

Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study

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ABSTRACT

This research aims to analyze the transformative leadership of *Kiai* in developing Islamic boarding school organizational culture. The research method used is qualitative with a case study approach. Data collection uses interviews, observation and documentation. Meanwhile, data analysis uses data reduction, data display, and conclusion/verification. The research results show that the leadership role of the *Kiai* in the Leadership Transformation is related to changes in roles and responsibilities within the Islamic boarding school and the ever-changing society while maintaining the organizational culture of the Islamic boarding school refers to efforts to maintain and develop existing traditions and distinctive identities. In the Islamic boarding school environment Transformative *Kiai* Leadership at the Pondok Pesantren Al-Mashduqiah and the Pondok Pesantren Nurul Wafa Besuki, both Islamic boarding schools may stand out by having a clear and strong vision of the desired direction for the Islamic boarding school. This vision may not only be limited to the religious aspect, but also includes personal development, education, and social contribution. These *kiai* may convey collaborative leadership, and open communication, and be role models for the students in terms of integrity and Exemplary. This cultural development has had a positive impact on cultural development in the two Islamic boarding schools. By fostering a progressive educational culture, Islamic boarding schools become dynamic and relevant learning centers, preparing students to become skilled, knowledgeable individuals who can contribute positively to society.

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1. INTRODUCTION

Islamic boarding schools have existed for a long time and are one of the oldest, most rooted, and widely spread traditional Islamic educational institutions in Indonesia. They are also character education institutions that have existed for a long time. Even today, Islamic boarding schools continue to exist in the face of modernization (Wahyuni et al., 2022). This situation differs from that of traditional

Islamic educational institutions in other Muslim-majority regions, where a wave of modernization and renewal that is happening at an accelerating pace has changed those institutions and eliminated them.

Islamic boarding schools have been able to endure because of their culture and identity as educational establishments that are not only closely associated with Islam but also with what it means to be authentically Indonesian (Mastuhu, 2001). In practice, Islamic boarding schools create a community among the students, headed by *kiai* and supported by *ustadz*, with a mosque building serving as the hub of activity, dormitories serving as places to stay, and the yellow book serving as the curriculum (Muhtadin et al., 2023).

As time went by, Indonesian society was shocked by modernization and renewal which had an impact on various changes that occurred. Both in the economic, cultural, social, political, and educational fields. The modernization process gives rise to various influences in every social institution that develops dynamically. This can be seen from the leadership pattern in Islamic boarding schools, which was initially traditional but is now rational (Syam et al., 2023). This means that the influence of modernization not only affects institutions but also affects the social actors within them.

All things considered, the most important component in formulating strategies and even policies for handling difficult situations is leadership. Therefore, in addition to being special and unusual, it is crucial to research the function of leadership in Islamic boarding schools. Islamic boarding school leadership presents with distinct symptoms and backgrounds. In Islamic boarding schools, the *Kiai* is considered the source of leadership. *Kiai* is an actor who holds a prominent position in the realm of Islamic boarding schools. In an Islamic boarding school setting, *kiai* leadership is theoretically regarded as an absolute authority (Gökçekuyu, 2023).

In Islamic boarding schools, *kiai* are placed in the highest positions. This can be seen, for Exemplary, in the pattern of relationships between *Kiai*, *santri*, and the surrounding community. The students obey and obey the *kiai* (Yusuf et al., 2022). The *kiai* is usually always right in what it says, and this pattern of relationships has been turned into the doctrine of *sami'na wa atho'na*, or "we hear and we obey." In order to guide students or the local community, *Kiai's* Islamic boarding school leaders employ a situational approach. This is evident in the way that *Kiai* interacts with his students in order to instruct, mentor, counsel, solve problems, and even help students develop their character. *Kiai* can also serve as permanent teachers and parents in certain situations. Situations such as these demonstrate the responsibility, attention, attraction, and influence that come with *Kiai's* leadership. Thus, in day-to-day interactions, the followers of the *kiai* can watch, emulate, and interpret his behavior (directly).

Several years ago, when Islamic boarding schools first existed in Indonesia, Islamic boarding schools were places of learning that focused on religious learning. However, as time goes by, Islamic boarding school education is not only religious-based education, but also Islamic boarding school graduates must be able to master general lessons as are the lessons in the learning curriculum in formal schools. By still adhering to the main principles of Islamic boarding schools, namely: "Maintaining good previous traditions, and adopting new and better things."

