABSTRACT

This study aims to analyze the implementation of dialogical leadership in the management of educational institutions at Pesantren Bina Insan Mulia, Cirebon, through the lens of Paulo Freire's theoretical perspective. Employing a qualitative case study approach, data were collected through in-depth interviews, participatory observations, and document analysis. Thematic analysis was applied to identify patterns and meanings from participants' experiences. The findings reveal two major insights: first, dialogical leadership fosters managerial and curricular transformation that integrates pesantren traditions with modern competencies; second, it strengthens the pesantren's role in developing students' competencies according to their talents and aspirations while enhancing its contributions to the surrounding community. This research highlights that dialogical leadership plays a pivotal role in shaping a humanistic, participatory, and transformative educational model, demonstrating that pesantren can guide students authentically toward achieving their aspirations in line with their individual potentials.

Keywords: dialogical leadership, Paulo Freire, pesantren, Islamic education, case study

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INTRODUCTION

Education has long been recognized as the most important foundation for developing human potential and building a society that is both morally grounded and intellectually competent. In Indonesia, Islamic boarding schools, or pesantren, occupy a unique position in this endeavor. They are not merely religious institutions but also function as cultural and educational centers that shape the lives of their students and the communities surrounding them. As institutions that have historically relied on strong leadership, pesantren continue to play a vital role in preserving Islamic traditions while adapting to contemporary demands. In this context, leadership becomes a decisive factor in determining the success of pesantren as educational institutions. Among the various approaches to leadership, dialogical leadership emerges as a particularly relevant model, especially when examined through the theoretical perspective of Paulo Freire.¹

The challenge faced by pesantren in the current era is the tension between tradition and modernity. On the one hand, society expects pesantren to maintain their religious and cultural heritage, including the preservation of classical Islamic sciences and ethical values. On the other hand, there is a growing demand for pesantren to prepare their students to meet the challenges of the twenty-first century, which include mastery of modern knowledge, critical thinking, creativity, and active participation in the global community. The expectation is clear: pesantren should be able to bridge these two domains and serve as comprehensive educational institutions. The reality, however, shows a significant gap. Many pesantren still operate under rigid hierarchical leadership and employ conventional teaching methods that emphasize memorization rather than critical engagement.² This gap reveals the urgent need for alternative leadership models that can respond to contemporary demands without abandoning the pesantren's religious and cultural roots.

Dialogical leadership offers a constructive way forward. Inspired by Paulo Freire's philosophy of critical pedagogy, dialogical leadership emphasizes communication, participation, and mutual understanding between leaders and members of an institution. For Freire, dialogue is not a mere conversation but a process of mutual humanization, where both educators and learners are engaged as subjects in the pursuit of knowledge and transformation.³ Applied to the context of pesantren, this model implies that the leadership of educational institutions should not only issue directives but also listen, involve, and empower teachers, students, and even community stakeholders. By practicing dialogical leadership, pesantren can transform into educational institutions that are not only faithful to their traditions but also responsive to the changing needs of society.

Pesantren Bina Insan Mulia (BIMA), located in Cirebon, presents an exemplary case of how dialogical leadership can be implemented in the management of an educational institution. Unlike pesantren that primarily focus on classical instruction, BIMA has attempted to harmonize

¹ Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970).

² Mulin Nu'man, "The Impact of Islamic Integrative Math Problems with STEM Education Framework," *Eduprof: Islamic Education Journal*, Vol. 7, No. 1 (2025), hlm. 1–19.

³ M. A. Fathih, "Manajemen Kepemimpinan dalam Perspektif Tafsir Al-Manar," *Eduprof: Islamic Education Journal*, Vol. 4, No. 2 (2022), hlm. 47–67.

traditional values with modern competencies. The leadership at BIMA has employed dialogical approaches to engage teachers and students in the formulation of educational programs, thereby creating a participatory environment.⁴ This leadership style has not only influenced the internal management of the institution but also contributed to the development of the surrounding community. Such an approach demonstrates how dialogical leadership can serve as a transformative force in bridging the gap between tradition and modernity.

