

## **THE TRANSFORMATIONAL LEADERSHIP AT ISLAMIC BOARDING SCHOOLS IN THE DIGITAL ERA**

### **KEPEMIMPINAN TRANSFORMASIONAL PESANTREN DI ERA DIGITAL**

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#### **ABSTRACT**

Most pesantren, especially in Java, are established on the initiative of Kyai. Kyai's leadership style is more likely to be authoritarian/paternalistic. This paper research uses a descriptive approach qualitative type of Literature Review Study method to identify, evacuate and synthesize previous studies. The data obtained are parsed regularly in a descriptive analysis for its study nature. A normative sociological approach is also used to enrich the perspective. At the end of this article, a strong relationship between progress in pesantren and leaders who adopt transformative leadership styles is concluded. The transformative leadership styles need to be adopted by pesantren leaders in Indonesia, complemented by recommendations for kyais who intend to shift into transformative ones.

**Keywords:** Islamic Boarding School; Transformational Leadership; Kyai

#### **ABSTRAK**

*Pada banyak kasus, pesantren merupakan kepemilikan atas nama keluarga, karena kebanyakan pesantren terutama di Jawa didirikan atas inisiatif individu sang Kyai. Sehingga gaya kepemimpinan Kyai lebih cenderung otoriter/paternalistik. Penelitian makalah ini menggunakan pendekatan kualitatif deskriptif metode Studi Tinjauan Pustaka jenis deskriptif untuk mengidentifikasi, mengevaluasi dan mensintesis penelitian sebelumnya. Data yang diperoleh diurai secara teratur dalam analisis deskriptif untuk sifat penelitiannya. Pendekatan sosiologis normatif juga digunakan untuk memperkaya perspektif. Di akhir artikel ini, disimpulkan hubungan yang kuat antara kemajuan pesantren dengan pemimpin yang mengadopsi gaya kepemimpinan transformatif, bahwa gaya kepemimpinan transformatif perlu diadopsi oleh para pemimpin pesantren di Indonesia. Tulisan ini dilengkapi dengan rekomendasi langkah-langkah yang harus diambil oleh seorang pemimpin pesantren yang ingin bertransformasi menjadi pemimpin transformatif.*

**Kata Kunci:** Pesantren; Kepemimpinan Transformasional; Kyai

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## INTRODUCTION

Digital transformation is a process of organizational change involving people, strategies, and structures through digital technology and business models that adapt to improve organizational performance (Westerman et al., 2014). Digital leadership, or e-Leadership, is leadership in digital form that arises from the development of an electronic-based environment or e-Environment. The definition strengthened by Sheninger (2019) is that digital leadership consists of a dynamic combination of mindset, behaviours, and skills employed to change and enhance school culture through the strategic use of technology (Sheninger, 2019).

A leader must transform into a leader in the digital era (Digital Leadership). Digital leadership is crucial for organizations to survive in the new digital age by adapting and transforming business strategies (Araujo et al., 2021). Leaders must be responsive and technology literate to capture what is happening in the community and then provide digital solutions for the community's needs that can be provided by the institution/field/business they lead.

Schools all over the world are under pressure to restructure organizationally as a way to improve (Sergiovanni, 1992). Same with pondok *pesantren* in Indonesia.

## What is *Pesantren*?

*Pesantren*, the oldest original Indonesian Islamic educational institution, is a 'living legend' that still exists (Efendi, 2020).

*Pesantren* means a place where students live. According to Poerbakawatja (1976), *pesantren* comes from the word *santri*, a person who studies the Islamic religion. While the term *pondok* (cottage) is taken from the Arabic *funduuq* (فندق), which means hotel/inn, it can also be interpreted as a dormitory. *Pondok Pesantren*, the Islamic boarding school, can be interpreted as a place to live for students studying the Islamic religion. On this day, *pesantren* is essentially a theological education institution, where *pesantren* provides religious education and teaching (Maulana, 2021).

