**Attanwir : Journal of Islamic Studies and Education**
Volume 16 (2) September (2025)
e-ISSN: 2599-3062 p-ISSN: 2252-5238

# Transformational Leadership as a Strategy to Improve the Quality of Education in Islamic Boarding Schools

**[1]Akhmad Fauzi Hamzah, [2]Ahmad Shomadi**
[1.2] Islamic University of Darullughah Waddakwah (UII DALWA) Indonesia
[1]akhmadfauzihamzah@uiidalwa.ac.id, [2] ibnuaroby8@gmail.com

***Abstract:*** *This study discusses the implementation of transformational leadership strategies in improving the quality of education at the Darussalam Jatibarang Islamic Boarding School, Brebes. Transformational leadership is seen as relevant to the needs of modern Islamic boarding schools because it is not only instruction-oriented, but also acts as a motivator, innovator, and morality coach. This study uses a qualitative approach with a case study method through observation, in-depth interviews, and documentation validated by triangulation of sources. The results of the study show that transformational leadership in the Darussalam Islamic Boarding School plays a significant role in strengthening vision, professionalizing management, improving the quality of human resources, and spiritual and intellectual development. The strategies implemented include organizational restructuring, regeneration, strengthening networking, quality culture, and financial transparency. The analysis shows that transformational leadership in this pesantren is in line with Bass' theory (idealized influence, inspirational motivation, intellectual stimulation, individualized consideration) and is rooted in Qur'anic values and Islamic prophetic traditions. These findings confirm that transformational leadership can be an effective model in developing the quality of Islamic education, especially in Islamic boarding schools, so that it is able to answer the challenges of modernization without abandoning Islamic identity.*

***Keywords:*** *Transformational Leadership; Quality of Education; Pesantren; Islamic Education Management; Darussalam Islamic Boarding School.*

## INTRODUCTION

Transformational leadership in the context of Islamic educational institutions, especially Islamic boarding schools, is seen as having a very strategic role in improving the quality of education and developing institutions to be more adaptive to the demands of the times. Transformational leadership emphasizes the importance of a harmonious relationship between leaders and educators and education personnel, so that it can generate inspiration, innovation, and creative ideas in the educational development process[1].

This leadership model is seen as relevant to the needs of Islamic educational institutions, especially Islamic boarding schools, because leaders not only function as instructors, but also as transformative motivators who are able to build institutional vision and mission and realize them through collaboration, participation, and shared responsibility[2].

In the realm of education, transformational leadership involves charismatic figures who are able to inspire, elevate morality, and motivate educators to achieve better results. This leadership encourages innovation, creativity, and improvement in the quality of education services[3]. Therefore, transformational leadership has been recognized as one of the key factors in improving the quality of education at various levels, including in Islamic educational institutions[4].

Today's educational challenges are increasingly complex, including rapid technological developments, dynamic student needs, and limited institutional budgets. This condition demands a more adaptive, innovative, and transformative leadership pattern. Traditional leadership that tends to be instructive is often unable to answer these needs, so a new leadership approach is needed that is able to transform educational institutions into superior and competitive.

One of the problems faced by Islamic boarding schools today is the crisis of ideal leadership that is able to transform the institution into more qualified, relevant, and attractive to the community. Not a few pesantren leaders still persist in the traditional leadership model with one-sided instruction patterns, minimal innovation, and lack of

1 Bernard M. Bass & Ronald E. Riggio, *Transformational Leadership* (Mahwah, NJ: Lawrence Erlbaum, 2006), 5–7.

2 James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 20.

3 Kenneth Leithwood & Doris Jantzi, "Transformational Leadership," in *The Essentials of School Leadership*, ed. Brent Davies (London: SAGE, 2005), 33.

4 E. Mulyasa, *Manajemen dan Kepemimpinan Kepala Sekolah* (Bandung: Remaja Rosdakarya, 2017), 44.

attention to input, aspirations, and needs of educators. This has implications for stagnation of the quality of education. Therefore, the implementation of transformational leadership is an urgent need so that pesantren are able to answer the challenges of modernization while maintaining their Islamic identity[5].

