

THE CHARACTERISTICS OF TRANSFORMATIVE LEADERSHIP IN ISLAMIC EDUCATION INSTITUTIONS

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Abstract : *Transformative leaders are leaders who bring a change to the members and the environment. In this study is intended to describe the characteristics of transformative leadership in Islamic educational institutions. The method used is qualitative research. The data obtained is from the results of library research. Data analysis is done step by step: data presentation, data filtering, classification and drawing conclusion. The results of the study can be summarized as follows: There are several characters of transformative leaders based Umar Bin Khattab they are; Wira'i; the patient and optimism; the master of archery; smart; clever and nimble; meticulous; Hard worker and etc. There are several characteristics in transformational leadership in Islamic education is a reflection of charismatic leaders such as Idealized Influence (II), Inspirational Motivation (IM), Intellectual Stimulation (IS), Individualized Consideration (IC), Contingent Reward (CR), Manage by Exception (MBE) and Laissez-Faire Leadership (LF)*

Key word: *Characteristic, Leadership, Transformative.*

Introduction

Leadership is one part of management that very important one in determining the progress of an organization, whereas increases or stagnates. In organization mobility, the leadership model will change with the substitute of leadership itself. Not only change the model but also changes in the organization's vision and mission. The bad effect,

if each leader substitute is followed by a change in the vision and mission of the organization. It's showing that organization in unhealthy symptoms.

The leader has an important role to carry out the work plans that have been written and made in the strategic plan. In its journey, the new leader task is continuing the blue print of the organization. The leader should not force the personal aspirations that finally seem to impose desire to the members of organization. If this happen the leader force his personal aspiration, it will arise the emergence of staff unhappiness to him, which increasingly complicates at the atmosphere in the organization.

One of the leader's tasks is to transform the organizational values in helping to realize the organization's vision. A transformational leader is a person who has diagnostic expertise, always takes time and devotes attention to efforts to solve problems from various aspects.¹ So the leaders are required to be able to master at least the basics of psychology, in order to pay attention to the state of the soul of the person they lead.

The challenge of carrying out the transformation in an organization will be hard if done by individually, without understanding of the internal and external environment. Carrying out this transformation requires at least systematic and directed steps; hopefully the desired will be come true. The leader in this matter need to motivate staff to carry out work based on common interest. *For achieving the the success in this circumstance, it is required to change the organizational tasks and activities and management way especially leadership of organizations.*²

Based on the above thoughts, it is necessary to do a study of the characteristics of leadership in Islamic education institutions in order to give some ideas of the characteristics of leaders in Islamic education institutions. So the researchers took the title of *The Characteristics of Transformative Leadership in Islamic Education Institutions*.

¹ E Komariah, Aan dan Cipi Triatna, *Visionary Leadership, Menuju Sekolah Efektif*, (Jakarta: PT. Bumi Aksara, 2005).

² Ghorban, Mahmoodi and Soheylla Yekta, *A Study of Relationship Between Transformational Leadership and Personnel Creativity in Higher Education Centers*, World Applied Sciences Journal Volume 17 No 6, 2012.

The formulation of the problem in this study is how are the characteristics of transformative leadership in Islamic education institutions? The purpose of this study was to determine the characteristics of transformative leadership in Islamic education institutions.

Leadership

Leadership is interpreted as a process and an effort to influence others to achieve goals, so leadership is very important in an organization / company, because leadership is what will determine the success or failure of an organization/company. General leadership is defined as a close relationship between a person and a group of people because they have the same interests.³ Whereas Leadership according to James A. F. Stoner at Husein Umar is a process of directing and influencing activities related to the tasks of group members.⁴ Robbins and Judge define leadership as the ability to influence a group to achieve a vision or set of goals.⁵

Based on opinions about leadership, the authors conclude that leadership is an attempt to influence others to do as the leader wants. So what is meant by leadership is an attempt to influence people or groups to act and behave as expected so that goals can be achieved effectively and efficiently.

Likewise in the world of education, education is a process carried out by someone in an educational organization or institution to influence, coordinate, and move the behavior of others and make changes in a more positive direction, so that the goals of educational institutions can be achieved.