*Pondok Pesantren* has at least three elements; the leader, known as *kyai* / *sheikh* / *ustadz*, who educates and teaches; students are called *santri*; dormitories and a mosque as a place for teaching and learning; besides praying as daily activity (Nugraha, 2010; Afandi, 2013). Regarding what *pesantren* is, these elements are also mentioned in Zamakhsyari Dhofier's book, "Tradisi *Pesantren*" (*Pesantren Tradition*). It tells about five elements: *pondok* (boarding school), mosques, students, the activities of classical Islamic books teaching, and its *kyai* (Dhofier, 2011).

As explained by Wahjoetomo, broadly speaking, the typology of

pesantren can be divided into at least three types. It is rather difficult to identify extreme differences between these types of pesantren, *salafiyah* (traditional), *khalafiyah* (modern), and *terpadu* (integrated) (Zuhriy, 2011). Nowadays, many pesantren are claimed to be *salafiyah pesantren*. It turns out that there are taught scientific methodologies that are considered more complete than modern pesantren (Tolib, 2015). Meanwhile, the Ministry of Religious Affairs divided the types of pesantren into four; 1) *Pondok Pesantren* type A, which is where its *santri* study and live in a dormitory in the *pesantren* environment with traditional teaching (2) *Pondok Pesantren* type B which organizes classical teaching and teaching by *kyai* is applicational, given at certain times. *Santri* lives in dormitories at *pondok pesantren*. 3) *Pondok Pesantren* type C, that is, this *pesantren* is only a dormitory. At the same time, the *santri* study outside (in madrasahs or other public schools), and *kyai* only supervise and coach the students. 4) *Pondok Pesantren* type D, which is the one that organizes the boarding school system and school or madrasah system altogether (Tolib, 2015). With the presence of transformation, both the culture, system and values exist in *pesantren*, so now *the salafiyah* (ancient) has changed to *khalafiyah* (modern). The transformation is in response to the criticisms given to *pesantren* in this current transformation, so there is a

drastic change in the system and culture of pesantren (Tolib, 2015).

### **Transformational Leadership in Pesantren**

Since Burns (1985) coined transformational and transactional leadership, it might be helpful to look at his definitions. Burns wrote, "I define leadership as leaders inducing followers to act for specific goals that represent the values and the motivations-the wants and needs, the aspirations and expectations of both leaders and followers (Homrig, 2001).

As mentioned earlier, the Digital Age can disrupt character education because humans are spoiled by increasingly sophisticated technology, so social degradation is increasingly worrying (Pratama, 2019). The role of Pesantren is to educate *santri* to maintain good character following the standards of religious truth, which refers to two main sources of Islamic teachings; the Holy Qur'an and the Sunnah of the Prophet.

In terms of maintaining pesantren in demand, *pesantren* need to change along with the changes of the 21<sup>st</sup> century generation, where teachers are required to be innovative to provide interesting and interactive learning activities with 21st-century learning models that rely heavily on technology such as the internet. Students would be expected to be engaged and self-directed in developing 4C critical thinking, communication,

collaboration, and creativity abilities, as described by Indarta et al. (2022).

And the change in the learning style of teachers (known as *ustadz*) in *pesantren* will not be achieved if the *kyai* as *pesantren* leader does not abandon his traditional leadership style towards a transformative leader who encourages the development of the competence of the *ustadz* and is open to the changing times.

In this digital era, *pesantren* are required to respond to changing times with flexibility and not rigidity. It is known as typical that traditional principals lead most *pesantren*.

*Pesantren* in Indonesia, its Principal, are still confined to conservative attitudes, unwilling to be open-minded to the world's changing. It has become common sense that *pesantren* is closely related to the figure of the *kyai*. *Kyai* is the central figure in a *pesantren*. The advances of good progress or the retrogression of the *pesantren* are most likely determined by the authority and charisma of the central figure, *kyai*. The term *kyai* is an honorary title given by the community to an Islamic religious expert who owns a *pesantren* and teaches classical Islamic books to his students (Afandi, 2013).

Bass (1985) defined the term leadership in this era as transformational. It is a fundamental idea in business organizations. There is another type of charismatic leadership; leaders can influence people and

motivate and inspire them to commit to a common struggle. Bass divides leadership into two types: transformational and transactional leadership.

In transformational leadership, the relationship between leader and subordinates is reciprocal and based on trust. Leaders provide high motivation and attention and raise awareness for subordinates to expand their interests. Leaders in this regard view and build relationships with subordinates as colleagues or peers so that they have strong cooperation (Bass, 1985).

