



***Kiai Kampung* and Transformational Leadership: A Model for Non-formal Education to Improve Community Quality of Life**

Suhermanto Suhermanto,^{1*} Moh. Jasri,²

^{1,2}Universitas Nurul Jadid Probolinggo, Indonesia

¹radenherman@unuja.ac.id, ²jasri@unuja.ac.id

Received: 22-10-2024

Revised: 24-12-2024

Accepted: 26-12-2024

Abstract

This study aims to analyze the role of transformational leadership of village religious leaders (Kiai Kampung) in developing non-formal education and improving the community's quality of life. The research was conducted in Sumberrejo Village, Paiton District, Probolinggo Regency, East Java Province, focusing on five kiai who are prominent figures in the village. A qualitative approach with a case study method was employed. Data were collected through interviews, observations, and documentation, which were then analyzed through data collection, data reduction, data presentation, and conclusion. The study's results indicate that the transformational leadership applied by the Kiai Kampung in Sumberrejo Village is a driving force to achieve organizational goals and enhance the community's quality of life. The kiai utilizes four key characteristics of transformational leadership: (1) Idealized Influence/Charisma, (2) Intellectual Stimulation, (3) Individualized Consideration, and (4) Inspirational Motivation. Their leadership directs the development of community knowledge, with the kiai playing an active role in motivating, guiding, and inspiring individuals to achieve shared goals and visions. Direct involvement and close interaction between the kiai and the community significantly support achieving these goals. Through leadership based on close social interactions and continuous development, the quality of life in Sumberrejo Village, particularly in education and social empowerment, has experienced significant improvement. This study demonstrates that kiai kampung leadership can be a key factor in community empowerment at the local level.

Keywords: Non-formal; Transformational Leadership; Village Kiai.

Abstrak

Penelitian ini bertujuan untuk menganalisis peran kepemimpinan transformasional kiai kampung dalam membangun pendidikan non-formal dan meningkatkan kualitas hidup masyarakat. Penelitian dilakukan di Desa Sumberrejo, Kecamatan Paiton, Kabupaten Probolinggo, Provinsi Jawa Timur, dengan fokus pada lima kiai yang menjadi tokoh masyarakat di desa tersebut. Pendekatan yang digunakan adalah kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, yang kemudian dianalisis melalui tahap pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan transformasional yang diterapkan oleh para kiai kampung di Desa Sumberrejo berfungsi sebagai penggerak utama untuk mencapai tujuan organisasi dan meningkatkan kualitas hidup masyarakat. Para kiai menggunakan empat karakteristik utama dalam kepemimpinan transformasional: (1) Idealisasi Pengaruh/Karisma, (2) Stimulus Intelektual, (3) Konsiderasi Intelektual, dan (4) Motivasi Inspirasional. Kepemimpinan yang mereka jalankan mengarah pada pengembangan pengetahuan masyarakat, dengan para kiai berperan aktif dalam memotivasi, memberi arahan, dan menggerakkan individu untuk mencapai visi dan misi bersama. Keterlibatan langsung dan kedekatan interaksi antara kiai dan masyarakat sangat mendukung tercapainya tujuan tersebut. Melalui kepemimpinan yang berbasis pada interaksi sosial yang erat dan pembinaan yang berkelanjutan, kualitas hidup masyarakat Desa Sumberrejo, terutama dalam hal pendidikan dan pemberdayaan sosial, mengalami peningkatan yang signifikan. Penelitian ini menunjukkan bahwa kepemimpinan kiai kampung dapat menjadi kunci dalam pemberdayaan masyarakat di tingkat lokal.

Kata Kunci: Kepemimpinan Transformasional; Kiai Kampung; Non Formal.

