

Kiai Rights in the Transformation and Development of Islamic Boarding Schools in Indonesia

Fikri Hifasoh¹, Marwazi², Mahmud MY³, Muhammad Munawir Pohan⁴, Ali Marzuki Zebua⁵

^{1,2,3} Sulthan Thaha Saifuddin State Islamic University Jambi, Indonesia

^{4,5} Kerinci State Islamic Institute, Indonesia



DOI : <https://doi.org/10.61796/jheaa.v3i5.1797>

Sections Info

Article history:

Submitted: February 07, 2026

Final Revised: March 26, 2026

Accepted: April 08, 2026

Published: May 20, 2026

Keywords:

Kiai rights

Islamic boarding school
transformation

Kiai leadership

Islamic education

ABSTRACT

Objective: This study aims to analyze the rights of kiai in the transformation and development of Islamic boarding schools, focusing on one such school in Jambi Province, Indonesia. **Method:** The research employs a qualitative case study design. Data were collected through semi-structured interviews, observations, and documentation, involving kiai, teachers, and other relevant parties as research informants. **Results:** The study shows that the rights of kiai play a strategic role in the development of Islamic boarding schools, including authority over facility and infrastructure management, curriculum development, educator development, and the strengthening of students' character. The implementation of kiai rights is carried out through strengthening the superior programs of Islamic boarding schools, such as tahfiz Al-Qur'an and learning the yellow book, strict selection of educators, and fostering student discipline and morals. This study also found that the optimization of kiai rights still faces challenges, including limited numbers of professional educators, significant educational financing needs, and competition among Islamic educational institutions. Local government support through institutional cooperation, facility development, and human resource training is an important factor in supporting the transformation of Islamic boarding schools. **Novelty:** The novelty of this research lies in its focus on the rights of kiai as a strategic instrument for strengthening the leadership of Islamic boarding schools and improving the quality of Islamic education in the modern era. This research makes an empirical contribution to the development of Islamic education leadership studies based on institutional transformation and sustainable pesantren governance.

INTRODUCTION

The crisis of leadership in Islamic educational institutions is not always marked by the collapse of the physical buildings of Islamic boarding schools, but is evident when the moral authority and strategic rights of the kiai are neglected [1], [2]. In many cases, pesantren remain administratively standing, but lose their transformative power due to the weak position of the kiai in determining the direction of the institution's development [3], [4]. This phenomenon is an important issue in the dynamics of contemporary Islamic education in Indonesia, especially when pesantren are required to adapt to social, technological, economic, and global societal changes without losing their Islamic identity [5], [6]. As the oldest educational institution in Indonesia, pesantren has made a significant contribution to character building, the transmission of Islamic values, and the strengthening of community morale [7]. However, the transformation of pesantren into an adaptive and competitive educational institution cannot be separated from the existence and optimization of the rights of kiai, the main leaders of pesantren [8], [9].

In the tradition of Islamic boarding schools, the kiai are not only religious teaching figures, but also holders of spiritual, social, and institutional authority [10], [11]. This position makes kiai the center of decision-making in various aspects of pesantren life, ranging from education policy and curriculum development to student development and institutional relations with the community and the government [12]. Philosophically, the leadership of the kiai is grounded in the principles of trust, justice, responsibility, and moral exemplarity, which are central to Islamic education [13]. This value affirms that leadership in Islam is not only about power but also about moral and spiritual responsibility that must be carried out fairly and wisely [14].

Theoretically, educational leadership has evolved through approaches such as transformational, servant, instructional, and charismatic leadership [15], [16]. In the context of Islamic boarding schools, the charismatic and spiritual leadership model has become highly dominant because the legitimacy of the kiai derives not only from the organizational structure but also from the community's social and religious recognition [17]. However, the study of pesantren leadership has so far emphasized the charismatic role of the kiai more than the discussion of the kiai's rights as a strategic instrument in advancing Islamic educational institutions [18]. In fact, kiai rights play an important role in determining the effectiveness of leadership, especially in policymaking, resource management, the development of educational innovations, and the institutional transformation of Islamic boarding schools [19].