Every educational institution, including *pesantren*, must provide the best service for its students. For this goal to be achieved, *pesantren* need support from a good management and leadership system. *Pesantren* institutions should be managed in such a way under good management rules. In addition to the *pesantren*, leaders must develop transformational leadership patterns to avoid being left behind in the era of global competition.

This paper tries to describe the effectiveness of transformational leadership styles in *pesantren* for improving the quality of Islamic educational institutions in particular and other educational institutions in general.

## **METHOD**

This paper research uses a descriptive approach qualitative type of Literature Review Study, by

collecting scientific papers that aim as objects of research or the collection of literature data relevant to the research of this paper.

Data analysis is carried out by steps. First, the data that has been collected is classified based on the formulation of the problem studied. Second, the data studied qualitatively are analyzed using content analysis. Third, based on the results of data analysis and interpretation, conclusions are taken that are equipped with suggestions.

The writing of this paper uses literature studies by examining scientific journals that have a relationship with how *kyai* transformational leadership style can advance *pesantren* as an educational institution, as well as examining scientific journals related to transformational leadership. The journals studied consist of national journals, and international journals. It also refers to relevant textbooks. All of the above sources relate to the analysis of transformational leadership in *pesantren*. At the same time, a normative sociological approach is also used. As stated by Abdullah (2002) in Ibrahim (2019), the Islamic normative approach is one that refers to religious texts; the Qur'an, and al-hadith, as well as the opinions of Ulama. The sociological approach is one that is associated with the theory of social relations between humans and other

human beings, especially the sociology of the family.

## **RESULTS AND DISCUSSION**

### **Results**

Based on researcher's independent observation, it is concluded that a transformational leadership style in institutions such as *pesantren* is indispensable. The leadership style of the *pesantren* leader called *kyai* is usually based on charismatic leadership, with its more traditional conventional connotations, where *kyai* tends to be apathetic to change. The discovery is parallel to the research journal of Arifin (2015), where classic leadership behavior, or what is often referred to as authoritarian leadership style, is a leadership behavior that often gives a very narrow scope to the freedom, creativity, and initiative of subordinates.

The subordinate performs what the superiors desire. Their ideas and opinions are rarely considered. According to (Molero et al., 2007), transformational leadership, particularly among high-level leaders, significantly increases the variance accounted for by other leadership styles in relevant organizational outcome variables (subordinates' performance, satisfaction, and extra effort) (Molero et al., 2007).

The results of research conducted in various Islamic boarding schools (Mastuhu, 1994) concluded that the

leadership style of pesantren consists of several patterns; Charismatic, authoritarian-paternalistic, and laissez-faire. 1. Charismatic Leadership is seen as leadership that comes from God, *kyai* is seen by *santri*, and the society has a charisma that significantly positively affects their lives. It is different from the rational Leadership style that relies on the belief or views of students (*santri*) and the society in which *kyai* have power because they have deep and broad theological knowledge. 2. Authoritarian-Paternalistic Leadership style is entirely different because the influence of *kyai* is so strong that his subordinates' participation is very little or does not have a significant effect. Although authoritarian, paternalistic relationships with subordinates are familial, *kyai* considers that *santri* are his children, who must be taken care of according to their wishes or values. Students consider *kyai* a father who must be obeyed (Arifin, 2015). 3. According to (Al-Thalib, 2000) cited by (Karim, 2013), Laissez-faire leadership is characterized by the leader only carrying out maintenance functions, not having confidence in his abilities, not setting goals for the group, and minimizing communication and group relationships. Related to a leadership style centered on charismatic authority and authoritarian-paternalistic relationship, the laissez-faire leadership style is based on the pattern and relationship of *pesantren* work which is based on three key words; *ikhlas*

(sincerity), *barakah* (blessing), and *ibadah* (devotions). *Pesantren* that has this style of leadership has a less clear organizational challenge and the division of labor between units is not sharply separated. Every leader in one unit is free to initiate and work for the progress of the *pesantren* as long as it obtains his blessing and does not conflict with the rules. (Arifin, 2015)

All lead to the four transformational leadership components (Bass, 1985); 1. Charismatic Leadership, or Idealized Influence; 2. Inspirational Motivation; 3. Intellectual Stimulation; 4. Individualized Consideration. These results will be addressed later in the text.