This principle is what makes Islamic boarding schools advanced and does not lose its characteristics. A *kiai* who adheres to this principle, when faced with new things, will immediately evaluate and refine the tradition, better than the old tradition as a specialty of the Islamic boarding school or the same as the Islamic boarding school tradition. If it turns out that the value is the same as the old tradition, then the old tradition will be upheld. However, if the new tradition turns out to be truly better than the old tradition, then the new things will be accepted.

Islamic boarding schools are non-formal educational institutions that operate in the field of religious knowledge. Currently, many Islamic boarding schools have changed their educational patterns from traditional education to modern education, without eliminating traditional elements that are worthy of being maintained in Islamic boarding school education. One of them is maintaining Islamic boarding school learning which requires its students to go to boarding school (live in the Islamic boarding school environment) in the sense that the students (the term for residents studying at Islamic boarding schools) are isolated from the life they have lived and are then united with other students.

who come from various regions and also have various characters. This aims to train students to socialize. The development of Islamic boarding schools continues to this day.

This change process will be successful if the leadership can make changes in a planned manner so that all members get the widest possible opportunity to adapt to the changes. This effort is important to carry out because the aim of building an organizational culture is not just to differentiate its culture from the culture of other organizations. It's also not just about whether a culture is weak or strong but rather aims to ensure that the culture it has can bring the organization to better performance. Robbins said that the relationship between culture and organizational performance is modest (not too strong), so a moderating variable is needed to clarify the extent of the contribution of organizational culture to organizational performance (Stephen P Robbins, 1996). The secret to an organization's success is its culture. All individuals or groups involved in an organization must comprehend, internalize, and practice its values collectively (Mardiyah, 2012).

In theory above, and we all know that kiai leadership has long been considered traditional leadership, namely charismatic and authoritarian, entering the modern era and globalization, we are forced to lead rationally in terms of answering society's challenges, a leadership model that can answer the changes of this modern era according to Bass Ayalio, namely transformative leadership. So in the modern era, we face changes and improve the quality of life within the framework of values. With the background that transformational leaders encourage positive change in their subordinates by inspiring and motivating them to achieve better results.

'Survive' amid changes entering the modern era and globalization and interesting to study in this research are: Pondok Pesantren Al-Mahsduqiah is the only modern-based Islamic boarding school in the Probolinggo district. Pondok Pesantren Al-Mashduqiah was founded by Dr. KH. Mukhlisin Sa'ad and Nyai. Hj. Zulfa Badri until now. Precisely in the area of Patokan Kraksaan Village, Probolinggo Regency, even though it is located in the middle of the new city of Kraksaan, the Pondok Pesantren Al-Mashduqiah does not reduce the enthusiasm of the students to study (Observation, 07/30/2023).

The modern-based Pondok Pesantren Al-Mashduqiah is in Probolinggo, and it has a learning pattern based on the Gontor Darussalam Islamic boarding school. This is the success or role of a kiai who never gives up on developing and progressing in his Islamic boarding school, nor does it reduce his enthusiasm to continue to advance an Al Masduqiyah Islamic boarding school and to this day it continues to exist in advancing and competing with education in the Islamic boarding school. -a large Islamic boarding school in Probolinggo (Observation, 07/30/2023).

Second, Situbondo Regency is a city nicknamed Santri City because of the large number of Islamic boarding schools in the area. Starting from small Islamic boarding schools to large Islamic boarding schools. Not only in the Situbondo area, there are many Islamic boarding schools in several sub-districts. One of them is in the Besuki sub-district, where the Besuki sub-district is nicknamed the second city after Situbondo. In the Besuki sub-district, many Islamic boarding schools have been established, such as one of the Islamic boarding schools in Watu Ketu Hamlet, Deming Village, Besuki District, and Situbondo Regency. The Islamic boarding school is called Nurul Wafa, and this Islamic boarding school is the focus of attention for the people of Situbondo, especially the people of the Besuki area (Observation, 15/08/2023).

Based on the two categories of Islamic boarding schools above, it can be seen that the kiai's transformative leadership will reflect a relatively similar but different spectrum of leadership strategies, which will construct a relatively different institutional character.

This shows that the Pondok Pesantren Al-Mashduqiah and the Pondok Pesantren Nurul Wafa Besuki are also facing changes along with developments in the modern era and globalization regarding the needs of society, and of course, this phenomenon requires kiai as leaders of Islamic boarding schools as "agents of change" to understand the mechanisms of change in organizations to determine appropriate change strategies and at the same time be required to "keep a culture alive" (developing cultural life) so as not to lose institutional character. From the background above, it shows that kiai as

leaders of Islamic boarding schools are very much needed and are the main cause of the success or failure of an organization.