A number of previous studies have shown that transformational leadership has a positive effect on improving organizational performance and the quality of educational services[6]. However, the study of transformational leadership strategies in the context of Islamic boarding schools is still relatively limited, even though Islamic boarding schools have unique characteristics as Islamic educational institutions that combine scientific, religious, and social dimensions.

A real example of the application of transformational leadership can be found at the Darussalam Jatibarang Islamic Boarding School, Brebes, Central Java. Although it is classified as a new Islamic boarding school, at the age of 25 years this institution was able to show significant development both in infrastructure, education management, and student services. Various innovations such as the establishment of mini markets, the implementation of formal equality education, the provision of laundry facilities, and the establishment of modern zawiyah tijaniyah which functions as a da'wah center, are tangible evidence of the visionary and transformative leadership that has been applied. This shows how transformational leadership can have a concrete impact on improving the quality of pesantren education.

## RESEACRH METHODOLOGY

This study aims to analyze the implementation of transformational leadership strategies in improving the quality of education at the Darussalam Jatibarang Islamic Boarding School, Brebes. The research uses a descriptive qualitative approach with a case study method, through data collection techniques in the form of observation, in-depth interviews with Islamic boarding school leaders and administrators, and documentation studies validated by triangulation of sources. The results of the study show that transformational leadership in this pesantren plays a significant role in maintaining the consistency of the quality of Islamic education even in a climate of fierce competition between educational institutions. The implementation of

5 H. P. Daulay, *Pendidikan Islam dalam Lintasan Sejarah* (Jakarta: Prenadamedia, 2014), 88.

6 E. Mulyasa, *Manajemen dan Kepemimpinan Kepala Sekolah* (Bandung: Remaja Rosdakarya, 2017), 44.

transformational leadership is reflected in the application of Qur'anic values, strengthening the management system, improving the quality of human resources, and the similarity of paradigms between institutional managers. The strategies implemented include organizational restructuring, cadre regeneration programs, financial management professionalization, networking strengthening, organizational synergy, work quality culture, and performance focus. With a transformational leadership approach, the Darussalam Islamic Boarding School is able to develop into an Islamic educational institution that is in demand by the community, as well as show competitiveness with other Islamic boarding schools through innovation and quality of education management.

## RESEARCH RESULTS AND DISCUSSION

### Transformational Leadership Strategy

Allah swt has spoken and taught globally to the believers to set a strategy to achieve one desired goal. Before experts spoke and made theories about strategy, Allah swt had said in His glorious book which means r: "*And prepare with all your abilities to face them with the strength you have and from the cavalry that can intimidate the enemies of Allah, your enemies and those other than those whom you do not know; but Allah knows it. Whatever you do in the way of Allah will surely be repaid to you and you* will not be *wronged*.[7]

This verse is a command from Allah swt to the believers to *arrange* a war strategy before facing the enemy.

Leadership, according to Day, and Antonakis, "is an object of study that is easy to define in practice, but difficult to define precisely. This is more because given the complex nature of leadership, a specific, generally accepted definition of leadership may not be easy to find or even will not be found in the near future.[8]

Leadership in English is interpreted as "Leadership", but in general leadership can be interpreted as a close relationship between a person and a group. According to Komariah, leadership has the same importance. In addition, leadership is also a very urgent aspect in determining the success of an organization, because leadership is

7 Surah Al-Anfal: 60

8 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 142

related to the behavior of a leader in influencing employees or employees, so that employees are willing to work together to realize an organizational goal.[9]

Leadership is also likened to a bus driver who is responsible for delivering his passengers to the destination that has been agreed upon safely. In order to reach the destination safely, it is necessary for a leader to have a broad and far-sighted view (vision) clear. The view possessed by the bus driver serves to read the obstacles, opportunities, strengths, and weaknesses that he will face during the journey to take his passengers to their destination safely.