Leadership Style

Leadership style is the behavior of individual influences to other people, to implement something⁶, Kartono explained that leadership style is a way of working and acting leaders in guiding their

³ Engkoswara dan Aan Komariah.; *Administrasi Pendidikan*, (Bandung: Alfabeta, 2010), 177

⁴ Usman, Husaini.; *Manajemen Teori Praktik dan Riset Pendidikan*, (Jakarta: Bumi Aksara, 2008)

⁵ Robbins, Stephen P.; Judge, Timothy A., *Perilaku Organisasi*, (Jakarta: Salemba Empat, 2008), 256.

⁶ Kartono, Kartini.; *Pemimpin dan kepemimpinan*. (Jakarta, Rajawali Press, 2002), 62

subordinates to do something. So leadership style is the nature and behavior of leaders applied to subordinates to guide their subordinates in carrying out work. A Leader will have a leadership style in accordance with the situation; this theory was developed by Robert House as quoted by Wirjana and Supardo⁷, revealing that a leader uses a leadership style that depends on the situations: *Directive Leadership*, The leader gives specific advice to the group and establishes basic rules. *Supportive Leadership*, There is a good relationship between leaders and groups and shows sensitivity to the needs of members. *Participatory leadership*, Leader makes decisions based on consultation with groups, and share information with groups. *Achievement Orientation Leadership*, Leaders confront members with challenging goals, and encourage high performance, while showing confidence in group abilities.

Robert Albanese, David D. Van Fleet,⁸ divides the leadership style into four styles; (1) *Charismatic*; leadership style that is able to attract attention from many people, because of various factors possessed by a leader who is a gift from God. He is able to attract people. He is able to charm the other people with the polite spoken and arise the spirits of the people. (2) *Authoritarian*; a style of leader who concentrates all decisions and policies taken full from himself. All division of tasks and responsibilities is held by the authoritarian leader, while the subordinates only carry out the tasks that have been given. (3) *Democratic*; a style of leader who gives extensive authority to subordinates every problem always involves subordinates as a whole team. And (4) *Moralists*; leadership style that best appreciates subordinates who are moralist-style leaders are warm and polite to everyone, have high empathy for problems and all forms of virtue are in this leader.

Characteristics of Transformative Leadership

Transformative leadership theory is a hotly discussed approach in the last few decades. It's introduced by McGregor Burns who

⁷ Wirjana, Bernadine R., dan Susilo Supardo.; *Kepemimpinan, dasar-dasar dan pengembangannya*. (Yogyakarta, CV. Andi Offset, 2002), 49

⁸ Robert Albanese, David D. Van Fleet,; *Organizational Behavior: A Managerial Viewpoint*, (Dryden Press, Texas, 1994)

applied in a political context. Bernard Bass introduced the transformative leadership in the organization context.⁹

Bernard M Bass (1990) try to introduce transformational concepts, triggered by dissatisfaction with transactional leadership where leaders involve an exchange process. Whereas somebody who follows him receives immediate and tangible rewards, transactional leaders maintain the status quo. While transformational leadership opposes the status quo, transformational leadership directs the organization towards a goal that has never been achieved before; this transformative leader directs the organization towards a new direction. According to Zaleznik in Bernard M Bass Transformative leadership it has four components, namely; *charismatic leadership*, *inspirational leadership*, *individual consideration* and *intellectual stimulation*. Whereas transformational leadership according to Robbins and Judge,¹⁰ explains that transformational leadership is a leader who inspires followers to put aside their personal interests and have extraordinary influencing abilities. Regarding transformational leadership there are processes that can be seen through a number of leadership behaviors such as *attributed charisma*, *idealized influence*, *inspirational motivation*, *intellectual stimulation* and *individualized consideration*.

