

Introduction

Islamic boarding schools are among the oldest and most influential forms of Islamic educational institutions in Indonesia, having existed and evolved long before the emergence of the modern formal education system. As institutions rooted in the Islamic traditions of the Indonesian archipelago, boarding schools play a central role in shaping and instilling moral and spiritual values, as well as a sense of national identity, in the younger generation of Muslims. The function of the pesantren is not limited to the transmission of religious knowledge such as fiqh, tafsir, and hadith, but also plays a major role in the formation of personality, discipline, and strong moral exemplary behavior for its students. The existence of pesantren over the centuries has proven their resilience in the face of social, cultural, and political changes, as well as their ability to continuously adapt to the times.

As a traditional institution, the pesantren has a distinctive leadership system that differs from that of conventional educational institutions. Leadership in the pesantren is generally exercised by a kiai, who is not merely a formal leader but also serves as a central figure with broad authority over various aspects of the students' lives. In the context of the pesantren, the kiai acts not only as an educator or administrator but also as a respected holder of religious, social, and cultural authority, serving as the primary role model for both the students and the surrounding community. As noted by Dhofier¹, the kiai's position in the pesantren extends beyond institutional management; they also serve as a revered source of spiritual inspiration for the entire pesantren community. In fact, according to Martin², in many cases, the kiai plays a crucial role in strategic decision-making, not only within the internal scope of the pesantren but also in exerting social influence that extends to

¹ R A H Cahyadi, "Pola Kepemimpinan Di Pesantren," *Studia Religia: Jurnal Pemikiran dan Pendidikan* ... 5, no. 1 (2021): 15–28.

² Martin van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat* (Mizan, 1995).

the broader general public. Moral authority and charisma The scholarly knowledge possessed by a kiai makes him a respected figure who is followed and often consulted on various matters, both religious and social.

Leadership styles in Islamic boarding schools are closely linked to the leader's charisma and personality. This distinguishes the leadership model of Islamic boarding schools from the managerial systems of modern organizations, which tend to be more rational and structural. Many Islamic boarding schools continue to practice charismatic and paternalistic leadership styles, in which the kiai holds a dominant position in determining the institution's direction and policies ³. However, not all pesantren follow the same pattern. Various forms of leadership have emerged, such as authoritarian, democratic, participatory, and transformational models, depending on the character and background of the kiai in charge ⁴. Social changes and the progress of the times have also influenced pesantren in adapting their leadership styles. A number of kiai have begun to embrace a leadership system that is more collegial, professional, and based on teamwork, in order to improve performance and manage the institution in a more modern way ⁵. This change reflects a shift from a traditional leadership model toward a system that is more rational, transparent, and accountable ⁶.

However, this process of modernization is not without its challenges. Kiai are required to balance the traditional values of the pesantren with the demands of modernity. The role of the kiai is now not only that of a spiritual guide and educator, but also that of a leader

³ Irwan Abdullah, *Kepemimpinan Kyai Dalam Pesantren* (Pustaka Pelajar, 2007).

⁴ M. Wahid, *Modernisasi Pesantren Dan Kepemimpinan* (LKIS, 2014).

⁵ Robert W. Hefner, *Making Modern Muslims* (Hawaii: University of Hawaii Press, 2009).

⁶ Nurcholis Madjid, *Bilik-Bilik Pesantren* (Paramadina, 2000).

capable of adapting to rapid social change ⁷. Some pesantren have even shown significant development thanks to their leaders' ability to integrate classical Islamic principles with leadership practices modern ⁸. Furthermore, the social legitimacy held by the kiai is a crucial element in maintaining the stability and continuity of the pesantren. The kiai's charisma and personal integrity often carry more weight than formal leadership structures ⁹. Therefore, understanding the form and nature of leadership within the pesantren is of great importance, not only as an academic discourse but also as a foundation for designing the future-oriented development of the pesantren ¹⁰.

Several previous studies have examined the influence of leadership patterns and styles on the sustainability of various elements within Islamic boarding schools, such as education, community relations, and the schools' ability to enhance *their branding* strategies. However, due to differences in research subjects, the results obtained naturally tend to vary from one subject to another. A study by ¹¹ in the **Journal of Finance, Business, and Economics** identified a democratic leadership style among leaders at the Bumi Cendekia Islamic Boarding School in Yogyakarta. The findings highlighted active participation from various stakeholders within the boarding school, transparency, and openness to criticism, which collectively exert a positive influence on students' behavior within a structured and disciplined learning environment. Additionally, a quantitative study conducted by ¹² in *The Indonesian Journal of Islamic Studies* found that the behavior and quality of students at the Wasilatul

⁷ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi* (Logos, 2005).