In the era of globalization and the digital revolution, Islamic boarding schools face increasingly complex challenges [20]. Islamic boarding schools are no longer only required to produce graduates who possess religious knowledge; they must also equip students with 21st-century skills, including digital literacy, entrepreneurship, critical thinking, and social adaptability [21]. This condition demands a transformation of pesantren management that is more modern and responsive to the changing times [22]. In this context, kiai rights are a strategic factor that determines the pesantren's ability to innovate in education without losing its traditional values [23]. Kiai who have authoritative space in determining policy direction and institutional development tend to be better able to build independent, productive, and competitive Islamic boarding schools [24].

Regulatory, the state has recognized the existence of Islamic boarding schools through Law Number 18 of 2019 concerning Islamic Boarding Schools [25]. The regulation strengthens the position of pesantren as part of the national education system while providing legitimacy for pesantren's autonomy in managing education in accordance with Islamic values. However, the implementation of the regulation still presents various problems, particularly regarding the protection and strengthening of the rights of the kiai in exercising their leadership functions [26]. In practice, many kiai still face limited access to strategic policies, government support, managerial capacity strengthening, and legal protection in the management of pesantren [27], [28]. As a result, not a few pesantren experience institutional stagnation due to weak support for the strategic role of the kiai [29].

This problem is also seen in one of the Islamic boarding schools in Jambi Province, Indonesia. Based on initial observations, the understanding of kiai rights in the development of pesantren remains relatively limited. Kiai has not fully received regulatory and institutional support in carrying out its strategic functions, including decision-making, educational development, and the strengthening of students' welfare. In addition, there are still limitations in access to leadership training, low involvement of kiai in education policy forums, and a lack of local government support for the sustainable development of Islamic boarding schools. This condition shows a gap between the ideal of the kiai's position as a leader of the pesantren and the reality of the implementation of his rights.

Previous research tends to discuss kiai leadership in terms of charismatic influence, the modernization of Islamic boarding schools, and the transformation of Islamic education [3], [30], [31]. However, studies that specifically examine the rights of kiai as a basis for strengthening the leadership of Islamic boarding schools are still relatively limited. In fact, understanding the rights of kiai is crucial to creating professional, accountable, and adaptive pesantren governance for the times. This research gap is an important basis for studying the rights of kiai in the transformation and development of Islamic boarding schools in Indonesia.

Based on this description, this study aims to analyze the rights of kiai in advancing one of the Islamic boarding schools in Jambi Province, Indonesia, including the identification of kiai rights, the implementation of these rights in the development of Islamic boarding schools, the challenges faced in optimizing kiai rights, local government policy support, and the use of kiai rights in improving the quality of religious education and the welfare of students. This research is expected to make a theoretical contribution to the development of Islamic education leadership studies and to provide practical recommendations for strengthening the governance of Islamic boarding schools based on rights, responsibilities, and sustainable institutional transformation.

RESEARCH METHOD

This study uses a qualitative case study design to understand, in depth, the phenomenon of kiai rights in advancing Islamic boarding schools at one of the Islamic boarding schools in Jambi Province, Indonesia. The qualitative approach was chosen because this study seeks to examine social reality in its natural context by interpreting informants' experiences, actions, and interactions in real-life settings. This approach allows researchers to gain a comprehensive understanding of the dynamics of kiai leadership, decision-making processes, and pesantren education management practices that cannot be explained quantitatively alone. Creswell & Poth (2024) emphasized that qualitative research is used to explore and understand the meanings that individuals and groups build towards social and humanitarian issues.

The case study design was used because this research focuses on a single case, limited by the context, time, and social activities within the pesantren environment. Through this approach, researchers can conduct an in-depth exploration of kiai

leadership practices and strategies for advancing Islamic boarding schools. Case studies also enable the simultaneous use of multiple data sources to produce a more complete picture of the phenomenon under study. This research not only describes the events that occurred, but also seeks to understand the meaning, patterns, and relationships between symptoms that develop in the pesantren environment [33].

The social situation of the research includes the places, actors, and activities that are the focus of the study. The research was conducted in one of the Islamic boarding schools in Jambi Province. The perpetrators in this study consist of kiai, teachers, and parties directly involved in the process of managing and developing Islamic boarding schools. Meanwhile, the observed activities include implementing kiai leadership, educational policymaking, student development, and various activities related to the institutional development of Islamic boarding schools. The selection of informants was carried out purposively, based on their level of involvement, experience, and knowledge relevant to the research focus. The selection of this kind of informant is intended to ensure that the data obtained is rich in detail and highly relevant to the research objectives [34].