INTRODUCTION

Non-formal education plays a crucial role in community development and improving individual quality of life. In many cases, non-formal education serves as the primary access point for individuals lacking the opportunity to complete formal education. One often overlooked aspect of non-formal education is the significant role of local leaders, such as village-based Islamic scholars (*Kiai Kampung*), in establishing and managing these initiatives. These leaders possess the potential to act as powerful agents of change in the development of non-formal education and contribute to enhancing the quality of life in local communities.¹

According to Kuntowijoyo, studying the figures of *kiai kampung* and coastal communities is deeply rooted in the pesantren culture. Historical records indicate that many *kiai kampungs* in the northern coastal regions of Indonesia developed closely alongside pesantren institutions. *Kiai* generally refers to respected religious teachers in pesantren, known for their knowledge and charisma. Meanwhile, *kampung* refers to a village or settlement serving as a community's residential area.² Dhofier highlights the diverse models and hierarchical levels of religious learning institutions that have evolved in society, tailored to specific goals and student demographics.

The presence of *kiai* within communities fosters peace, tranquility, and order, especially in addressing religious matters. A *kiai* has significant responsibilities, such as guiding, directing, and managing available resources.³ Their profound religious knowledge enables them to serve as exemplary teachers in esoteric (spiritual) and exoteric (practical) sciences. *Kiai kampung* are figures with strong moral and social authority in Indonesia's Islamic communities and other regions. They often serve as spiritual, cultural, and social leaders within their communities. Beyond their role in religious instruction, *kiai kampung* provides guidance and advice on various aspects of life, including education.⁴

Transformative leadership is characterized by its ability to inspire and motivate individuals to reach their highest potential. Transformative leaders not only focus on practical tasks but also seek to transform the perspectives, values, and goals of those around them. When *kiai kampung* adopt transformative leadership, they can become catalysts for significant changes in non-formal education.⁵ The identity of a *kiai kampung* is shaped not only by their religious knowledge but also by their social, cultural, and communal roles. This identity forms a robust foundation for establishing effective non-formal education initiatives, as *kiai kampung* possess credibility and substantial influence within their communities.

Previous studies have explored related themes, including Putri and Maula's research on building ecosystems and leadership strategies in the Sanggar Anak Alam non-formal school in

¹ Teguh Budiharso, Syamsul Bakri, and Sujito, "Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era," *Journal of Social Studies Education Research* 14, no. 4 (2023): 179–206.

² Tiara Polnaya, Prapti Murwani, and Tonny D. Pariela, "Transformasi Budaya Dan Interaksi Sosial Dalam Masyarakat Adat: Dampak Masuknya Teknologi Digital," *Baileo: Jurnal Sosial Humaniora* 1, no. 1 (2023): 1–14, <https://doi.org/10.30598/baileofisipvol1iss1pp1-14>.

³ Muliatul Maghfiroh et al., "Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 409–35, <https://doi.org/10.31538/nzh.v7i2.4668>.

⁴ Sulaiman Sulaiman, Abd Halim Soebahar, and Mundir Mundir, "Madrassa Diniyah Curriculum Transformation In Pesantren: A Study Of Wali Songo Mimbaan And Salafiyah Syafi'iyah Sukorejo Pesantren In Situbondo," *International Journal of Educational Research & Social Sciences* 4, no. 3 (2023): 444–53.

⁵ Budiharso, Bakri, and Sujito, "Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era."

Bantul, Yogyakarta, to sustain its existence.⁶ Rena Puspitasari's study on the role of informal leaders in mobilizing community participation in the Kampung KB program in Ciamis Regency.⁷ Lubna Taqiyah's research on the transformative leadership role of school principals in improving the performance quality of teachers and educational staff at Muhammadiyah Suronatan Elementary School, Yogyakarta.⁸ Therefore, this research investigates the development of non-formal education through the transformative leadership of *Kiai Kampung* in Sumberrejo Village, Paiton Subdistrict, and Probolinggo Regency.