Leadership in Islam is a serious concern, this was proven when the Prophet (peace and blessings of Allaah be upon him) died, the companions were very serious in deciding the sustainability of the leadership, so it needed to be careful and decided based on the agreement of the results of mutual deliberation. In Islam Allah SWT, creating humans is also a leader on this earth, their function is as a representative of Allah in prospering His earth. As explained in His Word in Suroh Al-Baqarah verse 30 which means:

"*And when your Lord said to the angels, 'Surely I want to make a caliph on earth'. They asked: 'Do you want to make the one who does damage and sheds blood there? In fact, we praise and purify You.' ALLAH SWT said: 'Verily, I know what you do not know.'*

In the tafsir of Al-Misbah by Al Habib Quraish Shihab explains that the word Khalifah is a word that replaces or comes after who comes. However, the creation of man as a caliph on earth does not mean replacing the position of Allah SWT, but Allah swt wants to test humans by giving respect.[10]

Islam has applied the spirit of leadership to every individual Muslim and Muslim woman, as conveyed by the Prophet (peace be upon him) in his words which means: "From Nafi' from Abdullah he said, the Prophet صلى الله عليه وسلم said: "Each of you is a leader, and every moment will be held accountable. A man is the leader of his family and he will be held accountable. A woman is the ruler of her husband's house, and she too will be held accountable. And a slave is also the ruler of his master's property, and

9 KOMARIAH, Aan. *Pengaruh kepemimpinan transformasional, iklim sekolah, kinerja mengajar guru terhadap produktivitas sekolah.* MIMBAR: Jurnal Sosial dan Pembangunan, 2014, 30.1: 118-125.

10 Quraish, Shihab M. *"Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Quran*." Jakarta: Lentera Hati 3 (2002).

he will also be held accountable. Indeed, every time is a leader and each of you will be held accountable."[11]

Muslims believe that every human being is sent on earth to be a leader (Qs. 2:30). Especially men are the ideal reflection of a leadership and women are the ones who are led (although this can still be studied further) (Qs. 4:34), which is reflected in the choice of Sayyiduna Ibrahim 'alaihissalam as the imam of the Muslims because he was able to carry out the commandments, prohibitions, and tests given to him (Qs. 2:124-129). And the appointment of Sayyiduna Daud 'alaihissalam as the caliph who was commanded by Allah swt to decide all problems faced with justice (Qs. 38; 26).[12]

Transformational leadership can also be defined as leadership where leaders use charisma, besides that they can also use intellectual stimulation to carry out transformations and revive their organizations.[13] Hakim revealed that transformational leaders are more concerned with the reactualization of their followers and their organization as a whole rather than providing instructions that are Top Down, meaning a top-down approach, which uses decision-making by the government and will then be communicated to the people, In addition, transformational leaders position themselves more as mentors who are willing to accommodate the aspirations of their subordinates. [14]

The term transformational is derived from the word to transform, which means to transform or transform something into another different form. Transformational, therefore contains the meaning of traits that can transform something into another form. Principals are referred to as transformational leaders if they are able to change the energy of resources, both humans, instruments, and situations to achieve the goals of school reform. Transformational leadership runs on the value of a high relationship between leaders and their members in considering individual priorities and demonstrations in their meetings to empower, achieve, increase self-efficacy, individual development.[15]

---

11 Sahih al-Bukhori - 4789

12 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 142

13 Nur'Aida Sofiah Sinaga dkk *"Konsep Kepemimpinan Transformasional"* Cerdika: Jurnal Ilmiah Indonesia, Juli 2021, 1 (7.) 842

14Hakim, Aufan. *Pengaruh Kepemimpinan Transformasional, Budaya Organisasi Dan Komitmen Organisasional* Terhadap *Kinerja Karyawan* (Studi Kasus PT. BPRS Sukowati Sragen)Diss. IAIN SALATIGA, 2018.

15 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 150

According to Burns in Safaria Transformational leadership is characterized as a leader who focuses on achieving changes in the values, beliefs, attitudes, behaviors, emotions, and needs of subordinates towards better change in the future. According to Robbins & Judge, a transformational leader is a leader who inspires his followers to put aside their personal interests for the good of the organization and is able to have a tremendous influence on his followers.

All of the above explanations can be formulated that transformational leadership is leadership that is able to change the condition of the institution it leads to continue to transform of visionary, transform its vision into a real reality as an effort to realize its goals. Regarding efforts to improve performance in Islamic educational institutions, the one who plays a role in this is a leader. Therefore, with the aim of realizing effective change in the organization, it is very necessary to implement a transformational leadership model.[16]

**Transformational Leadership Goals**

The goal of transformational leadership is as its name implies, which comes from the word "to transform" which means to transform or transform something into a different form. So transformational leadership aims to change an institution or organization for the better, more quality in accordance with the vision desired by a leader by adjusting to the needs and demands of the times, such as transforming vision into a reality, potential to actual, latent to manifest and others.