Several previous studies have been carried out, including research of Mashuri et al.(2023), Nurhidayah et al. (2024), Musa (2022), Fitriani (2021), Rasyid (2018), Muttaqin et al. (2019), Syafiqurrahman (2019), and Sidiq (2020). Different from previous research, this research focuses on the transformative leadership of kiai using a case study approach. Therefore, this research aims to analyze the transformative leadership of *kiai* in developing Islamic boarding school organizational culture. This research is important to carry out in an effort to keep Islamic boarding schools afloat by adapting to current developments.

2. METHODS

This qualitative approach is used to describe and reveal phenomena and events regarding Kiai's transformative leadership in developing organizational culture (the case at the Pondok Pesantren Al-Mashduqiah in Kraksaan, Probolinggo, and the Pondok Pesantren Nurul Wafa in Besuki, Situbondo), as well as trying to find elements or knowledge that do not yet exist in the applicable theory is related to the research focus. The type of research used in this research is a case study, namely qualitative research that seeks to find meaning, investigate processes, and process in-depth understanding and experiences of individuals, groups, or situations. The two Islamic boarding schools show how the kiai's transformative leadership will reflect a relatively similar but different spectrum of leadership strategies so that they will construct relatively different institutional characters.

Data collection was carried out through observation, interviews and documentation. The observation technique used was participant, to see directly the kiai's efforts in developing the Islamic boarding school's organizational culture. The interview uses a structured technique by asking several questions related to inspirational motivation, intellectual stimulation, individual considerations, and the implications of the kiai's transformative leadership. The research sample was taken using a purposive sampling technique with informants, namely kiai, ustaz and santri representing the two Islamic boarding schools. Meanwhile, documentation is in the form of vision and mission, regulations, and others.

Data analysis in this study uses the Miles and Huberman model, which divides the analysis steps into three parts: data reduction, data display, and conclusion/verification. Data reduction involves selecting data gathered from research findings that have been modified to fit the study's objectives. data presentation that includes a description of the data or details on the research findings after it has been made. After going through the following steps, conclusions are drawn: The process involves the following steps: (1) recording all field findings through interviews and documentation studies in the form of field notes; (2) reviewing interview notes and documentation to distinguish between data that is relevant and irrelevant to the research focus; (3) describing the classified data while keeping the study's focus and objectives in mind; and (4) conducting a final analysis before writing reports.

3. FINDINGS AND DISCUSSION

3.1. Transformative Leadership of Kiai at Pondok Pesantren Al-Mashduqiah Probolinggo

3.1.1 Inspirational Motivation

The characteristics of kiai, especially the leadership of KH. Mukhlisin in inspirational motivation is his example in teaching Islamic teachings to students. He not only speaks two languages (Arabic & English), but also sets an example in his daily actions. This is important because the success of Rasulullah SAW's preaching depends on his morals and example. This culture of example is applied to all, including Islamic boarding school and asatidz administrators. Kiai emphasized the importance of being a good example in speaking, socializing and admonishing, as well as being gentle towards

students. This culture is deeply embedded in Islamic boarding schools, reflected in the real actions of kiai, and lived by the students and administrators.

Consistency (*istiqamah*) is the key to success in life and profession, it is even considered better than a thousand *karomah*. KH. Mukhlisin Sa'ad applies *istiqamah* in daily practices, such as congregational prayers and *sunnah* prayers. This *istiqamah* culture was inherited by KH. Mukhlisin Sa'ad, who is consistent in his practice of worship and *dhikr*. Leadership KH. Mukhlisin in inspirational motivation by applying *istiqamah* to students is starting to produce results, where consistency in worship and student learning activities shows the development of the culture of *istiqamah* at Pondok Pesantren Al-Mashduqiah.

3.1.2 Intellectual Stimulation

Intellectual Stimulation in KH's leadership. Mukhlisin Sa'ad emphasized the principles of Sufism that underlie Simplicity and Justice. He emphasized the importance of simplicity and justice as the main pillars in his leadership, with the aim of disciplined behavior, enthusiasm and commitment of the Islamic boarding school community in achieving agreed organizational goals. Kiai leadership performance by demonstrating the Islamic boarding school philosophy, prioritizing institutional interests over personal ones, can foster and maintain disciplined behavior, enthusiasm and commitment of the Islamic boarding school community in achieving agreed organizational goals.

