

Constructing Transformational Leadership Character among Student Administrators in Islamic Boarding School Management: A Case Study of Pesantren Mansyaul Ulum

Zainuddin Fanani

Universitas Al-Qolam Malang, Indonesia

Email: zainuddinfanani@alqolam.ac.id

Abstract

This study examines the construction of leadership character among student administrators within the management system of Pondok Pesantren Mansyaul Ulum, Ganjaran, Gondanglegi, Malang. Employing a qualitative approach with a constructive study design, the research explores the formation of leadership character among student administrators through the theoretical framework of Transformational Leadership proposed by James MacGregor Burns (1978), integrated with Qur'anic values such as amanah (trustworthiness), khidmah (service), and barokah (blessing). Data were collected through in-depth interviews, participatory observation, and document analysis, and subsequently analyzed using thematic analysis techniques. The findings reveal that student administrators practice transformational leadership through four core dimensions idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration harmonized with Qur'anic values. This integration has a positive impact on managerial efficiency, student participation, and the institutional sustainability of the pesantren. The study fills a gap in the literature concerning the leadership of student administrators at Pondok Pesantren Mansyaul Ulum and recommends strengthening leadership training programs to optimize their role as agents of change within the pesantren's management system.

Article History

Received : Oktober / 2025

Revised : November / 2025

Accepted: Desember / 2025

Keywords:

Transformational Leadership, Leadership Character, Student Administrators, Islamic Boarding School Management, Qur'anic Values

How to Cite:

Fanani, Zainuddin. (2026). Constructing Transformational Leadership Character among Student Administrators in Islamic Boarding School Management: A Case Study of Pesantren Mansyaul Ulum. *IEDJ : Islamic Educational Development Journal*, 1 (1), 76-94

INTRODUCTION

Leadership character has become a critical concern in contemporary society, particularly in educational institutions responsible for shaping future moral and social agents. In an era marked by managerial pragmatism, ethical erosion, and declining collective responsibility, leadership is increasingly evaluated not only by efficiency but also by moral credibility and social impact (Burnes & Todnem, 2011; Hannah, 2014; Hoogh & Hartog, 2008; Macfarlane et al., 2024; Ughulu & Ph, 2024). Evidence from various educational and organizational contexts indicates that leadership failures often stem from weak character foundations rather than a lack of technical competence (Alvesson, Mats; Kärreman, 2016; Crossan et al., 2013). This condition underscores the urgent need to examine leadership formation processes that integrate ethical, spiritual, and managerial dimensions. Islamic boarding schools (pesantren), as long-standing moral institutions, offer a distinctive leadership ecosystem grounded in spiritual discipline, service, and communal responsibility (Abidin & Noorhidayati, 2025; Raihan, 2025; Suriansyah & Bachri, 2026). Understanding how leadership character is constructed within pesantren management systems is therefore socially significant, as it provides insights into alternative leadership models that emphasize moral transformation alongside organizational effectiveness. Consequently, research on leadership character in pesantren is not only academically relevant but also socially imperative for addressing broader leadership challenges in value-oriented institutions.

Despite increasing recognition of character-based leadership, many educational institutions continue to prioritize administrative efficiency and hierarchical authority over moral formation and transformative influence. This imbalance has resulted in leadership practices that are procedurally effective yet ethically fragile, often disconnected from the values they claim to uphold (Abidin & Noorhidayati, 2025; *No Title*, 2014; Taj, 2023; Trinh & Castillo, 2021; Ughulu & Ph,

2024). Within religious educational institutions, including pesantren, leadership challenges also emerge when moral ideals are not systematically translated into managerial practices. Student administrators, who play a crucial role in operational management and peer guidance, are frequently entrusted with responsibilities without structured leadership formation frameworks. As a result, leadership character development among student administrators remains uneven and dependent on informal socialization rather than intentional design. This problem is particularly significant because student administrators function as both role models and agents of institutional continuity. The lack of empirical understanding of how their leadership character is constructed limits efforts to strengthen pesantren management and moral education simultaneously (Hasan Baharun, 2017; Karim et al., 2025; Mujahid, 2021; Nuryadi et al., 2025; Organisasi, 2025; Yugo, 2025). Addressing this issue requires an in-depth exploration of leadership character formation within pesantren contexts.