⁸ Suyatno, "Leadership Model in Islamic Boarding School," *Journal of Leadership in Education* (2019).

⁹ Jajat Burhannuddin, *Ulama Dan Kekuasaan* (UIN Press, 2008).

¹⁰ Muhammad Zuhdi, "Kepemimpinan Transformasional Di Lembaga Pendidikan Islam," *Jurnal Pendidikan Islam* (2011).

¹¹ Agifa Rifqi Muzaki, Novi Diah Wulandari, and Febriani Wahyusari Nurcahyanti, "Gaya Dan Model Kepemimpinan Pesantren Dalam Meningkatkan Kualitas Santri Leadership Styles and Models of Islamic Boarding Schools in Improving the Quality of Students" 2, no. 1 (2024): 77–93, <http://journal.unu-jogja.ac.id/>.

¹² Hamdanah Hamdanah, "Pengaruh Kepemimpinan Pesantren Terhadap Kualitas Santri," *Aksioma Ad-Diniyah* 10, no. 1 (2022).

Hidayah Islamic Boarding School are primarily influenced by a variety of factors. Nevertheless, the leadership style of a kiai still exerts a significant influence, albeit with a lower percentage.¹³ in *the Journal of Education Research and Evaluation* noted that work commitment is maintained depends on a leadership style that can foster a dynamic and effective social environment.

This study aims to analyze how the behavior of individuals within the Islamic boarding school environment is significantly influenced by the leadership style of a kiai, who is, in fact, the central figure. A flexible and non-rigid leadership style will have a different impact than a leadership style that tends to be authoritarian and stagnant.¹⁴ in *the Journal of Social and Islamic Studies* argues that the shift in Islamic boarding school leadership style from individualistic to collective opens significant opportunities for students – and particularly for educators – to participate in voicing their aspirations and having their opinions considered. Meanwhile¹⁵ in his study on a similar theme proposes several strategic leadership styles for Islamic boarding schools, including democratic-transformative, democratic-responsive, and democratic-educational leadership. According to him, these various leadership styles can function optimally and effectively if supported by well-met leadership prerequisites.

Method

This paper will present the results of research on leadership styles in Islamic boarding schools an Islamic boarding school operated by the Nurul Idris Foundation, an Islamic educational foundation in the village of Kalianyar, Tamanan Subdistrict, Bondowoso Regency. This foundation

¹³ Rida Nurfarida et al., “Karakteristik Pondok Pesantren Al-Ihsan Dalam Tinjauan Analisis SWOT,” *Jurnal Pendidikan dan Kewirausahaan* 10, no. 1 (2021): 162–177.

¹⁴ Muhamad Ramli, “MANAJEMEN DAN KEPEMIMPINAN PESANTREN: Dinamika Kepemimpinan Kiai Di Pesantren,” *Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan* 17, no. 2 (2017): 125–161.

¹⁵ A M Lafif, “Fungsionalisasi Kepemimpinan Pesantren: Perspektif Quran Surah Sad Ayat 26,” *Jurnal Tsaqqafa* 01, no. 01 (2023): 1–9.

is known for the high quality of its students and graduates in terms of religious knowledge. Through Qur'anic instruction tailored to the students' needs, this foundation is trusted by the majority of the community as a place for their children to pursue foundational religious studies. For this reason, this study will analyze how the leadership style of Kiai at the foundation education can create a positive influence toward improving the quality of education and individual performance. This object was selected due to the significant development in student quality that is not found in other institutions, particularly those in the vicinity of YPI Nurul Idris.

This study employs a qualitative approach using the case study method, which focuses on gaining a deep understanding of a complex phenomenon within a real-life context, emphasizing a thorough and in-depth exploration of specific events, individuals, or institutions. The case study research design was chosen because the researcher seeks to uncover the dynamics, social interactions, and patterns of action occurring within a specific setting that possesses unique characteristics and cannot be broadly generalized but is capable of providing a sharp contextual understanding. In the context of this study, the researcher focuses on a deep contextual understanding of cultural formation, which subsequently influences individual educational behavior within the relevant institution.