A person will not be able to change his circumstances for the better if he does not strive to change himself for the better. Likewise, an institution or organization will not be able to develop and change for the better, if the leader and his subordinates do not work together to carry out transformation in accordance with the vision desired by the institution and its organization. Allah swt has said:

Meaning: Indeed, Allah will not change the condition of a people until they change the condition that exists in themselves.[17]

This verse emphasizes that self, institutions and organizations can only be realized with effort and hard work in carrying out transformation.

16 Dicky Artanto, "*Strategi Kepemimpinan Transformasional untuk Meningkatkan Mutu Layanan Pendidikan Islam*" ADAARA, Jurnal Manajemen Pendidikan Islam, Volume 12 No 2, Agustus 2022, 113

17 Surah Ar-Ra'd: 11

Transformational leadership is a leader who has the power to influence his subordinates in a certain way. That is, by implementing transformational leadership, subordinates will feel trusted, appreciated, and loyal and respected to their leaders.[18] From this understanding, it can be understood that transformational leadership aims to nurture, provide attention and comfort to employees so that they work well and are loyal to the institution and leaders, so that the performance and quality of education in an institution will increase and develop.

## Concept and Implementation of Transformational Leadership

The initial concept of transformational leadership emerged along with transactional leadership. This transactional leadership is more about influencing others based on the exchange of multiple resources based on agreement. Transactional leadership believes in contract approval as a motivating principle and uses external rewards to lead to increased member motivation. In contrast to transactional leadership, the transformational leadership model is a leadership model that changes the goals of the followers or subordinates through a positive change process, so that new goals can be assumed.

This leadership model is bright, Burns is more intellectually inspiring, and considers them as individuals. Through transformational leadership, it can help the members of the organization to be able to realize the expectations of the vision and mission that they have previously determined. There are three stages of the process of implementing transformational leadership:

1. Revitalization
2. Create a new vision
3. Make institutional changes.[19]

This view can be said to be transformational leadership as a more visionary leadership. Experts believe that transformational leadership is a systemic process that can be learned. Transformational leadership inspires members to commit to sharing the vision, and goals of the organization, challenges them to engage directly in innovative problem-solving, and develops leadership capacity through coaching, mentoring, and support activities.

---

18 Nur'Aida Sofiah Sinaga dkk *"Konsep Kepemimpinan Transformasional"* Cerdika: Jurnal Ilmiah Indonesia, Juli 2021, 1 (7.) 843

19 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 151-152

Transformational leadership has several characteristics that are characteristic of its implementation, as expressed by (Assingkily and Mesiono 2019), including:

a) Leaders who have a whole soul and are independent in realizing the vision of the organization

b) As a subordinate, they must have awareness of the importance of togetherness in achieving goals with the addition of motivational supplements and support from the leader

c) All members of the transformational leadership organization must be willing and willing to sacrifice in personal interest for the sake of the organization without expecting anything in return.[20]

The main requirement to become a transformational leader is to become a skilled leader figure. Leading in this leadership model is tasked with providing vision, direction, and inspiration. This means when the leader is around his followers. They can raise the aspirations of all members around them, and can unite them to achieve common goals. In addition, transformational leadership is also able to provide inspiration for members to get the best achievements possible, when leaders are not around them. Here are the elements that make up transformational leadership according to Bass:

1. Idealistic influence. At first Bass called it charisma, but for later. He called it an ideal influence to clearly describe the vision, and mission, instilling pride in what needs to be accomplished, and gaining respect and trust in leading with high moral and ethical standards.
2. Inspiration, communicating high expectations, adding meaning to goals, and effort, using symbols to focus efforts, expressing important goals in a simple way, doing things that can make people motivated.
3. The third dimension is intellectual stimulation. Leaders who demonstrate this type of transformational leadership ask for new ideas, and creative problem solutions from their followers, and encourage new approaches to doing new work.