Application of Intellectual Stimulation to KH Mukhlisin Sa'ad leadership applies a Sufism attitude not only to create a harmonious and inclusive environment, but also to instill various values of the five souls, namely sincerity, simplicity, self-reliance, *ukhuwwah Islamiyyah* and freedom to be able to produce a superior and quality generation. This is proven by the implementation of these values for all human resources within it. Apart from that, he also succeeded in forming the character of administrators and students with strong spiritual values, which ultimately encouraged them to become quality leaders with high integrity.

3.1.3 Individualized Consideration

KH. Mukhlisin Sa'ad individualized consideration of leadership with *Qona'ah* Values, which can be defined as an attitude of humility and simplicity, is reflected in actions such as providing time for dialogue and providing counseling to administrators and students about the application of these values in everyday life. This helps resolve challenges and conflicts in a thoughtful and responsible manner.

In his transformational leadership, KH Mukhlisin Sa'ad in individualized consideration plays an important role in helping Islamic boarding school organizations towards success. One important aspect of his leadership is the application of a *Wara* and *Wise* attitude. Through this attitude, he not only provides a direct example of the importance of simplicity and prudence, but also actively carries out routine evaluations to be an effective mechanism in ensuring that an integral part of the Islamic boarding school's organizational culture achieves overall organizational success in implementing these values in the Islamic boarding school.

3.1.4 Implications of kiai's transformative leadership in developing organizational culture

The Al-Mashduqiah Probolinggo Islamic Boarding School responds to change with the principles of openness and moderation, which aims to improve the Islamic boarding school without sacrificing the traditions that have become its trademark. They understand that change is a necessity to respond to the demands of competition and the world of work, however, this does not mean that Islamic boarding schools must ignore their cultural roots.

The principle held by the Pondok Pesantren Al-Mashduqiah is the integration of formal education into the Islamic boarding school system, as an effort to respond to changing times. They acknowledge that transformation in the education system does not indicate resistance to change, or vice versa, that Islamic boarding schools that adopt change are Islamic boarding schools that abandon their identity.

Basically, the response to this change depends on the readiness of the Islamic boarding school's organizational mentality to face the demands of the times.

In developing Islamic boarding school culture, Pondok Pesantren Al-Mashduqiah relies on support from its formal educational institutions. Through various programs and activities, they support the Islamic boarding school's vision of forming a culture that is not only in accordance with religious values, but can also adapt to developments in society, science, technology and culture. In this way, the Pondok Pesantren Al-Mashduqiah is not only a place for the dissemination of religious values, but also a driving force for civilization that meets the demands of the times.

The development of Islamic boarding school culture is faced with the need to formulate a vision, mission, goals, values, educational programs, and institutional structuring strategies for Islamic boarding schools, all of which are translated through partnership or cooperation strategies. This process can start from ideas developed collectively by all components of the Islamic boarding school, and then implemented on an ongoing basis.

Pondok Pesantren Al-Mashduqiah actively reflects on the long journey of Islamic boarding school organizations by paying attention to both internal and external realities. The purpose of this reflection is to understand how the organization can achieve its stated goals. Through studies carried out in an objective manner and from various points of view, ideas and suggestions for developing Islamic boarding schools emerged, including through formal educational institutions. The development of the Islamic boarding school includes 1) referring to the basic philosophy of the founding of the Al-Islamic boarding school in the vision, mission and objectives of the Pondok Pesantren Al-Mashduqiah; 2) in terms of coaching and increasing professionalism; 3) values that are principles in efforts to realize the vision, carry out the mission and achieve the goals; 4) setting standards that lead to the mastery of competencies, the formation of thought patterns, attitudes and behavior that must be accustomed to, both inside and outside the Islamic boarding school; 5) discipline; 6) The learning program at the Pondok Pesantren Al-Mashduqiah initially lasted for four years; and 7) cultural characteristics. All of this is contained in the following standard values: 1) *Salimul Aqidah* (maintaining the aqidah), 2) *Shahihul Ibadah* (good worship), 3) *Matinul Khuluq* (firm morals), 4) *Mutsaqaful Fikr* (breadth of thinking), 5) *Munadzam fi Su' unih* (not doing bad things), 6) *Harisun ala Waqt* (not wasting time), 7) *Nafi'un li Ghairihi* (useful for others), 8) *Qowiyyul Jism* (physical health), 9) *Qadirun lal Kasb* (mastery of skills), 10) *Mujahidun li Nafsihi* (he is serious).