#### THE FOUR TYPES OF TRANSFORMATIONAL LEADERSHIP

The four types of transformational leadership (charismatic, inspirational, intellectual, and individualized) identified in the field are explained as follows:

1. **Charismatic Leadership Type:** it is common knowledge in the society that *kyai*, as a leader in *pesantren*, stuck to the traditional conservative leadership style. *Pesantren* is still patterned centralistically and hierarchically, centered on a *kyai*'s charisma. In charismatic leadership, the leader can influence people, motivate and inspire them to commit a common struggle. Charismatic leadership comes from God's grace,

where the leader has extraordinary abilities, a strong magnet, and a solid emotional attraction from those who are led to the leader, in this case, at *pesantren*, those who are led by their kyai. This leadership type was observed in *pesantren* Al Qoyyim Kasembon, Malang. Where its leader, *kyai* can influence others with high authority and spirituality. Kyai has a interpersonal aspect of leadership to influence the followers (Karim et al., 2019; Karim & Afnan, 2020). Using the following indicators of charismatic leadership: 1) the charismatic leader is strongly trusted by his subordinates; 2) Has a powerful, ideal vision and goals; 3) Be bold and resolute in conveying his vision; 4) Understood as an agent of change; 5) Provide a good example to its members; 6) Have sensitivity to followers and their environment. The implementation carried out by *kyai* in this *pesantren* are 1) *kyai* as a caregiver; 2) *kyai* as the secondary parent for the *santri*; 3) *kyai* as an exemplar; 4) *kyai* as a leader; and 5) *kyai* as a motivator (Syafi'i, 2020). A transformative *kyai* will always adhere to the principle that *pesantren* is an institution to provide services to its community (the *santri*, the parents, and the teachers known as *ustadz*) as well as to the broader people community (Afandi, 2013). *Pesantren* must meet several elements, including the existence of *kyai* as a *pesantren* principal, a mosque, *pondok*

as a dormitory, its students called *santri*, and *kitab kuning*. *Kitab kuning* is an Arabic or other Islamic language book as Islamic scientific tradition in *pesantren* (Fayumi, 2022). If one of these elements is unavailable, then the *pesantren* is not perfect to be said to be *pesantren*. *Pesantren* must provide the element as a form of service and comfort serving students in the continuity of teaching and learning activities of *santri* in the *pesantren* (Maulana, 2021)

## 2. Inspirational Leadership Type:

According to Siswanti (2008), the inspirational leader must be able to formulate a clear, inspirational vision and evocative, managing "dreams" come true, inviting others to change, and moving to the "new place". Able to inspire and motivate others to work more creatively and work harder to achieve the vision and mission that *pesantren* held (Syafi'i, 2020). Transformative *pesantren* principals (the *kyai*) will always be open and sincere to accommodate the aspirations and hopes of the community for the betterment of their institutions. A leader's openness attitude is a form of collaboration between *pesantren* principals and the surrounding environment to embody lofty ambition in educating one nation's generation. Transformative *pesantren* leaders will be able to cooperate with other parties, in order to maintain and nurture the *pesantren* culture based on Islamic

moral, ethical and spiritual values. The leaders use the program in instilling the character for santri (Fikriyah et al., 2021; Widiantari et al., 2022). Because pesantren as an educational institution, it really needs criticism and advices in evaluating their current or late activities and programs.

3. **Intellectual Leadership Type:** The application of the transformational leadership style of the principal is seen in: the ability to formulate the vision, mission, and programs of the school, to be an agent of change, to have charisma, to have empathy, to stimulate intellectuality and foster creativity. Transformative *pesantren* principals will proactively explore information about innovative *pesantren* education technology and strive to complete the necessary facilities and infrastructure.

In this digital era, the figure of *santri* is expected to be able to compete in technological developments, even though they use time restrictions in learning information technology because a *santri* must stay in the learning corridor to study Islamic religion more. The implementation of new teaching style can be applied in the pesantren environment by inviting the cooperation of outside parties such as parents and experts.