Empirical observations at Pesantren Mansyaul Ulum reveal a unique leadership dynamic in which student administrators occupy formal managerial roles while simultaneously embodying spiritual and moral expectations. These student leaders are responsible for coordinating daily activities, enforcing discipline, and facilitating educational programs, all within a framework emphasizing service (*khidmah*) and trustworthiness (*amanah*). Field data indicate that leadership practices among student administrators are not merely directive but relational, relying heavily on inspiration, moral example, and collective engagement. Decision-making processes often involve dialogue and reflection, while leadership legitimacy is closely tied to personal conduct and sincerity. However, these practices are rarely documented or analyzed systematically. The observed integration of spiritual values and managerial responsibilities suggests a form of leadership that transcends conventional administrative models (Dent et al., 2005; Lemoine et al., 2019; Thoughts, 2011). This phenomenon highlights the

need for scholarly investigation to conceptualize and theorize leadership character construction among student administrators as a distinct and meaningful leadership model within Islamic boarding school management.

Existing scholarship on pesantren leadership has predominantly focused on the role of the kyai as the central moral and managerial authority. Previous studies have examined charismatic, spiritual, and transformational leadership styles within pesantren, demonstrating their influence on institutional resilience, innovation, and santri motivation (Arifin, 2013; Nashrullah, 2026; Shiddiq & Imron, 2022; Zulfa et al., 2024). Research inspired by James MacGregor Burns has also highlighted the relevance of transformational leadership in value-based educational settings, emphasizing moral purpose, inspiration, and follower development (Bragg, 2008; McKinley, 2015; Mcwatters, 2023; Qaiyum & Rao, 2015). While these studies provide valuable theoretical insights, they largely overlook the leadership roles played by student administrators who manage daily operations and mediate institutional values at the peer level. Moreover, many studies remain normative, describing ideal leadership traits without examining how such traits are constructed through lived experiences and organizational practices. This limitation constrains the applicability of existing theories to grassroots leadership contexts within pesantren management.

Furthermore, research integrating transformational leadership theory with Qur'anic values such as amanah, khidmah, and barokah remains limited, particularly in empirical, case-based studies. While Islamic leadership literature frequently emphasizes these values conceptually, few studies investigate how they are operationalized within leadership practices and managerial structures. The interaction between modern leadership theories and indigenous religious values is often assumed rather than critically examined. As a result, there is a significant research gap concerning how student administrators internalize, negotiate, and enact transformational leadership principles within pesantren

management systems. Addressing this gap is essential, as student administrators represent a transitional leadership layer that bridges institutional authority and grassroots participation. Without empirical evidence, the contribution of student administrators to pesantren sustainability and leadership regeneration remains under-theorized. This study responds to this gap by situating leadership character construction within both transformational leadership theory and Qur'anic ethical frameworks.

This study offers novelty by conceptualizing leadership character construction among student administrators as a transformative and value-integrative process rather than a derivative of kyai leadership. By employing a qualitative case study at Pesantren Mansyaul Ulum, the research advances state-of-the-art discussions on leadership by demonstrating how transformational leadership dimensions idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration are recontextualized through Qur'anic values. The originality of this study lies in its integrative framework, which bridges modern leadership theory with pesantren traditions in a concrete managerial context. Unlike previous research that treats leadership values as abstract ideals, this study reveals their practical enactment in organizational routines, interpersonal relations, and institutional governance. This approach contributes a context-sensitive leadership model that enriches both leadership studies and Islamic education research.

Based on the identified gaps, this study addresses the following research problem: how is transformational leadership character constructed among student administrators within Islamic boarding school management, and how does it influence managerial effectiveness? The central argument of this study is that leadership character among student administrators is formed through the integration of transformational leadership practices and Qur'anic values, resulting in enhanced organizational efficiency, increased student participation, and

institutional sustainability. By examining leadership construction as a moral, relational, and managerial process, this research contributes theoretically to leadership studies and practically to pesantren management development. The findings are expected to inform leadership training programs and strengthen the role of student administrators as agents of transformation within Islamic educational institutions.

RESEARCH METHOD

This study adopts a qualitative approach employing a constructive qualitative case study design (Chai, 2010; Eisenhardt, 2007; Fearon et al., 2021; Hoon, 2013; Lauckner et al., 2012). This approach was selected because the research aims to develop an in-depth understanding of how the leadership character of student administrators is socially constructed through interaction, values, and institutional practices. The constructive case study design enables the researcher to interpret transformational leadership not merely as a set of observable behaviors, but as a value-based construction that evolves within the religious and managerial context of an Islamic boarding school. This approach is particularly appropriate for examining the integration of Transformational Leadership theory with Qur'anic values that are normative, symbolic, and praxis-oriented, which cannot be adequately captured through quantitative measurement. Consequently, this design allows for a holistic exploration of leadership dynamics, social relations, and moral transformation within the pesantren management system.