The uniqueness of this study lies in the figure of the *Kiai Kampung* in Sumberrejo Village, who serves as a revered religious leader capable of shaping diverse community perspectives.⁹ Their modesty and generosity leave a profound impression on the community. *Kiai Kampung* occupies the highest leadership position across various domains, including politics, economics, religion, and socio-cultural matters.¹⁰ In this study, *Kiai Kampung* refers to local leaders with moral and religious authority in rural communities. This term encapsulates their role as figures responsible for religious matters, social development, education, and community empowerment. Local communities trust *Kiai Kampung* to provide spiritual guidance while serving as transformative leaders in daily life.

Kiai kampung is not merely religious scholars leading religious activities but also agents of change who employ Islamic values relevant to the needs of rural communities. Their role encompasses non-formal education, local economic development, and addressing social issues. This study explicitly defines *kiai kampung* as transformative leaders with four core elements: 1) Idealized Influence or Charisma – The ability to inspire and serve as role models; 2) Intellectual Stimulation – Encouraging critical and creative thinking among the community; 3) Individualized Consideration – Addressing the needs of individuals with care; 4) Inspirational Motivation – Providing vision and encouragement to achieve shared goals.

The term *kiai kampung* is adopted in this research due to its relevance to the context of Sumberrejo Village. The *kiai kampung* in this village plays a strategic role in developing non-formal education and empowering communities through approaches rooted in social, spiritual, and local cultural proximity. This concept illustrates how religion-based local leadership can serve as a key to creating significant changes at the community level.

From another perspective, the leadership of *Kiai Kampung* consistently aligns with the examples set by Prophet Muhammad and his companions. This leadership aims to foster justice, harmony, and prosperity, as outlined in the Qur'an, Surah Sad (38:26): "O David, indeed We have made you a vicegerent on earth, so judge between people in truth and do not follow desires, as they will lead you astray from the path of Allah. Indeed, those who go astray

⁶ Zahra Fadhilah Putri and Nurkholifatul Maula, "Build Ecosystem : Leadership Strategy In Sanggar Anak Alam (Salam) Non-Formal School In Bantul District Of Yogyakarta, As An Effort To Maintain Its Existence," *Jurnal Kharanah Intelektual* 4, no. 1 (September 8, 2020): 659–72, <https://doi.org/10.37250/newkiki.v4i1.61>.

⁷ Rena Puspitasari, "Peran Pemimpin Informal Dalam Menggerakkan Partisipasi Masyarakat Dalam Program Kampung KB (Studi Kasus Di Kampung KB Mandiri Magot, Dusun Pasirpeuteuy, Desa Pawindan, Kecamatan Ciamis, Kabupaten Ciamis)" (Undergraduate Thesis, Bandung, Universitas Pendidikan Indonesia, 2021), <http://repository.upi.edu/>.

⁸ Lubna Taqiyah, "Peran Kepemimpinan Transformatif Kepala Sekolah dalam Peningkatan Mutu Kinerja Guru dan Tenaga Kependidikan di SD Muhammadiyah Suronatan Yogyakarta" (Master Thesis, Yogyakarta, UIN Sunan Kalijaga, 2016), <https://digilib.uin-suka.ac.id/id/eprint/22695/>.

⁹ Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, <https://doi.org/10.34044/j.kjss.2024.45.1.04>.

¹⁰ Hülya Kosar Altinyelken, "Muslim Youth Negotiating Boundary Maintenance between the Sexes: A Qualitative Exploration," *Journal of Muslim Mental Health* 16, no. 2 (2022): 26–44, <https://doi.org/10.3998/jmmh.534>.

from the path of Allah will have a severe punishment because they forgot the Day of Reckoning."

METHODS

This study employs a qualitative research method, precisely a case study approach designed to comprehensively explore a single case or phenomenon.¹¹ The case can involve individuals, groups, organizations, or specific events. The research aims to describe the issues and analyze the problems encountered.¹² The researcher collected data through several stages: 1) Observation: Conducting direct observations at the research site; 2) Interviews: Interviewing several informants present at the research location; 3) Field Visits: Visiting the research site for a closer examination; 4) Document Analysis: Analyzing documents related to the research.¹³ The research was conducted in Sumberrejo Village, Paiton Subdistrict, Probolinggo Regency. Data were obtained from several informants capable of providing insights and descriptions of events in the field. The details of the informants who provided an overview of the field conditions are presented in Table 1.