Data collection was carried out through semi-structured interviews, observations, and documentation. Semi-structured interviews were used to obtain in-depth data on the views, experiences, and strategies of the kiai in advancing the Islamic boarding school. This technique provides space for researchers to explore information flexibly without leaving the established research focus. Observations were conducted directly on leadership activities, organizational culture, and educational processes within the pesantren environment. Through observation, researchers can understand the real conditions and social interactions that occur in the field. The documentation is used as supporting data in the form of institutional archives, administrative records, photos of activities, and other documents relevant to the research. The data collection process is carried out continuously until data saturation is reached, which occurs when the information obtained shows repetition and no significant new data is found [35].

Data analysis was carried out interactively using the model [36], which includes data reduction, data presentation, and conclusion drawing and verification. At the data reduction stage, the researcher selects, focuses on, and simplifies the data obtained from the field to align with the research focus. Furthermore, data are presented as narrative descriptions, categorizations, and theme maps to facilitate interpretation. The last stage involves drawing temporary conclusions that are continually verified throughout the research process. The analysis is conducted continuously from the start of data collection through the completion of the research, enabling researchers to identify patterns, relationships, and meanings within the data.

To maintain the validity of the data, this study applies source triangulation, method triangulation, and member checking. Source triangulation is achieved by comparing data from various informants, while method triangulation is achieved by comparing the results of interviews, observations, and documentation. In addition, member checking is carried out by asking the informant to review the interview results and the researcher's interpretation of the data to ensure the meaning intended by the informant aligns with

the researcher's interpretation. This study also pays attention to the ethical principles of research, such as maintaining the confidentiality of the identity of the informant, obtaining the consent of the participants before the research is conducted, and giving the informant the freedom to stop their involvement at any time without any pressure from the researcher [37].

RESULTS AND DISCUSSION

Result

Identification of Kiai Rights

The observations show that Kiai holds a central position in the management and development of Islamic boarding schools. Kiai serves not only as a spiritual leader but also as a key decision-maker in education, infrastructure management, teacher development, and curriculum development. The researcher's observation shows that all educational activities in Islamic boarding schools are carried out under the direction and policy of the kiai. Hence, the existence of the kiai is the primary factor in maintaining the stability and development of Islamic boarding schools.

The rights of kiai are seen in the authority to manage Islamic boarding school facilities and infrastructure to support the student education process. Kiai has the right to determine the priority of facility development based on the pesantren's needs and the institution's capacity. This can be seen from the following informant's statement, *"I have the right to manage the facilities and infrastructure of the Islamic boarding school... the construction of educational facilities, student dormitories, mosques, and other supporting facilities"* (KA).



Figure 1. Mosque as a Means of Learning for Students

In addition, the informant explained that the rights of the kiai include managing human resources and organizing the Islamic boarding school: *"The kiai has the right to manage human resources... regulating the governance of educators and the organizational structure of the Islamic boarding school"* (AT).

The findings show that the rights of kiai extend beyond religious matters to encompass managerial leadership in the development of Islamic boarding schools. The researcher's observations also show that kiai have the authority to determine the direction of education and maintain the identity of the pesantren. This can be seen in the

development of a curriculum based on the yellow book, Qur'an tahfiz, and formal education adapted to the times.

Implementation of Kiai Rights

The results of the observation show that the implementation of kiai rights is carried out in practice through educational management, educator development, the development of superior programs, and the formation of student character. Kiai not only sets policies, but is also directly involved in learning evaluation and supervision of the quality of education in Islamic boarding schools.

The implementation of kiai rights can be seen from the determination of the superior program of Islamic boarding schools as a strategy for the development of educational institutions. The informant explained, "*This pesantren is the same as selling... there is a selling point that we must highlight*" (KA). The statement shows that Kiai implements an educational development strategy by strengthening the identity of Islamic boarding schools, with tahfiz and the yellow book as flagship programs.



Figure 2. Learning the Yellow Book

In addition, the implementation of kiai rights is also seen in the process of selecting and coaching educators. The informant said, "*Teachers don't just come in; it has to be tested first.*" (A). The information shows that the pesantren implements a strict teacher selection system to maintain the quality of learning and student development.

