

## Exploring the Leadership Model of Tgk. H. Syarifuddin, M.A., at the Jannatul Firdaus Integrated Islamic Boarding School

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### ABSTRACT

This research examines the leadership model of Mr. H. Syarifuddin, MA, founder of Jannatul Firdaus Islamic Boarding School, and how it integrates with the institution's educational programs. The study uses a naturalistic qualitative approach, employing field research methods including observation, interviews, and documentation to ensure reliable and valid findings. The charismatic aspect of Mr. Syarifuddin's leadership is marked by his discipline, firmness, and effective communication with diverse community groups. His transformational approach focuses on motivating students, enhancing their communication and social skills, fostering entrepreneurship, and promoting community integration. These leadership attributes have significantly influenced the school's ability to adapt and thrive, aligning its educational offerings with contemporary societal needs and facilitating the development of both students and the broader community. The findings highlight the effectiveness of combining charismatic and transformational leadership to drive educational and social progress, demonstrating how a well-rounded leadership model can enhance the relevance and impact of educational institutions.

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## 1. INTRODUCTION

The rapid pace of modernization and developments in the current era has not halted the advancement and uniqueness of Islamic boarding school programs. Islamic boarding schools are the oldest educational institutions in this country, continuing to thrive and spread even to remote areas. Despite the overwhelming influence of digitalization that has penetrated all aspects of life, including formal education systems, the existence of Islamic boarding schools has remained steadfast. Since the establishment of the first Islamic boarding school by Sheikh Maulana Malik Ibrahim in 1399 AD, and its continuation by Raden Rahmat, commonly known as Sunan Ampel, these institutions have played a role up to the modern era (Fauzan, 2017). This endurance is a matter of pride and uniqueness because Islamic boarding schools have been able to nurture and produce globally recognized figures,

from the pre-independence era such as Sheikh Nawai al-Banteni, Sheikh Muhammad Kholil, and KH Hasyim Asy'ari, to post-independence figures like Buya Hamka, up to the present day (Fauziah, 2017).

Islamic boarding schools are characterized by various unique features, including their distinctive culture. This includes a modest and ascetic lifestyle combined with character-building education (H. Daulay & Pasha, 2016). Initially adopting a contemporary system, these schools have now transformed into a conventional system, embracing innovations that align with societal developments and expectations. The systems and programs within Islamic boarding schools are diverse, ranging from modern to traditional and orthodox styles (Yusuf, 2011). Nevertheless, Islamic boarding schools continuously adapt to trends and updates in all their styles and programs (Dzulfikar, 2023). They understand the adage "al-muḥâfazatu 'alâ al-qadîmi al-ṣâliḥ wa al-akhdu bi al-ṣâdîdi al-aṣlah," meaning preserving inherited traditions while adapting to current practices. Another unique aspect of Islamic boarding schools is their emphasis on independence in various activities (Aziz & Taja, 2016). This independent attitude is reflected in activities such as doing personal chores, like washing clothes. Life in an Islamic boarding school focuses not only on religious studies but also on daily life skills, such as gardening. This represents the integration of Islamic boarding schools with the modern world and their adaptation to various developments across Indonesia. However, some traditional Salafiyah Islamic boarding schools may discourage this independence, viewing it as time-consuming (Mukti, 2016).

The role of Islamic boarding schools in community empowerment is also outlined in their legislation. They are tasked with enhancing the welfare of both the institution and the community (D. Handayani, 2022). In fulfilling their community empowerment role, Islamic boarding schools aim to prepare independent human resources with skills to actively contribute to development (Perpres, 2019). Recent issues facing these institutions include allegations of sexual abuse in a boarding school in a village in Bandar District (Rizkiyah, 2023), a head of a boarding school being detained for allegedly committing sexual violence against 41 female students (Fajri, 2023), abuse of junior students by seniors resulting in death (Taufiq, 2023), and accusations of religious blasphemy by the leadership of Al-Zaitun Islamic boarding school (Raharjo & Yasir, 2023). In response, the Decree of the Director General of Islamic Education Number 1626 of 2023 regulates that institutions committing disgraceful acts or actions that harm a person's dignity, including disturbances due to deviant beliefs, may face sanctions if it is proven that they have neglected moral and character building, failed to develop students' intelligence and competencies, and did not provide love, protection, and fulfill students' rights according to their age.

