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How the transformational-collective leadership shapes a religious-based educational organizational culture?

Ahmad Shiddiq

State University of Malang, Malang, & STKIP PGRI, Sumenep, East Java, Indonesia

Corresponding author email: ahmadshiddiq@stkipgrisumenep.ac.id

Nurul Ulfatin

State University of Malang, Malang, East Java, Indonesia

Email: nurul.ulfatin.fip@um.ac.id

Ali Imron

State University of Malang, Malang, East Java, Indonesia

Email: ali.imron.fip@um.ac.id , kangalinet@yahoo.co.id

Imron Arifin

State University of Malang, Malang, East Java, Indonesia

Email: Imron.arifin.fip@um.ac.id

Aan Fardani Ubaidillah

State University of Malang, Malang, East Java, Indonesia

Email: aan.fardani.fip@um.ac.id

Abstract--Kiai and Pesantren are two things that cannot be separated. The character of the Kiai determines the culture of the Pesantren which at the same time forms the character of the existing santri. This article aims to find and reconstruct the actualization of kiai's collective-transformational leadership in shaping the organizational culture of the Pesantren. This research uses a qualitative approach with a multi-case study type. Retrieval of data in this study using snowball sampling. Data collection in this study used three techniques, namely: in-depth interviews; participant observation; and document analysis. Data analysis was carried out in two stages: single-case and cross-case analysis. Cross-case data analysis is intended as a process of comparing the findings obtained from each case. The results of the study state that, first, the active role of the Kyai collectively arises due to the large needs of the Pesantren. The collective active role of the Kiai in its development gave birth to the existing Pesantren culture. Where each Pesantren is

different considering that the culture of the Pesantren is not far from the character of the founder and/or Kiai. Second, the collective leadership model is a leap in the tradition of Kiai leadership in Pesantren. The combination of collective and transformational models is the solution for the dynamic development of Pesantren. This leadership model is supported by open and directed communication patterns, aligning ideas, motivating students, and providing inspiration (inspiring leaders) to increase the enthusiasm of student (santri) and ustadz (teacher). So that Pesantren become agents of change and agents of empowerment.

Keywords---Leadership, Collective, Transformational, Pesantren, Islamic Boarding School.

1 Introduction

This Kiai as the highests leaders of Islamic Boarding School (Pesantren) in Indonesia play a major role in building and developing Islamic education in Indonesia (Yusuf & Taufiq, 2020; Isbah, 2020). As a central figure, the Kiai is the main reference in every decision-making in the Pesantren. Until the highest authority over the Pesantren is in the hands of the Kiai (Saugi et al., 2022), it even tends to be customized by the Pesantren (Arifin & Slamet, 2010). This shows that the Pesantren community still considers charismatic leaders as role models. According to the opinion of experts, charismatic leaders are assumed to have internal abilities that come from power or come down directly from Allah SWT. which distinguishes it from leaders in general (Robbins & Hakim, 2008). Charismatic leadership can be interpreted as the ability of a person in a leader to gain honor, obedience and greatness himself (Fauzan, 2019). Pesantren then become a unique model of Kiai leadership in forming an identity according to educational background and current situation (Larsson & Rönmark, 1996; M. Latif, 2018; Paulsen et al., 2009).

Kyai's transformational leadership style is the ability of a leader to work with and or through other people to optimally transform organizational resources to achieve meaningful goals by predetermined achievement targets (Bass & Riggio, 2006; Castro et al., 2008; Danim, 2004). Robbins & Hakim (2008) conveyed several characteristics of transformational leaders, including idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Transformational kiai will encourage and direct the awareness of not only students and ustadz but the entire Pesantren ecosystem for the improvement of the Pesantren itself (Muhith, 2017; Rusmini, 2015). Thus, the Kiai often provides motivation, inspires enthusiasm, and sets an example for Pesantren residents and the community (Obs.2021). Leaders in any field will not be successful if they do not want to position themselves as warriors. Leaders who only expect honor, facilities, and prestige will not get anything from their leadership. As for the more important (Suprayogo, 2011).

In terms of the locus of research and researchers' views during the preliminary study, the Kiai seem to pay attention to, recognize, and develop the abilities of

ustadz for the development of Pesantren's (Obs.021). Where this of course leads to improving the quality of students both in quality and quantity (Itvw.05.2021). Kiai is best practices regarding high productivity, commitment, and work capacity from ustadz in Pesantren (Itvw.06.2021). It is not an exaggeration if the researcher also conveys that the Kiai at the research locus is in line with Ki Hajar Dewantara's leadership concept which says, a leader must be able to be in the front to set an example (*Ing Ngarsa Sung Tuladha*), to be in the midst of his followers gathering strength together (*Ing Madya Mangun Karsa*), and is behind to always motivate followers and direct them to the right goals (*Tut Wuri Handayani*) (Hutagaol et al., 2020; Mudyahardjo, 2001; Nisa et al., 2020).