The researcher's observation shows that the implementation of kiai rights is also carried out through the development of students' morals and discipline in daily life within the pesantren environment. Students are accustomed to living a disciplined life, respecting teachers, and maintaining Islamic educational traditions. This shows that the implementation of kiai rights is not only oriented toward academic improvement but also toward the formation of students' Islamic character.

Challenges in Optimizing Kiai Rights

The results of the observation show that Kiai still faces various challenges in optimizing its rights to advance the Islamic boarding school. These challenges include the shortage of competent educators, the need for substantial education financing, and the increasingly fierce competition among Islamic educational institutions.

In terms of human resources, pesantren have difficulty finding educators who align with the pesantren curriculum's needs. The informant explained, *"We have difficulty adjusting the curriculum... while the teachers who master the curriculum are few"* (KA). The statement shows that educators' limitations are the main challenge in maintaining the quality of pesantren education.

In addition, other challenges relate to education financing. The informant said, *"If we want to find the selling value of the yellow book, like it or not, we have to find a teacher who is indeed qualified"* (KA). The information indicates that improving the quality of education requires substantial financial support, particularly for recruiting qualified teachers and developing educational facilities.

The researcher's observations also show that pesantren face competition with other educational institutions that continue to grow. This condition requires Islamic boarding schools to continue innovating to remain competitive and in demand with the community.

Local Government Policy Support

The results of the observation show that local government support plays an important role in the development of Islamic boarding schools, especially in facility development, educational cooperation, and the improvement of human resource quality.

The informant explained that the pesantren collaborates with the local government to support the development of pesantren education, *"This collaboration aims to support the development of pesantren, both in terms of academics and economy"* (KA).



Figure 3. Partnership of Local Governments with Islamic Boarding Schools

In addition, the informant also said, *"Kiai can collaborate with the local government to support the construction of Islamic boarding schools"* (AT). The information shows that cooperation between Islamic boarding schools and local governments is an important factor in advancing Islamic education.

The researcher's observations show that local government support is not only in the form of facility assistance but also through training and competency development for pesantren educators. This support helps Islamic boarding schools improve the quality of educational services and expand institutional development networks.

The Utilization of Kiai Rights in Improving the Quality of Religious Education

The results of the observation show that the use of kiai rights is carried out through strengthening religious education, fostering students' character, developing tahfiz Al-Qur'an, and integrating Islamic education with modern developments. Kiai uses his authority to maintain the quality of religious education while maintaining the identity of the Islamic boarding school.

In the development of the religious education curriculum, the informant explained, "*The curriculum implemented is a combination of the yellow book, tahfiz of the Qur'an, and formal education*" (KA).



Figure 4. Tahfiz Qur'an Learning Activities

In addition, another informant said, "*Kiai has the right to prepare a special curriculum, such as the yellow book or tahfiz*" (Z). The statement shows that the rights of the kiai are used to maintain a balance between traditional religious education and the needs of modern education.

The researcher's observations also show that the development of students' morals and discipline is an important part of improving the quality of religious education in Islamic boarding schools. Students are guided to have an attitude of tawadhu, discipline in worship, and respect for teachers and fellow students. The use of kiai rights not only improves students' academic ability but also fosters strong Islamic character in daily life.

Discussion

The results of the study show that kiai rights have a strategic role in the transformation and development of Islamic boarding schools. Kiai serves not only as a spiritual leader but also as the primary decision-maker in educational management, curriculum development, educator development, and the development of the Islamic boarding school's organizational culture. These findings show that the effectiveness of pesantren is greatly influenced by the strength of kiai leadership in directing institutional change. This condition aligns with transformational leadership theory, which emphasizes the importance of vision, moral influence, and leaders' ability to create organizational change sustainably [38].

The implementation of kiai rights can be seen through the strengthening of flagship Islamic boarding school programs, such as tahfiz Al-Qur'an and learning the yellow

book. The strategy shows that pesantren seeks to maintain Islamic identity while adapting to the development of modern education. These findings support the view that effective educational leadership not only maintains organizational stability but also integrates tradition with educational innovation [39]. In the context of Islamic boarding schools, kiai rights are an important instrument in maintaining a balance between traditional values and contemporary educational needs, especially through leadership strategies that strengthen religious moderation and strict selection of educators [40].

