

## Construction of Islamic Boarding School Identity: Principal's Strategy and Leadership Style in Institutional Transformation

\*Fatimah Khoirunnisa<sup>1</sup>, Nurul Latifatul Inayati<sup>2</sup>

<sup>1,2</sup>Universitas Muhammadiyah Surakarta, Jl. A. Yani, Sukoharjo, Central Java, Indonesia  
\*fatimahkhoirunnisa928@gmail.com

**ABSTRACT:** *Pesantren as traditional Islamic educational institutions face challenges in building an institutional identity in the era of globalisation, especially for newer pesantren that lack social legitimacy, a track record, and a strong organisational culture. This situation demands strategic and adaptive leadership from principals in managing institutional transformation and building public trust. This study aims to analyse the principal's strategies and leadership styles in building the identity of the Muharrikun Najaah Islamic Boarding School in Klaten Regency and identify the obstacles encountered. The study used a qualitative approach with a case study design. The study draws primary data from the principal and senior teachers and secondary data from internal institutional documents. It collects data through semi-structured interviews, document analysis, and non-participant observation. The researchers conducted the data analysis using thematic and inductive approaches and validated the findings through triangulation of sources and methods. The results indicate that identity construction is carried out multidimensionally through four main strategies: structural through the integration of formal education (MTs and MA) for legitimacy; practice-based through flagship programs such as PMPT (persiapan masuk perguruan tinggi) and development of student talents (lingkaran sore); humanistic through teacher empowerment within a distributed leadership framework; and cultural through the internalisation of Islamic values, discipline, and character. The leadership style applied is semi-authoritative, with a top-down approach that maintains limited participation and emphasises role modelling. Barriers include resistance to change, change fatigue, human resource dynamics, the complexity of system integration, and external pressures. These findings have implications for strengthening adaptive leadership in building a sustainable Islamic boarding school identity.*

Pesantren sebagai lembaga pendidikan Islam tradisional menghadapi tantangan dalam membangun identitas institusional di era globalisasi, khususnya bagi pesantren baru yang belum memiliki legitimasi sosial, rekam jejak, dan budaya organisasi yang kuat. Kondisi ini menuntut kepemimpinan kepala sekolah yang strategis dan adaptif dalam mengelola transformasi kelembagaan serta membangun kepercayaan publik. Penelitian ini bertujuan menganalisis strategi dan gaya kepemimpinan kepala sekolah dalam membangun identitas Pondok Pesantren Muharrikun Najaah di Kabupaten Klaten serta mengidentifikasi hambatan yang dihadapi. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Sumber data primer menggunakan kepala sekolah dan guru senior, sementara sumber data sekunder berasal dari dokumen internal institusional. Data dikumpulkan melalui wawancara semi-terstruktur, analisis

<sup>2</sup> orcid id: <https://orcid.org/0000-0001-6301-1522>

dokumen, dan observasi non-partisipan. Analisis data dilakukan secara tematik-induktif dan divalidasi melalui triangulasi sumber dan metode. Hasil menunjukkan bahwa konstruksi identitas dilakukan secara multidimensional melalui empat strategi utama: struktural melalui integrasi pendidikan formal (MTs dan MA) untuk legitimasi; pendekatan berbasis praktik melalui program unggulan seperti PMPT dan pengembangan bakat minat siswa; humanistik melalui pemberdayaan guru dalam kerangka *distributed leadership*; serta kultural melalui internalisasi nilai Islam, disiplin, dan karakter. Gaya kepemimpinan yang diterapkan bersifat semi-otoritatif dengan pendekatan *top-down* yang tetap membuka partisipasi terbatas dan menekankan keteladanan. Hambatan meliputi resistensi perubahan, *change fatigue*, dinamika sumber daya manusia, kompleksitas integrasi sistem, serta tekanan eksternal. Penelitian ini terbatas pada satu kasus, sehingga generalisasi perlu dilakukan secara hati-hati. Temuan ini memberikan implikasi bagi penguatan kepemimpinan adaptif dalam membangun identitas pesantren yang berkelanjutan.

**Keywords:** *Leadership Style, Institutional Identity, Islamic Boarding School, Organisational Culture, Islamic Education Transformation.*

*Received: January 23, 2026; Revised: March 26, 2025; Accepted: April 23, 2026*

## I. INTRODUCTION

Islamic boarding schools (pesantren), as traditional Islamic educational institutions in Indonesia, play a crucial role in shaping students' morals, religious knowledge, and social skills (Triyuliasari & Mubarak, 2024). However, in the era of globalisation, pesantren face challenges such as competition with the formal education system, limited resources, and the need to build a strong institutional identity (Juliana et al., 2025). This identity encompasses core values such as community solidarity, the integration of religious and general knowledge, and a positive reputation within the community, which serve as a means of attracting students and gaining public trust. In the context of newly established pesantren, these challenges are more complex, as institutional development challenges extend beyond operational aspects to fundamental issues related to establishing social legitimacy and institutional identity (Jufaini, 2023). Unlike long-established pesantren with a strong foundation of public trust, newer pesantren tend to face public doubts about the quality of education, management systems, and the sustainability of the programs offered (Azra, 2019). The institution's limited track record, limited experienced human resources, and the lack of a well-established organisational culture exacerbate this situation. As a result, new Islamic boarding schools often struggle to attract students, build partnership networks, and gain support from various stakeholders (Latif et al., 2026).

Empirical findings in various Islamic boarding schools indicate a tendency for leadership to be less than fully strategic in building institutional identity (Mukti et al., 2026; Sirojudin, 2022). Some principals remain trapped in administrative patterns and bureaucratic routines, making them less able to articulate their Islamic vision into concrete school cultural practices (Hadi & Susilo, 2025). Furthermore, there is a phenomenon of dependence on certain figures without a strong institutional system, which leads to unstable school identity when leadership changes occur. The diverse backgrounds of students and educators exacerbate this situation, which demands more flexible and contextual leadership adaptation (McCarron et al., 2023).

These issues demonstrate that success in various schools, especially new Islamic boarding schools, is highly dependent on management and leadership capabilities in formulating adaptive strategies oriented toward building trust. Without a clear strategy, Islamic boarding schools risk stagnation and even institutional failure due to low public legitimacy and weak identity differentiation compared to other institutions (Latif et al., 2026). Therefore, the importance of a managerial approach that focuses not only on administrative aspects, but also includes strengthening institutional branding, internalising Islamic values, and developing an authentic and consistent organisational culture (Kareem et al., 2025; Wijayanti et al., 2024). The head of the Islamic boarding school, as the main leader, has a central role in directing the vision, mission, and daily practices. The head of the Islamic boarding school is not only an administrative manager but also a leader who determines the direction of the Islamic boarding school's development (Dacholfany et al., 2024). According to Iranzo-García et al., (2020), effective leadership involves four main aspects: evaluation and feedback to teachers, creating a conducive learning environment, creating an active learning community, and wise resource management.