The challenges faced by Islamic boarding schools vary in terms of management and quality (A Siahaan et al., 2022). With the rapid advancement of the times, the problems faced by these institutions are also becoming more complex. Unfortunately, these challenges are not always met with sufficient quality or excellence. One major issue is the shift from prioritizing early education to formal education, resulting in many alumni lacking knowledge of classical texts (the Yellow Book) and focusing solely on formal schooling (Zaini, 2021). The problems described, including moral degradation among leaders or caretakers and declines in management quality, suggest that the dominant factor is the leadership (kiai) or foundation chairman. As the top leader, their initial focus should be on improving the morals of students so that they can contribute positively to their communities as alumni.

Overall, leadership is a crucial factor in determining policies and strategies for addressing issues (Savitri et al., 2022). Therefore, it is essential to study leadership models in Islamic boarding schools. Leadership in these institutions presents distinct characteristics and backgrounds (Amiruddin Siahaan et al., 2023). Relevant research highlights the importance of studying Islamic boarding school leadership models (Huda, 2021), emphasizing that our leadership patterns are central (Hafidh, Rahyasih, Aminah, & Gunawan, 2022). The existence of Islamic boarding schools is closely linked to the role of kiai, who are pivotal in the leadership system (Remiswal, 2022). Additionally, the

communication of kiai with students in entrepreneurial development, using both oral and written media, including vertical (upward) and horizontal (lateral) communication, is also deemed necessary (Hasan, 2022).

Among the findings, the Subulussalam City Regional Education Council (MPD) has observed a preference among parents to send their children to Islamic boarding schools. The increase in the establishment of these schools in Subulussalam is encouraging. According to the Subulussalam City Nahdhatul Ulama (PC NU) Branch Management, to establish Subulussalam City as a "santri city," 15 Islamic boarding schools were established in 2016 (Subulussalam NU Online, 2022). Furthermore, from 2022 to 2023, more than thirty new Islamic boarding schools have been founded in Subulussalam City (MPD assembly member, 2023). This study explores various leadership model theories, including traditional, situational, transformational, and charismatic leadership models at the level of Islamic boarding school education. The description of educational problems, particularly in Subulussalam City, Aceh Province, highlights a gap between expectations and reality. Therefore, this research aims to unravel educational issues in Subulussalam City by comparing them with existing leadership models in the region. The specific focus of this article is on leadership models, offering a unique perspective on the leadership of the Jannatul Firdaus integrated Islamic boarding school in Subulussalam City. During his tenure, this leader was not only the head of the Islamic boarding school but also a community leader, spiritual guide, and political figure at the Aceh provincial level. His achievements and expertise have allowed the institution he founded to thrive and become iconic in the eyes of the people of Subulussalam City.

## 2. METHODS

This research employs qualitative methods with a naturalistic approach, focusing on collecting and analyzing both primary and secondary data. Primary data is gathered through in-depth interviews with various key informants including foundation founders, leaders or caretakers, stakeholders, supervisors, administrators, madrasa committees, and community leaders. These interviews aim to provide detailed insights into the leadership practices and operational dynamics of the Islamic boarding schools. Secondary data is sourced from the Islamic boarding school's profile, biographies of the foundation's founders, and information about the school's interactions with the surrounding community, particularly in Aceh Province. Data collection techniques are conducted in natural settings to ensure the authenticity and relevance of the information. This includes participant observation, which involves researchers immersing themselves in the daily activities of the Islamic boarding schools to understand their environment and practices. In-depth interviews are conducted with selected participants to gain comprehensive perspectives on leadership and institutional development. Additionally, relevant documents are reviewed to supplement the data obtained through interviews and observations.