Pesantren as Islamic educational institutions have strong roots in national culture and are original (indigenous) products of genius (Idris, 2013; Najib, 2018; Wibowo & Istiyani, 2020). The growth and development of Pesantren are in line with the journey to become the Indonesian nation, even the Pesantren models continues the education system developed by Hindu-Buddhism during the Majapahit era (1292-1428). Pesantren is different from Hindu-Buddhist-style seclusion because this religious education institution is only intended for certain groups, namely Brahmins and Kshatriyas (Jauhari, 2017; Misbach, 1996; Zarkasyi, 1980). The students of Pesantren (santri) from and for all groups, both young and old, rich and poor, regardless of caste (social category), and students are not priests who cannot marry (Geertz, 1989). Even though at first the nobles and those with royal blood were educated by the palace and did not accommodate the general public, Pesantren became an alternative for the education of commoners' children (Wahid, 2008: 35).

Pesantren as traditional educational institutions native to the Indonesian nation should become a national education system. As Ki Hajar Dewantara's view says, the Pesantren system is a national education system, this is based on careful consideration and wise analysis in seeing the reality of the contributions and progress of Pesantren from time to time (Dewantara, 2013; Sulistiyani et al., 2019). Meanwhile, according to Madjid (1997) if the Indonesian nation did not experience colonization by Europeans (the Netherlands), Indonesian higher education institutions were not UGM, UI, UNAIR, UPI, UM then Indonesian educational institutions would be named "Pesantren University of Tebuireng", "Pesantren University of Krapyak", "Pesantren University of Bangkalan", and so on.

Kiai and Pesantren during the colonial period faced Western-style education which was officially implemented as a form of ethical politics (Kartodidjo, 1992; Miftahussalam & Jauhari, 2021; Ridwan, 2016; Simbolon, 2007). Both of them received unfair, discriminatory treatment and pressure on Pesantren by the colonialists. Snouck Hurgronje was an actor who provided inputs to the Dutch East Indies government to supervise Pesantren which could endanger colonialism in the Dutch East Indies (Fahrudin, 2020; Misbach, 1996). In 1888 the Dutch East Indies government refused to subsidize Pesantren because they considered it unfavorable to the existence and authority of the Dutch colonial government (Bizawie, 2014). Pesantren with Kiai figures withdrew from the heart of power and the center of the people's economy to remote villages (outskirts) to guide the people and set strategies for dealing with the colonialist (Royani, 2018). Apart

from that, it is also to limit oneself only for the benefit of mastering religion and spreading Islam.

An overview of traditional education, which underlies why Muslims develop their education without interference from the colonialists, including: first, there is a plurality of views and norms, competitive values in the Indies, traditional Islamic education functions as a key to visible identity and provides positive things against Indian Islam. Second, Islamic education is a guardian of substantive Muslim ideology (*tawhid*) in solving problems of discrimination and forced labor based on lame colonial economic and political policies. Third, the lack of opportunities for students to be accepted into colonial schools, as well as the colonialists' dislike of seeing the growth and development of traditional educational institutions such as Pesantren (Latif, 2005).

After the 19th century, Pesantren transformed science in Indonesian society, there are several models of the Pesantren Education System divided into three models, namely *Salaf* (traditional), *Salaf-Khalaf* (semi), and *Khalaf* (modern). Borrowing the language of Geertz's theory, the three Pesantren can be identified as a category of educational institutions that stand and continue to experience development in society, both in Java and Madura. (Geertz, 1989). Although as a result of this dichotomous view, not a few are cynical about the world of Pesantren, they are starting to dissolve in the stigmatization of the colonialists (Royani, 2018). Arifin (1993) classifies Muslim societies by using the term quadrant language, by describing that a person's level of Islam is different, how much he understands Islam and how strong he is in practicing it. There are three large Pesantren with collective leadership in the Sumenep Madura district. This collective leadership is also supported by a transformational model so that the existing Pesantren are not trapped in the internal dialectics of the Pesantren but instead focus on the development of the Pesantren.

First, is the Pondok Pesantren Annuqayah (PPA) Guluk-Guluk in Sumenep Madura. This Pesantren originated from traditional religious-based education which in its development transformed by adopting a classical system model as the education where one of the caregivers studied religious education came from, which then gave a name according to the scientific concept that became the reference for learning (religious and general), concerning national curriculum of both the Ministry of Religion and the Ministry of Education and Culture. This Pesantren on 1981's environment day, received the Kalpataru Award from the President of the Republic of Indonesia, for successfully carrying out efforts to save the environment in the area around which this educational institution is located (Mas'udi et al., 1986).

Second, is Pondok Pesantren (PP) Al-Amin Prenduan. With the identity of the term "Modern Pesantren's", this educational institution attracts the interest of the people of Madura and around Madura to send their sons and daughters to Pesantren using foreign languages (Arabic-English) as everyday language both in educational institutions and outside Pesantren. Arabic is used for religious knowledge and Arabic itself and English for general knowledge and English (Mas'udi et al., 1986). This Pesantren is increasingly well-known for its independent curriculum which is not tied to the national curriculum, has

received approval from the government, and has even received *mu'adalah* from the international community, especially from Islamic countries. Also one of the leaders of Islamic educational institutions has held an international important position at *Rabitha 'Alam al Islami* (Word Muslim League) with an office in Saudi Arabia. (Jauhari, 2008).