3.2. Transformative Leadership of Kiai at Pondok Pesantren Nurul Wafa Besuki Situbondo

3.2.1 Inspirational Motivation

Leadership KH. Moh. Hafidh Sibawayhie in implementing inspirational motivation at the Pondok Pesantren Nurul Wafa Besuki in Situbondo has become an example for the Islamic boarding school community by practicing good Islamic teachings. The importance of role models in everyday life as examples of the Islamic values taught. KH. Moh. Hafidh Sibawayhie, as the head of the Islamic boarding school, is very enthusiastic in developing this culture of example, so that this culture of example has become an awareness not only for administrators, but also students have reached the stage of awareness in developing a culture of example.

Leadership KH. Hafidh plays an important role in inspirational motivation, namely forming a persistent and consistent character, namely an attitude of *istiqomah*. The formation of a strong and stable character through *istiqomah* is essential in maintaining the continuity of this tradition from one generation to the next. Therefore, kiai play a role in building good relationships with administrators and students by providing examples of good behavior, maintaining friendship, paying attention, establishing effective communication, and giving awards as a form of appreciation for contributions and successes.

3.2.2 Intellectual Stimulation

As leader of the Islamic Boarding School, KH. Moh. Hafidh Sibawayhie in providing intellectual stimulation, namely understanding the importance of maintaining the tradition of *istiqomah* from one generation to the next. He showed perseverance in strengthening and developing a culture of example. The impact of his efforts can be seen in the awareness that has spread widely, not only among administrators, but also among students. They are actively involved in efforts to maintain and develop the culture of example that has been built.

In intellectual stimulation, the leadership of KH. Moh. Hafidh Sibawayhi ensures that the integration of Sufism values in Islamic boarding school education occurs through developing morals and character with Sufism practices such as honesty, patience and closeness to Allah. The leadership values developed by kiai at the Nurul Wafa Besuki Situbondo Islamic Boarding School include two aspects. First, it relates to the institutional values of Islamic boarding schools such as sincere charity, worship, nobility, patience, wisdom, *istiqamah*, as well as being friendly and gentle. Second, it relates to kiai in building good relationships with administrators and students through good examples, maintaining friendship, paying attention, establishing good communication, and giving awards. Apart from that, the kiai provides the concept of vision, mission, goals, and leadership values to Islamic boarding school administrators without having to go through discussions within the area of Islamic boarding school management. The task of Islamic boarding school administrators is to socialize, implement and evaluate.

3.2.3 Individualized Consideration

Individualized Consideration of leadership KH Moh Hafidh Sibawayhie, as the leader of the Islamic Boarding School, recognizes the importance of maintaining the *qona'ah* tradition in Islamic boarding school leadership. This *qona'ah* attitude helps maintain the spirit, calm and principles of the lodge. Kyai set an example in implementing the *qona'ah* attitude, which influences administrators and students to follow a simple and grateful lifestyle. Routine training regarding *qona'ah* attitudes and simplicity in Islam is integrated as part of the Islamic boarding school's organizational culture

Individualized Consideration of leadership KH Moh Hafidh Sibawayhie's is very positive and impactful. His dedication to implementing the values of *wara'* and wisdom, as well as his role model in never wearing clothes outside the home, shows awareness of his influence on the students and society. His emphasis on the importance of *wara'* in behavior and the prioritization of wise values in family decisions at Islamic boarding schools reflects his consistent attention to the formation of character and a positive organizational culture.

3.2.4 Implications of kiai's transformative leadership in developing organizational culture

In developing Islamic boarding school culture, through several strategies or steps as follows: (a) preparation in formulating the vision, mission and values of kiai leadership in Islamic boarding schools, (b) socialization and implementation, (d) evaluation. These values include the values of sincere charity, worship, patience, *wara'* and wisdom, *istiqamah*, friendly and gentleness.

This Nurul Wafa Islamic boarding school has the following superior values: (1) superior in the field of Sufism, (2) superior in the field of language, (3) superior in the development of salaf education. In developing Islamic boarding school culture, the kiai has built good relationships with the management, *asatidz*, and all the students by providing *uswah hasanah*, friendship, attention and, establishing good communication and giving appreciation to the students.

The transformative leadership of kiai at the Pondok Pesantren Al-Mashduqiah in Probolinggo and the Pondok Pesantren Nurul Wafa Besuki in Situbondo may have several similar characteristics. The following are some possible characteristics of the kiai's transformative leadership in the two Islamic boarding schools: leadership transformational is a capable leadership style transform organizations in facing change. This frame gives rise to a form of definition that transformational leadership is a leadership perspective that explains how leaders change team or organization by creating,

communicating, and modelling a vision for the organization or work unit, and inspiring employees to strive for that vision (Hacker & Roberts, 2003).