The data sources in this qualitative study consist of primary and secondary data. Primary data is obtained directly from informants through field interactions, such as in-depth interviews and participant observation, in which the researcher interacts directly with individuals who have experienced or are involved in the phenomenon under study. Informants are selected purposively based on specific criteria relevant to the research focus, such as experience, strategic position, or direct

involvement in the observed events. Meanwhile, secondary data is obtained from relevant documents, such as institutional archives, activity reports, curricula, internal regulations, or meeting minutes, which are used to enrich, confirm, or provide additional context for the primary data.

In the data collection process, the researcher uses three main techniques: interviews, observation, and documentation. Interviews are conducted openly and flexibly to allow for the extraction of rich data from key informants, using semi-structured interview guidelines that are open to narrative responses. Participatory observation is conducted by having the researcher present at the research site, observing the activities and social interactions taking place, and recording them in the form of reflective field notes. Meanwhile, documentation techniques were used to obtain written data of an administrative or historical nature, which could support and reinforce the findings from the interviews and observations.

For data analysis, this study draws on the interactive model developed by ¹⁶, which consists of three main components: data reduction, data presentation, and conclusion drawing/verification. Data reduction begins at the start of data collection, during which the researcher selects, focuses, and simplifies the raw data to extract information relevant to the study's focus. Data presentation is carried out in the form of matrices, tables, or thematic narratives that allow the researcher to identify patterns and relationships among categories. Next, conclusions are drawn through an in-depth interpretation of the analyzed data, while maintaining openness to re-verification through data triangulation or validation from informants. This model emphasizes that researchers continuously move back and forth

¹⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, ed. Hellen Salmon et al., 3rd ed. (Amerika Serikat: Sage India, 1994).

between data collection and analysis simultaneously to gain a deeper and more holistic understanding of the phenomenon under study.

Result

leadership style in Islamic boarding schools has its own distinctive characteristics. These characteristics tend to be personalistic and paternalistic, where the relationship between the kiai and the santri resembles the bond between a father and his child. This pattern of relationship fosters a deep emotional closeness and creates an authority that is willingly accepted by the santri ¹⁷. Legitimacy This leadership stems from a combination of profound knowledge, exemplary conduct, and a spiritual aura considered inherent in a kiai ¹⁸.

There are several forms of leadership within the pesantren system, including charismatic leadership, transformational leadership, and managerial leadership. The charismatic style emphasizes the personal and spiritual influence of a kiai ¹⁹, the transformational style emerges when a kiai leads the process of change in the pesantren to make it responsive to social dynamics while maintaining traditional core values ²⁰, whereas the managerial approach has developed in modern pesantrens that have begun to apply principles of efficiency and system-based management ²¹.

The primary role of pesantren leadership encompasses three key aspects: education, character development, and community empowerment. Through strong leadership, pesantren are able to create a

¹⁷ A. Muttaqin, "Model Kepemimpinan Kiai Dalam Pendidikan Pesantren," *Jurnal al-Tadzkiyah* 9, no. 1 (2018): 101–114.

¹⁸ M. Hasbullah, "Kharisma Kiai Dan Legitimasi Kepemimpinan," *Jurnal Sosial dan Budaya Syar'i* 7, no. 2 (2020): 200–215.

¹⁹ T. Supriyanto, "Kepemimpinan Kharismatik Dalam Tradisi Pondok Pesantren," *Jurnal Pendidikan dan Kebudayaan* 24, no. 3 (2019): 321–334.

²⁰ M. A. Fikri, "Kepemimpinan Transformatif Kiai Dan Dinamika Pesantren," *Jurnal Kepemimpinan Pendidikan* 9, no. 1 (2020): 45–58.

²¹ A. Yani, "Manajemen Kepemimpinan Pesantren Modern," *Jurnal Manajemen Pendidikan Islam* 6, no. 2 (2021): 143–157.

supportive educational environment, preserve the Islamic scholarly heritage, and help address current issues such as extremism, poverty, and moral crises ²².

Nevertheless, leadership in Islamic boarding schools is not without its challenges. One of the main challenges is the issue of succession. Because the leadership model tends to be personal and is often passed down through lineage, the leadership transition process sometimes leads to conflict, especially when the successor is perceived as lacking the charisma or capacity comparable to their predecessor ²³. Additionally, the influence Globalization and the tide of modernization require Islamic boarding schools to adapt without losing their identity ²⁴.