Third, is Pondok Pesantren (PP) Al Is'af Kalabaan, Guluk-Guluk Sumenep Madura. This Pesantren is the pioneer of a scholar who is a scholar of the yellow book as a result of education (Santri) in the second Pesantren, namely Annuqayah, where before establishing the Pesantren a santri became an Ustad (Teaching Staff) in the second Pesantren, then established a Konservative-Traditional Islamic Boarding School educational institution (Pesantren *Salaf*) which focus on the development of religious scholarship (*taffaqquh fi addin*). Until now, this Pesantren has always been a reference for the community in the field of religious scholarship to house their children. Even when traditional Islamic educational institutions such as Pesantren are carrying out transformations by adopting modern education systems such as madrasa systems or schools by incorporating general learning, these Pesantren still persist with their salafism, without fear of losing or not registering students at the boarding school. The last case is the genesis of the Pesantren education model.

PP Al Is'af Kalabaan uses the old (traditional) Islamic boarding school education system, which is inseparable from the principle of a nanny as a Pesantren figure (leader), namely by studying Islamic knowledge which is an obligation for a Muslim and must go directly through authentic sources. (Primary) in the form of classical Arabic books written by Moslem Scholars scholars from various generations and from various scientific disciplines that accompany them (Solichin, 2004). PP Al-Is'af continues to use a traditional-based education system but is accompanied by various changes in both methods, strategies, and learning media which ultimately result in the learning process substantially remaining on track in the traditional education system, but methodically it has experience improvement by changing and innovating. Apart from having quite interesting historical roots, the three Pesantren also have transformative caretakers or Kiai. It is important to photograph the leadership of the transformational Kiai in Pesantren because with this leadership model, Pesantren, in their different forms and characteristics, can still stand with their uniqueness. This study attempts to describe and analyze the active role of the collective in shaping the culture of the Pesantren and the transformative collective leadership model in shaping the culture of the Pesantren.

2 Materials and Methods

A qualitative approach was used in this study because of research needs that wanted to get an in-depth picture of the construction of moderate attitudes based on social space in society (Muhadjir, 2007). This type of research uses a multi-case study design (Bogdan & Biklen, 2007; Creswell, 2014; Yin, 2013), which attempts to describe a particular setting, object or event in detail and depth. Multi-case studies are research that aims to intensively study certain social units, which include individuals, groups, institutions and communities (Riyanto, 2007). Data in this study means information or facts obtained through observation or

research in the field that can be analyzed to understand a phenomenon or to support a theory (Richards & Schmidt, 2013). What was collected in this study were data that were by the research theme, namely about transformational collective leadership in shaping the culture of Pesantren. Retrieval of data in this study using snowball sampling. That is, key informants will appoint people who know the problem to be researched to complete their statements and appoint other people if the information is inadequate and so on (Mantja, 2003).

The data sources in this study can be divided into two, namely human and non-human. Human data sources function as subjects or key informants and data obtained through informants is in the form of soft data. Meanwhile, non-human data sources are in the form of documents that are relevant to the research focus, such as pictures, photographs, notes or writings that are related to the research focus. Data obtained through documents are hard data. Soft data can always be refined, detailed and deepened, because it is always subject to change. Meanwhile, hard data is data that does not change anymore (Nasution, 2003).

Data collection in this study used three techniques, namely: in-depth interviews; participant observation; and study documents. In-depth interviews are conversations between two people with a specific purpose, in this case between researchers and informants, where the conversation is not just answering questions and testing hypotheses that are assessed as conversational terms in the everyday sense, but rather an in-depth conversation to deepen experience and meaning. from that experience (Bakri, 2013). Participant observation is carried out to collect data from data sources in the form of events, places, and objects, as well as recordings and pictures. This study was carried out using the participant observation technique, which was carried out by involving researchers themselves or interacting with activities carried out by research subjects in their environment, while also collecting data systematically in the form of field note (Bungin, 2012). A documentation study was conducted to strengthen data from interviews and observations. Qualitative research data are mostly obtained from human sources through observation and interviews, but data from non-human sources, such as documents, photographs, and statistical materials need proper attention. Documents consist of personal writings such as letters, diaries, and official documents. Documents, letters, photographs and the like owned by educational institutions or informants can provide additional information for researchers.

Data analysis was carried out in two stages, namely: individual case/single case data analysis, and cross-case analysis data analysis (Yin, 2017) which then produces propositions. Analysis of individual case data was carried out at three Pesantren which became the locus of research. Researchers in analyzing also interpret the data in the form of words, events, documentation, and locations, so that meaning is obtained. Because of that, the analysis was carried out together with the data collection process data was collected. Data analysis in this study was carried out through three activity flows that occurred simultaneously in the data collection process, namely: data condensation, data displays and conclusion drawing/verification (Miles et al., 2014). Data condensation, as a refinement step of data reduction thus in nature, tries to compress data, ripen, combine, and bridge data which is wasted in the process of data reduction. Because there is no

unimportant data in the condensation step. Considering that the existing data in the research is based on research focus. The data can be strengthened by other theories that further mature the analysis of researchers in conducting research. The presentation of data is intended to find meaningful patterns and provide the possibility of drawing conclusions and taking action (Miles et al., 2014). The data display that has been obtained, is then arranged systematically, from complex forms of information to simple but selective ones. Concluding/Verification tries to find the meaning or meaning of the symbols, notes, pattern regularity, explanations, and causal flows that occur. From this activity, conclusions are made which are still open, and general, then move on to specific/detailed ones. Conclusions are expected to be obtained after data collection is complete.