Burn (1978) stated that quoted by Munarji (2016)¹¹ describes that transformational leadership is "a process that leaders and followers raise one another to higher levels of morality and motivation". That's mean a process where leaders and subordinates develop each other a high level of morality and motivation.¹²

Donnelly, B.S (1998)¹³ divides into four skills used by transformational leaders, they are: (1) The leader has a vision that he is able to express his thoughts clearly. His vision can be a goal, a plan or

⁹ Bass, Bernard M, *Handbook of Leadership Theory, Research and Managerial Application*, 3rd edition, (New York, free press published, 1990)

¹⁰ Robbins dan Judge. *Perilaku Organisasi, Edisi Duabelas*. Jakarta: Salemba Empat, 2008), 163

¹¹ Munarji, *Konsep dan aplikasi Kepemimpinan Provetic*, Jurnal Edukasi Sekolah Tinggi Agama Islam Muhammadiyah Tulungagung, Vol 04, No. 01, juni 2016, 72

¹² Ratnaningsih, E., *Persepsi Gaya Kepemimpinan Transformasional dan Gaya Kepemimpinan Transaksional dan pengaruhnya terhadap produktifitas dengan motivasi sebagai intervening Variable*, Jurnal Ekonomi Janavisi, Vol. 12 No. 2 2009, 126

¹³ Donnelly, B.S., *The Nature and implication of Contextual Influence on Transactional Leadership: A Conceptual Examination*. Academy of Management Review. Vol. 22. No. 1. 1998, 359

a series of priorities. (2) Leaders can clearly communicate their vision. The leader is also able to show a favorable image as a result if his vision can be realized. (3) Leaders must be able to build trust with fair, decisive and consistent actions. His perseverance, even against obstacles and difficulties, can be proven. (4) Transformational leaders have positive views about themselves. He will work to develop his skills so that success can be achieved.

Research Methods

This research method uses a qualitative approach, because the purpose of this study is to describe the characteristics of transformative leadership in Islamic education institutions. This research is a research library where researchers conduct their research based on a reference book on transformative leadership.

The research was conducted from September to December 2018. This research is a transformative leadership book by Abdul Karim (2010)¹⁴, Ali Muhammad Ash-Shalabi (2008)¹⁵, the Transformational leadership second edition book by Bernard M Bass (1990)¹⁶, and Ronald E Riggio (2006).¹⁷

Data is collected with using book observation and documentation. Checking the validity of the data is done using data triangulation (check, re-check, and cross check). Data analysis was performed using four stages of qualitative analysis, namely data collection, data reduction / filtering, data classification, and drawing conclusions. Based on the results of the reduction, the data is classified according to the problem formulation. After that, conclusions are made according to the data.

¹⁴ Karim, Mohammad, *Pemimpin Transformasional di Lembaga Pendidikan Islam*, UIN Maliki Press, 2010

¹⁵ Ash-Shalabi, Ali Muhammad. *The Great Leader of Umar bin Khattab*. Diterjemahkan oleh Khoirul Amru Harahap, Lc., M.Ag. dan Akhmad Faozan, Lc., M.Ag. Jakarta: Pustaka Al-Kautsar, 2008

¹⁶ Bass, Bernard M, *Handbook of Leadership Theory, Research and Managerial Application*, 3rd edition, the free press, 1990

¹⁷ Bass, Bernard M, Riggio, Ronald E, *Transformational Leadership 2nd edition*, lawrance Erlbaum associates, publisher, New Jersey, 2006

Characteristics of Transformative Leaders (Transformative leader)

The next characteristic in choosing leaders was expressed by Dr. Umar Ash Shalabi, explained the criteria for choosing a leader according to the method of Umar bin Khattab.¹⁸

First, must be cautious, Wira'i (polite and humble) and master in Islamic law. Do not choose leaders who are not cautious, many pride themselves and are shortsighted or blind to Islamic law, so that in the future many decisions will be made that have the potential to damage the Muslim faith and morals.

Second, have patience and optimism. A leader absolutely needs patience in everything. Patience in completing the mandate. Patience in completing the work that was proclaimed. Even patient in fulfilling the promises he had made himself. With such patience, God willing, optimism can be built and continue to be maintained.

Third, must be assertive, courageous and mastery at archery. In these criteria that need to be interpreted more modernly are good at archery. In the present context, archery here can be interpreted as clever in solving nation problems quickly, precisely and accurately. For example in terms solve the education problems, poverty and unemployment.