This research also shows that the rights of kiai are used to maintain the quality of human resources through a strict teacher selection and coaching process. Kiai has the authority to determine educators who are in accordance with the character of pesantren education. These findings are relevant to contemporary research that explains how the quality of educational institutions is strongly influenced by leaders' capacity to manage human resources professionally, whereby kiai transform traditional charismatic leadership towards more participatory and merit-based governance [41]. Therefore, kiai rights have a great contribution to improving the quality of pesantren education.

On the other hand, this study found that the optimization of kiai rights still faces challenges, especially due to limitations in professional educators, education financing, and increasingly competitive pressures from educational institutions. This condition indicates that the transformation of pesantren requires stronger institutional support to ensure it can survive and develop amid rapid social change. The shift from a centralized leadership model to a more collaborative structure and the adoption of a modern management system are inevitable to increase institutional accountability without abandoning the spiritual values of the pesantren [42]. This confirms that faith-based educational institutions need organizational strengthening and resource support to remain relevant in the modern era.

In addition, the study's results show that the rights of kiai contribute to students' character development by fostering morals, discipline, and a culture of respect for teachers. These findings support the concept of servant leadership, which frames leadership as a process of moral service and the development of students' character. Recent phenomenological research reveals that kiai practice a unique form of transformational leadership through role modeling and the internalization of long-term religious values, rather than a purely verbal or charismatic approach (Arifin et al., 2024). Kiai rights not only impact the institutional development of Islamic boarding schools but also shape students' moral and spiritual identities holistically and sustainably.

CONCLUSION

Fundamental Findings: Based on the research results and discussion, it can be concluded that the rights of kiai play a strategic role in the transformation and development of Islamic boarding schools. Kiai not only functions as a spiritual leader but also as the main decision-maker in educational management, curriculum development, educator development, strengthening students' character, and building the culture of pesantren organizations. The implementation of kiai rights is carried out through

strengthening superior programs such as tahfiz Al-Qur'an and learning the yellow book, fostering student discipline, and managing human resources selectively and professionally. The optimization of these rights is also supported by the local government's cooperation through the development of facilities, training of human resources, and institutional strengthening of Islamic boarding schools. **Implications:** The findings of this study affirm the importance of strengthening the rights of kiai in supporting the transformation of Islamic boarding schools to be adaptive to the times without abandoning Islamic identity. The leadership of the kiai, supported by managerial and regulatory authorities, can create more professional, innovative, and sustainable governance of the Islamic boarding school. Therefore, strengthening pesantren education policies, increasing the capacity of kiai leadership, and government and community support are important factors in improving the quality of Islamic education and students' welfare. **Limitations:** This study is limited to one pesantren location in Jambi Province, so the results do not fully describe the condition of pesantren in other regions. In addition, the research focuses more on the internal perspective of the pesantren. It has not broadly involved the views of the community, student guardians, and other Islamic education policymakers. **Future Research:** Further research is suggested to expand the scope of research on various types of Islamic boarding schools in Indonesia to obtain a more comprehensive picture of the implementation of kiai rights. Future research can also develop a pesantren leadership model based on digital transformation, institutional collaboration, and the strengthening of Islamic education policies oriented towards increasing pesantren competitiveness in the era of globalization.