Cross-case data analysis is intended as a process of comparing the findings obtained from each case. Initially, the findings obtained from the first locus were arranged into categories and themes, analyzed conceptually inductively and made narrative explanations arranged which were then developed into findings I. Findings I were then analyzed by comparing them with findings at locus II and locus III. The pairing is used to find the different characteristics of each case as a theoretical conception based on the differences and for further analysis and discussion.

3 Results

Collective-Active Role in Shaping Pesantren Culture

Pondok Pesantren Annuqayah

Pondok Pesantren Annuqayah (PPA) has a federation system with the following members: (1) PPA. Area of Lubangsa, (2) PPA. Area of Lubangsa Putri, (3) PPA. Area of South Lubangsa, (4) PPA Area of South Lubangsa – Girl, (5) PPA. Area of North Lubangsa, (6) PPA. Area of North Lubangsa – Girl, (7) PPA Area of Central Lubangsa – Girl, (10) PPA. Latee, (11) PPA. Latee I, (12) PPA. Latee II, (13). PPA Area of Al Furqan, (14) PPA Area of Al Furqan – Girl, (15) PPA. Area of Karang Jati – Girl, (16) PPA. Area of Al Hasan, (17) PPA. Area of Kusuma Bangsa, (18) PPA. AREA of Kusuma Bangsa – Girl, (19) PPA. Area of Nurul Hikmah, (20) PPA. Area of Asy' Syafi'iyah, (21) PPA. Area of Al Idrisi (Doc.2021, Obs.2021). Each Pesantren that is part of the Annuqayah has its mechanisms and regulations, including the forms and types of student activities (Obs.2021). Each Kiai is thus given the right to carry out the teaching process in their respective Pesantren in the form of reciting the yellow book with the traditional system, namely using *bandongan*, *wetonan* and *sorogan* (Itvw.01.PPA.2021).

The Kiai of Pondok Pesantren Annuqayah (PPA) who gathered in the Board of Trustees Forum (MDP) forum are symbols of the PPA's social institutions which can build educational institutions for each region under one auspice which legally formalizes the Pondok Pesantren Annuqayah Foundation (YPPA). As explained by KN as follows: "The Pesantren organization is consolidated within or in a federation building represented by the Board of Trustees (MDP), chaired by the Masyayikh Council, and carried out by the central management and the foundation". (Itvw.PPA.KN.2021). The existing collectivity departs from religious

values with pure faith combined with societal values and purity of education. It's like people who want to study at the Pesantren to seek the pleasure of Allah. The openness that develops in Pesantren is based on the Islamic religious understanding of *ahlus sunnah wah jama'ah* and is combined with social values that develop according to the times (Itvw.02.PPA.2021). Starting from Kiai Syarqawi, Kiai Ilyas tends to be Puritan, but his practice is very exclusive and moderate (Itvw.PPA.KN.2021). KH confirmed that Pesantren are not in a position to have a dichotomy between religious knowledge and general knowledge so the values that have become the character of PP Annuqayah have been established until now guided by the following values (1) Holding traditional values/ *salaf*, (2) Tolerance and Exclusive to Modern/ *khalaf* (Itvw.PPA.KH.2021).

The differences in PP Annuqayah are a natural reality and add to the diversity of thoughts and attitudes. Diversity as a major capital of Pesantren seems to be put to good use to build a positive image of Pesantren. This was explained by one of the regional caregivers, as follows. "United in diversity", why is it like that because there are often friendly relations, there are meetings. Every Friday there is a community forum, not a meeting, but playing chess, both after and before Friday. Because we often meet, there is no longer a different feeling. Even if it's different, that's understandable. Until now the tradition still exists, only now I don't agree, it's too formal. In the past, it was relaxed but while discussing issues, " *ya biasa moy tamoyan*" (yes, its normal, face to face). There is also a regular annual meeting, which is great. So every holiday, it's silaturahmi on the first-day schedule to *Dhelem* (Home) Kiai Muqsith, *Dhelem* (Home) Bhere', Latee, and *Dhelem* (Home) Laok, the 2nd day to Nirmala, Kiai Syafi'i, the 3rd-day Sabajarin, the 4th day to Kiai Ramdan keng requests because he is far away. The 2nd day was full, all gathered. The gathering is extraordinary, even though you don't feel it directly" (Itvw.SSIDOPP.KF.12.08.18). This kind of cultural strategy is important to carry out in informal meetings and friendships between Kiai families (Obs.2021). To build intensive communication between regions and knitting togetherness among Bani Syarqawi (Itrvw.01.PPA.2021). Respect for one Kiai and another Kiai is very strong, both young and old, giving each other understanding and affection as well as morals in the true sense. Every Kiai pays attention to the progress of the Pesantren he takes care of. Where in this case it is ultimately communicated and brings a positive image of Annuqayah as a whole.