20 Nur'Aida Sofiah Sinaga dkk *"Konsep Kepemimpinan Transformasional"* Cerdika: Jurnal Ilmiah Indonesia, Juli 2021, 1 (7.) 844

4. The fourth dimension is an individual consideration. This is reflected in leaders who listen attentively, and pay special attention to follower achievements, and growth needs.[21]

Apart from the above explanation, there are still many experts who are trying to understand the characteristics of transformational leadership. As Krishnan did in 2001, who explained that transformational leadership is very closely related to self-confidence. He further explained that transformational leadership, "is high on life goals, personal efficacy, interpersonal control, and social confidence.[22]

The implementation of transformational leadership in the Darussalam Islamic Boarding School can be seen through systemic revitalization by developing leadership models and strategies through the process of Restructuring Strategy, Cadre Program, Human Resources Quality, Finance, Networking, Synergy, Performance Quality Culture and Job Focus which are directly monitored and directed by the pesantren leaders and followed up by the administrators and asatidz boards.

**Quality of Islamic Boarding School Education**

Quality in the concept of Islamic education or pesantren is the realization of the teachings of ihsan, namely doing good to all creatures. Ihsan comes from the word husn, which means to refer to the quality of something good and beautiful. The word husn, in a general sense, means every positive quality (virtue, honesty, beauty, friendliness, pleasantness, harmony). In a hadith narrated by Imam Ahmad, the Prophet PBUH said:

> From Syaddad bin Aus *rodliyallahu 'anhu* said: "I have memorized from the Messenger of Allah صلى الله عليه وسلم two things, he said: Allah 'Azza wa Jalla has decreed to do good for everything, if you kill then improve the way to kill it and if you slaughter then improve the way to slaughter it, sharpen the knife and make the slaughter animal feel no pain."[23]

This hadith is an order from the Prophet (saw) for Muslims to pay attention to and maintain the quality or quality in a job, regardless of the work, including the matter

21 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 152-153

22 Fitri Wahyuni, Binti Maunah *"Kepemimpinan Transformasional dalam Pendidikan Islam"* Southeast Asian Journal of Islamic Education Management Vol. 2 No. 2 (2021) 153

23 Musnad of Imam Ahmad, No 16494 with a saheeh sanad

of slaughtering animals. This shows that maintaining and improving the quality of doing a job, both worship and non-worship, especially education, is the top priority in Islamic teachings.

In short, quality can be defined: suitability of use or suitability of purpose or customer satisfaction or fulfillment of requirements. The principle of quality, which is to meet customer satisfaction.[24] The definition of the quality of education has different meanings. However, there needs to be an operational understanding as a guideline in education management to arrive at the definition of education quality, we first look at the definition of education quality. According to the Great Dictionary of the Indonesian Language, Quality is a measure of the good and bad of an object, condition, level or degree (intelligence, intelligence, and so on).[25]

According to Oemar Hamalik, the definition of quality can be seen from two sides, namely the normative and the descriptive aspect. In a normative sense, quality is determined based on intrinsic and extrinsic considerations (criteria). Based on intrinsic criteria, the quality of education is an educational product, namely an educated human being in accordance with ideal standards. Based on extrinsic criteria, education is an instrument to educate a trained workforce. In a descriptive sense, quality is determined based on the state of the results of the learning achievement test.[26] The correlation of quality with education, as defined by Dzaujak Ahmad, . The quality of education is the school's ability to manage operationally and efficiently the components related to the school/madrasah so as to produce added value to these components according to applicable norms/standards.[27]

According to (Sallis, 2012) there are several concepts about quality. (1)Quality as an absolute concept. In this concept, quality or quality is the achievement of the highest standards in a work, product, and service that is impossible to exceed. (2) Quality as a relative concept. In this concept of quality or quality, there is still room for improvement. Quality or quality is something that can still be improved. However, if in the stage of improvement the implementation of a work has reached certain standards

24 Achyar, *Konsep Manajemen Mutu Terpadu Dan Implementasinya Dalam Pendidikan Islam Studi Kasus Di Pondok Pesantren Darul Muttaqien Bogor.* Tawazun: Jurnal Pendidikan Islam, (2019), 10(2)

25 Pusat Pembinaan dan Pengembangan Bahasa, Depdikbud, Kamus Besar Bahasa Indonesia, (Jakarta : Balai Pustaka,1999) cet.10, hal. 677.

