



INTEGRATIVE PESANTREN LEADERSHIP MODEL FOR ISLAMIC EDUCATION DEVELOPMENT IN ENREKANG REGENCY

Fadil Burhan Lai¹(✉), Dahlan Lama Bawa², Rukli³, Mustakim Muallim⁴
Universitas Muhammadiyah Makassar, South Sulawesi, Indonesia

Article History:

Received: March 2024
Accepted: May 2024
Published: June 2024

Keywords:

Integrative Leadership, Pesantren, Islamic Education, Educational Management

(✉)Correspondence to:
fadilburhanlai25@gmail.com

Abstract: This study aims to formulate an integrative leadership model for developing Islamic education in Islamic boarding schools (pesantren). The study employed a descriptive qualitative approach with a multi-site design in four Islamic boarding schools (pesantren). Data were collected over three consecutive months through twenty in-depth interviews lasting one to two hours, direct observation during twelve field visits, and document analysis. Data were analyzed interactively through data condensation, data display, conclusion drawing, and verification, followed by intra-site and cross-site analysis. The findings identified five interrelated dimensions of leadership: spiritual-normative, pedagogical-curricular, managerial-collaborative, social-participatory, and adaptive-transformative. Islamic values and the vision of the Islamic boarding school serve as the normative foundation. Leadership practices connect formal education, dormitory life, family, and community, with institutional integration serving as a central mechanism through which educational programs are coordinated. These findings imply that Islamic boarding school leaders need to combine moral authority with distributed responsibility, continuous quality improvement, stakeholder participation, and selective adaptation to social and technological change.

Please cite this article in APA style as:

Lai, F. B., Bawa, D. L., Rukli, R., & Muallim, M. (2024). Integrative Pesantren Leadership Model for Islamic Education Development in Enrekang Regency. *Edureligia: Jurnal Pendidikan Agama Islam*, 8(1), 145-159.

INTRODUCTION

Islamic boarding schools (pesantren) are Islamic educational institutions that integrate the delivery of religious knowledge, formal education, character building, student care, and social life within a single ecosystem. Education takes place not only through a written curriculum but also through a hidden curriculum embodied in role models, the practice of worship, interpersonal communication, discipline, and experiences of dormitory life. Therefore, the quality of Islamic boarding school education depends on the institution's ability to align classroom learning with dormitory life, social relationships, and scholarly traditions. This pattern creates opportunities for the integrated

development of students' intellectual, spiritual, moral, and social capacities (Hanif et al., 2023; Bukhori Muslim et al., 2024; Ayubi & Masruri, 2024; Sudir et al., 2024).

Globalization, educational competition, technological developments, and the demand for 21st-century skills have pushed Islamic boarding schools to selectively innovate. They need to reconcile tradition and modernity through management reform, academic program development, character education, digital literacy, and institutional partnerships. Recent studies have shown that reform does not always eliminate tradition. Islamic boarding schools can maintain Salafi values, classical roots, and scholarly authority while developing modern management and pedagogical practices appropriate to their context (Rahtikawatie et al., 2021; Mu'alimin et al., 2024). The central issue is not choosing between tradition and innovation, but determining how both can operate within a coherent educational framework.

Leadership is the intersection of values, structures, people, and change. From an Islamic educational perspective, leaders do more than simply make administrative decisions. They act as guardians of values, interpreters of educational goals, directors of learning, facilitators of collaboration, and moral role models. An Islamically oriented leadership model needs to link holistic education with organizational effectiveness and social legitimacy. Accountability does not simply mean meeting reporting requirements; it also means ensuring that institutional decisions are explained to teachers, caregivers, students, families, the community, and other stakeholders (Isbah & Sakhiyya, 2023; Arar et al., 2024).

Zakariyah (2024) demonstrated the importance of the integrative relationship between organizational behavior and commitment in Islamic boarding schools. This finding confirms that values-based leadership requires organizational mechanisms that make these values observable in daily practice. The relationship between the kiai (Islamic boarding school teacher), teachers, caretakers, and students gives Islamic boarding school pedagogical leadership its distinctive character. Religious authority can foster respect, discipline, and closeness, but must be managed so as not to stifle student dialogue, creativity, or responsibility. The development of religious moderation and critical thinking demonstrates that commitment to values can coexist with openness to differences and the ability to ethically evaluate arguments (Umar et al., 2021; Ahmadi et al., 2024). Therefore, pedagogical leadership is not limited to overseeing teaching; it also creates an environment in which values, knowledge, and critical capacity can develop in a balanced manner.

