



Visionary and Charismatic Leadership of *Kiai* in Driving Social Change

Moh. Irmawan Jauhari,^{1*} Idham Kholid,² Dul Sai'in,³

¹Universitas Islam Tribakti Lirboyo Kediri, Indonesia

²MTsN 13 Ngawi, Indonesia

³STAI Ma'arif Kendal Ngawi, Indonesia

¹irmawanj@gmail.com, ²idhamkholidmumun@gmail.com, ³dulsaiinmpd@gmail.com

Received: 22-10-2024

Revised: 14-12-2024

Accepted: 25-12-2024

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

Tujuan yang ingin dicapai dalam artikel ini adalah, menganalisis dan memberikan interpretasi akan bentuk kepemimpinan visioner dan karismatik dalam mendorong perubahan sosial di Pesantren Al-Hidayah Sondrean Majasem Kendal Ngawi. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif deskriptif. Pengumpulan data dilakukan dengan wawancara mendalam, observasi partisipan, dan studi dokumentasi. Analisis data dilakukan melalui tiga alur kegiatan yang terjadi secara bersamaan dalam proses pengumpulan data yaitu: kondensasi data, penyajian data, dan penarikan kesimpulan/verifikasi. Hasil penelitian menyatakan, kepemimpinan visioner dan karismatik dalam mendorong perubahan sosial memiliki dua komponen utama yakni pertama, aspirasi mengubah kenyataan yang ada. Kedua, karisma yang mengarah pada realisasi tujuan atau aspirasi mereka. Tiga bentuk kepemimpinan visioner dan karismatik pada lokus penelitian mengarah dan dominan pada *envisioning*. Strategi Kiai dalam mendorong perubahan sosial adalah, memiliki *teamwork*, perencanaan yang matang, membangun kepercayaan warga pesantren, relaksasi pikiran yang berarti menyeimbangkan antara akal dan hati, serta penguatan internal pesantren dan masyarakat agar bisa melaksanakan perubahan bersama, dan penguatan internal pesantren sebagai pembuktian keberhasilan visi. Dalam hal ini menunjukkan kapabilitas dan kapital yang dimiliki kiai sebagai pengasuh pesantren.

Kata Kunci: *Kepemimpinan Visioner; Kiai Kharismatik; Perubahan Sosial.*

INTRODUCTION

Islamic boarding schools (pesantren) represent one of Indonesia's most prominent educational systems, deeply embedded in the nation's socio-cultural fabric.¹ They are popular for parents seeking to teach their children religious knowledge.² Over time, pesantren have adapted to various societal changes and demands, resulting in a diverse range of pesantren types today.³ The rapid growth of pesantren followed their formal recognition by the government,⁴ incorporating pesantren education into the national education system as stipulated in the National Education System Law. Consequently, pesantren now enjoy equal rights and responsibilities with other formal educational institutions.

One of the unique aspects of pesantren is their curriculum, which operates independently of the national education curriculum and is internationally acknowledged, particularly in Islamic countries.⁵ The educational environment within pesantren fosters a strong integration of learning and personal development. This holistic approach aligns with the concept of a full-day school, a system pesantren have implemented long before its formal adoption in modern education.

In pesantren, the figure of the kiai (Islamic scholar and leader) serves as a role model for students, guiding them in both academic and practical aspects of Islamic values amidst social transformations.⁶ The teaching methodologies employed in pesantren are diverse and tailored to enhance the potential of each student, supported by effective management and service strategies. While embracing modernization, pesantren retain their core identity as institutions of Islamic education. However, they also face challenges from various ideological movements, including transnational Islam, which often presents exclusive perspectives within a multicultural reality.

Al-Hidayah Pesantren, located in Sondrean Majasem, Ngawi, East Java, was established in 1997. Since its inception, it has significantly impacted the local community, particularly in religious education and gradually in economic development.⁷ The structured learning activities at Al-Hidayah, which run from morning until evening⁸, have encouraged local families to engage in small businesses around the pesantren to supplement their income.⁹

¹ Muhamad Arif,aa Sulaiman Dorloh, and Shuhairimi Abdullah, "A Systematic Literature Review of Islamic Boarding School (Pesantren) Education in Indonesia (2014-2024)," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 2 (July 30, 2024): 161–80, <https://doi.org/10.33367/tribakti.v35i2.5330>.