In terms of motivation, the pesantren can cooperate with other educational institutions that are

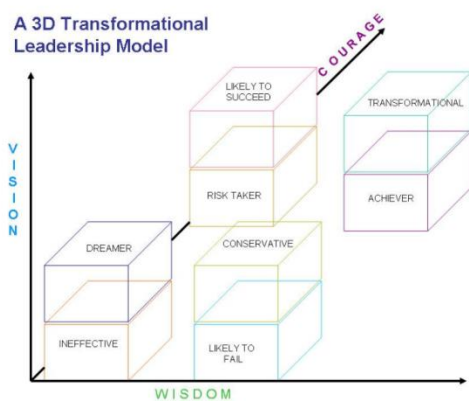
competent in their fields and can participate in advancing learning in pesantren. Collaboration with parents, for example, involves them in recruiting new santri. Furthermore, extracurricular programs can be held according to the competitive digital interests among *santris*, such as automated programs, foreign language programs other than Arabic, broadcasting, nursing, communication programs, computer web programs, farming, public speaking science, entrepreneurship, and so on.

There are many examples where a pesantren leader encourages pesantren residents to be more intelligent and creative, for example at the Assubkiyah Islamic Boarding School, Bandung, basic training on the use of computers as a learning medium was held (web article, 2021). At IDN Boarding School, they use a tagline such as “want your children to be IT experts and not neglect the religion?”, this *pesantren*-based school teaches IT skills to its *santris* (students). It is also taught the basics of the Islamic religion. There is even a Tahfidz program that memorizes the Holy Qur’an (*IDN Boarding School, 2022*)

4. **Individualized Leadership Style:** According to research by Dr. Eli Konorti, P. Eng, an individual needs to be visionary and articulate well with their followers to emerge as a leader. In addition, wisdom gives the



leader all the more power to make educated and intelligent decisions. Finally, a good leader is not afraid to take risks to grow and create prosperity for the organization. Individuals who have the ability and capacity to use all three attributes simultaneously will emerge as transformational leaders (Konorti, 2008)

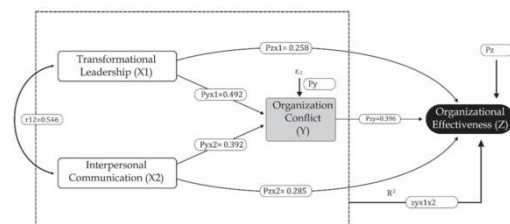


**Figure 1.** 3D Transformational Leadership Model

The 3D model shows eight possible types, from ineffective to transformational leadership. It can be a standard of reference for someone who has almost no leadership ability or is considered inadequate. Though most leaders have some criteria, this is not enough to make them emerge as transformational leaders. It shows that many people are called leaders but only bear the title, except those willing to continue to grow and mature (Konorti, 2008). The stronger a leader’s vision of the future of his institution, coupled with the maturity of his wisdom, as well as the courageous

attitude to take steps, the higher his chances of achieving success and becoming a transformational leader.

Research conducted in 3 Islamic boarding schools in Aceh (called Dayah) showed the path coefficient and coefficient of determination. There was a direct influence and significant positive simultaneous influence between the variables of Transformational Leadership (X1), Interpersonal Communication (X2), and Organizational Conflict (Y) on Organizational Effectiveness (Z). The indirect influence between the personality type variable (X1) and Leadership Effectiveness on teacher job satisfaction (X4) through the decision-making variable (X3) also showed a significant influence (Mukhtar et al., 2020).



**FIGURE 2.** Path Diagram Research Model

**THE FIFTH TYPE OF LEADERSHIP: ISLAMIC LEADERSHIP**

Every human being is a leader, that is, for himself. And each leader will be held accountable by Allah Subhanahu wa Ta'ala. From 'Abdullah bin 'Umar

radhiyallahu 'anhu, the Prophet sallallahu 'alaihi wa sallam said,

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ  
الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ  
عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ  
وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ  
عَلَى بَيْتِ بَعْلِهَا وَوَالِدِهِ وَهِيَ مَسْئُولَةٌ  
عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ  
مَسْئُولٌ عَنْهُ، إِلَّا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ  
مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Every one of you is a leader and will be held accountable for the one he leads. Amir (head of State), he is the leader of human beings in general, and he will be held accountable for them. A husband in the family is the leader and will be held accountable for them. A wife is a leader in her husband’s household and her children, and she will be held accountable for them. A servant of sahaya is the leader in the affairs of his master’s property, he will be held accountable for it. Know, that every one of you is a leader and every one of you will be held accountable for who he leads.” (HR. Bukhari no. 2554 and Muslim no. 1829) (Hakim, 2022).