In response to these challenges, some pesantren are now beginning to implement a collective or team-based leadership model, which allows for a more systematic division of roles and responsibilities without displacing the kiai's pivotal role as the central figure ²⁵. This approach enables pesantren to remain flexible, capable of innovation, and relevant in the face of ever-evolving social dynamics.

The Nurul Idris Islamic Education Foundation is an Islamic educational institution based on a pesantren located in Bondowoso, specifically in Kalianyar Village, Tamanan District. This foundation has a strong vision and mission to cultivate a generation with Qur'anic character. Not only are they intellectually intelligent by mastering religious norms, but they are also able to apply and practice the teachings and values of Islam in their daily lives. The establishment of this educational foundation is intended to support and complement the

²² B. Sholeh, "Fungsi Sosial Pesantren Dan Masyarakat," *Jurnal al-Qalam* 22, no. 2 (2016): 189–201.

²³ M. Nawawi, "Konflik Suksesi Kepemimpinan Pesantren," *Jurnal Sosiologi Agama* 10, no. 1 (2019): 67–80.

²⁴ S. Latifah, "Tantangan Pesantren Dalam Era Globalisasi," *Jurnal Pendidikan Agama Islam* 8, no. 2 (2021): 122–136.

²⁵ M. Faiz, "Reformasi Kepemimpinan Pesantren: Pendekatan Kolektif Dan Partisipatif," *Jurnal Edukasi Islam* 11, no. 1 (2022): 77–91.

knowledge and learning that students have acquired from formal school curricula, such as elementary and junior high school. The foundation recognizes that religion is not merely an accessory in life's journey, but a guiding principle and foundation for leading a good and dignified life.

The Nurul Idris Foundation has existed as an organization since 1998. Since then, the head of the foundation has initiated a program of Quranic study in the morning, afternoon, and evening. The instruction focuses on the Quran and all aspects of the beauty of its recitation, including tajwid, fashohah, and tartil. In addition, students are trained to memorize the Quran from an early age. It began with the shorter surahs of the Qur'an. In subsequent years, specifically in 2005, the foundation established several institutions, including the Madrasah Diniyah Takmiliah Awwaliyah and Wustha, the Qur'an Education Center, and Early Childhood Education. With a single educator known as a "kyai," the foundation continues to develop both its teaching models and physical infrastructure. The learning activities, which initially took place in a single musala building with students divided into several groups, are now conducted in 7 classroom buildings, 1 auditorium, 2 office spaces, and one musala.

Kiai Mu'ad Jakfar, as the head of the foundation, is a firm yet compassionate figure, a quality that has developed naturally due to the daily demands of caring for young children. In his family lineage, there was no history of involvement with Islamic boarding schools or educational foundations. However, as he grew older, his leadership qualities began to emerge as he actively sought to spread the teachings of Islam to the village community, which at the time showed little interest in education. Armed with motivation and a strong scholarly lineage from his teacher, K.H. Yazid Karimullah of the Nurul Qarnain Islamic Boarding School in Sukowono, Jember, he strengthened his resolve and

conviction in his da'wah efforts. Thanks to this, he was gradually accepted and followed by the local community, even though the villagers had initially rejected him. This was because the community had witnessed and come to believe in his mastery of knowledge.

As a newly established educational foundation, Kiai Mu'ad Jakfar became the sole driving force and leader capable of ensuring the foundation's survival and continued growth. However, later on, he appointed some of his students—whom he deemed to have met his educational goals—to serve as mentors for other students who from time to time the number continues to grow. It was only in the year the educational institution was founded that he established a more organized organizational structure. Educators were assigned positions according to their areas of expertise, such as serving as principal, treasurer, secretary, and so on.