The managerial dimension becomes increasingly important when Islamic boarding schools simultaneously manage the school or madrasah, dormitories, business units, religious programs, administration, and partnerships. Institutional development requires the capacity to prioritize, assign responsibilities, allocate resources, implement change, and evaluate results (Mulyono et al., 2024; Irham, 2024).

Social media can help institutions articulate their vision, increase transparency, and mobilize community participation. Digital administration can also improve efficiency, while web-based media can connect cultural and religious values with social awareness in learning (Sukiman et al., 2024; Borhannuddin, 2024; Hilmiatussadiah et al., 2024). However, technology adoption must be guided by educational goals, not simply by trends.

Previous studies have examined religious leadership, Islamic boarding school modernization, curriculum integration, organizational culture, accountability, digital transformation, religious moderation, and quality assurance. However, these elements are often discussed separately. Consequently, it is not always clear how Islamic values are translated into the curriculum, how the curriculum is supported by structures and resources, how social participation strengthens legitimacy, or how innovations are selected without weakening identity. These gaps do not mean that previous research is irrelevant, but rather indicate the need for a framework that connects these findings within an integrated leadership architecture.

The uniqueness of this study lies in the formulation of a multidimensional model based on cross-site data. This model places Islamic values and the vision of Islamic boarding schools as its foundation, five dimensions of leadership as the realm of action, institutional integration as the mechanism, and the development of character-oriented, relevant, accountable, and sustainable Islamic education as the direction. With this structure, this study not only lists the characteristics of leaders but also explains the relationship between values, practices, actors, coordination processes, and educational outcomes.

This study aims to analyze the values underlying Islamic boarding school leadership. This study aims to identify spiritual, pedagogical, managerial, social, and adaptive leadership practices, examine the integration of schools or madrasas, dormitories, families, and communities; identify supporting and inhibiting factors; and formulate an integrative Islamic boarding school leadership model for the development of Islamic education in Enrekang Regency.

RESEARCH METHOD

This study employed a descriptive qualitative approach with a multi-site design to examine leadership practices in the development of Islamic education across four pesantren in Enrekang Regency, South Sulawesi: Rahmatul Asri Islamic Boarding School, Darul Falah Enrekang Islamic Boarding School, Darul Arqam Muhammadiyah Cece Islamic Boarding School, and Umar Bin Abdul Aziz Rumbo Islamic Boarding School. These sites were purposively selected because each operates formal educational institutions, residential student-care systems, management structures, and educational development programs that enabled meaningful cross-site comparison. Data collection was conducted over three consecutive months through twelve field visits. Twenty informants were purposively selected based on their leadership roles, experience, and involvement in institutional management, comprising one pesantren leader, one

caretaker, one kiai, one school or madrasah principal, and one ustaz or teacher from each site. Informant identities were anonymized using institutional and role codes.

The researcher served as the primary research instrument and employed semi-structured interview guidelines, observation sheets, document-review guides, field notes, and audio recordings to support data collection. Data were gathered through in-depth interviews, direct observations, and document analysis. Interviews, lasting approximately one to two hours, explored institutional vision, leadership practices, curriculum integration, character education, human resource development, coordination between schools and dormitories, quality assurance, partnerships, technology utilization, and factors influencing leadership implementation. Observations focused on learning activities, leadership practices, coordination meetings, religious programs, dormitory supervision, technology use, and community engagement, while documentary evidence included institutional profiles, vision and mission statements, organizational structures, curricula, work programs, schedules, meeting minutes, quality-assurance documents, partnership records, and official institutional publications.

Data analysis followed the interactive model of data condensation, data display, conclusion drawing, and verification. Interview transcripts, observation records, and documentary evidence were first organized and coded according to leadership values, practices, strategies, institutional relationships, and educational outcomes. Analysis was subsequently conducted at two complementary levels. Within-site analysis generated comprehensive descriptions of leadership practices in each pesantren, whereas cross-site analysis identified similarities, differences, supporting and inhibiting factors, and relationships among leadership dimensions. Trustworthiness was ensured through source and methodological triangulation, prolonged observation, member checking, peer debriefing, and the examination of deviant cases (O. Tieliezhkina et al., 2022; Haliza et al., 2024). Transferability, dependability, and confirmability were strengthened through detailed contextual descriptions, systematic documentation of analytical decisions, and the maintenance of an audit trail and reflective journal.