Previous research on pesantren leadership has largely focused on the central role of the kyai, who often embodies charismatic and sometimes authoritarian authority. While this type of leadership has been effective in maintaining discipline and transmitting religious knowledge, it often limits participation from teachers and students in institutional decision-making.⁵ Some studies have begun to note participatory practices within pesantren, but systematic analysis of these practices through the lens of Freire's dialogical theory remains scarce. Moreover, much of the scholarship on pesantren management still emphasizes administrative and structural issues such as financial systems, curriculum design, or infrastructure, while neglecting the humanistic dimension of leadership. This study seeks to fill that gap by focusing specifically on the implementation of dialogical leadership in the management of BIMA's educational institution.⁶

The novelty of this study lies in situating Freire's philosophy of dialogue within the specific cultural and religious context of pesantren. While Freire's ideas have been widely applied in secular educational contexts, their application in pesantren as Islamic educational institutions has not been extensively explored. By examining BIMA, this research demonstrates how dialogical leadership can be practiced in a way that respects religious traditions while simultaneously promoting modern competencies. In doing so, it contributes both theoretically and practically: theoretically, by broadening the scope of dialogical leadership in educational research; and practically, by offering pesantren leaders concrete insights into how participatory leadership can enhance their institutions.

The findings of this study are expected to highlight two primary dimensions. First, dialogical leadership at BIMA has contributed to managerial and curricular transformation, in which the pesantren's traditional practices are integrated with contemporary competencies. This includes adjustments in how the curriculum is designed, how teaching is conducted, and how teachers and students are involved in shaping educational goals. Second, dialogical leadership has strengthened the role of BIMA in developing students' competencies according to their individual talents and aspirations. This emphasis on recognizing and nurturing each student's unique potential aligns with Freire's principle of humanizing education. Beyond the classroom, such leadership also extends to community engagement, as BIMA positions itself as an institution that contributes to local development.

The importance of studying dialogical leadership in the management of pesantren as

⁴ Ghazali Haddar, Haerudin, Riyanto Agus, Syakhrani A. W., dan Aslan A., "Transformation of Islamic Education Thought in the Society 5.0 Era," *International Journal of Teaching and Learning*, Vol. 1, No. 4 (2023), hlm. 468–483.

⁵ Elihami, "An Innovation of Character of Islamic Religious Studies Education Towards Education 4.0 in Elementary School: Bibliometric Reviews," *J. Basicedu*, Vol. 6, No. 1 (2022), hlm. 33.

⁶ Laura D. Gonzales dan Anne-Marie Núñez, "The Ranking Regime and the Production of Knowledge: Implications for Academia," dalam *Measuring Up in Higher Education* (2021), hlm. 75–101.

educational institutions is multifold. At the theoretical level, it expands the application of Freire's dialogical framework into religious education. At the institutional level, it provides pesantren leaders with strategies for fostering more inclusive and participatory decision-making processes.⁷ At the societal level, it reaffirms the role of pesantren as vital agents of transformation in Indonesia, capable of preparing students to engage meaningfully with modern challenges while remaining rooted in Islamic traditions.

This research employs a qualitative methodology using a case study design, which is particularly appropriate for examining the complex dynamics of leadership within a specific institution. Data collection involves in-depth interviews with various stakeholders leaders, teachers, students, and community members alongside participant observation and document analysis. The data are then analyzed through thematic analysis, which allows the identification of recurring patterns and themes that reflect the practice of dialogical leadership at BIMA. To ensure trustworthiness, the study incorporates triangulation, member checking, and an audit trail.

In summary, this study is motivated by the recognition that leadership is central to the success of pesantren as educational institutions. The persistence of hierarchical and authoritarian leadership models has contributed to the gap between societal expectations and institutional realities. Dialogical leadership, inspired by Freire's vision, offers a compelling alternative that can transform pesantren into more participatory, humanistic, and effective educational spaces. By focusing on BIMA as a case study, this research not only contributes to academic knowledge but also offers practical insights that can inspire broader reforms in Islamic education.