² Moh Irmawan Jauhari, "Tantangan Pondok Pesantren Dalam Era Globalisasi," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 3, no. 2 (October 20, 2016): 121–47.

³ Rosita Rosita, Mukhamat Ilyasin, and Akhmad Muadin, "Pesantren as a Community-Based Islamic Educational Institution," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 11, no. 3 (November 30, 2024): 287–302, <https://doi.org/10.21093/twt.v11i3.9235>.

⁴ Shokhibun Ni'am and Nawal Nur Arafah, "Transformasi Sistem Pendidikan Formal Pesantren," *DIMAR: Jurnal Pendidikan Islam* 6, no. 1 (December 29, 2024): 69–84, <https://doi.org/10.58577/dimar.v6i1.271>.

⁵ Wildan Agus Wicaksono, Imron Arifin, and Raden Bambang Sumarsono, "Implementing a Pesantren-Based Curriculum and Learning Approach to Foster Students' Emotional Intelligence," *Munaddbomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (March 20, 2024): 207–21, <https://doi.org/10.31538/munaddbomah.v5i2.1074>; Nailal Nailal Muna, "Pendidikan Karakter Kebangsaan Berbasis Syi'ir Lokal Di Pesantren Salafiyah Kapurejo Pagu Kabupaten Kediri," *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 7, no. 2 (September 8, 2021): 266–82.

⁶ Muhammad Tholhah Hasan, *Islam dalam Perspektif Sosio Kultural* (Jakarta: Lantabora Press, 2005), 207.

⁷ H. Qomari, Wawancara, interview by Moh. Irmawan Jauhari, 2023.

⁸ Moh. Irmawan Jauhari, Observasi, 2023.

⁹ Qomari, Wawancara.

Al-Hidayah is a modern *salaf* pesantren adhering to the principles of *Ablussunnah wal Jama'ah Annahdliyyah*. Its diverse programs include traditional Islamic studies (such as *kitab kuning*) and basic English and Arabic courses. The pesantren's motto, "Preserving Good Traditions and Embracing New Ones," reflects its mission to nurture morally upright, intelligent, and socially responsible individuals who contribute positively to religion, nation, and society.¹⁰

With over 1,000 students from across Indonesia, including regions outside Java such as Sumatra and Papua, Al-Hidayah faces the challenge of managing a diverse and growing community.¹¹ The students, categorized as either resident (*santri mukim*) or non-resident (*santri tidak mukim*), require tailored approaches to ensure harmonious interactions. The pesantren's commitment to balancing tradition and innovation has enabled it to thrive while maintaining its nahdliyyin identity, producing graduates who excel nationally while upholding Islamic ethics (*akhlak karimah*).¹² The success of Al-Hidayah Pesantren is primarily attributed to the visionary and charismatic leadership of its kiai.¹³

The leader's clear vision and charisma foster strong support from the pesantren community and the broader society. Effective leadership is crucial in addressing pesantren's dynamic challenges and transformations.¹⁴ A kiai with deep religious knowledge and a strong personal character can inspire and influence others directly and indirectly by fostering a sense of dependence and loyalty. This study aims to analyze and interpret the role of visionary and charismatic leadership in driving social change at Al-Hidayah Pesantren, Sondrean Majasem, Ngawi.

METHODS

This study employs a qualitative approach, as Prasetya defines qualitative research as an inquiry that explains facts as they are.¹⁵ The research design is a case study,¹⁶ where the researcher aims to provide a detailed and in-depth description of a specific setting, object, or event related to a particular case. Data in this research refers to information or facts obtained through field observations or studies, which can be analyzed to understand a phenomenon or support a theory.¹⁷

The sources of data are categorized into human and non-human sources. Human sources function as subjects or key informants, providing soft data from their insights and experiences. Non-human sources consist of documents relevant to the research focus, such as images, photographs, notes, or written records, which provide complex data.¹⁸

¹⁰ Tim Penyusun, "Dokumen Pondok" (Pesantren Al Hidayah, 2022).