Ethical principles were observed throughout the study. Research permission was obtained from the leaders of each participating pesantren, and all informants received clear explanations regarding the research objectives, voluntary participation, confidentiality, data usage, and their right to withdraw at any stage before providing informed consent. All recordings and research documents were securely stored and used exclusively for academic purposes. The integrative leadership model was formulated through the synthesis of within-site and cross-site findings. A leadership dimension was incorporated into the final model only when supported by multiple informants, confirmed through at least two data-collection techniques, demonstrated meaningful relationships with other dimensions, appeared across more than one research

site or represented a significant contextual pattern, and was validated through the member-checking process.

Table 1. Distribution of Research Informants

Informant Group	Per Site	Number of Sites	Total
Pesantren leader	1	4	4
Pesantren caretaker	1	4	4
Kiai	1	4	4
School/madrasah principal	1	4	4
Ustaz/teacher	1	4	4
Total	5	4	20

RESULT AND DISCUSSION

Result

Within-site and cross-site analyses generated nine themes that explain how leadership connects values, learning, management, participation, and change. The findings are presented as thematic summaries supported by interviews, observations, and documents from the four sites. Informant identities are not disclosed; informant codes were used during analysis and verification.

Pesantren as an Ecosystem for Islamic Education Development

The analysis shows that the four pesantren function as educational ecosystems connecting formal education, religious learning, residential student care, character formation, and social life. Islamic education development does not occur through a single unit or program. The school or madrasah provides an academic structure, while the dormitory extends the educational process through habituation to worship, discipline, responsibility, independence, and social interaction. Religious activities, skills programs, and community engagement complement these two settings.

The cross-site pattern indicates that the leadership role lies in connecting educational aims with daily activities. When schools, dormitories, and pesantren programs are treated as separate units, the educational messages they convey may become inconsistent. By contrast, aligning schedules, rules, guidance, and evaluation allows values taught in the classroom to be practised in residential life. This finding positions institutional integration as a central mechanism rather than as an additional administrative task.

Differences among the pesantren were mainly evident in program emphasis, management structures, and methods of coordinating units. Nevertheless, all sites demonstrated the same need: the educational direction must be understood by pesantren leaders, caretakers, kiai, school or madrasah principals, and teachers. This shared need provides the basis for a model that

does not erase institutional distinctiveness, but offers a relational framework that can be applied contextually.

Integration of Vision and Mission into Institutional Development

Vision and mission emerged as the starting points for determining the direction of pesantren development. At all four sites, the vision functioned not merely as a statement of identity but as a normative reference for curriculum policy, student development, educator development, facilities management, and community relations. Leaders used the vision to explain institutional aims, while principals, caretakers, and teachers translated it into operational programs.

The findings also show that the existence of a written vision does not automatically produce integration. A vision becomes effective when it is discussed in coordination forums, connected to task allocation, and used to evaluate program alignment. Vision integration therefore occurs through three processes: shared interpretation, translation into programs, and examination of implementation consistency. Together, these processes connect ideal aspirations with observable decisions.

Across the sites, the Islamic visions contained relatively similar elements: developing knowledgeable, morally grounded, disciplined, independent students who contribute to society. Variations appeared in how each institution balanced advanced religious learning, formal education, practical skills, and social orientation. These variations do not change the function of vision as the model's foundation, but show that program content must be adjusted to the characteristics and resources of each pesantren.

Spiritual-Normative Leadership

The spiritual-normative dimension is formed by the values of tawhid, trustworthiness, role modelling, deliberation, justice, and responsibility. Leaders are understood not only as administrators but also as moral figures who safeguard the institution's direction and culture. These values are reflected in discipline in fulfilling obligations, consistency in enforcing rules, willingness to receive input, concern for members of the pesantren community, and ethical consideration in decision-making.

Role modelling is an important mechanism because educational relationships in pesantren are close and continuous. The behaviour of leaders, kiai, caretakers, and teachers communicates messages that are often stronger than formal instructions. When rules are applied consistently and leaders demonstrate commitment to their responsibilities, institutional members can more readily understand the relationship between values and action. Conversely, inconsistency between normative messages and actual practice can reduce confidence in institutional policies.