Pondok Pesantren Al Amin Prenduan

Pondok Pesantren Al Amien - Prenduan focuses on the management and development of educational centres (Ma'had) (Doc.2021), where the management and development require good cooperation between caregivers. Considering that the PP Al Amin consists of four parts, namely: First, PP Al-Amien I (Tegal boarding school for boys and Ash-Shiddiqoh boarding school for girls). Formal education includes Pre-school (PAUD) and Kindergarten levels, Islamic Elementary Education (MI), Islamic Junior High School (MTs), Islamic Senior High School (MA), Vocational High School (SMK), Junior Level - Traditional Islamic School (*Madrasah Diniyyah*) Awwaliyah and Middle Level - Traditional Islamic School (*Madrasah Diniyyah*) Wustho. The levels of Al Amien 1 are basic, advanced and secondary education for MTs, MA majoring in Social Concentration (IPS), Science Concentration (IPA) and SMK. With a combined curriculum between State

MTs/MA and Islamic boarding schools (especially mukim students who speak daily Arabic and English), to produce technocratic Khoirul Ummah cadres (IPA) and “*Sociawan*” (IPS-Socialist) (Obs.2021, Doc.2021).

Second, PP AL-Amien II sons and daughters (separately) are located in Pragaan Laok, which includes the Islamic Boarding School of Mu'allimin (TMI) and Madrasah Tahfidz Al Qur'an (MTA). The level of education consists of the equivalent of MTs/SMP and MA/SMA with regular programs for graduates of MI/SD for 8 years and intensive 4 years for graduates of MTs/SMP. With a different focus and purpose of education, namely for Tarfundul Mu'allimin Islamiyah (TMI) education. Using a blended curriculum between Pesantren schools and education in Islamic countries based on MTs/SMP and MA/SMA curriculum (Daily language is Arabic and English). The main orientation of *mundzirul qaum* (people's helper) is either as a scholar who is a scholar or as a professional leader in various fields of life. Whereas for Madrasah Tahfidz Al Qur'an (MTA) the curriculum is a blend of Ma'hadzul Tahfidz at home and abroad with the curriculum of Pesantren and the curriculum of State Middle/High Schools. Meanwhile, the daily language for these two institutions is Arabic and English (Doc.2021, Obs.2021).

Third, PP Al-Amien III (son). Includes Ma'had Salafi located in Kapedi Village, Bluto District. This Pesantren focuses on studying the books of the Salaf with the education level of Wustho and Ulya (at the MTs and MA levels) with a length of education of 8 years at the SD/MI graduate level and 4 years at the MTs and SMP levels. The characteristics of the curriculum are using a combination of the curriculum of the Ministry of Religion and the Pesantren system of the Salaf. With a focus orientation on printing preachers who are *mutafaqquh fiddin* (having religious intelligence) and producing intellectual scholars (Doc.2021, Obs.2021).

Fourth, PP Al-Amien IV for boys and girls (separated) is located in Pragaan Laok Village, namely Higher Education (Institut Dirosat Islamiyah Al-Amien/IDIA). By opening 7 majors covering Islamic Religious Education (PAI), Arabic Language Education (PBA), Islamic Broadcasting, Islamic Counseling Guidance, Al-Qur'an Tafsir, Aqidah, and Sharia Banking, with a duration of 4 years. The Ministry of Religion and local curriculum adapted to Islamic values and Pesantren culture. With an orientation to produce scientific individuals who are broad-minded and master Arabic or use English (Doc.2021, Obs.2021).

There is a development and acceptance of modern education at Al Amien where a Riasah council is formed led by senior Kiai and ustadz to lead, manage and act on behalf of the PP Al Amien Prenduan. In PP Al Amien Prenduan the leadership is collectively collegial (shared leadership). This was confirmed by KH who conveyed that Al Amien Prenduan's leadership was collectively led by six Kiai. Everything is then discussed, the good and bad are weighed, and the measure is the benefit of the people. Because the leadership collectively explains that Al Amien does not belong to the family, but belongs to the people (Itwv.KH.PPAP.2021).

PP Al Amien Prenduan puts forward the basic principles of education formulated by the Raisah Council/Kiai Council as follows; (1) What is most emphasized early on in the learning and teaching process is "original intention", in earnest only to

earn the pleasure of Allah SWT. And by carrying out the teachings of Rasulullah SAW., (2) In PP Al Amien Prenduan, education and habituation take precedence over teaching. Thus, the positive attitude (*uswatun hasanah*) and discipline are hanging in daily activities, (3) The approach used in education is carried out individually. The classical/collegial model is carried out when an emergency occurs, (4) Santri are guided to carry out activities of "charity (worship) based on science and knowledge to be practised (Worship), (5) The Al-Amien Education Process is directed to master basic abilities (basic competences Oriented). not only aiming at the mastering subject matter, (6) The orientation of education is that students are directed to master various kinds of skills (multi-soft skills) so that they are useful, show progress, and can become strong and tenacious individuals in society, (7) Educational management is implemented using management approach based on institutions and education based on community needs. Subsection should be written without a bold type. The result and analysis are presented by present form. Please avoid too many paragraphs in this section.