The research aims to explore the historical background of the foundation's figures, the origins and development of the Islamic boarding school, and the methods used in its leadership. This involves examining how the leadership has managed to maintain and advance the institution over time. To ensure the validity and reliability of the data, the study employs techniques such as credibility and transferability verification (Moleong, 2018). The research team undertakes two main strategies: (1) expanding involvement in the research area to gain a thorough understanding of the context and to address any potential misinterpretations of data by either researchers or informants, and (2) employing triangulation of sources and methods. This involves cross-checking data obtained from various sources, including informants, observation notes, and documents, and using multiple methods, such as observation, focus group discussions (FGDs), and interviews, to enhance the robustness of the findings (Satori & Komariah, 2017).

### 3. FINDINGS AND DISCUSSION

#### 3.1 Activities at Jannatul Firdaus Integrated Islamic Boarding School

H. Syarifuddin, commonly known as Abu Firdaus, demonstrates visionary leadership in the Jannatul Firdaus Integrated Islamic Boarding School. His leadership extends beyond routine activities, focusing on innovative programs to enhance educational quality. One notable initiative is the plan to establish a radio station within the boarding school to facilitate information access for students, who come from various regions including neighboring provinces and islands beyond Sumatra. Abu Firdaus emphasizes:

*“Our Islamic boarding school accelerates various dynamics of contemporary developments. We prepare everything, including program planning, by observing current developments and the needs of the community in Subulussalam City. For example, teaching staff must now have a bachelor’s degree to qualify for the PPPK program. We aim to support teachers in obtaining undergraduate qualifications (S-1). Many teachers here lack formal education, so we are focusing on guiding them towards excellence. Our current effort is to finalize the permits for the STAI Jannatul Firdaus campus to address this issue. We seek your prayers and support for our campus development.”*

Abu Firdaus’s focus on regulatory compliance and educational empowerment is corroborated by Tgk. JS, a resident teacher at the boarding school:

*“The Firdaus Islamic boarding school uniquely prioritizes the welfare of in-residence teachers, considering their marital status and personal needs. We receive attention in terms of health, including vitamins and occasional recreational activities. While the learning methods remain traditional, our daily routine includes formal school in the morning, Islamic boarding school activities in the afternoon, and evening Isha prayer. Additional weekly activities include muhadharah, reading Dalail and Barzanji, tahsin, and Quran memorization tests, as well as vocabulary and language communication assessments.”*

The head of the Islamic boarding school’s wife adds:

*“We meticulously monitor students’ health through a private pharmacy and ensure that diet and cleanliness are prioritized. We employ staff to oversee cleanliness and food quality. Post-learning activities are followed up by teachers to assess student achievements and overall well-being. Infrastructure, such as bathrooms and bedrooms, is regularly checked. We ensure that facilities and complaints are addressed promptly and efficiently.”*

An interview with a student guardian revealed:

*“Enrolling my child here has been relatively effortless. Education fees are consolidated, with only food fees costing around IDR 500,000 per month. The boarding school maintains strict discipline, such as not allowing students to go home without a valid reason.”*

A student shared:

*“Graduation from this boarding school requires participation in Suluk. We appreciate the comprehensive education here, including health checks and occasional excursions. The curriculum is thorough, covering sports, scouting, Arabic, and English. Our ustadz is proficient in these languages, and Abu, the leader, has a strong educational background from Egypt.”*

These insights from interviews highlight the ongoing commitment to maintaining and improving the Jannatul Firdaus Islamic Boarding School, demonstrating its ability to adapt and thrive over the years.

The Jannatul Firdaus Islamic Boarding School, which has been established for 23 years, remains prominent and popular among people from various regions. Its existence is seen as a relevant educational solution that can keep pace with the times. The head of the boarding school stated that community involvement is crucial in maintaining and developing this institution. The success of Jannatul Firdaus in enduring and growing can be linked to its efforts to adapt to changing times and leverage community support. Innovations in facilities, such as language laboratories and extracurricular activities, demonstrate that the boarding school is not only focused on traditional religious education but also strives to meet modern educational needs. This aligns with the view that successful boarding schools are those that can integrate traditional and modern educational systems (Mubarok, 2019).