Strong Vision Kiai at both Islamic boarding schools probably have a clear and strong vision about the direction they want to take the Islamic boarding school and its students towards. This vision may not only be limited to religious aspects, but may also include personal development, education, and social contribution. A vision that includes these aspects not only provides clear direction for Islamic boarding schools and their students, but also allows Islamic boarding schools to become centers of learning and broader empowerment for the surrounding community. Kiai may be committed to guiding students in comprehensive self-development, not only in terms of religious knowledge, but also in terms of morals, ethics, leadership, and other life skills.

In contrast, transformational leaders will inspire their followers to act in accordance with their own vision, allowing for voluntary changes that are made even in the absence of rewards or penalties. It is clear from this kind of explanation of dichotomous differences that transformational leaders are superior to transactional leaders (Juhro & Iyke, 2020). Educational Innovation They may create or encourage innovations in Islamic boarding school education, including more interactive teaching methods, the use of technology for education, or educational programs that suit the needs of the times. They may have a vision to improve the quality of education in their Islamic boarding school, both in terms of formal curriculum and informal educational approaches. This may include introducing innovative learning methods, integrating technology in learning, and ensuring equitable access to education for all santri.

Transformative leadership tends to focus on individual empowerment. Kiai at both Islamic boarding schools may be active in developing the potential of students, both academically and in terms of social and scientific skills. Transformational leadership itself is actually the art of balancing. Balance between focus on process and focus on results. A balance between focusing on the vision of the organization, the group, at a time consider an individual's vision for the sake of that individual's development. Leaders must also be able to focus on the needs of the organization in addition to focusing on the needs of each individual. Leaders must maintain the non-negotiable values of the organization while at the same time bringing up genuine respect for individuals' opposing views. Leaders must focus on motivating the group while still paying attention to the personal fulfillment of each individual. Likewise the balance between *reward* and *punishment* (Karman et al., 2023).

Leadership in both pesantren may involve a collaborative approach, where kiai work together with staff, santri, and the local community to achieve common goals. Integrity and exemplary they may be role models for santri in terms of integrity, honesty, and other moral values, so positively influence the character formation of students.

Bass and Avolio (1993) explain these 4 factors, The simple description is as follows.

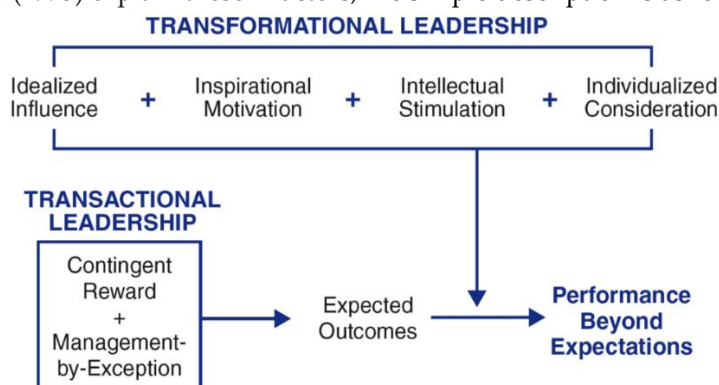


Figure 1. The Additive Effect of Transformational Leadership

Based on the description above, the author agrees with the continuity theory of transactional and transformational leadership described by Bass & Avolio (Basori et al., 2023). This type is only effective if subordinates have met standard qualifications in achieving tasks. This type can be used so that the tasks carried out exceed expectations. In diverse global contexts, these kiai may have a vision to strengthen a moderate and inclusive Islamic identity among their santri. This can be done through an open educational approach, interfaith dialogue, and advocacy for peace and tolerance. A vision that includes these aspects not only provides clear direction for Islamic boarding schools and their students, but also allows Islamic boarding schools to become centers of broader learning and empowerment. for the surrounding community (Ramdhani et al., 2023).

Transformational leadership and learning in the perspective of sustainability, digitalization and globalization" answers our need to address management practices and ideas differently when facing the many unknowns in the business world in society. The authors note that management-oriented sustainability and eco-friendly goals seem to spread like a virus between organizations. These are some of the characteristics that may be possessed by the transformative leadership of kiai at the Pondok Pesantren Al-Mashduqiah, Probolinggo and the Pondok Pesantren Nurul Wafa Besuki, Situbondo. However, to get a clearer picture, it would be better to conduct further research or speak directly with the parties involved.