Based on theoretical perspective, educational leadership is understood not only as a managerial process but also as the practice of power (authority) in directing organisational behaviour and culture (Weber, 1978). Weber (1978) classifies authority into three main types: traditional, charismatic, and rational-legal, each of which has different implications for the management of educational organisations. In the context of Islamic boarding schools, traditional authority is often reflected in the dominance of religious values and central figures, while rational-legal authority emerges in modern administrative systems. The tension between these two forms of authority is a source of problems in forming a coherent school identity (Nisa et al., 2025).

Furthermore, in the development of contemporary leadership theory, a typology of leadership styles has emerged, categorised into a spectrum of authoritative, semi-authoritative, and democratic (Alshalan, 1991). Authoritative leadership refers to a leadership style that emphasises strong control, centralisation of decisions, and adherence to rules, which in some contexts is effective in maintaining organisational stability (Rezky et al., 2024). However, this approach has the potential to inhibit participation and creativity among school members if applied rigidly. In contrast, democratic leadership emphasises collaboration, empowerment, and distributed leadership. This aligns with the concept of distributed leadership, which emphasises that leadership is not centred on a single individual (the principal) but is distributed or shared among various actors within the organisation, such as teachers, staff, and even students, according to their capacities and roles (Spillane, 2005). This approach is considered more adaptive to change, but can lead to weaknesses in decision-making if not balanced with clear direction.

Meanwhile, semi-authoritative leadership emerges as a hybrid form of leadership that combines structural control with participatory flexibility. This style aligns with the concept of transformational leadership where leaders not only direct but also inspire and empower organisational members (Bass & Avolio, 1990). In the context of Islamic boarding schools, a semi-authoritative approach is relevant because it integrates the values of religious discipline with the need for active participation of the school community in building the institutional culture. In an effort to build the identity of the Islamic students, principals need to integrate traditional values with modern demands, such as the use of technology in learning. A transformational leadership style can encourage curriculum innovation that combines religious knowledge with digitalisation, thereby strengthening the

characteristics of the Islamic students while increasing their (Harsoyo, 2022). However, the implementation of this leadership style in practice still faces various obstacles, such as limited leadership capacity and resistance from organisational culture (Leithwood & Jantzi, 2005). The right leadership style can create a positive culture, motivate the institution, and influence the surrounding environment.

Previous research has confirmed that the role of the principal is a key factor in shaping the culture and identity of an educational institution. Several previous studies in the context of public schools have shown that transformational and instructional leadership significantly contribute to strengthening organisational culture, improving teacher performance, and shaping institutional character (Liljenberg & Wrethander, 2023). Previous research also demonstrates that principals play a strategic role in internalising school cultural values, particularly in building a religious and disciplinary culture (Rijal et al., 2023). However, this research tends to be generalistic. It focuses on non-boarding schools, thus failing to fully capture the complex dynamics of leadership within the boarding school system, which features a 24-hour environment and more intense value integration.

On the other hand, studies of Islamic educational institutions have focused more on traditional Islamic boarding schools (*pesantren*) with their charismatic leadership patterns based on personal authority. These studies emphasise the strong influence of central figures in shaping the culture and values of Islamic boarding schools, but pay less attention to modern managerial aspects and the distribution of leadership within more complex organisational structures (Azizah et al., 2025). Meanwhile, contemporary studies on modern Islamic education are starting to move towards the integration of school and Islamic boarding school systems, but are still limited to aspects of curriculum, management, and educational output, without specifically examining the relationship between leadership style and the construction of institutional identity in depth.

In leadership theory, various studies have developed the concepts of distributed leadership (Spillane, 2005) and transformational leadership (Bass & Avolio, 1990) as relevant approaches to improving the effectiveness of educational organisations. However, studies linking these concepts to typologies of leadership authority—such as authoritative, semi-authoritative, and non-authoritative—are still relatively limited, particularly in the context of Islamic education. This typology plays a crucial role in understanding how school organisations distribute power, control, and participation, and how these dynamics influence the process of shaping institutional culture and identity. Therefore, the novelty of this research lies in several key aspects. First, this research develops an analytical approach based on the spectrum of leadership authority (authoritative, semi-authoritative, and non-authoritative), a framework that scholars have not widely applied in studies of Islamic educational leadership. Second, this research integrates Weber's classical theory of authority with contemporary leadership theories such as transformational and distributed leadership within a single, contextual conceptual framework. Third, this study positions the construction of Islamic boarding school identity as a primary outcome of leadership practices, thereby offering a new perspective on how strategy, leadership style, and organisational culture interact to shape institutional identity.

This research focuses on the relatively newly established Muharrikun Najaah Islamic boarding school in Klaten Regency, Central Java. The purpose of this study is to analyse in-depth the principal's leadership strategies in building and strengthening the identity of the Muharrikun Najaah Islamic boarding school. Furthermore, this study aims to identify and examine the leadership styles applied in the context of managing a boarding school-based educational institution. Furthermore, this study explores the obstacles faced in

building the identity of the Muharrikun Najaah Islamic boarding school, thus providing material for evaluation at similar educational institutions. This study seeks to make a theoretical contribution to the development of Islamic educational leadership and provide practical contributions to early Islamic boarding schools in implementing effective leadership, thereby strengthening identity and community trust.

## II. METHOD

This study uses a qualitative case study design to explore leadership strategies in building institutional identity within a faith-based educational institution. This approach allows researchers to gain an in-depth understanding of complex social phenomena in real-life contexts (Creswell & Poth, 2017). This design allows for exploration of leadership practices, decision-making processes, and organisational culture within the institution. The researchers collected data from multiple sources to ensure credibility. The principal and senior teachers directly involved in institutional management and decision-making processes served as the primary data sources, while internal institutional documents provided the secondary data. For data collection, the researchers first conducted semi-structured interviews with the principal and several senior teachers involved in institutional management and decision-making. They then carried out document analysis on internal materials, including strategic plans, institutional guidelines, program reports, and organisational policies. Finally, they undertook non-participant observation to examine daily institutional routines, leadership interactions, and strategic meetings that reflect leadership practices within the organisation (Creswell & Creswell, 2023).

Data analysis followed an inductive thematic analysis procedure (Sugiyono, 2019). The collected data were first transcribed and systematically organised before being coded to identify recurring patterns and themes related to leadership strategies and institutional identity. The analysis involved three main stages: open coding to identify key concepts, thematic categorisation to group related patterns, and interpretive analysis to connect the empirical findings to existing leadership theories. The researchers also used pattern-matching techniques to compare the empirical findings with theoretical frameworks in the educational leadership literature (Braun & Clarke, 2022). To enhance data validity, this study applied triangulation of data sources and methods. The researchers cross-checked interview data, observation notes, and institutional documents to ensure consistency and reliability. This methodological approach strengthens the validity of the findings and provides a comprehensive understanding of leadership practices and institutional identity construction (Yin, 2009).