### **3.2 The Process of Maintaining the Existence of the Jannatul Firdaus Integrated Islamic Boarding School**

The Jannatul Firdaus Islamic Boarding School, established 23 years ago, has successfully maintained its prominence and appeal, attracting individuals from various regions. Its continued popularity and reputation as an institution that adapts to contemporary developments underscore its role as a solution provider in the modern era. The boarding school is viewed as a key player for community figures and religious teachers aiming to establish educational institutions like TPA and TPQ, particularly in Sultan Daulat District. The head of the Jannatul Firdaus Islamic Boarding School commented:

*“Alhamdulillah, we see ourselves as intermediaries appointed by Allah SWT to establish, lead, and manage this institution. Our responsibility is to the entire community, especially those around the boarding school, to ensure its sustainability and provide education to the entrusted children. To maintain our existence, we rely heavily on the ideas and guidance from our esteemed ustadz and community figures. We regularly communicate and collaborate with other Islamic boarding schools to enhance both the quality and quantity of our institutions.”*

Mr. M K, a prominent community and educational figure, provided further insight:

*“Abu Firdaus is a versatile leader, engaging with all levels of society—he is a religious teacher, a guide for students, a mentor for youth, a political figure, and a community supporter. I have heard that the boarding school has a dispensary for student healthcare, which is indicative of his commitment and dedication. His relentless spirit and community-oriented approach have been crucial in the school’s continued success.”*

Ustadz Sf, a religious leader from Sultan Daulat Sub-district, highlighted several factors contributing to the school's ongoing success:

*“The success of Abu Firdaus’s Islamic boarding school is attributed to several key factors: 1) Its ability to adapt to contemporary needs, including the establishment of a language lab and extracurricular activities such as scouting and martial arts; 2) The provision of free education and personal support for underprivileged students; 3) Comprehensive facilities and infrastructure, including entrepreneurial training such as managing LPG agents; 4) The visionary leadership of Abu Firdaus, who is planning innovative initiatives like a radio station and a new campus. These efforts demonstrate why the boarding school remains vibrant and successful today.”*

These interviews and participant observations reveal that the Jannatul Firdaus Islamic Boarding School has made significant advancements beyond mere public facilities. The focus on enhancing religious education infrastructure and human resources, along with collaborative efforts with other Islamic boarding schools, has contributed to its sustained relevance and success.

The leadership model of Tgk H. Syarifuddin, MA at the Jannatul Firdaus Islamic Boarding School can be categorized as a charismatic and transformational model. The results of interviews with his wife revealed that Abu Firdaus' leadership was very firm but rational and charismatic. An ustadzah added that although Abu Firdaus was strict, he had high tolerance and concern for students. The assessment of the young economic figure and reformer, ES, shows that Abu Firdaus' leadership is not only charismatic but also transformational, encouraging innovation and continuous improvement in Islamic boarding schools.

The leadership model of Tgk H. Syarifuddin, MA, known for being charismatic and transformational, has a significant impact on the development of Jannatul Firdaus Islamic Boarding School. According to interviews with his wife, Abu Firdaus exhibits leadership that is both firm and rational, as well as charismatic. Community figures also emphasize his attentive personality and concern for the students. Abu Firdaus's charismatic leadership style, as described by his wife and various community members, enables him to motivate and influence the community effectively. This leadership style aligns with charismatic theory, which includes influence, behavioral, and situational processes (Yulk, 2013). Additionally, his transformational attitude, demonstrated by various innovative initiatives such as plans for a new campus, reflects his ability to bring about positive changes in the boarding school.