The research was conducted at Pesantren Mansyaul Ulum, located in Ganjaran Village, Gondanglegi District, Malang Regency, East Java, Indonesia. The selection of this research site was based on several considerations. First, the pesantren implements a management system that actively involves student administrators in organizing educational, religious, and disciplinary activities.

Second, it systematically integrates Qur'anic values such as amanah (trustworthiness), khidmah (service), and barakah (spiritual blessing) into daily leadership practices. Third, the accessibility of data and the openness of pesantren authorities to academic inquiry enabled comprehensive and sustained data collection. These characteristics position Pesantren Mansyaul Ulum as a representative case for examining the construction of student leadership character within the context of contemporary pesantren management.

Data were collected using three primary techniques. First, in-depth semi-structured interviews were conducted with student administrators, pesantren leaders (kyai and ustaz), non-administrative students, and administrative staff to explore their experiences, perceptions, and internalized leadership values. Second, participant observation was carried out by systematically observing the daily activities of student administrators, including decision-making processes, coordination mechanisms, and social interactions, to capture leadership practices within their natural context. Third, document analysis was conducted by reviewing institutional documents such as organizational structures, management guidelines, meeting minutes, and archival records of pesantren activities. The integration of these three techniques was intended to generate rich, comprehensive, and complementary data.

Data analysis was conducted qualitatively through the stages of data condensation, data display, and conclusion drawing and verification (Bingham, 2023; Monaro et al., 2022; Ningi, 2022). Data condensation involved selecting, focusing, and simplifying raw data obtained from interviews, observations, and documentation. The condensed data were then presented in the form of descriptive narratives and thematic tables to illustrate patterns and relationships across emerging themes. The verification stage involved interpreting the data and drawing systematic conclusions based on the alignment between empirical findings, Transformational Leadership theory, and Qur'anic values.

To ensure the trustworthiness of the findings, this study employed source and methodological triangulation, member checking, and prolonged engagement in the field. These strategies were implemented to enhance the credibility, dependability, and confirmability of the research outcomes.

RESULT AND DISCUSSION

RESULT

Building Transformational Leadership Character Among Student Administrators in Islamic Boarding School Management at the Mansyaul Ulum Islamic Boarding School

In the context of this study, idealized influence is operationally defined as the ability of student administrators to serve as moral and spiritual role models who are respected, trusted, and internalized by other students through personal integrity, behavioral consistency, and commitment to Qur'anic values. In practice, idealized influence is not merely reflected in structural authority, but more importantly in ethical exemplarity (*akhlaq*), collective responsibility (*amanah*), and a willingness to serve (*khidmah*). This leadership character is constructed through everyday practices that position student administrators as reference figures in decision-making processes, disciplinary enforcement, and social relations within the pesantren environment.

Table 1. Interview Findings on Idealized Influence

Interview Excerpt	Indicator	Informant
"We try to set an example first before reprimanding other students, so they can directly observe the practice."	Moral exemplarity	Head of Student Administrators
"If administrators are not disciplined, students will not obey. Therefore, we must maintain our conduct."	Integrity and consistency	Vice Head
"Administrators must be ready to accept criticism and take responsibility, as this is part of <i>amanah</i> ."	Ethical responsibility	Secretary
"We are taught to serve rather than to be served, because blessings come from devotion."	<i>Khidmah</i> and <i>barakah</i>	Treasurer
"Students are more willing to follow administrators who are humble and non-authoritarian."	Moral-based authority	Non-Administrator Student

The data presented in the table indicate that idealized influence is understood and practiced by student administrators as a form of leadership grounded in exemplarity rather than domination. The interview excerpts suggest that leadership legitimacy is not derived solely from formal positions, but from consistency between articulated values and enacted behaviors. This finding reinforces the view that idealized influence in the pesantren context is moral-spiritual in nature, aligning closely with Qur'anic values such as amanah and akhlaq al-karimah.

Furthermore, the findings demonstrate that idealized influence functions as a foundation for the formation of collective trust. When student administrators display readiness to assume responsibility, accept criticism, and prioritize collective interests, they implicitly construct strong symbolic authority. This authority enables the internalization of leadership values among students to occur organically, without reliance on structural coercion. Consequently, transformational leadership in the pesantren develops through ethical relationships that are dialogical and reflective in nature.