Table 1. Source of the interviewed informant

No.	Report	Sum	Initials
1	Village head	1	BN
2	Village Apparatus	1	HR
3	<i>Kiai Kampung</i> (Sumberrejo village)	5	JL, HI, NM, BR, RR

RESULTS AND DISCUSSION

Characteristics of Transformational Leadership of Village *Kiai*

Transformational leadership significantly influences organizational effectiveness.¹⁴ Bass and Avolio identified four transformational leadership characteristics:¹⁵ idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation. According to Ancok, these characteristics are described as follows.¹⁶ First, *idealized influence*. Leaders with charisma demonstrate strong principles, emphasize trust, uphold values, stress the importance of goals and commitments, consider the ethical consequences of decisions, and possess a clear vision and mission. Such leaders inspire enthusiasm, respect, and trust among followers.

The second is *intellectual stimulation*. This characteristic encourages followers to think creatively and share ideas when solving problems. Such leaders develop their followers' competencies by presenting challenges and posing questions, motivating them to seek new ways of accomplishing tasks. Followers of these leaders see their activities as routine and

¹¹ N. Harahap, *Penelitian Kualitatif*, 2020.

¹² M. Ahmad, A., & Muslimah, "Memahami Teknik Pengolahan Dan Analisis Data Kualitatif. In Proceedings of Palangka Raya International and National Conference on Islamic Studies," (*PINCIS*) (Vol. 1, N (2021).

¹³ E. W. Winarni, "Teori Dan Praktik Penelitian Kuantitatif, Kualitatif," in *PTK, R & D. Bumi Aksara*, 2021.

¹⁴ Fahril Al Khozaini and Akmal Mundry, "Mewujudkan Transformasi Digital Berbasis Kearifan Lokal; Strategi Cerdas Menuju Sistem Tata Kelola Unggul," *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 383–92.

¹⁵ Mariyono Dwi, "Entrepreneurship Development as the Spirit of Multicultural Islamic Education Improvement (Ethnographic Study at Bahrul Maghfiroh Islamic Boarding School in Malang, East Java, Indonesia)," *Advances in Business and Management*, 2024.

¹⁶ Hapzi Ali, Istianingsih Sastrodiharjo, and Farhan Saputra, "Pengukuran Organizational Citizenship Behavior : Beban Kerja , Budaya Kerja Dan Motivasi (Studi Literature Review)," *Jurnal Ilmu Multidisiplin* 1, no. 1 (2022): 83–93.

opportunities to hone their skills, cultivating resilience and determination. Third, *individualized consideration*. Transformational leaders consider the unique characteristics of their followers, paying attention to individual needs and aspirations to achieve optimal performance. Fourth is *inspirational motivation*. These leaders inspire their followers to work together towards shared goals, fostering optimism and enthusiasm.¹⁷

From interviews with BN, it was revealed that the leadership of *Kiai Kampung* is not merely a means to an end but a pathway to finding life's meaning. As exhibited by Village Kiai, transformational leadership inspires, develops, and provides wisdom to their followers.¹⁸ This study adopts the theory of transformational leadership, emphasizing that leaders must understand and adapt to the needs and motives of their followers. Transformational leadership evaluates leaders' behaviors across several dimensions.