RESEARCH METHODOLOGY

This research was conducted using a qualitative approach with a case study design. The case study design was chosen because it allows the researcher to explore the implementation of dialogical leadership in depth and comprehensively within the specific context of Pesantren Bina Insan Mulia, Cirebon. The design emphasizes understanding phenomena in a natural setting and aims to reveal patterns of interaction, meaning-making, and leadership practices that are not easily captured through quantitative approaches. The overall design of the research can be illustrated as a cycle that begins with the formulation of the research focus, followed by data collection from multiple sources, thematic data analysis, validation through triangulation, and the formulation of findings that reflect the reality of dialogical leadership in the institution.

The research was carried out at Pesantren Bina Insan Mulia, located in Cirebon, West Java, Indonesia. The pesantren was chosen purposively because of its distinctive efforts to combine traditional Islamic education with modern competencies, making it an exemplary site to study dialogical leadership in practice. The location provided natural access to daily activities, leadership practices, and interactions between the kyai, teachers, santri, and community members, which are central to the research objectives. The research was conducted over a period of four months, allowing the researcher to be fully immersed in the context and to observe leadership practices as they naturally occurred.

⁷ Tommaso Ciarli, Martin Kenney, Silvia Massini, dan Luciano Piscitello, "Digital Technologies, Innovation, and Skills: Emerging Trajectories and Challenges," *Research Policy*, Vol. 50, No. 7 (2021), hlm. 104289.

The research subjects consisted of leaders, teachers, santri, and supporting community members who are directly involved in the educational processes of the pesantren. Informants were selected using purposive sampling based on their relevance to the research focus. The primary sources of data were the kyai as the central leader of the pesantren, teachers who were involved in curriculum implementation, santri who experienced the leadership practices directly, and members of the pesantren community who provided contextual insights. Secondary sources of data included institutional documents, records, and publications related to the educational management of Bina Insan Mulia. The presence of the researcher was integral to the study, as the researcher positioned himself as a participant observer, actively engaging in activities, building rapport with informants, and recording natural interactions to ensure rich and authentic data.

Data collection was conducted using several techniques to ensure comprehensive coverage. In-depth interviews were carried out with selected informants, guided by semi-structured interview protocols to allow flexibility in exploring themes that emerged during the conversation. Observations were conducted on daily educational and managerial activities, with detailed field notes used as a primary recording instrument. Document analysis was employed to examine institutional records such as curricula, activity reports, and policy documents that reflect leadership practices. The instruments in this study consisted of interview guides, observation sheets, and documentation checklists developed based on the conceptual framework of dialogical leadership and Paulo Freire's theory of dialogical education. These instruments were refined through preliminary discussions and piloting to ensure their suitability for the research context.

The data analysis technique used in this study was thematic analysis. The process began with data transcription from interviews and observation notes, followed by open coding to identify significant statements. The codes were then grouped into categories that reflected recurring ideas, which were further developed into themes representing the core aspects of dialogical leadership in the pesantren. The thematic analysis was guided by Braun and Clarke's six phases: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. To ensure the trustworthiness of the findings, several strategies were employed, including triangulation of data sources (interviews, observations, and documents), member checking by returning preliminary findings to key informants for validation, and maintaining an audit trail of the entire research process.

Through this methodological approach, the study aimed to produce a holistic and credible account of how dialogical leadership is implemented in the management of the educational institution at Pesantren Bina Insan Mulia. The focus on the presence of the researcher, the active involvement of informants, and the multi-source data collection strategies ensured that the findings reflect not only the perspectives of leaders but also the lived experiences of teachers, santri, and the surrounding community. This strengthens the interpretive depth of the study and ensures that the conclusions drawn are firmly grounded in the empirical realities of the pesantren context.