¹¹ Penyusun.

¹² Pengurus Pesantren, Wawancara, January 2024.

¹³ Pengurus Pesantren, Wawancara, February 2024.

¹⁴ Jauhari, Observasi; Penyusun, "Dokumen Pondok."

¹⁵ Prasetya Irawan, *Logika dan Prosedur Penelitian: Pengantar Teori Dan Panduan Praktis Penelitian Sosial Bagi Mahasiswa Dan Peneliti Pemula* (Jakarta: STIA LAN, 1999), 59.

¹⁶ John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan*, ed. Saifuddin Zuhri Qudsy, trans. Ahmad Lintang Lazuardi (Yogyakarta: Pustaka Pelajar, 2014), 96–149.

¹⁷ Jack C. Richards and Richard W. Schmidt, *Longman Dictionary of Language Teaching and Applied Linguistics* (London and New York: Routledge, 2013), 96.

¹⁸ S. Nasution, *Metode Penelitian Naturalistik Kualitatif* (Bandung: Tarsito, 2003), 55.

Data collection in this study employs three techniques proposed by Bogdan and Biklen: in-depth interviews, participant observation, and document analysis.¹⁹ In-depth interviews are structured conversations aimed at deeply exploring experiences and the meanings associated with them. Participant observation involves the researcher immersing themselves in the research setting to observe behaviors and interactions firsthand. Document analysis focuses on reviewing and interpreting relevant written materials to gain insights into the research topic.²⁰

Following the framework of Miles and Huberman, data analysis involves three concurrent activities during the data collection process: data condensation, data display, and conclusion drawing/verification.²¹ Data condensation involves selecting, focusing, and simplifying data to highlight key themes and patterns. Data display organizes the information into comprehensible formats, such as tables or narratives, to facilitate interpretation. Conclusion drawing and verification involve identifying and confirming findings based on the analyzed data.

Ensuring the trustworthiness of data is an essential and inseparable part of qualitative research. This study adheres to four criteria for trustworthiness: credibility, transferability, dependability, and confirmability. Credibility ensures the findings accurately reflect the reality under study. Transferability evaluates whether the findings can be applied to other contexts. Dependability assesses the consistency of the research process, while confirmability ensures that the findings are derived from the data rather than researcher bias.

RESULTS AND DISCUSSION

Forms of Visionary and Charismatic Leadership in Driving Social Change

Several forms of visionary and charismatic leadership drive social change. The findings of this study reveal eight indicators of visionary and charismatic leadership by the kiai. These indicators include a strong foundation of knowledge, vision, flexibility, communication skills, conflict and risk management, perseverance, acting as an agent of change, and establishing local and international networks. A summary of these indicators is presented in Table 1.

Table 1. Charismatic and Visionary Leadership Indicators of Kiai

No.	Leadership Indicators of Kiai Al-Hidayah Islamic Boarding School
1	Have an established religious and general scientific base
2	Clear vision
3	Flexible
4	Regular communication and synergy with ustadz, Islamic boarding school residents, and the general public
5	Conflict and risk management
6	Never give up on the benefits of Islamic boarding schools
7	Change agents
8	An extensive network of international

¹⁹ Nasution, 119–43.

²⁰ Muhammad Tholchah Hasan et al., *Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan praktis*, ed. Masykuri Bakri (Malang: Visipress, 2002), 161.

²¹ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014), 8.