## III. RESULT AND DISCUSSION

### **The Principal's Leadership Strategies in Building Islamic Boarding School Identity**

Leadership is a complex process in which a leader influences those under him/her to implement and achieve the organisation's vision, mission, and goals, thereby enabling the organisation to grow and unite (Aisyah et al., 2022). In this process, leaders utilise their leadership traits, such as beliefs, values, ethics, personality, knowledge, and abilities. Principal leadership plays a strategic role in determining the direction and success of educational institutions, including in building the identity of the Muharrikun Najaah Islamic Boarding School. Principal leadership is not only defined as administrative

leadership skills but also as the skills and knowledge required to plan, implement, and evaluate various policies and strategic decisions involving all elements of the institution (Nguyen et al., 2022). Through the application of appropriate leadership strategies, the principal can direct all components of the Islamic boarding school to operate in a planned, effective manner, and consistent with the institution's vision and goals. This strategy is tailored to the capabilities of existing human resources and balances task achievement with the development of harmonious working relationships.

Research findings indicate that the principal of the Muharrikun Najaah Islamic Boarding School plays a central role as an agent of change, not only managing the system but also constructing the meaning and identity of the institution. This reinforces the view Bass & Avolio (1990) that transformational leadership functions to transform organisational values and beliefs, and aligns with the theory (Bush, 2003) that emphasises the importance of leadership as a driver of integration between the organisation's structure, culture, and vision. In this context, the Islamic boarding school's identity does not emerge naturally but rather is the result of a strategic process consciously designed and implemented by the leader.

The principal builds the identity of the Muharrikun Najaah Islamic Boarding School by systematically strengthening and restructuring the institution. The principal recognises that the Islamic boarding school cannot establish a strong identity without a clear and well-directed institutional foundation. Therefore, the strategic step taken is to undertake institutional transformation by integrating the formal education system into the Islamic boarding school environment. Institutional strengthening through the integration of formal education systems (MTs and MA) demonstrates an effort to reconstruct the identity of Islamic boarding schools (*pesantren*) from a traditional model to a hybrid model that combines Salafi values and modern systems. Conceptually, this strategy can be analysed using an institutional theory perspective, which states that organisations will adapt to external pressures to gain legitimacy (Sarta et al., 2021). In this case, the existence of formal institutions is not merely an administrative necessity, but a symbolic strategy to increase public trust and the institution's competitive position.

Through this institutional strategy, the principal ensures that all educational activities, both formal and informal, move in a unified direction and support the development of the *pesantren*'s identity. Institutional integration enables Islamic boarding schools to gain a stronger position in society as Islamic educational institutions with clear systems, a focused vision, and long-term goals (Syafuruddin et al., 2022). Thus, the identity of the Muharrikun Najaah Islamic Boarding School is understood not only as a religious institution but also as an educational institution with legitimacy, consistency, and competitiveness. This is reinforced by an interview with the school principal (B), who revealed:

"We want this Islamic boarding school to be known not only as a place for studying the Koran, but also as a structured educational institution with a clear future for its students."

However, this integration also has the potential to create identity tension between traditional Islamic boarding school values and the demands of modernity. If not managed properly, this dual system can lead to identity fragmentation (Smetana & Kushki, 2025). Research findings indicate that principals are able to minimise this potential conflict by ensuring alignment between the formal curriculum and Islamic boarding school values. This aligns with previous research that suggests the success of Islamic boarding school

modernisation lies in their ability to maintain core values while adapting to the modern education system (Azra, 2019).

In addition to institutional strengthening, the principal's leadership strategy is also manifested through the design and implementation of strategic programs oriented towards establishing an institutional identity (Safrida et al., 2023). These programs are not merely positioned as supplementary activities but are designed as primary instruments to represent the values, direction, and orientation of Islamic boarding schools. The principal establishes flagship programs as markers of the identity (distinctive identity) of the Muharrikun Najaah Islamic Boarding School, particularly in academic strengthening and student competency development.

Observations and interviews revealed several flagship programs, such as the PMPT and the development of student talents (*lingkaran sore*), where students participate in activities every afternoon to develop their Arabic and English language skills. These programs serve not only as academic activities but also as identity production mechanisms. From the perspective of organisational identity theory, identity is constructed not only through symbols or narratives, but through concrete practices that generate collective experiences (Torres, 2022). Thus, these programs serve as "practical spaces" where Islamic boarding school values are translated into concrete competencies. A literature review suggests that educational institutions need to build a competitive identity through flagship programs relevant to market needs (Rozi & Arifin, 2020). This is reinforced by previous research showing that an institution's success in building identity is strongly influenced by program consistency and future orientation (Hermawan & Carnawi, 2024).

Flagship programs serve not only as supplementary activities but also as a representation of the institution's values and vision (Qomarudin, 2020). The findings of this study confirm this, as the PMPT program and language strengthening programs not only improve student competency but also shape the image of Islamic boarding schools as progressive and adaptive institutions facing global challenges. The principal builds an Islamic identity that emphasises not only religious aspects but also students' readiness to face the future. This strategy demonstrates that the Islamic boarding school builds its identity through tangible results that students, guardians, and the community can directly experience. This finding aligns with research showing that program consistency and future orientation strongly influence identity formation, which reveals that the identity of an educational institution will be strongly formed if supported by consistent, relevant programs that are oriented towards community needs (Hermawan & Carnawi, 2024). Thus, flagship programs become a strategic means to strengthen the image of Islamic boarding schools as adaptive and progressive Islamic educational institutions.

The principal's leadership strategy in building the identity of the Muharrikun Najaah Islamic Boarding School is also reflected in human resource management. Human resource management is a crucial strategy in ensuring the consistency of the institution's identity. The findings indicate that the principal positions teachers as the primary actors in transforming the Islamic boarding school's values. From a theoretical perspective, this aligns with the concept of distributed leadership, which emphasises that leadership is a collective practice involving various actors within the organisation (Spillane, 2005). Previous research also shows that teacher involvement in leadership increases organisational effectiveness and strengthens school culture (Effendi, 2021). From this perspective, the institution's identity is determined not only by its formal vision but also by the daily practices of its actors. Teachers serve as "living representations" of the Islamic

boarding school's identity, making the consistency of their behaviour a key factor in maintaining the institution's credibility. These findings support research (Zulkarnain, 2023), which states that the quality of human resources is directly correlated with the strength of an Islamic educational institution's identity. However, distributed leadership also requires strong value control to prevent disorientation. Therefore, the principal's role as a value guardian is crucial to ensure that all leadership practices remain within the same value framework.