26 Oemar Hamalik, Evaluasi Kurikulum, (Bandung: Remaja Rosda Karya,1990) cet.ke 1 hal. 33.

27 Dzaujak Ahmad, *"Penunjuk Peningkatan Mutu pendidikan di sekolah Dasar"*, (Jakarta: Depdikbud 1996), hal.8

that have been set beforehand, then the work is of quality. (3) Quality or quality according to customers.[28]

In the context of improving the quality of Islamic education, especially pesantren education, something is said to be of good quality if it provides goodness, both to itself (the educational institution itself), to others (stakeholders and customers). The purpose of providing this kindness is to be able to satisfy customers as stated in the concept of Muhammad Nur:

1. Management Commitment; It can be in the form of a shared vision that is communicated and always refreshed so that it becomes a shared commitment.
2. Quality Improvement Team; is a team that has the task of determining and managing programs that will be implemented throughout the organization. This team also functions as a controller, improver, and quality enhancer.
3. Quality Measurement; Quality measurement is very important, so various appropriate measurement techniques and methods are needed through monitoring and evaluation.
4. Cost of Quality; Quality costs consist of things related to the cost of errors, rework, cancellations, monitoring and evaluation. It is very important to identify the cost of quality.
5. Quality Awareness; It is important to cultivate awareness in everyone in the organization about the need for quality improvement programs. This activity can be done through regular meetings between management and employees to discuss specific problems and solve them.
6. Corrective Action; Incentivized supervision can find some errors and correct them correctly.
7. Zero Defect Planning; created by the quality management team and introduced to all members of the organization.
8. Supervisor Training; Supervisor training is important so that he can play a role in the quality improvement process.
9. Zero Defect Day; an idea to establish that "every day is a day without mistakes in work".

28 Muhammad Fuad Zaini dkk, *Manajemen Mutu Pendidikan perspektif Al Qur'an dan Tafsir,* Education Achievment Journal of Science and Research, 2020

10. Goal Setting; With regard to Zero Defect Day, it is necessary to set specific and measurable goals.
11. Error-cause Removal; It is important that there is communication between employees and management about difficult situations in the implementation of quality improvement. The best way to achieve this is to set standards so that communication can get to the right manager's line.
12. Recognition; It is very important to give appreciation for the Ipsi Party and the Achievement of Members. Because recognition is one of the important things besides salary.
13. Do it Over Again; Quality programs never end. One goal is achieved, then another program needs to be achieved, so on, work continuously.[29]

The basic strategy to improve quality in a sustainable manner is through the improvement of all objects of work in Islamic education management, starting from the improvement of education personnel, students, curriculum, learning processes, educational infrastructure, finances and including their relationship with the community. Quality must be planned, therefore there is a trilogy of quality, namely quality planning.[30]

According to Haningsih, there are four bases for the quality of education programs. (a) commitment and change, (b) a clear understanding of the conditions in the school, (c) having a clear vision for the school's progress, and (d) having a clear plan for the school's progress.[31]

**Islamic Boarding School Education**

The world of Islamic boarding schools is an Islamic educational institution that is full of religious learning, such as classical books and other shari'a books. Islamic boarding schools are typical Indonesian educational institutions that grow in the midst of a society that has been tested for independence. Initially, the activities of the Islamic boarding school were carried out in the mosque, then over time the huts were built as

29 Nur, Muhammad, dkk *"Manajemen sekolah dalam meningkatkan mutu pendidikan pada sdn dayah guci kabupaten pidie."* Jurnal Administrasi Pendidikan: Program Pascasarjana Unsyiah 4.1 (2016).

30 Basyit, Abdul. *"Implementasi manajemen mutu pendidikan Islam."* Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam 17.1 (2018): 187-210.