Man’s duty as a leader began with the descent of the prophet Adam to the face of the earth. Man is called the caliph on the face of the earth, as mentioned in the Quran Surah Al-Baqarah: 30, to prosper the earth, treasures and laws of power. The

Caliph was commanded to do justice and not to follow lust (Q.S Shad:26). Thus, people in leadership activities are not allowed to take up ways to exploit subordinates and destroy nature, and the environment (Indrawati, 2014)

Each leader/*kyai* performs leadership functions based on the adopted leadership style. *Kyai* with faith is the guidance of Allah Subhanahu wa Ta’ala. Therefore, sufficient thinking skills are needed to analyze conditions/situations. According to Nawawi, cited by (Indrawati, 2014) the results can be used to improve efficient and effective leadership. It follows Allah’s verse in the Qur’an Yunus (10): 100. The content of these verses is that every leader must constantly use his intellect to develop a strategic and tactical organization/business to receive blessings from God.

On the other hand, if a leader does not rely on God, then destruction is just a matter of time. Faith is the key to a leader’s success. Faith controls reason to assume the function of a leader. Moreover, only faith can be a safety valve if a business fails (Indrawati, Salim, Djumilah, and Sham, 2012). Allah’s Warning against those who do not base every activity on faith has been written in the Qur’an Jonah (10): 101. God records that power for the faithful comes from human interaction. It is commanded by Allah in the Qur’an Yunus (10): 105 and 106. A leader is sensitive to social situations

and then uses his wits to think in search of solutions to problems in social situations. Allah Almighty has promised to classify them who acquire the wisdom of knowledge, as written in the Quran Yusuf (12): 22. The leader's ability to analyze social situations based on God-approved wisdom will lead to effective leadership, because the leadership function will be carried out properly, correctly, and correctly. (Indrawati, 2014)

## **Discussion**

### **Leadership in *Pesantren***

To examine the issue of leadership style in *pesantren*, which is held by persons called *Kyai/Ustadz/Buya/Habib*, as mentioned earlier, the approach used was a sociological-normative approach. Socio-politically, a *pesantren* leader is obliged to position himself as a leader/protector of the people, especially the surrounding community. Not the other way around, making it difficult for people. All these provisions are already moral obligations and are standardized by normative teachings that generally apply in society, which they understand as provisions that a *pesantren* leader must implement.

Leadership in *pesantren* or Islamic educational institutions tends to be centralistic for *kyai* as the central figure of his administration. The success of an organization also depends on the leader. In principle, any management of an educational institution requires a

distinctive type of leader and leadership. As quoted by (Afandi, 2013); the results of Burn's (1978) study of leadership over time, showing that the most successful leaders to effect change are those who have tried to implement transformative leadership or transformational. They are always successful in increasing the commitment of followers to perform institutional tasks so that they truly feel they have a moral obligation. Therefore, this leadership capacity should be developed in the world of *pesantren*, especially in the context of transitioning to an effective *pesantren* management system.

An important thing to remember for anyone who wants to implement transformational leadership, including *pesantren's* caregivers, is that not only does he rely on personal charisma, but he must try to empower his staff as well as carry out his leadership functions.

One of our previous researches has stated that the transformational leadership model in one of the *Pesantren Aliyah* (equivalent to Highschool education level) in Tangerang does not have a significant effect (Purwanto et al., 2020). But the purpose of the study was to analyze the influence of leadership style to the performance of teachers only, not the whole institution. Of the four components of the transformational leadership style discussed above, if a principal/leader (*kyai*) applies all four,

this will significantly affect all people under his institution, not just the teacher.