Cultural strategy is the most fundamental dimension in building the identity of Islamic boarding schools. The principal emphasises the internalisation of Islamic values, discipline, and character building through daily practices. According to Xenikou & Furnham (2022), organisational culture is a value system that indirectly shapes the behaviour of organisational members. In the context of Islamic education, religious culture is the primary foundation for building institutional identity. Previous research also shows that a strong school culture will produce a consistent and sustainable institutional identity (Lestari et al., 2021). The findings of this study indicate that Islamic boarding school values are not only taught but also lived out in the daily lives of students. This strengthens the argument that institutional identity is not simply built through symbols or policies but must be built through repeated and consistent practice. Furthermore, previous research emphasises that the main challenge in this strategy is maintaining cultural consistency amidst generational changes and social dynamics. Therefore, a sustainable value regeneration mechanism is necessary to maintain identity (Dacholfany et al., 2024).

Overall, the findings of this study indicate that the principal's leadership strategy in building the identity of the Muharrikun Najaah Islamic Boarding School is multidimensional and holistically integrated, encompassing structural, programmatic, cultural, and humanistic aspects. These four dimensions do not exist in isolation but interact to form a complete and sustainable institutional identity system. These findings confirm that educational institutions cannot build their identity through a single approach but must integrate various complementary strategies in leadership practices. This conclusion aligns with recent research showing that school leadership closely relates to organisational culture and institutional effectiveness, with the interaction among multiple leadership dimensions serving as a key factor in shaping an institution's character (Praditya, 2022).

In the context of the Muharrikun Najaah Islamic Boarding School, the principal not only provides structural guidance but also builds collective awareness through programs, human resource management, and the internalisation of values. This demonstrates that effective leadership strategies are not merely technical but also cultural and symbolic. Furthermore, from the perspective of organisational culture theory, the integration of structural and cultural dimensions in leadership strategies is a crucial factor in shaping institutional identity (Sarta et al., 2021). School culture is understood as a system of values, norms, and practices formed through interactions between leadership, teachers, and the school environment. Previous research confirms that leaders play a crucial role in shaping a positive school culture through the creation of a shared vision, collaboration, and a conducive environment (Torres, 2022). Therefore, the cultural strengthening strategies implemented by the principals in this study align with the theory that organisational identity is a reflection of collectively internalised culture.

Furthermore, these findings can also be analysed through contemporary leadership approaches such as visionary leadership and culturally responsive leadership. Studies show that visionary leadership can strengthen collaboration, innovation, and an adaptive

organisational culture, ultimately contributing to the formation of a strong institutional identity (Karwan et al., 2021). Furthermore, in an increasingly complex educational context, leadership responsive to the social and cultural context is crucial in creating an inclusive and meaningful educational environment (Wang et al., 2022). This is relevant to the findings of this study, where leadership strategies are not only oriented towards internal systems but also consider the needs of society and the future of students (Sugiarto & Rachmadhani, 2022). Thus, a multidimensional and holistically integrated leadership strategy is the most relevant approach in building the identity of Islamic educational institutions, particularly modern Islamic boarding schools. All of these strategies form a framework for developing a strong, targeted, and sustainable Islamic boarding school identity, so that the Muharrikun Najaah Islamic Boarding School is able to maintain its existence as an Islamic educational institution that has unique characteristics and public trust amidst the dynamics of modern education.



**Figure 1.** *The Principal's Leadership Strategy in Building the Identity of the Muharrikun Najaah Islamic Boarding School*

### **The Principal's Leadership Styles in Building Islamic Boarding School Identity**

Leadership style is the way a leader leads and influences those who work with him or her so that organisational goals can be achieved. Leadership style also reflects the leader's attitude and perspective on the abilities of his or her subordinates and demonstrates the interaction patterns established in the decision-making process (Hoque & Raya, 2023). Thus, leadership style can be understood as a habit or pattern consistently used by a leader, formed from a combination of skills, attitudes, and personal characteristics in guiding and directing organisational members. Research findings indicate that the principal of the Muharrikun Najaah Islamic Boarding School applies a semi-authoritative leadership style with a top-down approach. Authority theory explains this pattern by positing that authority is not always absolute but can transform into a rational-legal form that enables procedures, structure, and consultation in decision-making (Weber, 1978). In this context, the principal does not act as a fully authoritarian leader, but rather as the primary decision-maker who still considers input from organisational members. This semi-authoritative approach also

relates to the concepts of instructional leadership and managerial leadership, where the leader maintains strategic control to ensure the organisation's direction remains consistent with the established vision (Shaked, 2023). In the developing Islamic boarding school environment, this leadership model is relevant because it maintains institutional stability while preventing policy disorientation. Previous research confirms that structured and directed leadership has a significant impact on school effectiveness, particularly in maintaining program consistency and organisational culture (Yusuf, 2024).

Furthermore, these findings also indicate the presence of participatory elements in leadership, albeit within a limited scope. This aligns with the concept of participatory leadership, which emphasises the importance of involving organisational members in the decision-making process, although not entirely decentralised (Saputra et al., 2025). In practice, the principal opens up space for discussion with teachers and other educational staff, but retains authority over final decisions. This model demonstrates a balance between efficient decision-making and the need for internal legitimacy. Previous research found that a combination of top-down and participatory approaches resulted in more stable organisational performance compared to a fully democratic leadership model. This research also emphasised that in the context of modern Islamic boarding schools, controlled yet adaptive leadership is key to maintaining a balance between tradition and innovation (Ahn & Bessiere, 2022).

In the context of building the pesantren's identity, this semi-authoritative leadership style serves as a mechanism for controlling the direction of the institution. The principal firmly establishes the pesantren's vision, mission, and quality standards, then ensures that all policies and programs align with these directions. This assertiveness plays a crucial role, as a pesantren cannot build its identity through arbitrary policies or excessive compromise. By adopting a top-down approach, the principal maintains a consistent institutional orientation, particularly in strengthening Islamic values, discipline, and student character—the hallmarks of Pesantren Muharrikun Najaah. Research findings indicate that although the principal employs a top-down approach, his leadership practices still allow for participation by teachers and other educational staff. This pattern reflects adaptive semi-authoritative leadership, where authority remains centralised but is supported by two-way communication. This aligns with the results of interviews with senior teachers (V), who revealed:

"The principal is firm, wise, and willing to listen. We are often invited to discussions, although the final decision still rests with the pesantren leadership. This helps us better understand the pesantren's direction and maintain unity in implementing programs."