Table 1 illustrates the eight indicators that form the foundation of kiai's visionary and charismatic leadership. This leadership foundation refers to a solid base of religious and general knowledge, a clear vision, flexibility, regular communication and synergy with pesantren residents and the general public, conflict, and risk management abilities, perseverance for the benefit of the pesantren, positioning oneself as an agent of change, and extensive networks. Visionary and charismatic leadership have two main components: the aspiration to transform existing realities and charisma that directs efforts toward achieving their goals or aspirations.²² The three forms of visionary and charismatic leadership are envisioning, energizing, and enabling.²³

Envisioning, or the kiai's ability to articulate the pesantren's vision for the future, is well-processed to achieve mutual understanding. This ability motivates and drives pesantren residents and the surrounding community to strive for betterment. A correct vision unlocks human potential and capabilities, positioning them as both a goal and a source of hope.²⁴ Visionary and charismatic leaders possess the confidence and the ability to articulate their vision, making it easily understood.²⁵

The vision consistently disseminated by the kiai becomes a shared goal for pesantren residents and the broader community, as pesantren is an integral part of the social fabric. The successful internalization of kiai's vision inspires all elements to strive collectively toward realizing what is perceived as a shared dream. For the wider community, the leader of Pesantren Al-Hidayah Sondrean Majasem Ngawi, invites them to work toward positive change with explanations that are easy to understand. As the central figure of the pesantren, the kiai exemplifies consistency in the journey toward the agreed-upon vision, regardless of the challenges.

Energizing at Pesantren Al-Hidayah Sondrean Kendal Ngawi refers to the kiai's ability to provide positive energy to the pesantren residents. Visionary and charismatic leaders can mobilize people to realize the existing vision gradually. The central role of the leader of Pesantren Al-Hidayah Sondrean Majasem Kendal Ngawi is undeniable, as pesantren residents and the community hold great respect for their contributions to society through the educational institution they have established. The energizing process is carried out systematically in line with rational management stages.

Enabling at Pesantren Al-Hidayah Sondrean Kendal Ngawi involves analyzing the kiai's competencies in helping pesantren residents and the community follow the existing vision. Formally, enabling occurs through educational activities such as religious studies within the pesantren. Informally, it may take the form of frequent visits by community members seeking advice and prayers from the kiai.²⁶ Visionary and charismatic leaders are respected for their exceptional personality traits and behaviors that are uncommon among others.²⁷ Some characteristics of charismatic leaders include: 1) A strong personal appeal that attracts a large

²² George A. Sparks, "Charismatic Leadership: Findings of an Exploratory Investigation of the Techniques of Influence," 2014, <https://www.semanticscholar.org/paper/Charismatic-leadership%3A-Findings-of-an-exploratory-Sparks/0d74f17ba4f3eb9378787afb921f833563affe23>.

²³ Winarno Winarno, *Pengembangan Sikap Entrepreneurship Dan Intrapreneurship* (Jakarta: Indeks, 2011).

²⁴ Robert Kreitner and Angelo Kinicki, *Perilaku Organisasi Organizational Behavior* (Jakarta: Salemba Empat, 2005).

²⁵ Idawati Idawati, "Gaya Kepemimpinan Kepala Sekolah Dan Kinerja Guru," *Eklektika: Jurnal Pemikiran Dan Penelitian Administrasi Pendidikan* 1, no. 2 (April 9, 2018): 153–62.

²⁶ Jauhari, Observasi.

²⁷ Imam Gunawan, *Kepemimpinan Pendidikan : Suatu Pengantar* (Malang: UM Press, 2018).

following; 2) Followers' obedience and loyalty to the leader cannot be easily explained; 3) A perception that the leader possesses "magical" or extraordinary qualities; 4) Charisma is inherent, regardless of age, wealth, status, health, or physical appearance.²⁸

Charismatic leaders typically exhibit high self-confidence, the ability to clearly articulate their vision, a strong belief in their vision, the courage to take significant risks, and a willingness to make sacrifices to achieve their vision.²⁹ The leader of Pesantren, Al Hidayah Sondrean Majasem Kendal Ngawi, emphasizes ideological goals that connect the pesantren's mission to future aspirations shared by all pesantren residents and the broader community. The leadership is driven by the pesantren's vision, rooted in deep reflection and thought. The kiai, with their vision, can communicate and collaborate with anyone.