1. *Charisma* (Idealized Influence)

The community highly regards the charisma of religious figures or *Kiai Kampung* in fostering non-formal education in Sumberrejo. The exemplary character of these leaders significantly impacts organizational goals. Leaders in Sumberrejo are viewed as possessing admirable charisma due to their exemplary conduct.¹⁹ The community highlights the leaders' knowledge and ability to resolve social and religious issues as critical factors. *Kiai Kampung* in Sumberrejo has gained the community's trust and respect for its ability to improve societal conditions.²⁰

Through their leadership, *Kiai Kampung* integrates moral and ethical behavior to attract followers and advance non-formal education. Their commendable character and habits inspire the community to achieve shared visions and missions quickly. They instill pride in the community for accomplishments in non-formal education development while addressing social and religious needs.²¹ This leadership has shaped the identity of the *Kiai Kampung* as figures deserving of respect, reverence, and trust in managing community education in Sumberrejo.²²

In this dimension, the village kiai of Sumberrejo demonstrates commendable exemplary conduct and charisma, enabling them to build trust, respect, and reverence among the community. It can be said that their leadership in developing non-formal education within the community contributes significantly to the efficiency of achieving the envisioned goals and mission.

2. *Inspirational Motivation*

The inspirational motivation of the village kiai in Sumberrejo is manifested within the framework of a non-formal educational organization. Through their leadership, they can

¹⁷ Hamdan, Nashuddin, and Adi Fadli, "The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 165–78, <https://doi.org/10.14421/jpai.2022.191-12>.

¹⁸ Sugiono, "Pola Kepemimpinan Kiai Dalam Modernisasi Manajemen Pesantren," *AFKARINA: Jurnal Pendidikan Agama Islam* 7 (2022).

¹⁹ Maghfiroh et al., "Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia."

²⁰ Zaenal Abidin, "Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi," *Al-Afkar* 4, no. 1 (2021): 181–202.

²¹ Mussa Saidi Abubakari and Kassim Kalinaki, "Digital Competence in Islamic Education for Lifelong Learning: Preliminary Analysis Using DigComp 2.1 Framework," *Embracing Technological Advancements for Lifelong Learning*, 2024, <https://doi.org/10.4018/979-8-3693-1410-4.ch001>.

²² Suhermanto, "Advancing Islamic Education: Fostering Multicultural Values through the Implementation of Islamic Religious Education," *Jurnal Islam Nusantara* 7 (2023): 82–96.

encourage the community to deepen their religious knowledge and foster a sense of unity. In the process, the kiai promotes the general objective of involving the community in the non-formal education initiative.²³ His effort is supported by a clear vision and mission for education, challenging the community to realize these objectives collectively.

Gradually, the community aligns with the goals set by the kyai, altering their lifestyles and participating in activities organized by the kiai.²⁴ The community's involvement in non-formal educational institutions reflects the leadership's ability to motivate people toward shared goals. In this dimension, the kiai successfully engages the community in developing non-formal education.²⁵ By socializing the objectives of these activities and guiding or inspiring the community, the kiai ensures active participation in achieving their vision and mission.

3. Intellectual Stimulation

A leader must possess a higher level of understanding than the general community. They should be able to analyze problems from different perspectives and provide solutions.²⁶ In Sumberrejo, the presence of the kiai helps enhance the community's insights and offers solutions to complex problems. The kiai in Sumberrejo have a strong social understanding, enabling them to analyze and foster community development. They provide solutions to enhance non-formal education, addressing the community's lack of religious knowledge.

The kiai occasionally invites external teachers to provide specialized instruction, creating opportunities for individuals to expand their knowledge to stimulate the community.²⁷ The intellectual stimulation the kiai offers is evident in the community's evolving mindset. The kiai not only contributes to non-formal education but also serves as a key figure in addressing social issues within the village. This dimension of transformational leadership portrays the kiai as a figure with profound insights. The kiai employs targeted approaches tailored to the community's needs, fostering meaningful change in Sumberrejo.²⁸

4. Individual Consideration

Individual consideration refers to a leader's ability to treat others as individuals by paying attention, educating, and listening to their aspirations.²⁹ In this regard, the kiai addresses the community's general and specific needs. General attention is shown through establishing non-formal educational initiatives, while particular attention is demonstrated

²³ Taufik Taufik and Nurul Komar, "Hubungan Self Efficacy Terhadap Peningkatan Motivasi Belajar Dan Hasil Belajar Matematika Siswa Di Sekolah," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 3, no. 2 (2022): 183–200, <https://doi.org/10.36671/andragogi.v3i2.220>.