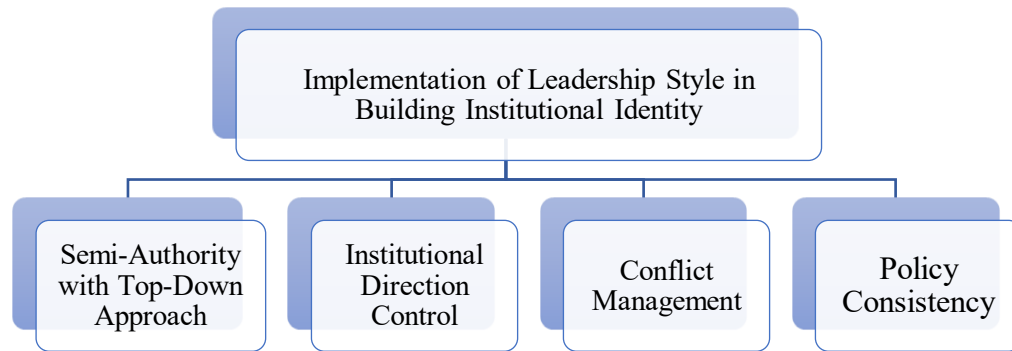
Theoretically, this aligns with the concept of participative leadership, which emphasises the importance of organisational member involvement to improve decision-making quality and collective commitment (Ahn & Bessiere, 2022). Furthermore, this approach aligns with contingency theory, which holds that the fit between leadership style and organisational context determines leadership effectiveness (Fiedler, 1967). In the context of Islamic boarding schools, the combination of control and limited participation is a functional strategy for maintaining stability while remaining responsive to field dynamics. Furthermore, the exemplary role model demonstrated by the principal reinforces the practice of values-based leadership (moral leadership). Consistency in enforcing rules, discipline, and Islamic values reflects the principles of transformational leadership, particularly in the aspect of idealised influence, where leaders serve as role models for organisational members (Bass & Avolio, 1990). Previous research has shown that exemplary leadership plays a significant role in strengthening organisational culture and

internalising values in students (Santos, 2021). This is also supported by Dacholfany et al., (2024), who assert that role modelling in leadership can accelerate the formation of a consistent and character-based school culture.

From an organisational culture perspective, this leadership practice demonstrates that institutional values are not only conveyed normatively but also internalised through repeated, concrete actions. This aligns with the theory Sarta et al., (2021), organisational culture theory explains that leaders form organisational culture through consistent practices and pass it down as cultural carriers. Therefore, the semi-authoritative leadership style implemented is not only structurally effective but also culturally strong, as it integrates control, participation, and role modelling in sustainably building the identity of the Muharrikun Najaah Islamic Boarding School. This semi-authoritative leadership style, with its top-down approach, also contributes to the management of conflict and internal dynamics within the Islamic boarding school. The analysis in this study shows that differences of opinion that arise between teachers and educational staff are not allowed to develop without direction, but are instead managed through limited discussion mechanisms and leadership decisions. This approach allows conflict to become a means of policy evaluation without disrupting the stability of the institution. In this way, the identity of Islamic development remains maintained even though Islamic development is in a dynamic process of development and change.

However, this semi-authoritative, top-down leadership style offers both advantages and disadvantages that stakeholders must consider. Findings indicate that the advantages include efficient decision-making, where the principal can quickly establish a strategic direction without much debate, allowing programs such as strengthening Islamic values or flagship programs to run smoothly and consistently. Furthermore, this style helps maintain institutional stability by preventing policy changes and strengthening the Islamic boarding school's image as a solid and trustworthy institution in the eyes of the community. Theoretically, this aligns with the concept of managerial leadership, which emphasises the importance of control and clarity of direction in effectively achieving organisational goals (Xenikou & Furnham, 2022). This approach enables leaders to make decisions quickly and effectively, allowing strategic programs to run consistently without coordination barriers. However, disadvantages can arise if teachers and other educational staff feel limited participation. This can lead to them feeling unheard or uninvolved in decision-making, potentially leading to a lack of ownership in established policies, which can ultimately lead to frustration or resistance.

Based on the above description, the leadership style of the head of the Muharrikun Najaah Islamic boarding school uses a semi-authoritative top-down approach because it is an effective strategy in building the identity of the Islamic boarding school. This leadership style allows the headmaster to maintain the consistency of the values, quality, and direction of the institution, while still providing a controlled space for participation for all elements of the Islamic boarding school. The identity of the Islamic boarding school is not built symbolically, but through firm policies, consistent leadership practices, and strategically managed internal and external relationships.



*Figure 2. Implementation of Leadership Style in Building Institutional Identity*

### **Barriers to Implementing Leadership Strategies and Styles in Islamic Boarding Schools**

Barriers to implementing leadership strategies in Islamic boarding schools are often related to institutional transformation and human resource dynamics. Furthermore, resistance to change and the demands of existence are also key factors influencing the effectiveness of a semi-authoritative leadership style (Mala et al., 2024). These findings indicate that the Muharrikun Najaah Islamic Boarding School faced various challenges when the principal began implementing strategies and leadership styles to strengthen the institution's identity. These obstacles often arise from various perspectives, both internal and external, including structural, cultural, and managerial barriers. This requires a thoughtful approach to ensure the identity reform process continues smoothly without sacrificing the Islamic boarding school's core values.

Observations indicate that these obstacles emerged alongside the institutional transformation process from an informal system to an integrated formal educational institution, as well as the Islamic boarding school's internal dynamics, which have continued to evolve over time. This transformation process does not occur instantly but rather involves a long process that requires adaptive and consistent leadership. Adaptive leadership is needed to overcome cultural resistance in the transformation of Islamic boarding schools. The integration of traditional values with formal systems can be strengthened through a collaborative approach between leaders and educational personnel (Forbes, 2023). Research findings indicate that these obstacles are inextricably linked to the ongoing institutional transformation process. The shift from an informal system to a formal educational institution requires complex structural, administrative, and cultural adjustments. This is consistent with interviews with school principals (B), which revealed:

"At the beginning, there were many obstacles, especially regarding permits and system adjustments. We had to meet many standards, while the Islamic boarding school was still in a transformation phase."

Theoretically, this situation aligns with organisational change theory, which states that every process of change will generate resistance, especially when it touches on long-standing values and customs (Kotter, 2012). In the context of Islamic boarding schools, this transformation is not only about systems but also about institutional identity, thus requiring leadership capable of maintaining a balance between the continuity of traditional values and the demands of modernity (Putra et al., 2024).

In addition to institutional constraints, obstacles stemming from human resource dynamics highlight the complexity of managing and developing educational organisations. High recruitment standards, while ensuring the quality of teaching staff, also hinder the

fulfilment of human resource needs. This situation increases teachers' workloads and creates internal dynamics due to differences in academic background and experience. Theoretically, this can be explained through the concept of human resource management in education, which emphasises the importance of balancing the quality and availability of teaching staff (Mathis & Jackson, 2011). Previous studies also indicate that the complexity of human resource management in Islamic educational institutions requires leadership capable of managing differences constructively (Darmawati, 2022).