The kiai's transformative leadership in cultural development at the Pondok Pesantren Al-Mashduqiah in Probolinggo and the Pondok Pesantren Nurul Wafa Besuki in Situbondo may have several significant implications: According to Bass and Riggio "Transformational leadership involves inspiring followers to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem solvers, and developing followers' leadership capacity via coaching, mentoring, and provision of both challenge and support" (Wahyuni et al., 2022)

Fostering a Progressive Educational Culture, Kiai with transformative leadership will probably fight for a progressive educational culture in their Islamic boarding schools. This could include an emphasis on inclusive, innovative and future-oriented education, which prepares students to become competitive leaders in the modern era.

According to Schein, organizational culture is a set of fundamental presumptions that a group has learned, established, and refined via a process of learning in order to address issues with internal and external group integration. These presumptions have proven to be effective enough to warrant consideration. As a result, it is imparted to new members in order to foster comprehension of, and feelings toward, organizational concerns. Gardner, on the other hand, characterizes organizational culture as the social energy that motivates people to act within an organization and as the invisible (intangible) force that underlies everything that is visible (tangible). Organizational culture is compared to an individual's "character"; it is something hidden that binds, gives direction, meaning, and mobilization (Bakti & Yusuf, 2023).

Even though Islamic boarding schools are under transformative leadership, they may still respect and maintain local traditions and values that are an integral part of their cultural identity. This can be reflected in religious teachings, customs, local arts and local wisdom values. Promotion of Openness and Tolerance, namely transformative leadership tends to encourage openness and tolerance in Islamic boarding school culture. Kiai may promote interreligious and intercultural dialogue, strengthen cooperation between Islamic boarding schools and non-religious institutions, and value diversity as a wealth that needs to be safeguarded.

Kiai with transformative leadership may see Islamic boarding schools as centers for community empowerment. They may encourage active community participation in Islamic boarding school activities, provide social services, and collaborate with government and non-governmental organizations to improve the welfare of local communities. Developing Creativity and Innovation, namely transformative leadership, may also inspire the development of a creative and innovative culture in Islamic boarding schools. This could include developing local arts and culture, creating

spaces for creative expression, and new approaches in conveying religious and moral messages to students.

In general, building a strong organizational culture takes a while and happens gradually. An organization goes through ups and downs as it progresses and adopts a variety of organizational cultures. Culture can be defined as the engineered and shaped element that permeates people's daily lives. One can observe how culture is created, ingrained, evolved, and eventually engineered, regulated, and altered if culture is narrowed down to the organizational level or even smaller groups (Puspita et al., 2020).

The founder's philosophy served as the basis for the initial culture, which in turn had a big impact on the hiring practices. Top management's actions set the general tone for what behavior is considered acceptable and unacceptable. The degree of success in integrating new employees into the corporate culture is determined by how well they align with organizational values during the hiring process and by the socialization strategies that upper management finds most appealing (Zaqiah et al., 2021).

Thus it can be concluded that the founders played an important role in shaping the initial organizational culture. In its journey, each member of the organization can contribute in expressing ideas to form the organization, provide all the necessary sources of facilities and infrastructure, and also act as the foundation stone of the organization's ideology which aims to develop organizational culture in line with the conflicts that occur within the organization, so that the organizational culture experiencing shifts or new changes from the initial organizational culture to the organizational culture expected by the organization.

Therefore, the Pondok Pesantren Nurul Wafa Besuki, Situbondo, and Pondok Pesantren Al-Mashduqiah, Probolinggo can benefit greatly from the kiai's transformative leadership in cultural development, which will benefit the Islamic boarding school as well as the surrounding community. According to Robbins and Coulter (2017), organizational culture is a shared meaning system that governs employee behavior to a significant extent within a company. It stands for a shared belief among the group's participants.

Cultural development at the Pondok Pesantren Al-Mashduqiah in Probolinggo and the Pondok Pesantren Nurul Wafa Besuki in Situbondo can involve a number of initiatives and practices aimed at enriching and strengthening the Islamic boarding school's culture. Islamic boarding schools will likely adopt a progressive educational approach, which includes innovative learning methods, individual empowerment, openness to change, multicultural education, and the development of 21st century skills. This will help update and improve the quality of education in Islamic boarding schools.

The first step in creating an organizational culture in educational institutions is to design the organizational cultural posture. This includes creating visible and invisible structures and processes, as well as observable attitudes. 2) Beliefs and values, which encompass rationalization, ideas, objectives, and values as well as ideological aspirations. 3) Fundamental presumptions, such as acknowledged truths in values and beliefs. It is possible to ascertain attitudes, perceptions, thoughts, and feelings in this situation (Suntiah, 2021).