31 Haningsih, Sri. *"Implementasi Program Mutu Pendidikan Dalam Meningkatkan Budaya Akademik di Madrasah Aliyah Sunan Pandanaran (MASPA) Sardonoharjo Ngaglik Sleman DIY."* El-Tarbawi 8.1 (2014): 27-40.

their residence. And also not only studying religious science but also studying modern general sciences.[32]

In addition, the presence of Islamic boarding schools in the community is not only as an educational institution, but also as a religious and social broadcasting institution. During the colonial period, pesantren was the educational institution that had the most contact with the people. Pesantren as an educational institution for Grass Root People that is very integrated with them (Matuhu, 1994). Pesantren as part of education in Indonesia always strive to be able to produce individuals who are knowledgeable, have skills in practicing their knowledge, and form good morals. Pesantren is a pure Indonesian educational institution. Long before formal schools were established, pesantren were active in producing knowledgeable human beings through their education (Ahmad Syifa'un Na'im, 2023).[33]

Historically, Islamic boarding schools have existed since the time of the Prophet (peace be upon him). The Shohabat known as Ahlus Suffah who do not have family, property and property just dedicate themselves to learning religion and serving the Prophet PBUH, they number about 70 people living side by side with the Prophet PBUH with a simple life and zuhud. Every day they learn the Qur'an and hadith directly from the Prophet (peace be upon him). They also act as bodyguards and soldiers in war who are always ready to fight whenever needed.

## Analysis Results

The results of research at the Darussalam Jatibarang-Brebes Islamic Boarding School show that transformational leadership contributes significantly to improving the quality of pesantren education. This leadership emphasizes four main indicators as stated by Bass, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These four aspects are implemented in the leadership of the pesantren through example, motivation, intellectual development, and personal attention to asatidz and students.

32 Moh. Zaiful Rasyid, dkk., *Pesantren dan Pengelolaannya* (Pamekasan: Duta Media Publishing, 2020),3

33 Khusnan Iskandar, *Lembaga Pendidikan Pesantren di Tengah Arus Perubahan Global*, Journal of Eduction and Religious Studies (JERS),Vol. 03 No. 01, April 2023

First, transformational leadership strategies are seen in idealized influences that foster discipline, dedication, and spiritual example, so that they are respected and followed.

Second, the aspect of intellectual stimulation can be seen from the efforts of leaders to foster innovation, encourage creativity of asatidz, and provide clean, comfortable, and conducive learning facilities.

Third, in individualized consideration, leaders show individual attention through coaching, training, and giving appreciation for the achievements of asatidz and students. This encourages the improvement of personal competence and institutional loyalty.

Fourth, the dimension of inspirational motivation can be seen from the emphasis on the vision and mission of the Islamic boarding school, routine motivation, and the division of tasks according to competencies that encourage the improvement of the performance and professionalism of the entire pesantren community.

In addition to the above indicators, pesantren leaders also implement other strategies, including: surveys to large pesantren as benchmarking, improving the competence of educators through cadre regeneration and training, integration of religious and public curriculum, strengthening character education, facility development, transparent governance, and strategic partnerships with other institutions. This strategy shows the management of education that touches on academic, managerial, spiritual, and social aspects.

The implementation of this strategy is in line with the example of the leadership of the Prophet PBUH which emphasizes deliberation, moral motivation, spiritual development, and the development of individual potential. Thus, transformational leadership in the Darussalam Islamic Boarding School has proven to be able to improve the quality of education comprehensively through the integration of aspects of management, character, and community participation.

**Academic Analysis**

This study confirms the relevance of Bass's theory in the context of Islamic education, especially in Islamic boarding schools. Transformational leadership not only serves as a modern management model, but it is also in line with Qur'anic values and prophetic leadership traditions. Its implementation in Islamic boarding schools proves that the quality of leadership determines the quality of education through:

1. Strengthening of collective vision and motivation that builds loyalty.
2. Intellectual and spiritual development that results in innovation.
3. Simultaneous individual and institutional development.

Therefore, transformational leadership strategies can be used as a model for the development of the quality of contemporary Islamic education, especially in Islamic boarding schools that face the challenges of modernity without leaving the roots of tradition.

## CONCLUSION

A supportive learning environment is a key factor in successful learning, as it facilitates the balanced cognitive, emotional, and spiritual development of students. A conducive learning environment, which encompasses physical, social, and intellectual aspects, must meet the criteria of attractiveness, comfort, safety, and enjoyment. The responsibility for creating this environment does not lie solely with schools, but also involves parents and the community. From an Islamic perspective, the psychosophical approach offers a holistic way to create a harmonious learning environment by integrating Sufi values, such as purification of the soul (takziyatun nafs), control of desires, and the development of noble character, with modern psychological principles. This approach emphasises the importance of balance between reason, heart, desires, and spirit to achieve spiritual peace and closeness to Allah.