### **3.3 Tgk H. Syarifuddin, MA Leadership Model at Jannatul Firdaus Integrated Islamic Boarding School**

The leadership model at the Jannatul Firdaus Integrated Islamic Boarding School, led by Tgk H. Syarifuddin, MA, is multifaceted, incorporating elements from both charismatic and transformational leadership theories. Charismatic leadership is prominent in this context, as evidenced by various perspectives gathered through interviews.

Ummi, Tgk H. Syarifuddin's wife, described his leadership style:

*"Abu has a very firm character. For instance, during a visit to Banda Aceh concerning aspiration validation, he did not hesitate to issue strong warnings if he perceived any deviations from his intentions. His firmness is focused on correcting mistakes, indicating a rational and realistic approach. Charismatically, he engages in conversation and humor, yet maintains an authoritative presence that commands respect."*

Teachers and staff members also provided insights into Abu's leadership style. One ustadzah shared:

*"Abu is known for his firmness but also his high level of tolerance. He is very affectionate and generous; for instance, he personally provides pocket money to students leaving for events, despite available funding. His support for outstanding students reflects his deep sympathy and commitment."*

A male teacher added:

*"Abu possesses extraordinary authority. He frequently offers guidance to students after prayers and maintains a broad social network that includes religious, political, and government circles. His compassion extends particularly to those economically disadvantaged. He shows great concern for student health, ensuring medicines and vitamins are always available."*

Further insights from a guardian of a santri revealed:

*"Abu is very talkative and inquisitive. At social gatherings, he makes an effort to visit nearby homes. His generosity is notable; he responds to urgent needs promptly, often using his own resources."*

These observations highlight Abu Firdaus's charismatic leadership, characterized by his engaging and authoritative presence. Despite his imposing stature, he is approachable and connects warmly with others, providing both motivation and practical support to his students.

In conclusion, Abu Firdaus's leadership is primarily charismatic, embodying traits such as authority, generosity, and approachability. Additionally, elements of transformational leadership are evident in his policies and commitment to nurturing future leaders. This duality of leadership styles is reflected in the feedback from various informants and underscores the effectiveness of his approach at Jannatul Firdaus Integrated Islamic Boarding School.

Jannatul Firdaus Islamic Boarding School has several key strengths, including a strategic location, comprehensive facilities, and strong economic stability. However, there are some weaknesses such as the need to improve promotion and enhance the aesthetic development of the boarding school environment. The strength of the facilities and economic stability of the boarding school provides a solid foundation for its operations and development. However, weaknesses in promotion and aesthetics, as pointed out by community figures and reformists, indicate areas that require more attention. Efforts to improve the visibility of the boarding school and enhance its aesthetic aspects could help attract more attention and support from the community (DB, ML, ES).

### ***3.4 Strengths and Weaknesses of the Jannatul Firdaus Integrated Islamic Boarding School***

The Jannatul Firdaus Integrated Islamic Boarding School boasts several notable strengths, though it also faces some challenges. These strengths and weaknesses are revealed through various perspectives gathered from interviews with key informants.

One of the primary strengths of the school is its strategic location. Although it is not situated in the heart of the city, its accessibility ensures that it remains well-connected to urban centers. This convenience supports the school's operation and facilitates ease of access for both students and staff. The facilities provided by the school are also highly regarded, being described as more comprehensive than those of other Islamic boarding schools in Subulussalam City. This extensive range of resources enhances the educational and extracurricular experiences offered to students.

The financial stability of the school is another significant advantage. The school's economic resources are largely attributed to Abu Firdaus's personal investments and contributions, which enable it to manage its operations effectively. This economic strength ensures that the school can sustain its activities and continue to develop its infrastructure.