REFERENCES

- [1] H. Herijanto, "Al amanah in Al Qur'an vs Trust: a Comparative Study," *International Journal of Ethics and Systems*, vol. 38, no. 4, pp. 549–575, Feb. 2022, doi: 10.1108/IJOES-03-2021-0064.
- [2] A. Hasan, R. Hassan, E. R. A. Engku Ali, E. M. T. Engku Ali, M. Abduh, and N. H. Noordin, "A Proposed Human Resource Management Model for Zakat Institutions in Malaysia," *ISRA International Journal of Islamic Finance*, vol. 11, no. 1, pp. 98–109, Apr. 2019, doi: 10.1108/IJIF-10-2017-0036.
- [3] N. Yaturrochmah, S. Aimah, and M. I. Khauldi, "Kyai's Transformative Leadership In Pesantren-Based on Campus," *EDUTECH: Journal of Education And Technology*, vol. 7, no. 4, pp. 521–529, 2024, doi: 10.29062/edu.v7i4.835.
- [4] Z. Zainuddin, A. Nafisah, M. Mustafiyanti, and D. Davik, "Pesantren and The Political Authority of Kiai: The Dialectic of Religion, Power, and Education," *Tafkir: Interdisciplinary Journal of Islamic Education*, vol. 7, no. 2, pp. 535–550, 2026, doi: 10.31538/tijie.v7i2.2115.
- [5] K. Shubhi, L. A. Rahmawati, S. Putriani, and R. Riskiani, "Development of Islamic Boarding School Economic Areas to Improve the Welfare of Santri," *MONETARIUM: Journal of Economics Business and Management*, vol. 1, no. 2, pp. 59–66, 2024, doi: 10.71155/4h0vr316.
- [6] E. Z. Rochim, A. Ikhwan, S. Arifin, and C. T. Rahajeng, "Integration of Islamic Boarding School Curriculum Based on Islamic Values and Technology in Indonesia," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, vol. 10, no. 3, pp. 602–616, 2025, doi: 10.31538/ndhq.v10i3.216.

- [7] W. R. Nasution, C. Wijaya, and M. Fadhli, "The Role of Boarding School Leaders in Character Building of Santri," *EDUTEC: Journal of Education And Technology*, vol. 8, no. 2, pp. 493–504, 2025.
- [8] M. M. Maulidi, F. Ismail, and K. Karoma, "The Transformation of Traditional Islamic Education: Model of Modernization of Islamic Boarding Schools in Ogan Ilir," *Jurnal Iqra': Kajian Ilmu Pendidikan*, vol. 10, no. 2, pp. 242–255, 2025, doi: 10.25217/ji.v10i2.6312.
- [9] S. Suryati, E. Mulyani, and S. Shadiqin, "Strategies for the Transformation of Traditional Islamic Boarding Schools in Aceh Singkil: Integrating Education, Social, and Religious Aspects," *Tafkir: Interdisciplinary Journal of Islamic Education*, vol. 7, pp. 80–94, Nov. 2025, doi: 10.31538/tijie.v7i1.2371.
- [10] L. Mukarromah, B. Prasetya, and M. Masuwd, "The Kyai Langgar as an Agent of Islamic Education: A Study on the Transformation of Roles in Ngepoh Village," *Halaqa: Islamic Education Journal*, vol. 8, no. 2, pp. 147–160, 2024, doi: 10.21070/halaqa.v8i2.1696.
- [11] D. H. Al-Ghifari, M. M. Huda, and A. Haider, "Traditional Authority of Kyai and Its Impact on Religious Moderation in East Java Pesantren," *IJIBS*, vol. 2, no. 2, pp. 129–144, 2024, doi: 10.35719/ijibs.v2i2.47.
- [12] N. Khoiri, A. Patoni, and A. Tanzeh, "Kiai's Transformational Leadership in Policy Making for Realizing the Quality of Islamic Boarding Schools," *Technium Social Sciences Journal*, vol. 31, pp. 508–521, 2022, doi: 10.47577/tssj.v31i1.6133.
- [13] B. Ngarawula and M. Roseli, "The Role of Leadership of Kyai as the Caretaker of Islamic Boarding Schools in Building Social Piety: Study at Miftahul Ulum Bettet Islamic Boarding School, Pamekasan, Madura," *International Journal of Research in Social Science and Humanities (IJRSS)*, vol. 6, no. 11, pp. 11–41, 2025, doi: 10.47505/IJRSS.2025.11.2.
- [14] M. M. H. Reza, "Leadership Qualities of the Islamic State Leaders Mixed with Quran, Hadith, and Contemporary Perspectives," *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies*, vol. 3, no. 1, pp. 30–44, 2025, doi: 10.61166/bunyan.v3i1.46.
- [15] C.-C. Lee, W.-C. Yeh, Z. Yu, and X.-C. Lin, "The Relationships between Leader Emotional Intelligence, Transformational Leadership, and Transactional Leadership and Job Performance: A Mediator Model of Trust," *Heliyon*, vol. 9, no. 8, p. e18007, 2023, doi: 10.1016/j.heliyon.2023.e18007.
- [16] B. Debnath, "School Leadership Approach to Teacher Collaboration: A Qualitative Investigation in the Secondary School Context of Bangladesh," *European Journal of Educational Management*, vol. 8, no. 3, pp. 185–200, 2025, doi: 10.12973/eujem.8.3.185.
- [17] A. Karim, A. Bakhtiar, J. Sahrodi, and P. H. Chang, "Spiritual Leadership Behaviors in Religious Workplace: The Case of Pesantren," *International Journal of Leadership in Education*, vol. 28, no. 6, pp. 1293–1321, 2025, doi: 10.1080/13603124.2022.2076285.
- [18] R. C. Liden, X. Wang, and Y. Wang, "The Evolution of Leadership: Past Insights, Present Trends, and Future Directions," *J. Bus. Res.*, vol. 186, p. 115036, 2025, doi: 10.1016/j.jbusres.2024.115036.
- [19] K. Beyerlein and M. Rodriguez, "The Effect of Congregational Context on Religious Leaders' Political Activism," *Sociol. Focus*, vol. 58, no. 3, pp. 304–322, Jul. 2025, doi: 10.1080/00380237.2025.2527647.
- [20] W. Shofwani, I. Arifudin, R. Y. Gloria, and D. R. Wiradinata, "Transforming Educational Management in Islamic Boarding Schools : A Historical and Digital Perspective," *JP (Jurnal Pendidikan) : Teori dan Praktik*, vol. 10, no. 2, pp. 174–187, 2025, doi: 10.26740/jp.v10n2.p174-187 174.
- [21] A. Rizqi and R. Bin Abdullah, "Development of Islamic Boarding School Management As An Agent of Change in Improving the Quality of Education in the Modern Era," *Medina-Te: Jurnal Studi Islam*, vol. 21, no. 3, pp. 313–322, 2025.