Pondok Pesantren Al Is'af

The location of PP Al Is'af is in the village of Kalabaan, Guluk-Guluk Village, Guluk-Guluk District, Sumenep Madura, from the city of Sumenep, about 24 km to the west. PP Al Is'af Kalabaan Guluk-Guluk was pioneered in 1960 AD by Kiai Habibullah Rois Ibrohim. The name Al Is'af comes from the Arabic word which means helper. The choice of the name Al Is'af is intended to help people who wish to study and have time to study, and then the knowledge gained from gaining knowledge is transferred back to the community. Being a traditional Islamic educational institution, the PP Al Is'af adheres to the teachings of *Ahlu Al Sunnah Wa al Jama'ah* as stipulated in the Islamic Boarding School Law (Doc.2018). PP Al Is'af is different from previous Pesantren because until now it has been consistent with the salaf/traditional system with tool science (*nahwu-sarraf*) and other religious knowledge as its teaching curriculum (*Kitab kuning*). The reason why KHR chose the salaf model is so that Pesantren can produce students who are experts in religious knowledge and can explore religious law from sources of salaf scholars or the yellow book (Doc.2018). Apart from that, the PP Al Is'af will colour the development of Pesantren in Madura (Doc.2018).

His successors were instructed not to change the salaf model to Khalaf as explained by Kiai Latfan that the Pesantren would remain Al Is'af forever. However, behind the nanny's stance on the salaf Pesantren model, he never forbade the Khalaf/modern Pesantren education model (Itvw.PI.2021, Doc.2018). KHA stated that the fundamental reason why Pondok Al Is'af still adhered to its salafism was because the Kiai was concerned for fear that there would not be a generation that could read classic books (Itvw.AI.KHA.2021). This opinion was corroborated by KH if, during the time of Kiai Ibrahim it was just an ordinary violation (not a Pesantren), and at that time there was no intention of establishing a Pesantren. Meanwhile Kiai *molang* (teaches) to Annuqayah, and then there is a guidance to establish which begins with the interpretation of a dream where an angel comes to the Pesantren. You could say that becoming a scholar was not intentional (not by design), but there was a sign from God" (Itvw.AI.KH.2021).

This salaf culture was strengthened by KH. M. Ilyas Syarkawi—he is known as one of the famous scholars who has deep and broad knowledge and has a noble character (*tawādhū*), and is also prolific in writing in *Fushah* Arabic (Sholihin, 2011). It is not surprising then that the strength of the PP Al Is'afin upholding the tradition or culture of the Salaf is firmly rooted because one of its Kyai plays a major role through literacy which strengthens the spirit of the Salaf (Obs.2021). Culture other than literacy as a form of collective leadership model of the Pesantren Salaf is demonstrated by KHR. Where he is a scholar who is very pious and humble in holding knowledge and sources of knowledge. He was willing to turn around the route from the place where he was going to avoid being rude (impolite) to teachers and teachers' sons and daughters including Kiai students whom he once sought knowledge (Itvw.PI.01.2021, Itvw.PI. 02.2021). BW said Mbah (Kiai Habibullah Rois) wanted to visit the Kiai (Pesantren Guluk-Guluk Caretakers), "From the location of the rice mill machine Mr Abdurrahman got off his vehicle, choosing to walk to the location of the Pesantren where the Kiai's dhelem destination was. carried out every month before he got sick. Even when he was old and had a cane, he kept walking from there (Itvw.PI.BW.2021).

Laughter based on the teachings of the Salaf has become a culture and a strong feature of the PP Al Is'af. In collective leadership, it is important to align togetherness as well as establish relationships with other Pesantren. KHR, who is one of the caretakers of the PP Al, stated that if he received an invitation from the community assembly where KHR studied, he had to attend the invitation. Let alone being in good health, even if you are sick, if you can still walk, you must attend. Because the students who pray to the Kiai's dhelem (home) should be looking for blessings and it is inappropriate for students to be invited by the teacher (Itvw.PI.KHR.2021). This inherited example, where the PP Al Is'afKiai respects teachers in gaining knowledge and becoming a role model in the leadership of the PP Al Is'afboth dhurriyyah (offspring), students and alumni as well as student guardians to be serious to pay homage to his teacher.