Qualitative research based on literature reviews indicates that the application of psychosufistik in Islamic education can enhance learning motivation, psychological well-being, and the quality of social interactions among students. Its implementation strategies involve spiritual practices such as dhikr, muhasabah, and mujahadah, as well as the role of educators as spiritual guides with scholarly credentials. Its benefits include spiritual development, the formation of noble character, and improved interpersonal relationships. However, challenges such as student diversity, resource limitations, and the influence of globalisation and digitalisation must be addressed through the integration of Sufi values into the curriculum, a humanistic approach, and collaboration with families and communities. Thus, the psychosufistic approach not only creates a harmonious learning environment but also shapes a generation that is virtuous, balanced, and close to divine values.

## REFERENCES

Ahmad, D. (1996). *Penunjuk peningkatan mutu pendidikan di sekolah dasar*. Jakarta: Depdikbud.

Ahmad, M. F., dkk. (2020). Manajemen mutu pendidikan perspektif Al-Qur'an dan tafsir. *Education Achievement Journal of Science and Research*.

Artanto, D. (2022). Strategi kepemimpinan transformasional untuk meningkatkan mutu layanan pendidikan Islam. *ADAARA: Jurnal Manajemen Pendidikan Islam, 12*(2), 113–130.

Basyit, A. (2018). Implementasi manajemen mutu pendidikan Islam. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam, 17*(1), 187–210.

Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership*. Mahwah, NJ: Lawrence Erlbaum.

Burns, J. M. (1978). *Leadership*. New York: Harper & Row.

Daulay, H. P. (2014). *Pendidikan Islam dalam lintasan sejarah*. Jakarta: Prenadamedia.

Hakim, A. (2018). Pengaruh kepemimpinan transformasional, budaya organisasi, dan komitmen organisasional terhadap kinerja karyawan (Studi Kasus PT. BPRS Sukowati Sragen). [Disertasi, IAIN Salatiga].

Haningsih, S. (2014). Implementasi program mutu pendidikan dalam meningkatkan budaya akademik di Madrasah Aliyah Sunan Pandanaran (MASPA) Sardonoharjo Ngaglik Sleman DIY. *El-Tarbawi, 8*(1), 27–40.

Iskandar, K. (2023). Lembaga pendidikan pesantren di tengah arus perubahan global. *Journal of Education and Religious Studies (JERS), 3*(1).

Komariah, A. (2014). Pengaruh kepemimpinan transformasional, iklim sekolah, kinerja mengajar guru terhadap produktivitas sekolah. *Mimbar: Jurnal Sosial dan Pembangunan, 30*(1), 118–125.

Leithwood, K., & Jantzi, D. (2005). Transformational leadership. Dalam B. Davies (Ed.), *The essentials of school leadership* (hlm. 33–44). London: SAGE.

Mulyasa, E. (2017). *Manajemen dan kepemimpinan kepala sekolah*. Bandung: Remaja Rosdakarya.

Nur, M., dkk. (2016). Manajemen sekolah dalam meningkatkan mutu pendidikan pada SDN Dayah Guci Kabupaten Pidie. *Jurnal Administrasi Pendidikan: Program Pascasarjana Unsyiah, 4*(1).

Quraish, S. M. (2002). *Tafsir Al-Mishbah: Pesan, kesan dan keserasian Al-Qur'an*. Jakarta: Lentera Hati.

Rasyid, M. Z., dkk. (2020). *Pesantren dan pengelolaannya*. Pamekasan: Duta Media Publishing.

Sinaga, N. S., dkk. (2021). Konsep kepemimpinan transformasional. *Cerdika: Jurnal Ilmiah Indonesia, 1*(7), 842–844.

Wahyuni, F., & Maunah, B. (2021). Kepemimpinan transformasional dalam pendidikan Islam. *Southeast Asian Journal of Islamic Education Management, 2*(2), 142–153.

Zaini, A. (2019). Konsep manajemen mutu terpadu dan implementasinya dalam pendidikan Islam (Studi Kasus di Pondok Pesantren Darul Muttaqien Bogor). *Tawazun: Jurnal Pendidikan Islam, 10*(2).