- [22] F. Fauzan, M. Dannur, A. Hairit, and A. Zaini, "The Urgency of Pesantren Managerial Reconstruction in the Era of Globalization," *Al-Abshar: Journal of Islamic Education Management*, vol. 4, no. 1, pp. 14–32, 2025, doi: 10.58223/al-abshar.v4i1.462.
- [23] A. Karim *et al.*, "Islamic Spiritual Leadership of Kyai in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School," *Social Sciences & Humanities Open*, vol. 12, p. 101817, 2025, doi: 10.1016/j.ssaho.2025.101817.
- [24] J. Koehrsen and C. D. Ives, "The Multiple Roles of Religious Actors in Advancing a Sustainable Future," *Ambio*, vol. 54, no. 8, pp. 1318–1333, 2025, doi: 10.1007/s13280-025-02166-0.
- [25] S. Saparudin, A. Rozak, and I. Fitriani, "Revisiting Islam-State Relationship: Critical Analysis of Indonesian Policy on Islamic Boarding Schools," *Asia Pacific Journal of Educators and Education*, vol. 39, pp. 317–336, Dec. 2024, doi: 10.21315/apjee2024.39.2.16.
- [26] Nur Fatimah, Taufik Rahman, Nu'man Ihsanda, and Mohamad Erihadiana, "Contribution of Islamic Boarding Schools in the Development and Research of Science and Technology: Literature Review on the Integration of Islamic and Scientific Knowledge in Islamic Boarding School Educational Institutions," *Proceeding of International Conference on Islamic Boarding School*, vol. 2, no. 1 SE-Articles, Aug. 2025, doi: 10.61159/icop.v2i1.620.
- [27] O. Suntay, "Government Religious Discrimination, Support of Religion, and Muslim Minority-Related societal violence in western democracies," *Comp. Polit. Stud.*, vol. 58, no. 4, pp. 746–784, 2025, doi: 10.1177/00104140241252077.
- [28] F. Ettensperger and E. Schleutker, "Pathways to Low and High Levels of Government Restrictions on Religion: a Fuzzy-Set QCA of 155 Countries," *Zeitschrift für Vergleichende Politikwissenschaft*, vol. 19, no. 1, pp. 39–68, 2025, doi: 10.1007/s12286-025-00639-w.
- [29] P. M. Mutohar and A. Aziz, "Change Management In Improving The Quality And Competitiveness Of Islamic Boarding Schools," *International Journal of Education Management and Religion*, vol. 2, no. 2, pp. 162–179, 2025.
- [30] M. Arifin, J. Jazilurrahman, N. Nordin, and I. Rahman, "Visionary Kyai Leadership: An Integrative Solution for Islamic Tradition and Modernity," *INJIES Journal of Islamic Education Studies*, vol. 2, pp. 81–92, Oct. 2025, doi: 10.34125/injies.v2i2.32.
- [31] A. Saifullah and P. Masrokan, "Management Transformation and Character Building Through Prophetic Leadership at Al-Mardiyah Islamic Boarding School, Jombang," *Indonesian Journal of Advanced Research*, vol. 4, pp. 2383–2402, Nov. 2025, doi: 10.55927/ijar.v4i11.15746.
- [32] J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 5th ed. Thousand Oaks, CA: Sage Publications, 2024.
- [33] J. W. Creswell, *Designing and Conducting Mixed Methods Research*. Los Angeles: Los Angeles: SAGE Publication Ltd, 2018.
- [34] S. B. Merriam and E. J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 5th ed. San Francisco, CA: Jossey-Bass, 2022.
- [35] R. K. Yin, *Case Study Research and Applications: Design and Methods*, 7th ed. Thousand Oaks, CA: Sage Publications, 2023.
- [36] M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. Thousand Oaks, CA: Sage Publications, 2020.
- [37] S. J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*, 2nd ed. Hoboken, NJ: Wiley-Blackwell, 2020.
- [38] A. Syarifudin, A. Setiani, S. K. Nafi'ah, and B. Ibrohim, "Transformational Leadership of Kiai in Pesantren Management: A Qualitative Study of Islamic Educational Management," *Al-Afkar, Journal For Islamic Studies*, vol. 9, no. 2, pp. 1164–1178, 2026, doi: 10.31943/afkarjournal.v9i2.3294.