KHR is also a true learner and murabbi who is passionate about guiding students. As a tenacious leader, he handles the teaching and learning process himself every day, even late into the night. He can move from one class schedule to another. Even when he was sick he became an enthusiastic learner in imparting knowledge to the students (Doc.2021, Itvw.PI.FR.2021). Apart from teaching students at PP Al Is'af, he is also a productive author of books in Arabic and Madurese and is active in the Nahdlatul Ulama (NU) mass organization. PP Al Is'af, like other traditional Islamic boarding schools, does not pay much attention to aspects of the development of modernization of education, but this does not show that there are no quality and quantity developments in the PP Al Is'af Kalabaan Guluk-Guluk. But the main focus is only on the preservation of the salaf or traditional model Pesantren. Interestingly, according to KHL, Pesantren do not want government assistance in terms of management of education and materials in any form with various considerations (Itvw.PI.KHL.2021).

The Transformational-Collective Leadership Model in Shaping Pesantren Culture

Pondok Pesantren Annuqayah

The model of transformative collective leadership at the PP Annuqayah in shaping the culture of the Pesantren is first with a federation system. Where the PP Annuqayah has twenty-one Pesantren members who have the authority to regulate their respective Pesantren. Including the management of activities and students, learning, and several other things. Second, the Kiai who are gathered in the Board of Trustees (MDP) forum are symbols of the PP Annuqayah's social institutions which build educational institutions for each region under one auspice which legally formalizes the PP Annuqayah Foundation (YPPA). This togetherness departs from religious, social, and educational values. Third, the principle of openness of the Kiai in Annuqayah is based on the understanding of *ahlus sunnah wal jama'ah* and is combined with social values that develop according to the times. So that there is a combination of traditional and modern ideas, there is no dichotomy of religion and knowledge. This openness then becomes the character of the PP Annuqayah with indicators (1) Holding traditional values (*salaf*), (2) Tolerance towards Modern things (*Khalaf*). Fourth, communication and mutual respect between caregivers to manage the Pesantren for the better. The differences in PP Annuqayah are a natural reality and add to the diversity of thoughts and attitudes. Diversity as a major capital of Pesantren seems to have been put to good use in building Pesantren. Cultural strategies in the form of important communication are carried out to build intensive communication between Pesantrens. Supported by mutual respect it is able to increase harmony and knit togetherness and bring a positive image to Annuqayah as a whole. *mendatangkan citra positif bagi Annuqayah secara keseluruhan.*

Pondok Pesantren Al Amin Prenduan

The transformative collective leadership model at the PP Al Amin Prenduan in shaping the culture of the pesantren is the first with collegial collective leadership or joint leadership. Where collectively the six main Kiai Al Amin became captains of the pesantren. There are three parameters used: first, education development management. In this case, the management or simultaneous management is carried out with the development of education so that it is synergized. With the hope of taking one step, two work programs were made. Management of educational development is implemented using an institutional-based management approach and education based on community needs (need community-based education). Second, the establishment of good communication and cooperation between the caretakers of the four Al Amin Islamic Boarding Schools. Each has special characteristics but in general, there are similarities between the four. This is inseparable from the concept of management and management that has been agreed upon by the caregivers. Three, there is acceptance of the modern education system in some of the Al Amien Islamic Boarding Schools. This shows that some Kiai, with the approval of the six main Kiai, carried out a renewal movement as a form of educational development management. The main goal of change is for students to be directed to master

various kinds of skills (multi-soft skills) so that they are useful, show progress, and can become tough and resilient individuals in society.

Pondok Pesantren Al Is'af

The transformative collective leadership model at the PP Al Is'afin shaping the culture of the Pesantren is first, the leadership is held by the founding family and caretakers. Thus the characteristics of Al Is'af can be maintained. In addition, leadership from the family line is the first testament of Al Is'af's founder. Second, holding fast to the teachings of Ahlu Al Sunnah Wa al Jama'ah an Nahdliyyah (NU). Considering that NU-based Pesantren have very strong traditional learning and educational roots. Until now the PP Al Is'af has been consistent with the salaf/traditional system with tool science (nahwu-sarraf) and other religious knowledge as its teaching curriculum (the yellow book). Third, the Kiai becomes an actor who is a role model (role model) in implementing salaf teachings such as tawadu', istiqomah doing amaliah sunnah, and maintaining friendships with teachers and relatives. The cleric in carrying out the lesson directs his students to reach the objectives of learning the classics, thus the role of the cleric is to become a murobbi for the santri. Not just a teacher in the concept of modern education who only delivers material. Fourth, the PP Al Is'af is not open to receiving assistance from the government. This condition was carried out with several careful considerations and fulfilled the mandate of the first founder. To support the existence of the Pesantren, the family has established several business entities capable of supporting all the activities of the Pesantren.

4 Discussion

Collective-Active Role in Shaping Pesantren Culture

The role is the behaviour expected of someone who has a status (Brigette Lantaeda et al., 2017). Role is a dynamic aspect of position (status) when a person exercises his rights and obligations by his position then he performs a role (Soekanto, 2002). The kiai's active role collectively in the three Islamic boarding schools which became the locus of research was due to the large needs of the Pesantren. This role is supported by qualified competence considering that the title of Kiai in society implies an expert in religious matters. A large Islamic boarding school, in the sense of having thousands of students, will certainly be quite difficult for one Kiai to handle without the help of another Kiai. The kiai's active role in a federation, collegial and family-based, is just an outward appearance. However, the spirit of dedication or the active role of the Kiai in developing the Pesantren and serving the community is his spirit.