With a clear vision and strong charisma, the kiai effectively socializes the pesantren's vision. Although the process is gradual, the outcomes are remarkable, given that education within pesantren represents a long-term ideological struggle. A visionary and charismatic kiai can harmonize the movements of pesantren residents and the general community, making both better known. This harmony results from positive interactions between the pesantren and the community, based on mutualism and trust. The kiai trusts the pesantren residents, and vice versa. The kiai then catalyzes change within the pesantren and its surroundings. Thus, when discussing the pesantren's success, one inevitably highlights the visionary and charismatic figure behind it.

The Kiai's Strategies for Driving Social Change in the Community

Pondok Pesantren Al Hidayah Sondrean Majasem Kendal Ngawi has developed strategic approaches emphasizing collaboration, planning, and trust-building to drive social change in the local community. Table 2 outlines the key components of the Kiai's strategies, serving as a framework for fostering positive resident changes.

By prioritizing teamwork and cultivating a supportive environment, the pesantren aims to enhance its internal dynamics and strengthen its role as a catalyst for social development. These initiatives reflect a deep commitment to the community and highlight the importance of a strong foundation in fostering spiritual and social growth.

Table 2. Kiai's Strategy for Encouraging Social Change

No.	Al-Hidayah Sondrean Islamic Boarding School Majasem Kendal Ngawi
1	Have teamwork
2	Have a well-thought-out plan
3	Building the trust of residents around the pesantren
4	Relaxation
5	Internal strengthening of pesantren

The strategies employed by Islamic scholars (kiai) in driving social change encompass forming effective teamwork, detailed planning, building trust among the pesantren (Islamic

²⁸ Gunawan.

²⁹ Hasman Budiadi, "Analisa Dampak Kepemimpinan Karismatik Terhadap Kinerja Karyawan Di Pemerintah Daerah Kabupaten Sukoharjo," *Jurnal Ilmiah SINUS* 14, no. 1 (April 14, 2016), <https://doi.org/10.30646/sinus.v14i1.237>.

boarding school) community, achieving mental balance by integrating intellect and emotion and strengthening both internal pesantren dynamics and broader community engagement. These efforts collectively aim to implement and sustain transformative initiatives, reinforcing pesantren structures as evidence of the vision's success.

The kiai, as the central figure in the pesantren, relies on a team composed of pesantren alums and socially conscious individuals from the community. This team supports the kiai's policies, which are oriented toward fostering social change within the pesantren and the surrounding society. A strong squad reflects the kiai's possession of social capital and communal competencies essential for social transformation. High levels of community trust further solidify social bonding, which protects against potential social crises.³⁰

A key component of kiai's strategy is meticulous planning and fostering external connections beyond the immediate community of Majasem Kendal. These efforts enhance the capacity for social change through educational institutions and pesantren networks. The kiai establishes social linking by forming beneficial networks with government institutions, fellow pesantren leaders, and academic communities outside the pesantren. This approach addresses disparities in resource access and strengthens human resource development through long-term social transformation programs.³¹

The Al Hidayah Islamic Boarding School has earned high community trust with its strong social capital, communal competencies, and visionary, charismatic leadership. This trust is integral to the pesantren's strategies for developing educational units and scholarly disciplines. Strategic planning at Al Hidayah is grounded in translating its well-defined vision, mission, and objectives into actionable programs. These plans enable the pesantren leadership to adapt to the evolving demands while fostering active community and community involvement. Effective communication ensures stakeholders understand and actively participate in the transformative initiatives, recognizing their role within the pesantren's educational ecosystem.

The successful execution of plans depends on the alignment of human resources with institutional goals.³² The kiai's strategies for developing the pesantren and achieving social transformation stem from robust spiritual capital. This form of capital is deeply tied to faith, transcendence, and a sense of belonging, which are pivotal in shaping strategic decision-making. Through careful observation and analysis, the kiai formulates strategies that integrate diverse perspectives, emotions, and actions into cohesive, long-term plans for social change.³³

The strategies employed at Al Hidayah prioritize clearly defined goals and leverage resources from governmental and private entities, including human capital, funding, and organizational capabilities.³⁴ The pesantren's vision, mission, and objectives significantly influence and shape the strategies implemented. Effective communication, both within the pesantren and with the broader community, is crucial for the success of these strategies.³⁵ Communication opens dialogue and clarifies the initiatives' intentions, ensuring that

³⁰ Tim Penulis, *Resiliensi Komunitas Pesantren Terhadap Radikalisme*, ed. Irfan Abubakar and Idris Hemay (Jakarta: Center for the Study of Religion and Culture (CSRC) UIN Jakarta, 2020), 290, <https://www.csrc.or.id/storage/archive/1612164558.pdf>.