Local figures and stakeholders provide valuable insights into these strengths. For instance, DB, a politician, commented:

*"The advantage of the Abu Firdaus Islamic boarding school lies in its long-standing presence and rapid development of facilities. Even before Abu became a legislator, he was actively involved in building up the school. His education in the Middle East has facilitated access to generous donors. The comprehensive facilities are a major strength, although more focused leadership could enhance management."*

Despite these strengths, the school faces some challenges. One area identified for improvement is its promotion and outreach efforts. ML, a traditional figure, suggested that increasing the school's visibility and engagement through expert lecturers and community events would be beneficial. "Promotion needs to be ramped up," he said:

*"Having lecturers who can represent the school at various events and explain its achievements could significantly enhance its profile."*

Additionally, there are recommendations for further infrastructure improvements. ES, an economic reformer, pointed out:

*"The Jannatul Firdaus Islamic Boarding School is representative of educational reform in Subulussalam City. It has undergone significant changes, evolving from a classical salafiyah institution to a modern integrated one. However, there is room for improvement. For example, planting more trees and enhancing the small river in the school complex could add to its aesthetic appeal. Developing a distinctive learning program could also bolster the school's reputation."*

In summary, the Jannatul Firdaus Integrated Islamic Boarding School demonstrates substantial strengths in terms of its location, facilities, and financial stability. However, addressing areas such as promotion and infrastructure will be essential for sustaining and enhancing its effectiveness and reputation. The ongoing efforts to innovate and develop, including plans for establishing a college, reflect the school's commitment to adapting to contemporary educational needs and maintaining its leadership in the field.

Regarding efforts to enhance educational standards, Jannatul Firdaus Islamic Boarding School adheres to the latest regulations on education, including teacher education. Abu Firdaus strives to ensure that all teaching staff have bachelor's degrees and complete Teacher Professional Education (PPG), in accordance with the latest policies from the Ministry of Education. Abu Firdaus's efforts to ensure that all teaching staff have bachelor's degrees and professional education reflect his commitment to high educational standards. This demonstrates the application of a modern educational model that combines traditional systems with formal educational standards, as identified in the literature (Mubarok, 2019). Additionally, this effort shows a response to the need to improve teacher competence to align with evolving developments and demands.

### **Discussion**

Efforts to enhance each level of education are intrinsically linked to the establishment of educational standards, initiated by the Ministry of Education, as a foundation and guide for achieving national education goals. Recent regulations on educational standardization include specific provisions for teacher qualifications. The Minister of Education, Culture, Research, and Technology of the Republic of Indonesia, Nadiem Anwar Makarim, has issued Regulation Number 56 of 2022 (Permendikbud), which sets forth the standards for teacher education. According to this regulation, individuals must hold a Bachelor of Education (S.Pd.) and have completed the Teacher Professional Education (PPG) program to qualify as teachers. This regulation aligns with the aspirations of Abu Firdaus, who envisions that all teaching staff at the Jannatul Firdaus Islamic boarding school will obtain a bachelor's degree. Many teachers at Islamic boarding schools have focused on religious studies and have not yet earned a bachelor's degree. To address this, Abu Firdaus has initiated several reforms and innovations to meet contemporary demands, including efforts to ensure that teachers who have not yet completed their undergraduate studies are able to do so, thereby improving their future employment prospects. According to Mubarok (2019), modern Islamic boarding schools offer the advantage of combining traditional learning systems with formal education structures such as elementary, middle, and high school. These schools also implement an integrated educational system, managing all aspects of curriculum, teaching staff, facilities, and evaluation in a cohesive and comprehensive manner, resulting in effective and high-quality education. This aligns with the findings of this research, which show that Islamic boarding schools often function with a wide range of activities and lessons, including the study of classical texts.

Since its inception, Islamic boarding schools have had various forms, so that no standardization applies to all Islamic boarding schools (Marno & Triyo, 2008). As is the case with the Jannatul Firdaus Islamic boarding school, apart from being famous for its English and Arabic language potential, it also has the advantage of various extracurricular activities for its students, such as scouts, especially the sport of pencak silat. as said (Al-Khin, Mustofa, Said, Mustofa Al-



Bugho, 2014), physical strength means that a Muslim has physical endurance so that he can carry out Islamic teachings optimally with his strong physique. This is in line with what was mentioned (H. P. Daulay, 2009) that Islamic boarding schools are required by the demands of their students' future lives in relation to developments over time to equip them with real abilities that can be achieved through adequate education or general knowledge teaching. However, as is the case now, there must be the possibility of making major choices for students according to their potential (H. P. Daulay & Pasa, 2016).