RESULTS AND DISCUSSION

RESULTS

Transformation of Managerial and Curricular Practices

The observations during the research period revealed that leadership at Pesantren Bina Insan Mulia consistently emphasizes participation and collective reflection in institutional management. Teachers are encouraged to present their perspectives in meetings, and students are regularly invited to share feedback about classroom learning. Instead of relying on unilateral decisions, the kyai and leaders adopt a facilitative style, guiding conversations and synthesizing input into policies. These observations showed that the pesantren is not only an institution of instruction but also a community of shared governance. The presence of mutual dialogue in daily management routines indicated that the curriculum and institutional structure were flexible and responsive to input. Leaders acted as mediators, ensuring that traditions of the pesantren were maintained while opening opportunities for modernization. This practice reflects a deliberate attempt to sustain balance between heritage and innovation.

Interviews supported these findings and revealed deeper perspectives on the transformation process. Teachers described a sense of inclusion, noting that their voices mattered in shaping the direction of teaching and extracurricular activities. One teacher stated, "*I feel I am not just delivering lessons; I am part of a system where my views shape the curriculum.*" Students also expressed a feeling of ownership, recounting that they could propose new activities or request adjustments in teaching approaches. These testimonies emphasized that the transformation was not limited to documents but was lived and experienced by the community. The sense of being heard reinforced motivation, strengthened trust, and fostered creativity among teachers and students.

Document analysis confirmed the integration of traditional religious content with modern competencies. Official curricula listed *tafsir* and *fiqh* alongside language training and scientific subjects, demonstrating intentional hybridity. Program reports detailed cooperative planning sessions, showing that modern additions were not imposed but negotiated. Documents also included strategic plans for international exposure and innovation projects, legitimizing the process of transformation as part of institutional objectives. This evidence highlights that dialogical leadership was codified in policy as well as in practice. The consistency across observation, interviews, and documents confirms that managerial and curricular innovation at BIMA is the product of systematic and dialogical decision-making.

Table 1. Summary of Interview Findings on Managerial and Curricular Transformation

Informant	Statement	Implication
Principal (<i>Kyai</i>)	“Our duty is to preserve the kitab tradition while ensuring santri master modern competencies.”	Leadership philosophy integrates heritage with contemporary relevance.
Vice Principal	“We regularly hold planning sessions where teachers contribute to curriculum updates.”	Decision-making is collaborative and dialogical at the managerial level.
Teacher	“I feel included in shaping what we teach, not only in delivering lessons.”	Teachers are empowered as co-designers of curriculum and pedagogy.
Student (<i>Santri</i>)	“We can suggest changes in class activities, and the leaders listen to us.”	Students are recognized as contributors to their own learning process.
Parent	“Before my child joined the international program, we were invited for discussions to give our approval.”	Parents are engaged in educational planning through dialogue.
Community Member	“The pesantren often consults us about social programs so that activities benefit the surrounding society.”	Dialogical leadership extends to community engagement, not only internal.

The expanded table highlights the multiple voices that affirm the presence of dialogical leadership in institutional practices. The principal emphasized the philosophical foundation of balancing tradition and modernity, while the vice principal confirmed that managerial processes are consistently participatory. Teachers felt empowered to shape pedagogical choices, and students testified that they were able to propose ideas directly to leadership. Meanwhile, parents reported being involved in discussions about special programs, reflecting respect for family perspectives. Finally, community members noted that pesantren leadership routinely engages local society in planning activities, ensuring broader social benefit. Collectively, these perspectives demonstrate that dialogical leadership is not confined to internal classroom practices but functions as a comprehensive model involving multiple stakeholders.



Gambar 1. Classroom Dialogue Session

This photograph captures a participatory classroom arrangement where teachers stand among students, facilitating rather than commanding. The image visualizes the findings of observation, showing how leadership translates into physical space and interactional style. The arrangement of seats and open gestures of participants reflect the ethos of dialogue. This single scene condenses the practice of dialogical leadership: the leader is present not as a distant authority but as part of the collective exchange. Students' attentive faces and engaged postures confirm their active involvement in co-constructing knowledge. The photo also illustrates that curriculum is not merely text but embodied in interactions where traditional material is explored through modern pedagogical styles. As such, the image becomes visual evidence that managerial and curricular transformation at BIMA is inseparable from its dialogical culture.