Another obstacle encountered in practice is resistance to change resulting from dynamic and innovative policies. High frequency of change, even aimed at finding best practices, can lead to psychological exhaustion for teachers and students. Within the framework of change management, this condition is known as change fatigue, a situation in which individuals experience saturation due to continuous change (Fullan, 2016). In the context of Islamic education, rapid change without effective communication can trigger resistance and initial rejection from organisational members. Interviews with senior teachers (N) revealed the same thing:

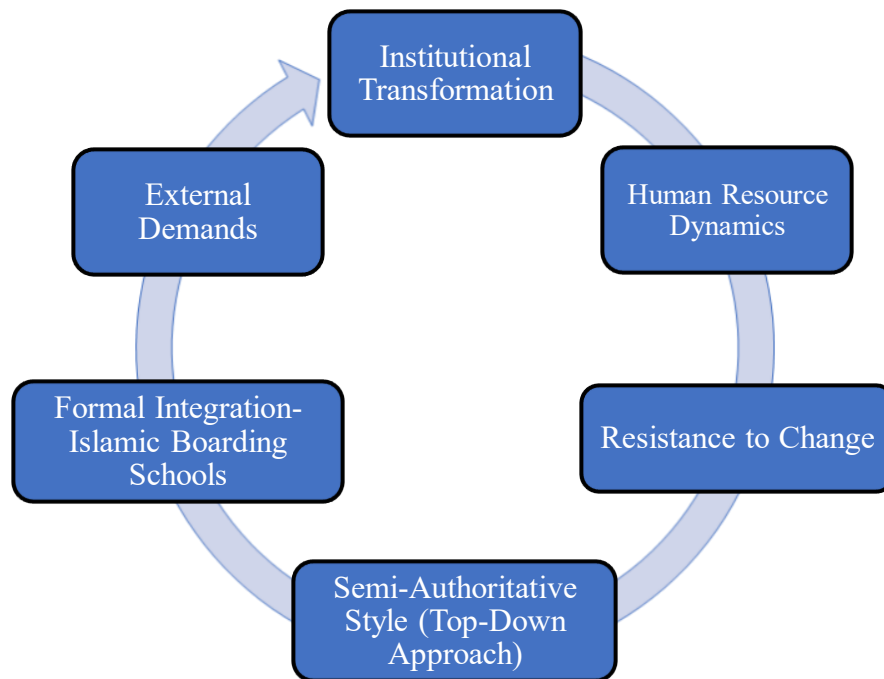
"Frequent changes sometimes require us to constantly adapt. Not everyone accepts it immediately, but over time, we get used to it because the goal is clear."

Furthermore, in terms of leadership style, implementing a semi-authoritative model with a top-down approach also faces its own challenges. Although this style is effective in maintaining consistent direction and institutional stability, it has the potential to create a perception of a lack of participation from teachers and education staff. This aligns with participatory leadership theory, which emphasises that the involvement of organisational members in decision-making can increase a sense of ownership and commitment (Ahn & Bessiere, 2022). Therefore, principals need to balance decisiveness in decision-making and openness to input to ensure policy legitimacy.

Another obstacle arises from the integration process between formal education and Islamic boarding schools. Based on observations and interviews, initially, these two sectors operated with different orientations and work rhythms, potentially leading to a lack of synchronisation in program implementation. Integrating the formal education system and Islamic boarding school culture requires intensive cross-sectoral coordination and an understanding of shared values. This process does not always run smoothly, as each sector has its own characteristics, interests, and challenges. However, principals have established sustainable coordination mechanisms so that the Islamic boarding school's identity can be realised as a unified system. This is in line with previous research, which confirms that the success of Islamic boarding school modernisation lies in their ability to harmoniously integrate traditional values with modern education systems (Azra, 2019).

Furthermore, in addition to internal factors, obstacles also arise from external demands, particularly changes in education policy and community expectations (Enhas et al., 2023). As formal institutions, Islamic boarding schools are required to comply with government policies while maintaining their characteristic values. Adapting to government policies often requires changes in work systems, administration, and programs, which directly impact the workload of teachers and administrators. Furthermore, increasing public interest, particularly from the middle to upper classes, also demands that Islamic boarding schools continuously improve the quality of educational services to maintain their relevant and credible identity. Previous research shows that these external demands often increase the complexity of managing Islamic educational institutions (Enhas et al., 2023). Thus, these obstacles demonstrate that the process of developing an institutional identity is a

multidimensional process that requires adaptive, communicative, and long-term-oriented leadership.



*Figure 3. Barriers to Implementing Strategies and Leadership Styles in Building the Identity of Islamic Boarding Schools.*

#### IV. CONCLUSION

This study concludes that the success of the Muharrikun Najaah Islamic Boarding School in building its institutional identity is determined by the leadership of the principal, who is able to integrate strategies holistically and contextually. The identity of the Islamic boarding school is not formed naturally, but rather through a strategic process that includes institutional strengthening through integration with the formal education system, the development of flagship programs as institutional differentiators, optimising the role of teachers as key actors in transforming values, and internalising religious culture in daily practice. A semi-authoritative leadership style with a top-down approach has proven effective in maintaining a consistent vision, organisational stability, and the direction of the institution's development. However, it still requires a balance with limited participation to maintain internal commitment. On the other hand, this process is not free from various obstacles, such as resistance to change, fatigue due to the dynamics of innovation, limited and complex human resources, and the challenges of integrating formal and Islamic boarding school systems amidst external policy demands. However, this study has limitations because it focuses on a single Islamic boarding school case with limited data sources on the principal and teachers. Therefore, the generalizability of the findings is still limited and does not fully capture the perspectives of students, guardians, or the long-term impact on the institution's development. Therefore, further research is recommended to expand the scope of comparative studies on various Islamic boarding schools with different characteristics, involve more stakeholders, and use a mixed methods or longitudinal approach to obtain a more comprehensive understanding of the sustainability of identity and leadership effectiveness in facing the dynamics of modern education.

## V. REFERENCES

- [1] Ahn, Y., & Bessiere, J. (2022). The Role of Participative Leadership in Empowerment and Resident Participation. *Sustainability*, 14(18), 11223. <https://doi.org/10.3390/su141811223>
- [2] Aisyah, S., Ilmi, M. U., Rosyid, M. A., Wulandari, E., & Akhmad, F. (2022). Kiai Leadership Concept in The Scope of Pesantren Organizational Culture. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 40–59. <https://doi.org/10.31538/tijie.v3i1.106>
- [3] Alshalan, F. A. (1991). *Participation in managerial decision-making in the Saudi public sector*. University of Pittsburgh.
- [4] Azizah, L., Amien, S., & Nurhakim, M. (2025). Developing Religious School Culture: Strategies and Impacts on Islamic Religious Education Outcomes. *AL-ISHLAH: Jurnal Pendidikan*, 17(4). <https://doi.org/10.35445/alishlah.v17i4.7836>
- [5] Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media.
- [6] Bass, B. M., & Avolio, B. J. (1990). Developing Transformational Leadership: 1992 and Beyond. *Journal of European Industrial Training*, 14(5). <https://doi.org/10.1108/03090599010135122>
- [7] Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1).
- [8] Bush, T. (2003). *Theories of Educational Leadership and Management*. SAGE.
- [9] Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications. <https://doi.org/10.25077/jfu.3.4.205-213.2014>
- [10] Creswell, J. W., & Poth, C. N. (2017). *Qualitative Inquiry Research Design: Choosing among five approaches* (Fourth Edi). USA: SAGE Publications.
- [11] Dacholfany, M. I., Ikhwan, A., Budiman, A., & Hutabarat, Z. S. (2024). Model of Educational Leadership Management in Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 8(1), 1. <https://doi.org/10.35723/ajie.v8i1.339>
- [12] Darmawati, D. (2022). Strategi Pemimpin dalam Meningkatkan Budaya Organisasi yang Islami. *Al-Hiwar: Jurnal Ilmu Dan Teknik Dakwah*, 10(1), 39. <https://doi.org/10.18592/al-hiwar.v10i1.6856>
- [13] Effendi, M. (2021). Pengembangan Sumber Daya Manusia dalam Meningkatkan Citra Lembaga di Lembaga Pendidikan Islam. *Southeast Asian Journal of Islamic Education Management*, 2(1), 39–51. <https://doi.org/10.21154/sajiem.v2i1.40>
- [14] Enhas, M. I. G., Zahara, A. N., & Basri, B. (2023). Sejarah, Transformasi, dan Adaptasi Lembaga Pendidikan Islam di Indonesia. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 13(3), 289–310. <https://doi.org/10.33367/ji.v13i3.4457>
- [15] Fiedler, F. E. (1967). *A Theory of Leadership Effectiveness*. *Mcgraw-Hill Series in Management*.