Because the leader sets himself as an example, has a clear and firm vision, and is not afraid to take risks, he will become charismatic or influence his idealism. Leaders who motivate others, transmit enthusiastic attitudes, and try to challenge everyone to improve their qualities by conveying their expectations and showing commitment to their achievements to the goal, will become inspirational motivators to others. Leaders who actively come up with new ideas and ways and encourage others to be creative will stimulate intelligent behavior to others. Leaders who have considerations for their *santri*, Ustaz or subordinates differently will treat them according to their individual needs and potentials. They become very individualized and do not generalize everyone because everyone's abilities are different and must be treated differently. It will make a tremendous positive impact on the *pesantren* community. Because that way, everyone is given a proportionate opportunity to be the best version of themselves. For example, an *ustaz* who stands out in a certain field is given the opportunity to improve his abilities so that he can provide more quality teaching to his *santris*.

### **Expected Leadership Style for *Pesantren* Leader**

It is a standard for leaders with vision. Somebody who displays the traits of a reformer, possessing the finest empowerment-oriented features such as systematic specific guidance, self-assurance, courage, a lack of pessimism, a willingness to take risks, and a focus on achieving goals. He is urged to treat the people he supervises as essential resources and to treat them with the utmost respect and appreciation. Capable of inspiring and motivating people to work hard toward common goals by setting a good and consistent example of leadership ideals. The capacity to put one's vision into action while firmly committing to that goal. Be honest and trustworthy; uphold the principles of sharia law (Syafi'i, 2020).

Suppose the *pesantren* leader has a theoretical perspective. If a leader has a visionary-transformative view, he will be able to build an institution with a future perspective and take steps that are expected to advance the *pesantren* in improving the quality of education.

The digital era is already running, and a leader in the digital age must be technologically literate (Mansir et al., 2020). *Pesantren* these days cannot run away from the period of the industrial revolution 4.0. Still, they must be able to provide concrete answers to *santri* so they can later exist amid an all-technological era. According to (Schwab, 2016), the

industrial revolution fundamentally changed people's lives and work. This generation 4 revolution has a very complex scope scale, starting from technological advances that integrate the physical, digital and biological worlds, which affect all disciplines, economics, industry, and government. Leaders must be technologically literate and implement technology in their *pesantren* as a tool for *pesantren* activities, such as in *Pesantren Darunnajah Cipining* using a Computerized System for students' arrival. Every student who has arrived is obliged to submit their licensing card that has used a barcode. If you do not offer the letter or submit it late, it is recorded that it is too late to arrive at the *pesantren* (Web page Darunnajah Cipining 2, 2016)

In that case, he will give space to *pesantren* stakeholders such as teachers, students, and parents of students to jointly work together to advance this religious institute. *Pesantren* leaders are also expected to practice transformational leadership by soldering for their students so that new leaders emerge. In addition, the leader must be authoritative and charismatic (Syafi'i, 2020). One observation made in *pesantren Mambaus Sholihin Gresik* is that a good *pesantren's* leader must be charismatic and, at the same time, must also be authoritarian. A bad leader poses a threat, demeans, and is inconsiderate (Ifendi, 2020). It parallels with Bernard M. Bass that a well-rated

leader focuses on fulfillment and support as a motivational technique and acts warmly as well as helping, showing care and appreciation to subordinates.

Transformational leadership has the characteristics described above; they must have a vision, individualized consideration, can motivate and inspire, intellectual stimulation where a leader can increase team awareness of a problem they face and maximize their beliefs and positive values. (Kuswaeri & Wiyono, 2016)

This implementation of a transformational leadership style for *pesantren* principal, known as kyai, should be seen in his ability to formulate his vision, mission, and program. He should be the first agent of change. Having charisma will be better even though it is not the primary benchmark. Empathy can grow and provide opportunities for intellectual space and creativity in all elements in the *pesantren* such as *santri*, *ustadz*, staff and so on. The ideal transformational leadership style application for kyai will significantly influence the learning process, create a conducive *pesantren* culture and climate, and increase the output of the targeted student's learning achievement.