²⁴ Dewi Sadiyah, "Developing Pesantren Education Quality Thorough Radicalism Prevention Program for Santri," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 63–74, <https://doi.org/10.15575/jpi.v8i1.17947>.

²⁵ Sadiyah.

²⁶ Dinda Khoirun Nisa and Dian Rustyawati, "Implementasi Pendidikan Kecakapan Hidup Dan Relevansinya Dengan Pendidikan Agama Islam Di Sekilah Menengah Kejuruan," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 3, no. 2 (2022): 216–27, <https://doi.org/10.36671/andragogi.v3i2.222>.

²⁷ Hilman Hakiem et al., "Islamic Scholar Thought on Intrapreneurial Leadership Characteristic Framework for Islamic Education Institutions," *Educational Administration: Theory and Practice* 29, no. 3 (2023): 216–37, <https://doi.org/10.52152/kuey.v29i3.728>.

²⁸ Hamdan, Nashuddin, and Fadli, "The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School."

²⁹ Arnold B. Bakker et al., "Daily Transformational Leadership: A Source of Inspiration for Follower Performance?," *European Management Journal* 41, no. 5 (October 1, 2023): 700–708, <https://doi.org/10.1016/j.emj.2022.04.004>.

by appointing pesantren graduates to manage the institutions.³⁰ Special attention is also evident in segmenting non-formal education based on varying intellectual levels within the community, ensuring tailored approaches for different individuals.³¹ The Kiai's care and consideration make achieving collective visions and missions easier. Their efforts benefit the community by addressing their needs, which, in turn, facilitates the achievement of shared goals.

The kiai also recognizes the individual capacities of community members, enabling them to employ appropriate approaches in attaining their objectives.³² The transformational leadership of the kiai in Sumberrejo is realized as part of the organization's goals. The kiai effectively motivates the community, provides intellectual stimulation, considers individual needs, and sets an example for the people. This leadership functions like a wheel in motion, where the leader plays a vital role in inspiring and motivating their followers to achieve shared objectives.

CONCLUSION

Non-formal education serves as the primary focus of the research or analysis conducted in this journal. Non-formal education typically occurs outside the formal school setting and can significantly contribute to community development. Meanwhile, "Kiai" is an honorary title for spiritual leaders within Indonesia's Muslim community. Kiai often plays a significant role in providing guidance and leadership in education.

From the discussion above, it can be concluded that the transformational leadership of the village Kiai in Sumberrejo is akin to a rotating wheel, continuously moving toward the organization's vision and mission. The Kiai's leadership successfully mobilizes the community to develop the knowledge and potential of each individual. For this to be effective, leaders must maintain close interaction with the community and actively motivate and inspire others to achieve shared organizational goals. The characteristics of a leader in transformational leadership can be summarized into four key components: Idealized Influence/Charisma, Intellectual Stimulation, Individual Consideration, and Inspirational Motivation.

ACKNOWLEDGEMENT

With the utmost respect, I extend my deepest gratitude to the Chairperson of LPPD East Java for providing a platform for scientific publications through this journal. The support and policies offered have enhanced the quality of research and created a space for advancing knowledge in East Java, particularly in areas relevant to the duties and functions of LPPD.

I would also like to express my sincere appreciation to the journal management team, who have worked with exceptional professionalism in managing the publication process of this scientific article. Thank you for your guidance, feedback, and dedication to ensuring the quality and smoothness of the publication process. The role of the journal management team is crucial in establishing this journal as a credible and reliable reference for the academic

³⁰ A. A.M. Arisah et al., "The Relationship between Instructional Leadership and Teacher's Work Performance," *AIP Conference Proceedings*, 2024, <https://doi.org/10.1063/5.0149229>.

³¹ Henky Hendrawan, "Analysis Of The Role Of Democratic Leadership Style And Work Environment On The Performance Of TNI AL Personnel in DKI Jakarta," *Management Studies and Entrepreneurship Journal* 3, no. 5 (2022): 3190–96.