Promotion of Local Culture and Religious Traditions Although striving to be modern and progressive, Islamic boarding schools may also strengthen and maintain local culture and religious traditions. This can include teaching regional languages, traditional arts, religious rituals and customs which are an important part of the cultural identity of the local community. Cultural development in Islamic boarding schools also involves empowering students as agents of change. Santri may be encouraged to actively participate in religious, educational, social, and cultural activities at Islamic boarding schools, as well as be given opportunities to develop and express their interests and talents.

Openness to innovation Islamic boarding schools will be an environment that is open to innovation in various fields, including technology, education and Islamic boarding school management. This will create an atmosphere where new ideas are studied, tested, and implemented to increase the efficiency and effectiveness of Islamic boarding schools in achieving their educational and religious goals. In this case, organizational culture also has functions that are in line with what has been explained, including:

First, providing organizational identity to its members; Second, facilitate collective commitment; Third, promote the stability of the social system; and Fourth, shape behavior with managers who feel its existence. These four functions can be explained in the following scheme (Ainissyifa & Nurseha, 2022).

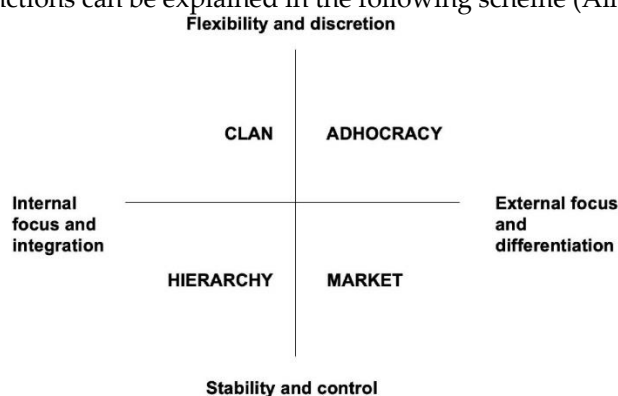


Figure 2. Organizational Culture Function Scheme (Cameron & Quinn, 1999)

Partnerships with communities and external institutions to expand their cultural influence, Islamic boarding schools may establish partnerships with local communities, other educational institutions, government institutions, and non-governmental organizations. Such collaboration can enrich the educational and social experiences of students, as well as expand the positive impact of Islamic boarding schools in society. Leadership and Work Ethic Development in Islamic Boarding Schools may also emphasize the development of strong leadership and work ethic among santri. This can be done through leadership training programs, teamwork, social responsibility, and recognition of achievements and positive contributions (Toit et al., 2021).

Through these initiatives, Pondok Pesantren Modern Al-Mashduqiah Probolinggo and Pondok Pesantren Nurul Wafa Besuki Situbondo can continue to strengthen their culture, making them centers of learning and personal development that are relevant and competitive in the modern era. Islamic boarding schools can incorporate the teaching of regional languages and local literature into their curriculum. This helps preserve and promote the use of regional languages and enriches students' understanding of their local culture. Through these practices, Pondok Pesantren Modern Al-Mashduqiah Probolinggo and Pondok Pesantren Nurul Wafa Besuki Situbondo can promote local culture and religious traditions, maintain their continuity, and provide rich and meaningful learning experiences for students.

4. CONCLUSION

Transformative Leadership of Kiai at the Al-Mashduqiah Probolinggo Modern Islamic Boarding School and the Nurul Wafa Besuki Situbondo Islamic Boarding School as follows; The kiai's transformative leadership in both pesantren may stand out by having a clear and strong vision of the desired direction for the pesantren and santri. Such a vision may not only be limited to religious aspects, but may also include personal development, education, and social contribution. These kiai may practice collaborative leadership, open communication, and be role models for santri in terms of integrity and Exemplary.

The implications of Kiai's Transformative Leadership in Cultural Development at the Al-Mashduqiah Probolinggo Modern Islamic Boarding School and the Nurul Wafa Besuki Situbondo Islamic Boarding School are as follows: The kiai's transformative leadership can have a positive impact on cultural development in the two Islamic boarding schools. Fostering a progressive educational culture might enable Islamic boarding schools to become dynamic and relevant learning centers, preparing students to become skilled, knowledgeable individuals and contribute positively to society. Promotion of local culture and religious traditions in Islamic boarding schools can help preserve cultural riches and religious values, as well as strengthen the students' cultural identity and the Islamic

boarding school's relationship with the local community. Thus, the transformative leadership of kiai at the Al-Mashduqiah Probolinggo Modern Islamic Boarding School and the Nurul Wafa Besuki Situbondo Islamic Boarding School has had a positive impact on the development of Islamic boarding school culture and the preparation of students to face the challenges of the ever-evolving times.

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