Deliberation complements religious authority. Strategic decisions still require direction from leaders, but their implementation depends on the knowledge of principals, caretakers, teachers, and education personnel. The spiritual-normative leadership identified in this study is therefore not

ceremonial. This dimension operates when Islamic values are used to determine priorities, distribute responsibilities fairly, resolve differences, and assess the effects of decisions on student education.

Pedagogical-Curricular Leadership

The pedagogical-curricular dimension explains how leaders direct learning, character formation, teacher development, and the relationship between the school curriculum and pesantren programs. The findings show that curriculum integration cannot be achieved merely by adding religious subjects. Integration must be evident in the alignment of objectives, schedules, learning experiences, dormitory habituation, and evaluation of student development.

The dormitory functions as a pedagogical space. Values learned in academic subjects and religious studies are practised through congregational worship, time discipline, cleanliness, responsibility, communication, and communal living. Caretakers therefore hold a role as important as that of teachers in shaping educational outcomes. School-dormitory coordination enables learning, behavioural, and well-being concerns to be addressed as interconnected issues rather than as problems belonging to separate units.

Pedagogical leadership is also evident in attention to the quality of teachers and student supervisors. Leaders direct task allocation, supervision, evaluation forums, and competency development so that curricular changes can be implemented consistently. Educator development concerns not only teaching skills, but also understanding of the pesantren vision, character-development capacity, digital literacy, and cross-unit communication. These findings confirm that curriculum quality depends on the capacity of those who implement it.

Human Resource Development and Managerial-Collaborative Leadership

Human resource development connects institutional vision with program implementation. Pesantren leaders plan staffing needs, assign responsibilities, build a work culture, conduct supervision, and prepare leadership succession. The analysis shows that effective human resource development combines technical competence, work ethics, spirituality, pedagogical capacity, and commitment to institutional aims.

The managerial-collaborative dimension is reflected in the distribution of roles among pesantren leaders, caretakers, kiai, school or madrasah principals, and teachers. Leaders establish strategic direction; principals manage formal education; caretakers coordinate dormitory life; kiai reinforce religious orientation; and teachers conduct instruction and mentoring. This distribution is not rigid because student-related issues often cross unit boundaries. Regular communication and joint follow-up are therefore essential.

Coordination occurs through meetings, reporting, supervision, and direct communication. Cross-site findings indicate that successful collaboration depends not only on the existence of an organizational structure, but also on clear authority, access to information, and a willingness to resolve problems collectively. A formal structure without communication can create

fragmentation, whereas communication that depends solely on personal closeness can weaken continuity when personnel change.

Accountability and quality assurance reinforce this dimension. Programs need clear objectives, responsible personnel, schedules, resources, implementation indicators, and follow-up actions. Evaluation does not end with activity reporting; it is used to improve learning, student care, administration, and staff development. This pattern indicates a shift from reactive management toward more deliberate organizational learning.

Social-Participatory Leadership

The four pesantren develop through relationships with families, alumni, communities, religious organizations, government agencies, universities, and other partners. The social-participatory dimension is evident when leaders open channels of communication, manage trust, and direct cooperation toward educational aims. External relationships provide moral support, information, resources, learning opportunities, and social legitimacy for the pesantren.

Family participation is important because student development does not take place entirely under institutional supervision. Communication between pesantren and families helps align guidance, address problems, and explain program objectives. Alumni and communities broaden support networks and strengthen the pesantren's social relevance. However, external involvement still requires clear boundaries so that it does not undermine educational autonomy or institutional identity.

The social dimension also concerns acceptance of diversity. Residential life brings together students from different family, regional, economic, and organizational backgrounds. Leaders help develop a culture of mutual respect, courteous communication, and educational resolution of differences. Social participation is therefore understood not only as institutional partnership, but also as the cultivation of the capacity to live together within the pesantren community.

Adaptive-Transformative Leadership

The adaptive-transformative dimension concerns the capacity to interpret change, select innovations, and reorganize practices without relinquishing pesantren identity. Adaptation is evident in curriculum renewal, skills-program development, educator competency enhancement, the use of digital media, and administrative improvement. Transformation is not understood as replacing tradition, but as reassessing ways of working so that the aims of Islamic education remain relevant.