³² Maghfiroh et al., "Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia."

community and practitioners alike. May the collaboration that has been established continue to thrive and bring broader benefits to the development of knowledge, both at the regional and national levels.

REFERENCES

- Abidin, Zaenal. “Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi.” *Al-Afkar* 4, no. 1 (2021): 181–202.
- Abubakari, Mussa Saidi, and Kassim Kalinaki. “Digital Competence in Islamic Education for Lifelong Learning: Preliminary Analysis Using DigComp 2.1 Framework.” *Embracing Technological Advancements for Lifelong Learning*, 2024. <https://doi.org/10.4018/979-8-3693-1410-4.ch001>.
- Ahmad, A., & Muslimah, M. “Memahami Teknik Pengolahan Dan Analisis Data Kualitatif. In Proceedings of Palangka Raya International and National Conference on Islamic Studies.” (*PINCIS*) (Vol. 1, N (2021).
- Ali, Hapzi, Istianingsih Sastrodiharjo, and Farhan Saputra. “Pengukuran Organizational Citizenship Behavior : Beban Kerja , Budaya Kerja Dan Motivasi (Studi Literature Review).” *Jurnal Ilmu Multidisiplin* 1, no. 1 (2022): 83–93.
- Altinyelken, Hülya Kosar. “Muslim Youth Negotiating Boundary Maintenance between the Sexes: A Qualitative Exploration.” *Journal of Muslim Mental Health* 16, no. 2 (2022): 26–44. <https://doi.org/10.3998/jmmh.534>.
- Arisah, A. A.M., M. F.M. Yaakob, F. M. Zain, M. R.B. Yusof, and Marniati Marniati. “The Relationship between Instructional Leadership and Teacher’s Work Performance.” *AIP Conference Proceedings*, 2024. <https://doi.org/10.1063/5.0149229>.
- Bakker, Arnold B., Jørn Hetland, Olav Kjellevold Olsen, and Roar Espevik. “Daily Transformational Leadership: A Source of Inspiration for Follower Performance?” *European Management Journal* 41, no. 5 (October 1, 2023): 700–708. <https://doi.org/10.1016/j.emj.2022.04.004>.
- Budiharso, Teguh, Syamsul Bakri, and Sujito. “Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era.” *Journal of Social Studies Education Research* 14, no. 4 (2023): 179–206.
- Dwi, Mariyono. “Entrepreneurship Development as the Spirit of Multicultural Islamic Education Improvement (Ethnographic Study at Bahrul Maghfiroh Islamic Boarding School in Malang, East Java, Indonesia).” *Advances in Business and Management*, 2024.
- Hakim, Hilman, Abrista Devi, Nendi Mulyadi, Iis Islahudin, and Nadiya Atika. “Islamic Scholar Thought on Intrapreneurial Leadership Characteristic Framework for Islamic Education Institutions.” *Educational Administration: Theory and Practice* 29, no. 3 (2023): 216–37. <https://doi.org/10.52152/kuvey.v29i3.728>.
- Hamdan, Nashuddin, and Adi Fadli. “The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School.” *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 165–78. <https://doi.org/10.14421/jpai.2022.191-12>.
- Harahap, N. *Penelitian Kualitatif*, 2020.
- Hendrawan, Henky. “Analysis Of The Role Of Democratic Leadership Style And Work Environment On The Performance Of TNI AL Personnel in DKI Jakarta.” *Management Studies and Entrepreneurship Journal* 3, no. 5 (2022): 3190–96.