Strengthening of Student Competence and Community Engagement

The second major finding concerns how dialogical leadership at BIMA expands the institution's role in developing student competencies aligned with individual talents and aspirations. Observation indicated that santri were encouraged to articulate their goals and given opportunities to follow paths beyond classical studies. Teachers and leaders worked closely with students to identify strengths in areas such as languages, media, or vocational skills. Dialogue was the medium through which personal trajectories were acknowledged and supported. This practice marked a shift from a one-size-fits-all model to an individualized and empowering orientation.

Interview narratives highlighted the impact of this approach. Students shared stories of being consulted before placement in special programs, including international homestays and media workshops. Parents confirmed that leaders invited them into discussions about their children's readiness. Teachers explained that when a student showed particular interest or skill, leaders facilitated exposure opportunities. This triangulated perspective shows how dialogical leadership extended beyond pedagogy into holistic student development. Students were not merely recipients of a uniform curriculum but participants in designing their learning journey.

Documentary evidence aligned with these accounts. Activity reports described international exchanges, vocational training, and specialized projects as part of institutional planning. Program proposals explicitly mentioned prior consultations with students and families.

The inclusion of these elements in official documents demonstrates that supporting student aspirations was not incidental but institutionalized. Observations, interviews, and documents together reveal that dialogical leadership positions BIMA as an institution capable of empowering students authentically while reinforcing its community role.



Gambar 2. International Homestay Program

This photograph shows a group of santri participating in an international homestay in Singapore and Malaysia. The program emerged after structured discussions between leaders, parents, and students about expectations and benefits. The image illustrates institutional commitment to student aspirations, reflecting both planning documents and testimonies of informants. It visualizes the shift toward empowering students to engage globally while maintaining cultural and religious roots.



Gambar 3. Media Training at IIUM Malaysia

This photograph documents students actively participating in media training at IIUM Radio Malaysia. The activity was introduced following conversations where students expressed interest in communication and broadcasting. Leaders facilitated arrangements, ensuring alignment with both institutional goals and student aspirations. The image represents how dialogical leadership materializes into tangible opportunities. The santri are pictured handling

equipment and engaging with professionals, underscoring the pesantren's role in expanding competence beyond traditional education.

The two photographs, supported by field notes, interviews, and documents, make clear that dialogical leadership at BIMA strengthens student competence by tailoring pathways to individual potentials. These activities also enhance the pesantren's contribution to society by producing graduates who are skilled, confident, and prepared to contribute meaningfully in diverse contexts.

DISCUSSION

The implementation of dialogical leadership at Pesantren Bina Insan Mulia directly addresses the research question about how leadership can integrate tradition with modernity in Islamic education. The evidence from observations, interviews, and documents revealed that leaders prioritize collective dialogue rather than authoritarian decision-making. This mode of leadership fostered transformation in curriculum management and created opportunities for santri to follow their aspirations. By engaging all members of the institution in meaningful communication, the pesantren cultivated an inclusive environment where authority is shared but still respected. The findings provide a clear answer to the formulation of the research problem, proving that dialogical leadership is both a managerial principle and an educational practice. It is therefore possible for pesantren to preserve religious traditions while simultaneously preparing students with modern competencies. This balance demonstrates the capacity of Islamic institutions to innovate without losing their foundational identity. The answer shows that dialogical leadership is not abstract theory but a lived reality at BIMA.

The findings were validated through triangulation of observation, interviews, and document analysis. Observational notes captured daily interactions where leaders acted as facilitators, not commanders, ensuring the presence of mutual respect in classrooms and meetings. Interview data confirmed that teachers, students, and parents experienced inclusion in decision-making processes. Documentary evidence reinforced this picture by showing that institutional reports and curricula formalized the dialogical culture. The integration of these data sources strengthened credibility and reduced the risk of bias, producing findings that were both reliable and authentic. By combining perspectives from different stakeholders, the study was able to produce a more holistic understanding of leadership practices. The triangulation method demonstrated that dialogical leadership was consistent across various levels of institutional life. This methodological rigor ensured that the research findings were grounded in verifiable and converging evidence.