Transformative *pesantren* principals should be able to cooperate with other parties to maintain and protect the *pesantren* culture based on Islamic moral, ethical, and spiritual values. Studies in educational

institutions have indicated that transformational leaders emerge as figures who always help members/staff by developing and maintaining a collaborative and professional school/*pesantren* culture, assisting the development of teachers/*ustadz*, and assisting them in solving problems together effectively (Coleman et al., 1978).

A transformative *pesantren* principal or *kyai* should be able to analyze information sourced from the evaluation results of Ustaz or other staff. By remaining alert to new information that has the potential to cause panic in *pesantren*, validating the data independently, or receiving input from other competent parties such as Ustaz or *pondok* staff, this is called *tabayyun*. Furthermore, the *kyai* should be able to increase cooperation with other parties to improve management strategies by implementing a democratic decision-making process. The *kyai* willing to be open to innovative and reformative ideas.

Muhyiddin Abdusshomad - which was later written by KHMA - in the *pesantren* of Nurul Islam Antirogo - PNIA was written - very helpful in order to build the *pesantren* culture and shape the behavior of the entire *pesantren* community. Therefore, the transformational leadership style implemented by KH is in line with Mead & Andrew's leadership style, which determines the effectiveness of organizational culture. (Umiarso, 2019).

At SMP Ibnu Hajar Boarding School East Jakarta, the leader highly valued the teachers and gave adequate salaries and rewards for achievements (Rizkiyani, 2014).

## CONCLUSIONS

To sum up, leadership capacity should be developed in the boarding school world, *pesantren*, especially in transitioning to an effective management system. The critical thing to remember for anyone who wants to implement transformational leadership, including boarding school caregivers, is to rely on personal charisma and try to empower his staff and carry out his leadership functions.

The leader/principal of a *pesantren* known widely as the *kyai* is essentially someone who is recognized by the community for his expertise in the field of religion, leadership, charm, or charisma. Through these advantages, *kyai* can direct social changes in society. For this reason, it is hoped that people's lives will be better and have higher quality.

Transformational leadership is a leadership model that continuously makes changes for the improvement of the organization (Afandi, 2013).

The most successful leaders in making a change are those who have sought to implement transformative or transformational leadership. *Pesantren* must be managed in accordance with modern management rules, in addition to developing transformational

leadership patterns to continue to exist amidst global competition.

Based on the results of this study, the transformational leadership applied by *kyai* in leading modern *pesantren* is not practical in directly increasing teachers' organizational commitment. However, it can be effective by fostering a corporate culture and work ethic based on Islamic values. Therefore, *kyai*, who can implement all dimensions of transformational leadership, including idealized influence, inspirational motivation, intellectual stimulation, and individual consideration, will encourage and accelerate the internalization of Islamic values. Furthermore, teachers who apply Islamic organizational culture and work ethics will be more committed to *pesantren*.

### **Suggestions**

To achieve the vision and mission of the *pesantren*, the *kyai* / *pesantren* principals can consider the following recommendations: Cooperate with teachers or *ustadz* and staff as work partners to jointly carry out the mission of the *pesantren*, to formulate together the right curriculum for the learning needs of their *santri*. The *kyai* has to be open to ideas or suggestions about creative and innovative education as long as it does not violate the sharia. Also willing to learn the management patterns of *pesantren* appropriately to compete nationally and even globally,

adapting educational management models suitable for developing *pesantren* programs.

Encouraging the development of programs for *Ustaz/teacher*, *santri*, and the parents that align with the culture of *pesantren*. Providing opportunities for teachers or *Ustaz* to improve their quality by collaborating through relevant institutions or agencies, as well as providing awards for teachers/*Ustaz* who show their performance, achievements, and positive contribution to the progress of education in the *pesantren*.

Do not hesitate to build a relationship of familiarity with the staff, teachers, or parents (*wali santri*) in proportion, while maintaining credibility and authority as the leader of the *pesantren*.

Open to the possibility of various elements of society who want to participate in the development of Islamic boarding schools or *pesantren*, such as workpieces of training, practical skills training for the *santri* and expand the competence of expertise that *santri* can have. Therefore *santri* can enter various communities of society, such as general, political, professional, industrial, entrepreneurial, and theological experts.

Due to the limitations of researchers only using Literature Review Study in this paper, researcher provide suggestions for future research in order to be able to research further with different research approaches.

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