The use of technology demonstrates the importance of selectivity. Technology can support communication with families, activity documentation, administration, and learning. Its use, however, also introduces risks of distraction, unequal access, additional workloads, and dependence on devices. Leaders need to establish functions, rules, support mechanisms, and evaluation

procedures so that technology strengthens rather than disrupts the educational process.

Leadership succession is part of adaptation. Institutional sustainability becomes vulnerable when knowledge, networks, and decision-making are concentrated in a single figure. Cadre development, distributed responsibility, documented procedures, and learning opportunities for younger staff help pesantren preserve their values while responding to change. This finding positions adaptation as an institutional capacity rather than merely an individual action by a leader.

Supporting and Inhibiting Factors

Cross-site analysis identified several conditions that support integrative leadership. Supporting factors include a shared understanding of the vision, leadership role modelling, clear role distribution, inter-unit communication, the commitment of teachers and caretakers, family and community support, and willingness to conduct evaluation. These factors reinforce one another. A clear vision, for example, is insufficient without people capable of translating it into practice; a sound structure is likewise ineffective without communication and trust.

Barriers arise when units work in isolation, coordination remains informal, staff competence is uneven, documentation is weak, facilities are limited, or change is perceived as a threat to tradition. Dependence on a single figure can also slow decision-making and leadership succession. These barriers do not occur with the same intensity in every pesantren, but they identify areas that need to be managed when the model is implemented.

Another important finding is that supporting and inhibiting factors do not exist outside the model. They operate through relationships among its dimensions. Limited technology, for example, is an adaptive issue, but addressing it requires managerial planning, competency development, value-based consideration, and partner support. Interventions that target only one aspect are therefore likely to produce limited change.

Table 2. Cross-Site Findings on Integrative Leadership Dimensions

Dimension	Cross-Site Pattern	Institutional Integration	Development Direction
Spiritual-normative	Vision, trustworthiness, role modelling, deliberation, and justice	Values guide decisions and institutional culture	Spirituality, integrity, and legitimacy
Pedagogical-curricular	Alignment of learning, dormitory life, character formation, and educator development	Schools/madrasahs are connected with residential student care	Character, academic competence, and independence
Managerial-collaborative	Role distribution, coordination, supervision, accountability, and	Information and responsibility move across units	Effectiveness, accountability, and sustainability

	quality		
Social-participatory	Communication with families, alumni, communities, and partners	External support is aligned with educational aims	Social relevance and public trust
Adaptive-transformative	Selective innovation, technology, human resource development, and succession	Change is managed through values, capacity, and evaluation	Adaptive capacity and institutional sustainability

Cross-Site Synthesis and the Integrative Leadership Model

Cross-site synthesis produced a model comprising a values foundation, five dimensions of action, an integration mechanism, and intended outcomes. Islamic values and the pesantren vision constitute the foundation that determines aims and ethical boundaries. The five dimensions—spiritual-normative, pedagogical-curricular, managerial-collaborative, social-participatory, and adaptive-transformative—define the domains of leadership action. The integration of schools or madrasahs, dormitories, families, and communities functions as the mechanism connecting these actions.

Relationships among the dimensions are reciprocal. Values direct the curriculum, but learning experiences also provide input for policy refinement. Management provides resources and coordination for learning, while educational evaluation drives improvements in governance. Social participation offers support and legitimacy, but also demands accountability. Adaptation creates space for innovation, while the spiritual-normative foundation ensures that innovation remains aligned with pesantren identity.

The model's intended outcomes include spirituality, character, academic competence, practical skills, social relevance, accountability, and sustainability. These outcomes are not assumed to emerge automatically from a single activity. The model positions them as consequences of value consistency, implementation quality across the five dimensions, and the strength of institutional integration. The model can therefore be used to identify a pesantren's strengths, weaknesses, and development priorities.