Figur 1. Activities at the prayer room, Istighasah on major Islamic holidays, and Academic achievements

Regarding the leadership style of the kiai, the researcher previously conducted a series of research activities, including interviews, observations, and documentation in the form of photographs of the foundation's premises. The following are the results of interviews with several foundation officials, such as madrasah diniyah teachers, the foundation treasurer, the madrasah principal, and the deputy principal within the YPI Nurul Idris community:

Interviewees	Statement
Ahmad Sanusi	Kiai Mu'ad Jakfar does not interfere authority; he still gives the head of the madrasah the opportunity to make decisions regarding the institution, but with careful consideration and a focus on better and supportive outcomes.
Siti Romlah	She is a person of strong conviction who cares not only for the students, but also as well as to the general public.
Roheki Mahtum	He is a figure who is firm, ensuring that the fondation's of the foundation carry out their duties to the fullest extent in accordance with their respective positions
Latifatul Badriyah	She treats the students according to their age and ability; at times gentle and caring, yet on the other hand firm and calculating.

Meanwhile, the following table presents the results of the researcher's observations of several foundation activities involving the kiai or foundation head, students, board members, and the surrounding community:

Activity	Findings
Religious Study Session at the musala	The Quran learning process proceeded in a conducive manner, and the straightforward and clear delivery greatly helped the students to understand the material well.
Teaching and Learning Activities	A relaxed and consistent method of memorizing the Qur'an helps strengthen the students' memorization and ensures it is well-retained; sometimes using the audio recitation method which is played repeatedly along with the reading and clear intonation
Monthly meeting	Not as a moment for conveying decisions, but rather a forum for deliberation among the board members of the foundation regarding issues that need to be decided together.
Religious Religious	The cleric preaches in a manner suited to the audience and situation without marginalizing minority groups.

Based on the data from the interviews above, the researcher combined it with data from an interview with the head of the foundation, Kiai Mu'ad Jakfar himself. From this, the researcher gained insight into a leadership style that leans more toward a democratic-educational approach. This is evident in the kiai's

decision-making process and his teaching techniques, which are results-oriented and not confined to stagnant methods. However, on the other hand, the kiai also possesses a charismatic leadership style due to the trust and support from the community, who view his charisma, profound knowledge, and spiritual practices as evidence that he is believed to have a close connection with the Creator. The researcher drew this conclusion from direct statements by the kiai and several local residents who stated that guardians of students and the general public often request potent amulets, such as blessed water for healing, rituals for success, safety, and so on.

From the perspective of student learning, the methods employed by the kiai at YPI Nurul Idris are considered effective in helping students achieve a solid understanding of the material. Indeed, according to several alumni, the graduates—the majority of whom go on to study at large, well-known Islamic boarding schools—are able to compete and even excel in religious education. Another factor supporting this effectiveness is the of the madrasah diniyah, which is structured based on the learning stages found in most Islamic boarding schools but with slightly lower grade levels. This is done to align with the students' ages and their ability to absorb the learning material. In fact, some students have successfully become Quran memorizers thanks to the routine memorization habits they acquired through the learning methods at the foundation.

Discussion

Data collected by the Nurul Idris Islamic Education Foundation indicates that the leadership style employed by the religious leader at the foundation has proven effective in boosting employee performance motivation, particularly among the foundation's administrators. The leadership style is not authoritarian but emphasizes a communicative and participatory approach. This is reflected in decision-making practices

that are always grounded in collective deliberation, where every board member has the opportunity to express their opinions and considerations. The transparency fostered through such a deliberative process not only strengthens each individual's trust in the cleric's leadership but also cultivates a sense of responsibility and ownership toward the foundation's vision and mission. When all organizational members feel actively involved, loyalty and dedication to their work increase significantly.

The implications of such a leadership model are evident in the improved performance of teachers and other staff members. High job motivation drives them to carry out their duties more effectively, with enthusiasm, and a sense of responsibility. In practice, this has a significant positive impact on the quality of the educational and learning processes received by the students. Students not only receive structured and consistent instruction but also experience a conducive and inspiring educational environment, supported by motivated and professional educators. In other words, the effectiveness of the kiai's leadership at this foundation creates a strong synergy between educational leaders and implementers, ensuring that the learning process runs optimally, efficiently, and in line with the institution's objectives.

These findings further underscore the importance of adopting a transparent, democratic, and inclusive leadership style in Islamic educational institutions, particularly Islamic boarding schools. Such a leadership style has proven to be well-received by all parties, including both internal administrators and the surrounding community. In line with finding, ²⁶ the leadership of a charismatic kiai continues to play a vital role in maintaining public trust, which serves as a crucial foundation for the sustainability of the pesantren. In this context,

²⁶ Supriyanto, "Kepemimpinan Kharismatik Dalam Tradisi Pondok Pesantren."

charisma is not merely measured by spiritual authority but also by the kiai's capacity to wisely embrace and engage all components of the institution. On the other hand, Study ²⁷ concludes that a democratic and transparent leadership style is highly effective in building employee trust and fostering high performance motivation. Study ²⁸ further emphasizes that the transformation of leadership style from an individualistic approach to a more democratic model yields tangible improvements in educational quality.