Participatory observation further reinforces the interview findings. The researcher observed that student administrators were consistently and directly involved in routine activities, including supervising religious practices, maintaining environmental cleanliness, and mediating conflicts among students. In these situations, administrators did not position themselves as superior actors, but rather as integral members of a learning community. Such practices demonstrate that idealized influence is manifested through concrete actions that embody exemplarity, service, and collective responsibility.

Accordingly, the research data confirm that idealized influence in the leadership of student administrators constitutes a value-based construct formed through moral exemplarity, personal integrity, and a service-oriented orientation. Student administrators are perceived as leaders worthy of being followed not

because of formal authority, but due to the ethical and spiritual qualities they consistently display in pesantren life.

The overall data pattern indicates that the higher the consistency with which student administrators demonstrate exemplary behavior, the stronger the level of trust and compliance among other students. Idealized influence operates as a cultural mechanism that continuously transmits leadership values from administrators to students. This pattern suggests that transformational leadership in the pesantren is reproductive and value-based in nature, thereby contributing to the sustainability of the management system and the collective character formation of students.

DISCUSSION

The discussion of the research findings demonstrates that the leadership character of student administrators at Pesantren Mansyaul Ulum is substantively aligned with the concept of transformational leadership as formulated by James MacGregor Burns, particularly in the dimensions of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Eaton, 2022; McKinley, 2015; Ogonegbu, 2023; Pawar, 2016; Белорыцкого et al., 2025). These findings reinforce the literature on Islamic educational leadership, which emphasizes that effective leadership in pesantren is not solely grounded in structural authority, but rather in moral exemplarity and ethical relationships between leaders and followers. Nevertheless, this study highlights the distinctiveness of the pesantren context, where transformational leadership does not operate merely as a secular managerial construct, but is organically integrated with Qur'anic values such as amanah (trustworthiness), khidmah (service), and barakah (blessing) (Alwiyah et al., 2025; Arifin, 2013; Fida et al., 2025; Gohar Rahman, 2025). This integration extends theoretical understanding by

demonstrating that transformational leadership can function contextually within a religious setting imbued with spiritual meaning.

In comparison with previous studies that predominantly focus on the kyai as the central figure of charismatic and transformational leadership, the findings of this research reveal a significant shift in the subject of leadership analysis. Student administrators are shown to play a strategic role in both operational management and character formation among students, despite lacking the symbolic authority traditionally associated with the kyai. This finding not only confirms but also expands prior research by illustrating that transformational values can be reproduced horizontally through the cadre-based leadership development of student administrators (Babur, 2026; Hauck, 2021; Kokhuis et al., 2026). Accordingly, this study addresses a notable research gap in the existing literature, which has largely overlooked non-kyai leadership actors within pesantren systems.

From a theoretical alignment perspective, the findings concerning idealized influence as a form of leadership grounded in moral exemplarity are consistent with transformational leadership literature that underscores integrity and trust as primary sources of leader legitimacy. However, a critical distinction emerges in terms of the basis of such legitimacy. Whereas in modern organizational contexts legitimacy is often associated with vision and performance, within the pesantren context the legitimacy of student administrators' leadership is predominantly determined by consistency in moral conduct (akhlaq), readiness to serve, and adherence to religious values. This finding suggests that transformational leadership theory is inherently elastic and can be contextualized in accordance with local value systems, particularly within traditional Islamic educational institutions (Fida et al., 2025; Ghamrawi et al., 2025; Litz, 2011; Musaddad, 2025; Rahman, 2025; Syahbani, 2025).

The theoretical implication of this study lies in strengthening the perspective that transformational leadership is not universalistic in its practical manifestations, but rather contextual and capable of being reconstructed through religious and cultural values. This research contributes to theoretical development by demonstrating that transformational dimensions can be articulated within a Qur'anic leadership framework without diminishing their relational and moral essence. Practically, the findings underscore the importance of strengthening leadership development programs for student administrators as a form of pesantren-based leadership laboratory. Pesantren may deliberately utilize student governance structures as strategic spaces for the sustained internalization of transformational leadership values (Mustafidin, 2025; Thoyib, 2021; Waziroh et al., 2026).

Overall, this discussion affirms that the leadership of student administrators at Pesantren Mansyaul Ulum extends beyond the role of technical policy implementation to encompass a pivotal function in transmitting values, building collective trust, and sustaining pesantren management. The transformational leadership character constructed through moral exemplarity, service orientation, and ethical responsibility demonstrates that pesantren possess strong social and spiritual capital to reproduce leadership from within. Consequently, this study not only affirms the relevance of transformational leadership theory but also highlights the contribution of pesantren as a praxis-based arena for value-driven leadership that is adaptive to contemporary managerial challenges.