- Islamic, Glory, Supriyono, M. Ishaq, and Umi Dayati. "Character Education through Philosophical Values in Traditional Islamic Boarding Schools." *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>.
- Khozaini, Fahril Al, and Akmal Mundiri. "Mewujudkan Transformasi Digital Berbasis Kearifan Lokal; Strategi Cerdas Menuju Sistem Tata Kelola Unggul." *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 383–92.
- Maghfiroh, Muliatul, Eva Iryani, Haerudin, Muhammad Turhan Yani, Nur Zaini, and Choirul Mahfud. "Promoting Green Pesantren: Change, Challenge and Contribution of Nahdlatul Ulama in Indonesia." *Nazhbruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 409–35. <https://doi.org/10.31538/nzh.v7i2.4668>.
- Nisa, Dinda Khoirun, and Dian Rustyawati. "Implementasi Pendidikan Kecakapan Hidup Dan Relevansinya Dengan Pendidikan Agama Islam Di Sekiloh Menengah Kejuruan." *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 3, no. 2 (2022): 216–27. <https://doi.org/10.36671/andragogi.v3i2.222>.
- Polnaya, Tiara, Prapti Murwani, and Tonny D. Pariela. "Transformasi Budaya Dan Interaksi Sosial Dalam Masyarakat Adat: Dampak Masuknya Teknologi Digital." *Baileo: Jurnal Sosial Humaniora* 1, no. 1 (2023): 1–14. <https://doi.org/10.30598/baileofisipvol1iss1pp1-14>.
- Puspitasari, Rena. "Peran Pemimpin Informal Dalam Menggerakkan Partisipasi Masyarakat Dalam Program Kampung KB (Studi Kasus Di Kampung KB Mandiri Magot, Dusun Pasirpeuteuy, Desa Pawindan, Kecamatan Ciamis, Kabupaten Ciamis)." Undergraduate Thesis, Universitas Pendidikan Indonesia, 2021. <http://repository.upi.edu/>.
- Putri, Zahra Fadhillah, and Nurkholifatul Maula. "Build Ecosystem : Leadership Strategy In Sanggar Anak Alam (Salam) Non-Formal School In Bantul District Of Yogyakarta, As An Effort To Maintain Its Existence." *Jurnal Khazanah Intelektual* 4, no. 1 (September 8, 2020): 659–72. <https://doi.org/10.37250/newkiki.v4i1.61>.
- Sadiah, Dewi. "Developing Pesantren Education Quality Thorough Radicalism Prevention Program for Santri." *Jurnal Pendidikan Islam* 8, no. 1 (2022): 63–74. <https://doi.org/10.15575/jpi.v8i1.17947>.
- Sugiono. "Pola Kepemimpinan Kiai Dalam Modernisasi Manajemen Pesantren." *AFKARINA: Jurnal Pendidikan Agama Islam* 7 (2022).
- Suhermanto. "Advancing Islamic Education: Fostering Multicultural Values through the Implementation of Islamic Religious Education." *Jurnal Islam Nusantara* 7 (2023): 82–96.
- Sulaiman, Sulaiman, Abd Halim Soebahar, and Mundir Mundir. "Madrassa Diniyah Curriculum Transformation In Pesantren: A Study Of Wali Songo Mimbaan And Salafiyah Syafi'iyah Sukorejo Pesantren In Situbondo." *International Journal of Educational Research & Social Sciences* 4, no. 3 (2023): 444–53.
- Taqiyah, Lubna. "Peran Kepemimpinan Transformatif Kepala Sekolah dalam Peningkatan Mutu Kinerja Guru dan Tenaga Kependidikan di SD Muhammadiyah Suronatan Yogyakarta." Master Thesis, UIN Sunan Kalijaga, 2016. <https://digilib.uin-suka.ac.id/id/eprint/22695/>.
- Taufik, Taufik, and Nurul Komar. "Hubungan Self Efficacy Terhadap Peningkatan Motivasi Belajar Dan Hasil Belajar Matematika Siswa Di Sekolah." *Andragogi: Jurnal Pendidikan*

Islam Dan Manajemen Pendidikan Islam 3, no. 2 (2022): 183–200.
<https://doi.org/10.36671/andragogi.v3i2.220>.

Winarni, E. W. “Teori Dan Praktik Penelitian Kuantitatif, Kualitatif.” In *PTK, R & D. Bumi Aksara*, 2021.