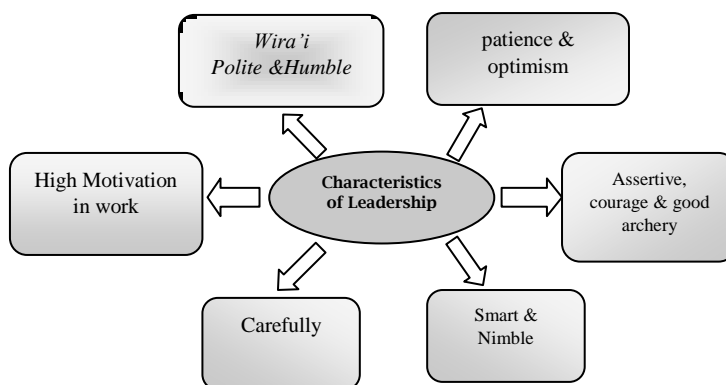
Fourth, it must be smart and nimble. An absolute leader must be smart, smart and deft. If there is no such thing then how can the progress of the nation and state are achieved. The leaders must not get wrong in dealing with people's problems. Because it's fatal if the leader make a wrong decisions.

Fifth, the leaders must carefully. in matters of war. In this case one interpretation is needed. Our nation is not in a war in the context of weapons, that's true. But our country is hit by poverty, ignorance, unemployment and an extraordinary moral crisis. In a situation like this, we need leaders who can fight all these fundamental problems. So, a leader is not only simple in terms of clothing, but who really can win in this basic warfare.

Sixth, have high motivation in work. Such a leader is only born of a person whose past has experienced a name for high level

¹⁸ Ash-Shalabi, Ali Muhammad. *The Great Leader of Umar bin Khattab*. Diterjemahkan oleh Khoirul Amru Harahap, Lc., M.Ag. dan Akhmad Faozan, Lc., M.Ag. Jakarta: Pustaka Al-Kautsar, 2008

discipline. Without it, it is impossible for a leader to have high motivation in working.



Character leader diagram according to the method of Umar bin Khattab

Characteristics in transformative leadership in Islamic Education

Characteristics in transformative leadership according to Bernard M. Bass & Ronald E Riggio Transformational leadership second edition:¹⁹

1. Idealized Influence (II)

Transformative leaders have big ideas in leading their subordinates. This leader has a respected character even admired, respected, and can be trusted. This leader has a big influence because it has the ability to foster self-confidence to those he leads both with speech, action in creating a work atmosphere. He is more optimistic to see future success, because he has a successful experience in leading. Analysis from Bernard M Bass with his MLQ (*Multifactor Leadership Questionnaire*) suggests that leaders who have *Idealized Influence* behavior are "leaders emphasize the importance of having a sense of togetherness on a mission" with the emphasis that leaders have confidence that difficulties will be solved.

This leader is a person who has a clean, sincere, loving heart. In Islamic education, people who have a sincere and loving

¹⁹ Bass, Bernard M, Riggio, Ronald E, *Transformational Leadership 2nd edition*, Lawrence Erlbaum associates, publisher, New Jersey, 2006

heart are those who easily depend on prayer and good hope. They have other intelligence than others, according to al 'Arabi there is an active reason called *ladunni* sense. To be able to get closer to God and avoid the bad character. Leaders who have personal abilities are able to show in front of those they lead correctly and precisely, then automatically he can give influence to each individual he leads.

2. *Inspirational Motivation (IM)*

Leaders have a tendency to motivate and inspire by giving meaning and challenges to their followers. There is team spirit, enthusiasm and optimism. The leader gets high trust from those he leads in translating the vision of the future more attractively. In MLQ described components inspiring leader with "The *motivation inspirational* leaders articulate a vision of an exciting future." Interesting to mention the jargon will be the institution's vision so with the intention of causing deep understanding and strong emotions to lead. It drives to be easy to embody in real form.

The challenge for subordinates to achieve higher standards than before is also the behavior of leaders of *inspirational motivation*. By support the employees to think of new ways, utilizing imagination, working harder, prayer and sacrifice. *Idealized Influence* and *inspirational motivation* when combined become inspiring charismatic leaders. In accordance with what is explained in the *charismatic leadership* theory.²⁰

Leaders of Islamic education institutions motivate their employees by inviting them to achieve higher standards by inviting them to foster educational institutions, especially Islamic education institutions.