The following is an ideal image or table in Building Transformational Leadership Character among Student Administrators in Islamic Boarding School Management.

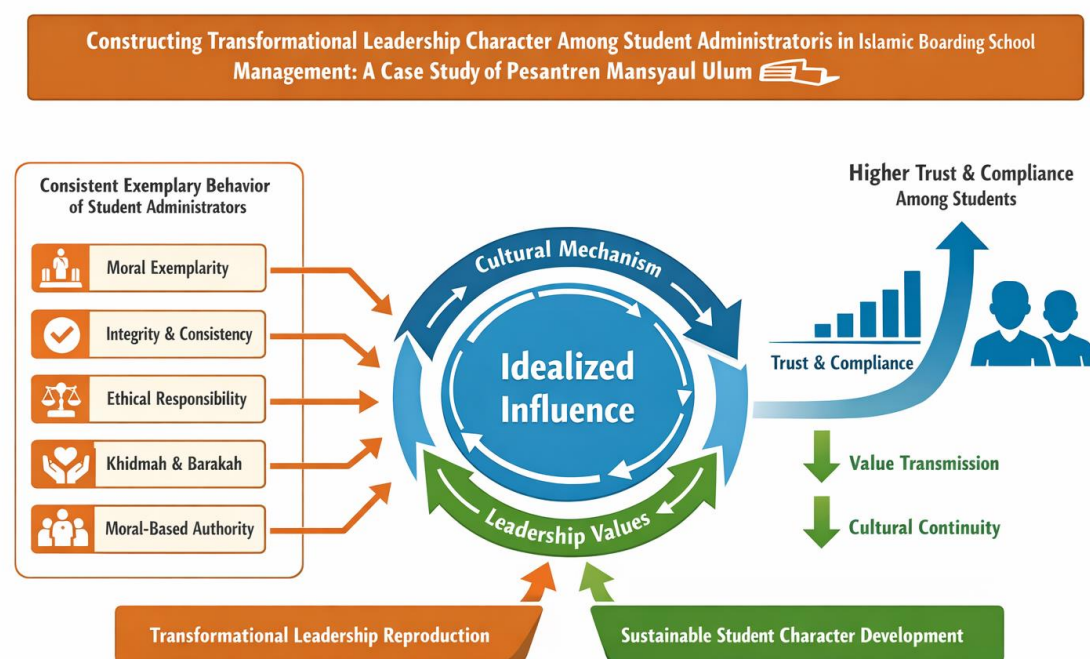


Figure 1. Constructing Transformational Leadership Character among Student Administrators in Islamic Boarding School Management

CONCLUSION

This study concludes that the construction of transformational leadership character among student administrators at Pesantren Mansyaul Ulum is most effective when leadership is embedded as a moral-spiritual practice rather than treated merely as a formal managerial function. The most significant finding reveals that transformational leadership particularly idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration emerges organically through consistent moral exemplarity, service-oriented attitudes (khidmah), ethical responsibility (amanah), and a shared belief in spiritual outcomes (barakah). The key lesson derived from this research is that leadership character in Islamic boarding schools is cultivated optimally through daily lived experiences, relational trust, and value internalization, rather than through directive authority. In this sense, student administrators function not only as operational managers but also as moral agents who mediate the transmission of institutional values and sustain the pesantren's ethical culture.

The primary strength of this study lies in its scholarly contribution to leadership and Islamic education research. It extends the theory of transformational leadership proposed by James MacGregor Burns by demonstrating its contextual adaptability within a religious and value-laden institutional setting. Unlike much of the existing literature that focuses predominantly on kyai-centered charismatic leadership, this study foregrounds student administrators as significant leadership actors, thereby addressing a critical gap in pesantren leadership studies. The research contributes conceptually by integrating transformational leadership theory with Qur'anic values, offering a contextualized and culturally grounded model of leadership character. Methodologically, it enriches qualitative leadership research by providing an in-depth, constructive case study that captures the dynamic interaction between values, practices, and institutional structures in Islamic boarding school management.