Interpretation of these results shows that dialogical leadership at BIMA redefined the relationship between leaders, teachers, and students. Leaders did not rely solely on hierarchical authority but instead positioned themselves as facilitators of shared governance. Teachers experienced themselves as co-creators of the curriculum, while students felt recognized as participants in shaping their learning paths. Parents and community members were invited into conversations, demonstrating that the dialogical process extended beyond the pesantren walls. This interpretation indicates that authority in BIMA is relational, emphasizing recognition, trust, and collaboration. Leadership is no longer a one-directional act of command but an ongoing

process of communication that produces consensus. Such findings underline that dialogical leadership is not merely theoretical rhetoric but a transformative approach to management and pedagogy. The pesantren thus becomes a learning community guided by collective responsibility and shared goals.

A second major interpretation concerns the strengthening of student competence and the extension of pesantren contributions to the wider community. Students were not treated as passive recipients of religious instruction but as active agents capable of expressing aspirations and developing talents. Leadership responded by creating programs such as international homestays, language training, and media workshops that aligned with individual potentials. Parents appreciated this approach, acknowledging that their voices were heard during planning. Community members recognized the pesantren's contribution to local development, proving that dialogical leadership generated external benefits as well. The interpretation suggests that educational leadership at BIMA not only transformed internal processes but also produced broader social outcomes. Students emerged as competent individuals with both religious grounding and modern skills, and the pesantren earned recognition as a community partner. This comprehensive empowerment reflects the far-reaching impact of dialogical leadership.

These findings resonate strongly with Paulo Freire's theory of dialogical pedagogy. Freire argued that authentic education is based on dialogue, where learners are subjects in their own formation and teachers act as co-learners. At BIMA, dialogical leadership mirrored this philosophy by involving students in shaping curriculum and supporting their aspirations. The classroom became a space of mutual inquiry rather than a site of one-way transmission. Leaders functioned as facilitators who ensured that both tradition and modern competencies were included in the curriculum. This confirms Freire's claim that dialogue is essential for humanization and critical consciousness. The pesantren case provides empirical evidence that Freire's ideas can be applied effectively in Islamic education, creating a model of learning that is both faithful to religious values and open to global competencies. Freire's theory thus provides a powerful framework for interpreting the transformative role of dialogical leadership at BIMA.

The findings also align with previous research that emphasized the potential of dialogical or participatory leadership in religious education. A study by Nuridin & Maerani (2019) found that pesantren leadership in Java was beginning to shift from purely charismatic authority toward collaborative decision-making, allowing teachers to participate in curriculum design.⁸ Another study by Çoklar & Tatlı (2020) in Malaysia showed that Islamic schools applying dialogical strategies were more successful in balancing religious and academic excellence.⁹ Similarly, research by Charles & Hefner (2021) highlighted that santri empowerment was closely tied to leadership styles that valued open communication and consultation.¹⁰ The present research builds on these earlier findings by providing detailed case evidence from BIMA. What distinguishes this study is the triangulation of methods and the integration of Freirean theory,

⁸ Nuridin & Maerani, "Model Penilaian Kinerja Guru Sekolah Dasar Berdasarkan Regulasi dan Nilai-Nilai Islam," *Eduprof: Islamic Education Journal*, Vol. 4, No. 2 (2022), hlm. 150–168.

⁹ Çoklar & Tatlı (2020), "Examining the Digital Nativety Levels of Digital Generations: From Generation X to Generation Z," *Shanlax International Journal of Education*, Vol. 9, No. 4 (2021), hlm. 433–444.

¹⁰ Charles & Hefner (2021), "On Fun and Freedom: Young Women's Moral Learning in Indonesian Islamic Boarding Schools," *Journal of the Royal Anthropological Institute*, Vol. 25, No. 3 (2019), hlm. 487–505.

which together demonstrate not only the existence of dialogical leadership but also its concrete effects on curriculum transformation and student empowerment.