3. *Intellectual Stimulation (IS)*

Transformative leaders provide a stimulus to those they lead to be more innovative and creative by asking assumptions, measuring problems again and finding forms to overcome them, renewing the situation by finding new directions. Creativity is needed here. No criticism is needed for members who make mistakes, new ideas and solutions that are creative in overcoming problems explored from the

²⁰ Avolio, B. J., Bass, B. M., & Jung, D. I. (1999). Re-examining the components of transformational and transactional leadership using the Multifactor Leadership Questionnaire. *Journal of Occupational and Organizational Psychology*, 72, 441-462

members they lead. There is a process of identifying problems and solving them. Subordinates dare to find new ways and approaches to new approaches to problem solving. If their ideas are different from the leaders, they will not be criticized. Because the leaders looking problems from many points of view, then solving with many avenues too.

4. *Individualized Consideration (IC)*

Leaders who think seriously pay attention to each individual they lead, that is the transformative leader. Every individual he leads requires recognition and development in his work. Employees and colleagues are built into a higher degree of success. Practice in Leaders who pay attention to each individual they lead can be seen when there is full learning opportunities supported. Then there will be individual differences in their needs and expectations. For example, some workers receive encouragement; some are given autonomy, other company standards and many more structured assignments. There will be a difference in the courage of communication patterns and there will be practices that will be demonstrated by employees in managing their management. Interaction with fellow workers in personal example will remind leaders of some of the conversations that have taken place, indicating awareness of individual forms of recognition to them. And showing the individual to all employees is not just a worker.

Leaders who have this character listen effectively. Leaders delegate tasks as a form of improvement of their subordinates. This delegation is monitored to check if employees need additional direction or support in strengthening their performance. Leaders take the time to teach and train.

5. *Contingent Reward (CR)*

A good transaction and can be a reason that is effective in motivating others to get a higher degree of development and appearance. Although not included in the transformative component. Leaders who apply prizes include leaders who assign or get approval from employees of what they do with promises or attractive prizes offered to those who get satisfactory results. An example of giving this gift is that the leader is clear about what will be obtained when the purpose of assigning them in a task is carried out. There will be a material bonus for employees who can do the

assigned work properly. *Contingent reward* (CR) can be said to be transformative when the shape of the gift touches the psychological real such as gratitude, happiness etc.

6. *Manage by Exception (MBE)*

In managing exceptions it can be passive or active (MBE-P) or (MBE-A). In the exception of active leaders actively compile oversight of fraud, standards and errors committed by employees in carrying out their work. And provide corrections directly to the parts that need to be repaired. While passive exceptions are waiting for fraud, mistakes, or damage to occur then the leader intervenes to make corrections. Active exceptions are at one time necessary and effective in certain situations such as if security is the most important thing. Leaders sometimes treat passive exceptions when needed in a supervision that is large enough for the number of employees or subordinates to report directly to the leadership. The leader immediately gives attention to mistakes to find the standard (active) and the leader will not do anything until there is a complaint (passive).

7. *Laissez-Faire Leadership (LF)*

Laissez Faire is a form of opposition from *transactional leadership*. Characters that mean let it happen. Or leaders whose represent non-transaction character. Important decisions will not be made. Thus action will be postponed. Responsibility in leadership is ruled out. Important authority becomes no longer useful. An example of this character is the leader avoids being involved in an issue when the issue arises.

The LF leadership is basically that each leader shows their respective styles for several interests. An ideal profile as shown below where there are three dimensions that illustrate how the frequency of a transformative leader shows several styles in his leadership. The horizontal dimension is *self-evident definition*, while the vertical dimension is based on empirical findings.

Characteristics of Transformative Leadership of Islamic Education

Characteristics according to the Big Indonesian Dictionary are "(mempunyai sifat khas sesuai dengan perwatakan tertentu) having special characteristics in accordance with certain characteristics".²¹ Quality Characteristics can also be defined as

²¹ <https://kbbi.web.id/karakter>

distinguishing features and someone or something, quality or nature can also be said as a quality or characteristic of someone or something. Characteristics are a striking characteristic of someone or something.