In the context of this study, the findings reinforce the previous views of experts that leadership based on collectivity and democratic values is capable of creating a healthy and productive educational environment. With a clear division of roles, active participation from all members, and leaders who are adaptive and communicative, Islamic boarding schools have a great opportunity to achieve their educational goals effectively and sustainably.

These findings have far-reaching implications, both theoretically, practically, and in terms of policy. Theoretically, this study contributes to the development of the concept of kiai leadership within the context of contemporary Islamic education, which relies not only on personal charisma but also on managerial and collegial principles. Practically, the leadership style identified at YPI Nurul Idris can serve as a model for leaders of foundations, Islamic boarding schools, and other Islamic educational institutions in managing human resources and educational processes more effectively and sustainably. Meanwhile, from a policy perspective, these findings can serve as a basis for formulating institutional policies that foster the creation of an inclusive, accountable, and collective-progress-oriented leadership system, thereby creating an

²⁷ Lafif, "Fungsionalisasi Kepemimpinan Pesantren: Perspektif Quran Surah Sad Ayat 26."

²⁸ Ramli, "MANAJEMEN DAN KEPEMIMPINAN PESANTREN: Dinamika Kepemimpinan Kiai Di Pesantren."

educational environment that is not only academically high-quality but also socially and spiritually meaningful.

Conclusion

This study found that the leadership style employed by the kiai at the Nurul Idris Islamic Education Foundation has a significant positive impact, both on the institutional environment in general and on the quality of the students' learning process in particular. In this context, the leadership style demonstrated goes beyond merely performing administrative functions; it also reflects an integration of spiritual, social, and managerial values that align with the characteristics of the rural community where the foundation is located. Although the foundation is located in a rural area that is geographically quite distant from urban educational centers, this has not hindered the institution's progress in delivering quality religious education. On the contrary, the foundation has demonstrated outstanding and competitive educational performance thanks to the effective, adaptive, and inspirational leadership of the kiai.

The educational program at the foundation is conducted consistently and purposefully, employing an approach tailored to the needs and abilities of the students. The local community has gradually shown great enthusiasm by entrusting their children to study at this foundation, as they have witnessed tangible evidence of the students' success in both spiritual and academic aspects. Furthermore, the kiai's leadership style – which fosters participation and values the contributions of the foundation's administrators – strengthens the work ethic and loyalty within the institution. The administrators feel that their opinions and suggestions are heard and considered in the decision-making process, fostering a sense of appreciation, responsibility, and high engagement in carrying out their institutional duties.

This situation directly contributes to an improvement in the quality of the learning process experienced by the students. Teachers and staff who feel valued tend to perform at their best, demonstrate a high level of dedication, and continually innovate in their teaching methods. As a result, the quality of education at this foundation continues to improve, which is evident not only in the students' academic achievements but also in the strengthening of their character and Islamic values. Thus, these findings confirm that a humanistic, inclusive, and collaboration-oriented leadership style is crucial in building an Islamic educational institution that is adaptable to the challenges of the times while remaining rooted in the traditional values of the pesantren.

This study contributes to the development of pesantren management through the attitudes and behaviors demonstrated by a leader who has been shown to have a significant influence. The leadership style identified in the conclusions of this study can serve as an alternative or guide for every leader aiming to improve the development of the pesantren. The results of this study indicate that to bring about change, it is not enough to simply maintain what has been in place from the start which often tends toward stagnation but rather, a leader must strive to improve various aspects, including adapting their leadership style to align with the specific objectives and circumstances of their respective environments.

This study is limited in that it focuses on a single subject, namely the Nurul Idris Islamic Education Foundation, and thus does not examine differences in the effectiveness of its leadership style compared to other foundations. Furthermore, the study has not clearly quantified the extent to which the resulting leadership style's effectiveness yields positive and negative evaluations, given that this research employs a qualitative approach. Therefore, future studies are expected to supplement and

refine the findings of this research, thereby producing comprehensive and measurable knowledge.

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