At the same time, the findings revise some existing assumptions in the literature. Many earlier works portrayed pesantren as institutions governed by authoritarian models where kyai's decisions were absolute. While this description may apply in some contexts, the case of BIMA reveals a different pattern. Here, authority is preserved but exercised dialogically, producing both innovation and trust. This suggests that pesantren leadership is not monolithic but diverse and adaptive. It challenges the notion that modernization of pesantren requires abandoning traditional authority. Instead, it shows that authority itself can evolve into a dialogical form that strengthens rather than weakens institutional identity. In doing so, the study contributes to refining theories of pesantren governance by introducing dialogical leadership as a viable alternative.

The contribution of this research also lies in its cultural specificity. While Freirean theory originated in Latin America, its application in BIMA demonstrates that dialogical practices can be contextualized in Islamic educational institutions. The integration of kitab-based learning with modern competencies is a culturally grounded form of Freire's dialogical pedagogy. It illustrates that modernization does not require rejecting tradition, but rather reinterpreting it through dialogue. This cultural adaptation enriches both local and global understandings of dialogical education. It shows that universal theories can be reshaped by cultural contexts, creating unique forms of leadership that respond to specific needs. The pesantren model thus adds a valuable voice to global discussions on educational leadership and reform.

Furthermore, the findings highlight the holistic outcomes produced by dialogical leadership. Students not only developed academic and vocational skills but also cultivated moral responsibility and social engagement. Activities such as international exchanges, media training, and community projects expanded their competence while deepening their commitment to society. This outcome affirms Freire's idea that education should aim at humanization and social transformation. At BIMA, dialogical leadership fostered santri who were not merely knowledgeable but also critically aware and socially responsible. The institution therefore functions as both a place of learning and a center of social innovation. This holistic outcome demonstrates the transformative power of dialogical leadership when implemented consistently in educational institutions.

In conclusion, the discussion affirms that dialogical leadership at Pesantren Bina Insan Mulia has successfully transformed managerial and curricular practices while simultaneously strengthening student competence and community engagement. The findings, obtained through rigorous triangulation and interpreted through Freire's theoretical lens, provide new evidence that pesantren can balance tradition and modernity through dialogue. This research supports and extends earlier studies while also offering novelty by demonstrating that dialogical leadership can be institutionalized in Islamic education. The significance of this study lies in showing that leadership based on dialogue is both practical and transformative, enabling pesantren to prepare santri for the future without sacrificing cultural identity. Ultimately, the author concludes that dialogical leadership is the key to making pesantren not only centers of religious learning but also agents of social transformation.

CONCLUSION

This study set out to examine the implementation of dialogical leadership in the management of educational institutions at Pesantren Bina Insan Mulia. The research objectives were to understand how dialogical leadership functions in daily managerial practices, how it reshapes curriculum, and how it supports student competence while engaging the wider community. Based on triangulated evidence from observation, interviews, and document analysis, the findings showed that dialogical leadership has been consistently applied in both decision-making and pedagogy. Leaders, teachers, students, parents, and community members all participated in processes of dialogue that guided institutional transformation. This ensured that traditions were preserved while modern competencies were meaningfully integrated.

The discussion highlighted two main outcomes: first, the transformation of managerial and curricular practices that merged classical Islamic learning with modern knowledge and skills; and second, the strengthening of student competencies and social contributions through programs designed in consultation with multiple stakeholders. These findings were interpreted through Paulo Freire's theory of dialogical pedagogy, which views education as a process of humanization and liberation. By applying Freire's framework in the pesantren context, the study demonstrated that dialogical leadership is not only relevant but transformative when contextualized in Islamic education.

From these results and interpretations, several new insights emerge. Dialogical leadership can serve as a viable alternative to hierarchical or authoritarian leadership models often associated with pesantren, proving that authority and dialogue can coexist productively. The study also shows that modernization in pesantren does not necessitate abandoning tradition; instead, tradition can be a resource for innovation when mediated through dialogue. Finally, the research suggests that dialogical leadership contributes to holistic education by producing santri who are academically competent, morally grounded, and socially engaged. These conclusions offer a model of leadership that is culturally rooted, participatory, and transformative one that can inspire other Islamic educational institutions to embrace dialogue as the foundation of both management and pedagogy.

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