Despite its contributions, this study has several limitations that open avenues for future research. First, the single-case study design limits the generalizability of the findings to other pesantren with different cultural, organizational, or leadership traditions. Second, the study relies primarily on institutional actors within the pesantren, with limited longitudinal data to assess the long-term impact of student administrators' leadership on alumni outcomes. Future research is therefore recommended to adopt comparative or multi-site case studies across diverse pesantren contexts, as well as mixed-methods approaches to examine the broader and long-term effects of transformational leadership character formation. Further studies could also explore the role of family and community engagement in reinforcing leadership values, thereby deepening understanding of how pesantren-based leadership contributes to social transformation beyond institutional boundaries.

ACKNOWLEDGMENT

We would like to express our deepest gratitude to Pondok Pesantren Mansyaul Ulum, Ganjaran, Gondanglegi, Malang, for granting permission and providing continuous support throughout the research process. Our sincere appreciation is also extended to the teachers and students who willingly participated and generously shared their time and valuable experiences. In addition, we gratefully acknowledge our colleagues for their constructive feedback, guidance, and scholarly support, which significantly contributed to the completion and quality of this study.

REFERENCES

- Abidin, A. Z., & Noorhidayati, S. (2025). *Promoting Eco-Pesantren Based on Qur ' an and Hadith at PPTA Al-Kamal Integrated Islamic Boarding School , Blitar , East Java , Indonesia*. 9(1), 135–154. <https://doi.org/10.30762/qof.v9i1.2794>
- Alvesson, Mats; Kärreman, D. (2016). *Intellectual Failure and Ideological Success in Organization Intellectual Failure and Ideological Success in Organization Studies: The Case of Transformational Leadership Mats Alvesson and Dan Kärreman*. <https://doi.org/10.1177/1056492615589974>
- Alwiyah, L., Yani, A., Islam, U., Siber, N., Nujati, S., & Indonesia, C. (2025). *The Integration Of Spirituality And Social Transformation In Pesantren Leadership : An Analysis Of Nyai Hj . Masriyah Amva ' S Leadership Model*. 272–285.
- Baharun, H. (2017). Total Moral Quality: A New Approach for Character Education in Pesantren. *Ulumuna*, 21(1), 57–80. <https://doi.org/10.20414/ujis.v21i1.1167>
- Arifin, A. Z. (2013). *Charisma and Rationalisation in a Modernising Pesantren : Changing Values in Traditional Islamic Education in Java*.
- Babur, M. (2026). *Exploring Organizational Learning In The Context Of Power And Corruption: A Cultural Historical Analysis Of Public Sector Management In Pakistan*.
- Bingham, A. J. (2023). *From Data Management to Actionable Findings : A Five-Phase Process of Qualitative Data Analysis*. 22, 1–11. <https://doi.org/10.1177/16094069231183620>
- Bragg, D. L. (2008). *The Application Of Transformational Leadership Among Chair ,*

Graduate Studies.

- Burnes, B., & Todnem, R. (2011). *Leadership and Change: The Case for Greater Ethical Clarity*. October. <https://doi.org/10.1007/s10551-011-1088-2>
- Chai, C. S. (2010). *Teachers ' Epistemic Beliefs And Their Pedagogical Beliefs : A Qualitative Case Study Among Singaporean Teachers In The Context Of Ict-Supported Reforms*. 9(4), 128–139.
- Crossan, M., Seijts, G., & Gandz, J. (2013). *Developing Leadership Character in Business Programs*. 12(2), 285–305. <https://doi.org/10.5465/amle.2011.0024a>
- Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). *Spirituality and leadership : An empirical review of definitions , distinctions , and embedded assumptions*. 16, 625–653. <https://doi.org/10.1016/j.leaqua.2005.07.002>
- Eaton, L. (2022). *Eaton, L. (2022). Transformational leadership: A political science theory transformed by management studies. How did this happen, and why does it matter? (Doctoral dissertation, Open Access Te Herenga Waka-Victoria University of Wellington)*. <https://doi.org/10.26686/wgtn.21579222>
- Eisenhardt, K. M. (2007). *Building Theories from Case Study Research*. 14(4), 532–550. <https://doi.org/10.2307/258557>
- Fearon, D., Hughes, S., & Brearley, S. G. (2021). *Constructivist Stakian Multicase Study: Methodological Issues Encountered in Cross-Cultural Palliative Care Research*. 20, 1–10. <https://doi.org/10.1177/16094069211015075>
- Fida, A., Qois, M., & Hadi, A. (2025). *The Transformation of Islamic Educational Leadership in a Multicultural Society: A Theoretical Review Based on Critical Literature*. 03(02). <https://doi.org/10.23917/mier.v3i2.12098>
- Ghamrawi, N., Shal, T., & Ghamrawi, N. A. R. (2025). *Teacher leadership in the Arab states : A systematic review*. <https://doi.org/10.1177/17411432251406019>
- Hannah, S. T., Sumanth, J. J., Lester, P., & Cavarretta, F. (2014). Debunking the false dichotomy of leadership idealism and pragmatism: Critical evaluation and support of newer genre leadership theories. *Journal of organizational behavior*, 35(5), 598-621. <https://doi.org/10.1002/job.1931>
- Hauck, B. R. (2021). *Comrades Share Time : A Study of Participation in a Chinese Village*.
- Hoogh, A. H. B. De, & Hartog, D. N. Den. (2008). *Ethical and despotic leadership , relationships with leader ' s social responsibility , top management team effectiveness and subordinates ' optimism : A multi-method study*. 19, 297–311. <https://doi.org/10.1016/j.leaqua.2008.03.002>