³¹ Penulis, *Resiliensi Komunitas Pesantren Terhadap Radikalisme*.

³² Peter L. Berger, *Piramida Kurban Manusia* (Yogyakarta: LP3ES, 2010), 138–39.

³³ Pierre Bordieu, *Pertanyaan-Pertanyaan Sosiologi* (Yogyakarta: IRCiSoD, 2010), 32.

³⁴ Joko Widodo, *Analisis Kebijakan Publik* (Malang: Bayu Media, 2010), 10.

³⁵ Widodo, 88.

stakeholders are aligned with the overarching goals. Clarity and consistency in the execution of plans are indispensable for achieving the desired outcomes.³⁶

Thorough planning based on the pesantren's context and its vision-mission framework has led to significant transformations at Al Hidayah. Success is also contingent on the team's ability to effectively execute their roles and responsibilities. Understanding the pesantren's vision, current circumstances, and future challenges enables the kiai to devise well-informed strategies for advancing educational units and scholarly disciplines.

Another vital strategy is the internal strengthening of the pesantren, which involves ensuring the availability of skilled human resources to support the kiai's initiatives. Enhancing the quality of human resources through training, workshops, and higher education is essential for achieving the pesantren's developmental goals.

CONCLUSION

The findings of this study underscore that visionary and charismatic leadership in driving social change is characterized by two main components: the aspiration to transform existing realities and the charisma that facilitates the realization of these aspirations. In the context of this study, three forms of visionary and charismatic leadership converge on envisioning as the dominant approach.

The strategies employed by the kiai for driving social change include fostering teamwork, meticulous planning, building trust within the pesantren community, achieving mental balance through the integration of intellect and emotion, and strengthening internal pesantren dynamics and community engagement. These strategies highlight the kiai's capabilities and the capital they possess as pesantren leaders. Through these approaches, the kiai demonstrate their pivotal role in orchestrating social transformation and ensuring the sustainability of the pesantren's vision and mission.

REFERENCES

- Arif, Muhamad, Sulaiman Dorloh, and Shuhairimi Abdullah. "A Systematic Literature Review of Islamic Boarding School (Pesantren) Education in Indonesia (2014-2024)." *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 2 (July 30, 2024): 161–80. <https://doi.org/10.33367/tribakti.v35i2.5330>.
- Berger, Peter L. *Piramida Kurban Manusia*. Yogyakarta: LP3ES, 2010.
- Bordieu, Pierre. *Pertanyaan-Pertanyaan Sosiologi*. Yogyakarta: IRCiSoD, 2010.
- Budiadi, Hasman. "Analisa Dampak Kepemimpinan Karismatik Terhadap Kinerja Karyawan Di Pemerintah Daerah Kabupaten Sukoharjo." *Jurnal Ilmiah SINUS* 14, no. 1 (April 14, 2016). <https://doi.org/10.30646/sinus.v14i1.237>.
- Creswell, John W. *Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan*. Edited by Saifuddin Zuhri Qudsy. Translated by Ahmad Lintang Lazuardi. Yogyakarta: Pustaka Pelajar, 2014.
- Gunawan, Imam. *Kepemimpinan Pendidikan : Suatu Pengantar*. Malang: UM Press, 2018.

³⁶ Donald S. Van Meter and Carl E. Van Horn, "The Policy Implementation Process: A Conceptual Framework," *Administration & Society* 6, no. 4 (February 1, 1975): 445–88, <https://doi.org/10.1177/009539977500600404>.