- [16] Forbes, A. (2023). Adaptive Leadership. In *Handbook of Global Leadership and Followership* (pp. 233–253). Springer International Publishing. [https://doi.org/10.1007/978-3-031-21544-5\\_10](https://doi.org/10.1007/978-3-031-21544-5_10)
- [17] Fullan, M. (2016). *The new meaning of educational change*. Teachers college press.
- [18] Hadi, M. S., & Susilo, M. J. (2025). Model Siqra (School Islamic Qur'an Rebranding Approach) dalam Rekonstruksi Citra dan Identitas Madrasah Ibtidaiyah Tarbiyatus Sibyan. *Jurnal Manajemen Pendidikan*, 10(4), 3248–3258. <https://doi.org/10.34125/jmp.v10i4.1545>
- [19] Harsoyo, R. (2022). Teori Kepemimpinan Transformasional Bernard M. Bass dan Aplikasinya Dalam Peningkatan Mutu Lembaga Pendidikan Islam. *Southeast Asian Journal of Islamic Education Management*, 3(2), 247–262. <https://doi.org/10.21154/sajiem.v3i2.112>
- [20] Hermawan, I., & Carnawi. (2024). Konsep Membangun Branding Image untuk Meningkatkan Kepercayaan terhadap Lembaga Pendidikan Islam. *ASCENT: Al-Bahjah Journal of Islamic Education Management*, 2(1), 12–26. <https://doi.org/10.61553/ascent.v2i1.96>
- [21] Hoque, K. E., & Raya, Z. T. (2023). Relationship between Principals' Leadership Styles and Teachers' Behavior. *Behavioral Sciences*, 13(2), 111. <https://doi.org/10.3390/bs13020111>
- [22] Iranzo-García, P., Camarero-Figuerola, M., Tierno-García, J.-M., & Barrios-Arós., C. (2020). Leadership and professional identity in school teacher training in Spain (Catalonia). *Journal of Education for Teaching*, 46(3), 309–323. <https://doi.org/10.1080/02607476.2020.1750935>
- [23] Jufaini, J. (2023). Public Relations Management in Improving the Quality of Education in Islamic Boarding Schools. *Managere: Indonesian Journal of Educational Management*, 5(3), 305–316. <https://doi.org/10.52627/managere.v5i3.409>
- [24] Juliana, J., AR, M., & Saiful, S. (2025). Modern Islamic Boarding Schools as Pillars of Contemporary Islamic Education: A Historical Review and Curriculum at Dayah. *Tafkir: Interdisciplinary Journal of Islamic Education*, 7(1), 47–62. <https://doi.org/10.31538/tijie.v7i1.2364>
- [25] Kareem, J., Patrick, H. A., & Prabakaran, N. (2025). Exploring the factors of learning organization in school education: the role of leadership styles, personal commitment, and organizational culture. *Central European Management Journal*, 33(2), 232–251. <https://doi.org/10.1108/CEMJ-12-2023-0457>
- [26] Karwan, D. H., Hariri, H., & Ridwan, R. (2021). Visionary leadership: what, why, and how. *European Union Digital Library*.
- [27] Kotter, J. P. (2012). *Leading change*. Harvard business press.
- [28] Latif, M., Jamrizal, J., Rahman, M. Z., & Syahbani, N. (2026). Organizational Legitimacy Strategy Through Privatization, Edtech, and Data Systems: A Study at An-Nahl High School in Jambi. *Journal of Educational Sciences*, 10(4), 484–494. <https://doi.org/10.31258/jes.10.4.p.484-494>
- [29] Leithwood, K., & Jantzi, D. (2005). *The Essentials of School Leadership*. SAGE. <https://doi.org/10.4135/9781446288290.n3>

- [30] Lestari, A. K., Arifin, I., & Sunarni, S. (2021). Manajemen Budaya Sekolah dalam Implementasi Penguatan Pendidikan Karakter di Sekolah Berbasis Islam. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 6(12). <https://doi.org/10.17977/jptpp.v6i12.15158>
- [31] Liljenberg, M., & Wrethander, M. (2023). Leadership for school improvement – linking learning to leading over time. *Professional Development in Education*, 49(1), 30–44. <https://doi.org/10.1080/19415257.2020.1752288>
- [32] Mala, A., Zulkarnain, Z., Marpuah, S., & Badriyah, L. (2024). Towards Sustainable Inclusive Education: Challenges and Reconstruction of PAI Learning Methods in Islamic Boarding School Education. *Jurnal Tarbiyatuna*, 15(2), 116–125. <https://doi.org/10.31603/tarbiyatuna.v15i2.11181>
- [33] Mathis, L. R., & Jackson, H. J. (2011). *Human Resource Management* (10th ed.). Salemba Empat.
- [34] McCarron, G. P., McKenzie, B. L., & Yamanaka, A. (2023). Leadership identity development. *New Directions for Student Leadership*, 2023(178), 31–43. <https://doi.org/10.1002/yd.20552>
- [35] Mukti, M., Kasful Anwar, & Abdul Halim. (2026). Manajemen Kepemimpinan dalam Lembaga Pendidikan di Indonesia. *Jurnal Pendidikan Siber Nusantara*, 4(1), 7–12. <https://doi.org/10.38035/jpsn.v4i1.564>
- [36] Nguyen, T. H., Van, Q. N., & Tuyet, M. N. T. (2022). An Empirical Study of Principals' Leadership Styles with Faculty Commitment. *Emerging Science Journal*, 6(3), 603–618. <https://doi.org/10.28991/ESJ-2022-06-03-013>
- [37] Nisa, S. S., Nisak, H., Albab, M. U. U., & Ali, A. I. (2025). Kepemimpinan dan pola komunikasi dalam organisasi pendidikan: Integrasi teori otoritas Max Weber di era globalisasi. *Jurnal Pendidikan Integratif*, 6(2). <https://ejournals.com/ojs/index.php/jpi/article/view/2279>
- [38] Praditya, R. A. (2022). Peran mediasi budaya organisasi dalam hubungan antara kepemimpinan transformasional dan efektivitas organisasi: A Mini Review. *International Journal Of Social, Policy And Law*, 3(1), 29–34. <https://doi.org/10.8888/ijospl.v3i1.97>
- [39] Putra, A. B., Mank, M. A., Juniarni, C., & Husni, T. A. (2024). Balancing Tradition and Modernity: Evaluating the Impact of Pesantren Leadership on Curriculum Transformation Outcomes. *Idarah: Jurnal Pendidikan Dan Kependidikan*, 8(1), 65–78. <https://doi.org/10.47766/idarrah.v8i1.3244>
- [40] Qomarudin, A. (2020). Inovasi Pengembangan Pendidikan Islam Melalui Program Unggulan. *Journal TA'LIMUNA*, 9(2), 133–152. <https://doi.org/10.32478/talimuna.v9i2.490>
- [41] Rezky, S., Saragih, R., Fahira, R., Lubis, W., & Winara, W. (2024). The Influence of Authoritarian and Democratic Leadership Styles on Organizational Climate in an Educational Environment. *International Journal of Educational Research Excellence (IJERE)*, 3(1), 482–487. <https://doi.org/10.55299/ijere.v3i1.915>