- Hoon, C. (2013). *Meta-Synthesis of Qualitative Case Studies : An Approach to Theory Building*. 16(4), 522–556. <https://doi.org/10.1177/1094428113484969>
- Karim, A., Fathurohman, O., Sulaiman, S., Marliani, L., Muhammadun, M., Firmansyah, B., Karim, A., Fathurohman, O., Sulaiman, S., & Marliani, L. (2025). How do principals act as leaders and managers in boarding and public schools in Indonesia? How do principals act as leaders and managers in boarding and. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2445354>
- Kokhuis, K., Berghe, K. Van Den, & Straub, A. (2026). *Implementing circular practices in a construction clients ' organisation . Strategic interventions on intra-organisational barriers for operationalising TU Delft ' s circular campus ambitions*. 27(4), 281–301. <https://doi.org/10.1108/JCRE-11-2024-0038>
- Lauckner, H., Paterson, M., & Krupa, T. (2012). *Using Constructivist Case Study Methodology to Understand Community Development Processes : Proposed Methodological Questions to Guide the Research Process*. 17, 1–22. <https://doi.org/10.46743/2160-3715/2012.1790>
- Lemoine, G. J., Hartnell, C. A., Detert, J., Eggers, J. P., Gardner, B., Ghahremani, H., King, A., Lambert, L. S., Liden, B., Macfarlane, I., Michel, E., Sauley, K., Shalley, C., & Tesluk, P. (2019). *Taking Stock Of Moral Approaches To Leadership : An Integrative Review Of Ethical , Authentic , And Servant Leadership*. 13(1), 148–187. <https://doi.org/10.5465/annals.2016.0121>
- Litz, D. (2011). *Globalization and the Changing Face of Educational Leadership : Current Trends and Emerging Dilemmas*. 4(3), 47–61. <https://doi.org/10.5539/ies.v4n3p47>
- Macfarlane, B., Bolden, R., & Watermeyer, R. (2024). Three perspectives on leadership in higher education : traditionalist , reformist , pragmatist. *Higher Education*, 88(4), 1381–1402. <https://doi.org/10.1007/s10734-023-01174-x>
- McKinley, J. K. (2015). Copyright © 2015 James Keith McKinley All rights reserved. *The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, pre.*
- Mcwatters, S. (2023). *Morals, Ethics and Transformative Leadership: A Hermeneutic View on School and System Leading By*. April.
- Monaro, S., Gullick, J., & West, S. (2022). *Qualitative Data Analysis for Health Research : A Step-by-Step Example of Phenomenological Interpretation Qualitative Data Analysis for Health Research : A Step-by-Step Example of*. 27(4),