- [39] K. P. Alif and H. S. Matin, "Integrating Tradition and Technology: A Prisma-based Synthesis of Pesantren Curriculum Transformation," in *ACIE 2024: Proceedings of the 3rd Annual Conference of Islamic Education*, ACIE, European Alliance for Innovation, 2025, p. 335. doi: 10.4108/eai.14-10-2024.2356524.
- [40] M. A. Maarif, M. Rokhman, M. A. Fatikh, A. Kartiko, A. Ahmadi, and M. S. Hasan, "Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools," *Jurnal Ilmiah Peuradeun*, vol. 13, no. 1, pp. 23-48, 2025, doi: 10.26811/peuradeun.v13i1.1168.
- [41] M. Masuwd, Y. Irama, Z. A. Rahman, M. A. Yusuf, and N. Baroud, "From Charisma to Academic Rationality: An Ethnographic Study of 'Academic Kiai' Leadership in Indonesian Pesantren," *MIQOT: Jurnal Ilmu-ilmu Keislaman*, vol. 50, no. 1, pp. 106-127, 2026.
- [42] R. R. Muis, I. Lili, I. Arifudin, R. Y. Gloria, and D. R. Wiradinata, "The Transformation of Islamic Boarding Schools in Indonesia: A Shift in Organizational Management and Leadership Patterns," *JPUS: Jurnal Pendidikan Untuk Semua*, vol. 9, no. 1, pp. 67-74, 2025, doi: 10.26740/jpus.v9n1.p67-74.
- [43] S. Arifin, M. Chotib, N. W. I. Rahayu, H. Hosaini, and W. Samsudi, "Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study," *Al-Ishlah: Jurnal Pendidikan*, vol. 16, no. 2, pp. 2608-2620, 2024, doi: 10.35445/alishlah.v16i2.5325.

***Fikri Hifasoh (Corresponding Author)**

Sulthan Thaha Saifuddin State Islamic University Jambi, Indonesia

E-mail: habibanabaslim@gmail.com

Marwazi

Sulthan Thaha Saifuddin State Islamic University Jambi, Indonesia

E-mail: marwazi20@gmail.com

Mahmud MY

Sulthan Thaha Saifuddin State Islamic University Jambi, Indonesia

E-mail: mahmudyasin@uinjambi.ac.id

Muhammad Munawir Pohan

Kerinci State Islamic Institute, Indonesia

E-mail: munawirpohan8@gmail.com

Ali Marzuki Zebua

Kerinci State Islamic Institute, Indonesia

E-mail: alimarzukizebua@iainkerinci.ac.id