- Hasan, Muhammad Tholchah, Soetandyo Wignjosoebroto, Solichin Abdul Wahab, HB. Sutopo, and M. Irfan Islami. *Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan praktis*. Edited by Masykuri Bakri. Malang: Visipress, 2002.
- Hasan, Muhammad Tholhah. *Islam dalam Perspektif Sosio Kultural*. Jakarta: Lantabora Press, 2005.
- Idawati, Idawati. "Gaya Kepemimpinan Kepala Sekolah Dan Kinerja Guru." *Eklektika: Jurnal Pemikiran Dan Penelitian Administrasi Pendidikan* 1, no. 2 (April 9, 2018): 153–62.
- Irawan, Prasetya. *Logika dan Prosedur Penelitian: Pengantar Teori Dan Panduan Praktis Penelitian Sosial Bagi Mahasiswa Dan Peneliti Pemula*. Jakarta: STIA LAN, 1999.
- Jauhari, Moh. Irmawan. Observasi, 2023.
- Jauhari, Moh Irmawan. "Tantangan Pondok Pesantren Dalam Era Globalisasi." *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 3, no. 2 (October 20, 2016): 121–47.
- Kreitner, Robert, and Angelo Kinicki. *Perilaku Organisasi Organizational Behavior*. Jakarta: Salemba Empat, 2005.
- Miles, Matthew B., A. M. Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. Third edition. Thousand Oaks, California: SAGE Publications, Inc, 2014.
- Muna, Nailal Nailal. "Pendidikan Karakter Kebangsaan Berbasis Syi'ir Lokal Di Pesantren Salafiyah Kapurejo Pagu Kabupaten Kediri." *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 7, no. 2 (September 8, 2021): 266–82.
- Nasution, S. *Metode Penelitian Naturalistik Kualitatif*. Bandung: Tarsito, 2003.
- Ni'am, Shokhibun, and Nawal Nur Arafah. "Transformasi Sistem Pendidikan Formal Pesantren." *DIMAR: Jurnal Pendidikan Islam* 6, no. 1 (December 29, 2024): 69–84. <https://doi.org/10.58577/dimar.v6i1.271>.
- Penulis, Tim. *Resiliensi Komunitas Pesantren Terhadap Radikalisme*. Edited by Irfan Abubakar and Idris Hemay. Jakarta: Center for the Study of Religion and Culture (CSRC) UIN Jakarta, 2020. <https://www.csrc.or.id/storage/archive/1612164558.pdf>.
- Penyusun, Tim. "Dokumen Pondok." Pesantren Al Hidayah, 2022.
- Pesantren, Pengurus. Wawancara, January 2024.
- . Wawancara, February 2024.
- Qomari, H. Wawancara. Interview by Moh. Irmawan Jauhari, 2023.
- Richards, Jack C., and Richard W. Schmidt. *Longman Dictionary of Language Teaching and Applied Linguistics*. London and New York: Routledge, 2013.
- Rosita, Rosita, Mukhamat Ilyasin, and Akhmad Muadin. "Pesantren as a Community-Based Islamic Educational Institution." *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 11, no. 3 (November 30, 2024): 287–302. <https://doi.org/10.21093/twt.v11i3.9235>.
- Sparks, George A. "Charismatic Leadership: Findings of an Exploratory Investigation of the Techniques of Influence," 2014. <https://www.semanticscholar.org/paper/Charismatic-leadership%3A-Findings-of-an-exploratory-Sparks/0d74f17ba4f3eb9378787afb921f833563affe23>.
- Van Meter, Donald S., and Carl E. Van Horn. "The Policy Implementation Process: A Conceptual Framework." *Administration & Society* 6, no. 4 (February 1, 1975): 445–88. <https://doi.org/10.1177/009539977500600404>.

- Wicaksono, Wildan Agus, Imron Arifin, and Raden Bambang Sumarsono. "Implementing a Pesantren-Based Curriculum and Learning Approach to Foster Students' Emotional Intelligence." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (March 20, 2024): 207–21. <https://doi.org/10.31538/munaddhomah.v5i2.1074>.
- Widodo, Joko. *Analisis Kebijakan Publik*. Malang: Bayu Media, 2010.
- Winarno, Winarno. *Pengembangan Sikap Entrepreneurship Dan Intrapreneurship*. Jakarta: Indeks, 2011.