- 1040–1057. <https://doi.org/10.46743/2160-3715/2022.5249>
- Mujahid, I. (2021). *Islamic orthodoxy-based character education : creating moderate Muslim in a modern pesantren in Indonesia*. 11(2), 185–212. <https://doi.org/10.18326/ijims.v11i2.185-212>
- Musaddad, A. (2025). *Transformational Leadership in Islamic Education : Strengthening Institutional Innovation in The Era of Disruption*. 11, 167–173. <https://doi.org/10.64540/8mgzc587>
- Mustafidin, A. (2025). *The Leadership Strategy of Young Kiai in the Management of Establishing Islamic Educational Institutions at Darul Amanah Foundation , Bedono*. 1.
- Nashrullah, M. H. (2026). *Transformational Leadership And Intellectual Stimulation For Sustainable Santripreneurship : A Case Study Of Islamic Boarding Schools In Lamongan , Indonesia*. 9(1), 161–179.
- Ningi, A. I. (2022). *Data Presentation in Qualitative Research : The Outcomes of the Pattern of Ideas with the Raw Data*. 1(3), 196–200. <https://doi.org/10.47540/ijqr.v1i3.448>
- Nuryadi, S., Prayitno, I., Ferdiytmoko, D., & Kumoro, C. (2025). *A Model of Character Development for Santri: The Role of Ethical Leadership , Value Development , and Character-Based Learning Mediated by Students ' Experiences*. 01(01), 15–23.
- Ogonegbu, E. (2023). *Nexus Between Transformational Leadership And Organizational Performance : Systematic Review*. 4(3), 424–435.
- Nawawi, N. (2025). *The Power of Religious Leaders to Foster Organizational Commitment in Islamic Boarding School*. Jurnal Cendekia Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam, 17(02), 604–619.
- Pawar, P. A. (2016). *Transformational Leadership: Inspirational , Intellectual and Motivational Stimulation in Business*. 5(5), 14–21.
- Qaiyum, A. A., & Rao, S. A. (2015). *The Study of Transformational Leadership Emergence in a Faith-based School*. 19–39. <https://doi.org/10.70771/jocw.v1i2.7>
- Rahman, G. (2025). *Transforming Islamic Education Through Value-Based Leadership : 2*, 83–95. <https://doi.org/10.61194/ijis.v3i2.712>
- Raihan, N. (2025). *Reinforcing Islamic Moral Values Through Contemporary Pesantren Education : A Pathway To Character*. November, 1137–1148. <https://doi.org/10.30868/Ei.V14i04.9041>

- Shiddiq, A., & Imron, A. (2022). *Charismatic leadership of Kyai based on resilience of Pesantren in the time of the COVID-19 pandemic*. 6(May), 744–756. <https://doi.org/10.53730/ijhs.v6ns5.8387>
- Suriansyah, A., & Bachri, A. A. (2026). *From Dormitory Walls to Moral Worlds: Empowering Educators as Moral Architects in Indonesian Boarding-Based Madrasahs*. 13(1), 141–154.
- Syahnani, N. (2025). *Reconstructing School and Madrasah Management through the Integration of Values , Transformational Leadership , and Curriculum Innovation*. 04(02), 583–594. <https://doi.org/10.61987/jemr.v4i2.894>
- Taj, Y. (2023). *Ethical Dilemmas in Leadership: Navigating Difficult Situations with Integrity*. 5(4), 1–13. <https://doi.org/10.36948/ijfmr.2023.v05i04.4222>
- Thoughts, T. (2011). *Spirituality in Management: A Review of Contemporary*. <https://doi.org/10.1177/097215090700900105>
- Thoyib, M. (2021). *Pesantren-based Transformational Leadership : Strategies toward International Superior Madrasah in Indonesia*. 18, 1023–1040. <https://doi.org/10.14704/WEB/V18SI05/WEB18279>
- Trinh, M. P., & Castillo, E. A. (2021). *ScholarWorks @ UTRGV Practical wisdom as an adaptive algorithm for leadership: Integrating Eastern and Western perspectives to navigate complexity and uncertainty*. 45–64. <https://doi.org/10.1111/beer.12299>
- Ughulu, J., & Ph, D. (2024). *Ethical Leadership in Modern Organizations : Navigating Complexity and Promoting Integrity*. 8(05), 1–11. <https://doi.org/10.51505/ijebmr.2024.8505>
- Waziroh, I., Fuadi, I., & Kholis, N. (2026). *Sustaining Islamic Values through Institutional Innovation : A Case Study of an Indonesian Vocational Pesantren*. <https://doi.org/10.35723/ajie.v10i1.255>
- Yugo, T. (2025). *Improving the Quality of Islamic Education through Pesantren-Based Management in Indonesia*. 3(2). <https://doi.org/10.70376/jerp.v3i2.357>
- Zulfa, E., Pramuja, A., Muhammad, H., & Islam, F. (2024). *Transformational Leadership: Traditional Pesantren Towards Sufism-Based Entrepreneurial Pesantren*. 107–126. <https://doi.org/10.32478/leadership.v6i1.2881>
- Белорусского, Ж., Belorusskogo, Z., Universiteta, G., Eaton, L., Bridgman, T., & Cummings, S. (2025). *Дэмакратызацыя працы з перспектывы інтэлектуальнай гісторыі: тэорыя трансфармацыйнага лідарства The Democratization of Work from an Intellectual History Perspective: A Transformational Leadership Theory*. 7(3), 1–17.