- [42] Rijal, A., Affandi, I., Kosasih, A., & Somad, M. A. (2023). Internalization Model of Discipline Character Values to Foster a Positive Culture in the School Environment. *JPI (Jurnal Pendidikan Indonesia)*, 12(3), 408–417. <https://doi.org/10.23887/jpiundiksha.v12i3.60130>
- [43] Rozi, M. A. F., & Arifin, B. (2020). Implementation of marketing strategies in educational institutions. *Edukasi: Jurnal Pendidikan Islam*, 8(1), 139–154. <https://doi.org/10.54956/edukasi.v8i1.250>
- [44] Safrida, S., Tannady, H., Solissa, E. M., Sapulete, H., & Haddar, G. Al. (2023). Strategic Leadership Analysis of School Principal to Improve Learning Quality. *Jurnal Pendidikan Dan Kewirausahaan*, 11(2), 391–399. <https://doi.org/10.47668/pkwu.v11i2.741>
- [45] Santos, J. V. L. (2021). Contingency theories of leadership: Effectiveness of the college instructor's leadership style. *EDUCATIO: Journal of Education*, 6(2), 107–113.
- [46] Saputra, R. A., Citriadin, Y., & Rahman, H. (2025). The Impact of Participatory Leadership on the Formation of Organizational Culture in Islamic Educational Institutions. *Edunesia: Jurnal Ilmiah Pendidikan*, 6(1), 550–569. <https://doi.org/10.51276/edu.v6i1.1072>
- [47] Sarta, A., Durand, R., & Vergne, J.-P. (2021). Organizational Adaptation. *Journal of Management*, 47(1), 43–75. <https://doi.org/10.1177/0149206320929088>
- [48] Shaked, H. (2023). How organizational management supports instructional leadership. *Journal of Educational Administration*, 61(1), 60–77. <https://doi.org/10.1108/JEA-07-2022-0101>
- [49] Sirojudin, R. (2022). The Influence of Leadership Style and Management of Boarding School on Community Interest (Comparative Study between Modern Islamic Boarding Schools and Salafi Islamic Boarding Schools in Rangkasbitung Lebak). *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 6493–6510. <https://doi.org/10.35445/alishlah.v14i4.2136>
- [50] Smetana, L. K. T., & Kushki, A. (2025). Confronting, investigating, and learning from professional identity tensions. *European Journal of Teacher Education*, 48(3), 544–562. <https://doi.org/10.1080/02619768.2023.2212854>
- [51] Spillane, J. P. (2005). Distributed Leadership. *The Educational Forum*, 69(2), 143–150. <https://doi.org/10.1080/00131720508984678>
- [52] Sugiarto, F., & Rachmadhani, A. (2022). Principal's Leadership Strategy in Strengthening Character Education. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 967–974. <https://doi.org/10.30868/ei.v11i01.2290>
- [53] Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- [54] Syafruddin, S., Arfah, M., Andayani, E., Sirojuddin, A., & Yolanda, E. (2022). Strategic Management of Islamic Boarding School In Building Student Character. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 7(1), 167–173. <https://doi.org/10.31538/ndh.v7i1.2237>
- [55] Torres, L. L. (2022). School Organizational Culture and Leadership: Theoretical Trends and New Analytical Proposals. *Education Sciences*, 12(4), 254. <https://doi.org/10.3390/educsci12040254>

- [56] Triyuliasari, A., & Mubarak, A. S. (2024). Self-Adjustment in Modern Islamic Boarding Schools: a Study of Self-Regulation and Religiosity among Students. *Jurnal Psikologi Islam Dan Budaya*, 7(1), 57–68. <https://doi.org/10.15575/jpib.v7i1.28982>
- [57] Wang, F., Khodarahmi, N., & Hannah Nguyen, H.-T. (2022). Culturally Responsive Leadership: A Critical Review of Literature. In *Handbook of Global Leadership and Followership* (pp. 1–17). Springer International Publishing. [https://doi.org/10.1007/978-3-030-75831-8\\_35-1](https://doi.org/10.1007/978-3-030-75831-8_35-1)
- [58] Weber, M. (1978). *Economy and society: An outline of interpretive sociology*. University of California Press.
- [59] Wijayanti, L. M., Purba, J. T., Hariandja, E. S., & Sijabat, R. (2024). Leadership capabilities and organizational culture on the agility of low-cost Islamic education organization. *Journal of Infrastructure Policy and Development*, 8(11), 7161. <https://doi.org/10.24294/jipd.v8i11.7161>
- [60] Xenikou, A., & Furnham, A. (2022). *Handbook of Research Methods for Organisational Culture: Leadership and Organizational culture*. Edward Elgar Publishing Limited.
- [61] Yin, R. K. (2009). *Case study research: Design and methods*. SAGE.
- [62] Yusuf, M. (2024). Influence Organisational Culture, Leadership Style, and Discipline Toward Performance Lecturer with Motivation as Mediation. *Al-Hayat: Journal of Islamic Education*, 8(2). <https://doi.org/10.35723/ajie.v8i2.589>
- [63] Zulkarnain, L. (2023). Manajemen Sumber Daya Manusia dalam Pendidikan Islam. *INTELEKTUUM*, 3(2), 409–421. <https://doi.org/10.37010/int.v3i2.1114>