The collective-active role of the Kiai in its development gave birth to the existing Pesantren culture. Where each Pesantren is different considering that the culture of the Pesantren is not far from the character of the founder and/or Kiai. The culture of the Pesantren as an Islamic educational institution was formed due to the founder factors as the foundation of the Pesantren institution, the Kiai has the authority to design the organizational culture according to his capabilities and expectations of the Pesantren that were established (Mardiyah, 2012: 449). The

collective Kiai leadership model in this case also determines the culture of the Pesantren, considering that the Kiai is the main figure of the Pesantren.

The Kiai at the research locus consciously built the organizational culture and values of Islamic boarding schools in their way. Some observe and imitate Islamic boarding schools which are bigger than the ones they care for, clone an established education system where caregivers originally studied and imitate Islamic boarding schools which are considered more advanced and superior from the aspect of institutional management, curriculum design, and patterns of educational development in Islamic boarding schools. As well as several other models that are useful for the Pesantren itself.

The organizational culture of education in each Pesantren at three different research locations. Throughout the organization, the actualization of core values often creates differences, both norms, patterns of behaviour, and cultural indicators of Islamic boarding schools. Organizational culture indicators are understood as part of organizational culture that develops in institutions, which specifically grows in different parts or geographical differences, which has a valuable role from part of the organization (Susanto, 2007).

The Transformational-Collective Leadership Model in Shaping Pesantren Culture

There are three main characteristics of Pesantren indicators which are very unique in the culture of educational organizations. Kiai leadership, the teaching of the yellow book, and the value system (Wahid, 2008). This indicator gives birth to a unique view that is different from other educational organizational cultures in society. Until a frame of reference is formed that is understood and interpreted by the Pesantren community. Furthermore, to achieve institutional success as an Islamic education organization, it is necessary to develop a system of beliefs, values, norms, assumptions, traditions and habits that are typical of each Pesantren (Arifin & Slamet, 2010). The three Pesantren which are the locus of research have their collective leadership characteristics. Where it also forms the culture of the existing Pesantren. Changes in the type of leadership occur due to internal and external factors. Both of them become one need and make the Islamic boarding school have a good dialectic for the existing demands.

The collective leadership model is a leap in the tradition of Kiai leadership in pesantren. Siagian in Arifin & Slamet (2010) states that the main feature of democratic leadership is the decision-making process involving stakeholders in leadership, family, ustadz and santri, to give a sense of shared responsibility. Another characteristic is providing opportunities and information input from ustadz and students in improving educational institutions. So that the decisions and policies of caregivers can be accepted and respected by all parties and be implemented accordingly. Apart from inheriting the founder's charismatic leadership model, the three pesantren have also shifted to collective leadership. This combination is interesting considering that Islamic boarding schools are responsive to the needs of modern boarding schools to absorb accurate information from various sources (Hariyanto, 2012).

The pattern of communication in the collective leadership model is directed and clear and there is an explanation for executing tasks according to the main tasks and functions of the program correctly. Even strengthening the structure of the institution is very good with goal orientation and expected results. The leadership system that is commanded from the centre to the regions becomes an educational institution within the pesantren environment which is very rigid, detailed and rigid (Hafidh et al., 2022). The collective leadership model thus always communicates the vision and direction of the pesantren to stakeholders aligns ideas, motivates students, and provides inspiration (inspiring leader) to pump up the enthusiasm of the students and ustadz. So that pesantren become agents of change and agents of empowerment (Arifin & Slamet, 2010; Miftahussalam & Jauhari, 2021).

5 Conclusion

The Kiai's active role collectively arises because of the great need for Pesantren. This role is supported by qualified competence considering that the title of Kiai in society implies an expert in religious matters. A large Islamic boarding school, in the sense of having thousands of students, will certainly be quite difficult for one Kiai to handle without the help of another Kiai. The collective active role of the Kiai in its development gave birth to the existing Islamic boarding school culture. Where each Pesantren is different considering that the culture of the Islamic Boarding School is not far from the character of the founder and/or Kiai. The collective leadership model is a leap in the Kiai leadership tradition in Islamic boarding schools. The combination of charismatic and collective models is the solution for the dynamic development of Pesantren. This leadership model is supported by open and directed communication patterns, aligning ideas, motivating students, and providing inspiration (inspiring leader) to pump up the enthusiasm of the students and ustadz. So that Islamic boarding schools become agents of change and agents of empowerment.

Change is a necessity. In the view of researchers, the attitude of Islamic boarding school caretakers at the three research loci is quite sensitive to seeing the changing times. In this case, it is proven that the different leadership models of the Islamic Boarding Schools can be an inspiration for the stalemate situation. Suggestions to Islamic boarding school caretakers, the intensity of communication in dealing with the collective leadership model can be increased in various ways, both formal and informal. Suggestions for future researchers, do not rule out the possibility of a change in the leadership model considering that changes in the information age are very fast and complex. The researcher's foresight to understand this shift is needed so that new findings emerge again.

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