Leadership According to James M. Black is *Leadership is capability of persuading others to work together under Reviews their direction as a team to accomplish certain designated objectives.*²²

To make changes in the organization, one of the efforts that can be done is to change the leadership style. Many leadership models can be chosen by leaders. One of them is transformational leadership. *You cannot change what you were not willing to acknowledge. If the results are not conducive to the desires of your heart or the potential you know can be realized, you must look at becoming a transformational leader.*²³

According to the information above, sometimes the desire and ability of a person cannot provide maximum results in realizing the goal. For that we need a new concept in leadership. One of them is by becoming a transformational leader. Transformational leaders are leaders who have far-reaching insights and seek to improve and develop organizations not for now but in the future. Therefore, transformational leaders are leaders who can be said to be visionary leaders.²⁴

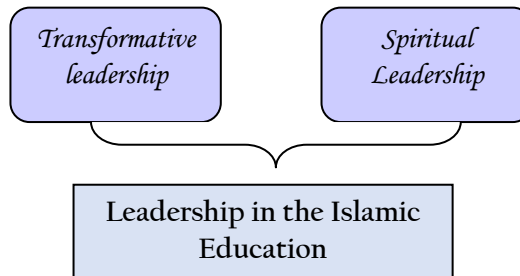
Transformative leadership in Islamic education is inseparable from understanding monotheism. Transformative leadership and spiritual leadership cannot be separated from transformative leadership in Islamic education. Spiritual is not only understood not only as a strengthening of pure human potential, affirmation of human existence such as motivation, work ethic, initiative, creativity but also related to the existence of God as its creator. This term is often referred to as "*spiritual leadership*"²⁵

²² Veithzal Rivai. 2014. *Manajemen Sumber Daya Manusia untuk Perusahaan*, Edisi ke 6, PT. Raja Grafindo Persada, Depok

²³ Brian J. Holmes, 1998. *Choosing Forage Storage Facilities*, Prepared for Dairy Feeding Systems Management, Components and Nutrients (NRAES-116) Natural Resource, Agriculture and Engineering Service Cornell University, Ithaca, NY

²⁴ Komariah, Aan dan Cepi Triatna, *Visionary Leadership, Menuju Sekolah Efektif*, Jakarta: PT. Bumi Aksara, 2005

²⁵ Karim, Mohammad, *Pemimpin Transformasional di Lembaga Pendidikan Islam*, UIN Maliki Press, 2010



(Chart of leadership concepts at Islamic Education according to Abdul Karim)

The chart explains the concepts and practices of leadership in Islamic education institutions can be done by combining transformative and spiritual leadership. This amalgamation explains that to move and change human beings whose personal desires cannot be in the usual and general way how the power possessed by him selves, leadership must involve the power of God as the most infinite thing.

The problem of leadership is as old as the history of mankind, for that leadership requires the name of man, whether people in society or an institution / organization certainly cannot carry out their duties and functions properly without a leader. The same is true with Islamic education institutions.

In the management of Islamic education, leadership also plays a very important role. This leadership is seen as a trigger for changes in the development of the quality and achievements of Islamic education, Islamic schools and Islamic boarding schools.

Based on the research activities carried out with the R & D method and the results of research and discussion in Muhammadiyah junior high School 1 Minggir, the researcher can draw the following conclusions: The use of Android-based Arabic language learning media has proven to be effective in improving the learning achievement of mufradat and qawa'id. This is indicated by the pretest and posttest test which produces a value of $t - 1,756$ which falls on H_a 's acceptance or H_o 's rejection. Thus it can be concluded that there is a significant difference between the Android-based learning media and the previous media, in which android-based learning media is better than the previous learning media.

Conclusion

There are several transformative leader characters in Dr.'s view. Umar Ash Salabi where the leader character based on Umar Bin Khattab is, Wira'i, has patience and optimism, is good at archery, smart, clever and deft, careful, high-spirited at work. There are several characteristics in transformational leadership in Islamic education according to Bernard M Bass is a reflection of charismatic leaders including *Idealized Influence (II)*, *Inspirational Motivation (IM)*, *Intellectual Stimulation (IS)*, *Individualized Consideration (IC)*, *Contingent Rewards (CR)*, *Manage by Exception (MBE)* and *Laissez-Faire Leadership (LF)*. Leadership in Islamic education institutions can be done by combining transformative and spiritual leadership.

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