The Jannatul Firdaus integrated Islamic boarding school has the advantage of being led by a multi-talented person, apart from being the initiator of the birth of the Jannatul Firdaus Islamic boarding school, he is also a community figure in various matters such as economic figures, educational culture and culture as well as politicians. Among the existence of the Jannatul Firdaus Islamic boarding school, Abu Leadership was able to embrace all Islamic boarding schools, especially those in Subulussalam City. Being a positive value for society, it is not only educational institutions that have personal ownership that he helps, but also buildings and other public facilities, including places of worship that do not escape his attention, such as buildings for seclusion in Suluk, mosques, podium facilities, sound systems and etc. Assertiveness is a must because it is useful in conveying feelings and thoughts, on the other hand, assertiveness in expressing oneself effectively defends one's views, but also respects the rights and beliefs of other people. Meanwhile, rudeness is synonymous with aggressiveness, by expressing it by attacking through words or actions by ignoring the rights and opinions and beliefs of the interlocutor (Darmawati, 2020). Assertive people are usually always on time and always dare to take action quickly when they encounter a problem. A firm personality is usually possessed by people who have a leadership spirit (R. Handayani, 2021). With a firm attitude, someone will be respected by other people because they are considered capable of taking action in a problem (Goleman, 2014). Abu's character is based on the concept stated by Dewi (2016: 88) who concludes that several aspects are contaminating in character formation, including; culture, upbringing, and certain events.

The attitudes and culture that Abu applies are directly confirmed by the opinion (Slameto, 2013) that attention is an activity carried out by a person in relation to the selection of stimuli that come from the environment. Based on the explanation of Abu Firdaus' character and attitude above, it is interpreted that this is in line with the charismatic theory as argued by (Yulk, 2013), namely collaboration between theories contained in indicators that are several concepts or theories offered by several experts about charismatic leadership. According to him, the three theoretical attributes (assessments) of charisma, namely influence, behavioral and situational processes, will influence or are also in line with other theories, namely attribution, self-concept, psychodynamics and social contagion. Second, the character of his work culture dominates the transformational model, he likes challenges, so that his thoughts and ideas hit people's minds that had not previously occurred to them at all. Then the programs and learning activities that have been carried out by the teacher council at the Jannatul Firdaus integrated Islamic boarding school have been paralleled with theory (Rahman, 2020) in an effort to upgrade the capacity of students with three indications, namely: Intellectual upgrading, Theological upgrading, and Social upgrading. Meanwhile, the efforts that Abu Firdaus has carried out so that the board of teachers at the Jannatul Firdaus Islamic boarding school maintain their teaching competence are elaborated with theory (Mukti, 2016) which is carried out with indicators of self-development, scientific publications and innovative work. Based on the results of the research that has been carried out, the leadership model applied is categorized into two types, namely the personal character leads to a charismatic model and the attitudes and policies are identical to the transformational model.

#### 4. CONCLUSION

In conclusion, H. Syarifuddin' leadership at the Jannatul Firdaus Integrated Islamic Boarding School is marked by a unique blend of charismatic and transformational elements, significantly shaping the institution's development. His leadership has enabled the integration of modern educational practices with classical Islamic teachings, enhancing the school's adaptability and appeal to students with diverse interests. The school's innovative use of technology, such as radio broadcasts and modern tools like projectors and drones, further sets it apart. However, this research is limited by its reliance on qualitative data, which does not fully capture the quantitative impact of these innovations or the broader effects of H. Syarifuddin' leadership. Moreover, the study does not address the long-term sustainability of these technological advancements or their influence on student outcomes. Future research should focus on quantitative analyses to measure the effectiveness of the school's educational model and the lasting impact of H. Syarifuddin' leadership on the institution's growth and alumni success.

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