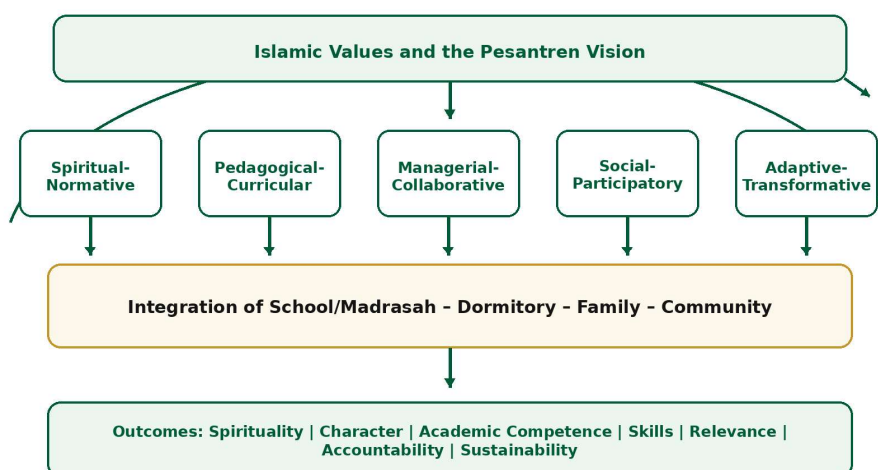


Figure 1. Integrative Leadership Model for Pesantren

Discussion

This study demonstrates that leadership in pesantren should be understood as an integrative institutional process rather than as the authority of a single charismatic leader. Although the kiai remains the central source of religious legitimacy and moral direction, educational development depends on the interaction of five interconnected leadership dimensions: spiritual-normative, pedagogical-curricular, managerial-collaborative, social-participatory, and adaptive-transformative. These dimensions operate through the integration of schools or madrasahs, dormitories, families, and communities, enabling Islamic values to be translated into coordinated educational practices (Efendi, 2022; Budiharso et al., 2023). The findings therefore extend conventional leadership perspectives by showing that sustainable educational quality is produced through institutional relationships, shared responsibilities, and coherent governance rather than through personal authority alone.

The spiritual-normative dimension constitutes the foundation of the model because Islamic values guide leadership decisions, organizational culture, and educational priorities. Consistent with Hanif et al (2023), leadership in Islamic education is rooted in moral purpose and holistic human development; however, this study further demonstrates that values become meaningful only when operationalized through curriculum design, resource allocation, supervision, accountability, and institutional decision-making. Likewise, the pedagogical-curricular dimension confirms that curriculum integration extends beyond formal classroom instruction to include dormitory life, worship practices, character formation, and educator development. These findings reinforce previous studies on curriculum integration in pesantren Dakir et al (2021) while emphasizing that educational consistency depends on strong coordination among all educational environments .

The managerial-collaborative and social-participatory dimensions reveal that effective pesantren governance requires distributed leadership supported by clear communication, accountability, and stakeholder participation. While previous studies have emphasized organizational commitment, accountability,

and the sustainability of pesantren management (Ünal & Dulay, 2022), this study demonstrates that these elements become more effective when integrated across organizational units. Collaboration among pesantren leaders, principals, caretakers, teachers, families, alumni, communities, and institutional partners strengthens educational legitimacy, improves resource utilization, and enables continuous organizational learning without diminishing the religious identity of the institution (Papazoglou & Koutouzis, 2022; Vanderpool et al., 2024; Varouchas, 2024).

The adaptive-transformative dimension highlights the capacity of pesantren to respond selectively to educational change while preserving their foundational values. Rather than positioning modernization as a replacement for tradition, the findings show that curriculum innovation, digital technology, leadership succession, and human resource development should be filtered through Islamic values and institutional priorities. This interpretation supports previous research on pesantren modernization and digital transformation (Hamdanah et al., 2024), while contributing a more comprehensive explanation of how innovation can coexist with religious identity through systematic coordination, evaluation, and quality assurance.

The principal theoretical contribution of this study lies in the formulation of an integrative leadership model that clearly distinguishes four interconnected components: the values foundation, leadership dimensions, institutional integration mechanisms, and intended educational outcomes. Unlike previous studies that often discuss leadership characteristics independently, this model explains the causal relationships between Islamic values, leadership practices, organizational coordination, stakeholder participation, and educational development (Lee et al., 2022). Consequently, the model provides a conceptual framework for understanding how institutional integration mediates the relationship between leadership practices and sustainable educational outcomes within pesantren.

From a practical perspective, the model offers a strategic framework for strengthening pesantren governance. Institutional leaders may use the model to align organizational vision with curriculum implementation, distribute responsibilities across educational units, strengthen school-dormitory coordination, improve quality assurance systems, expand stakeholder participation, and manage technological innovation without weakening institutional identity (Peltonen & Chomutare, 2024). By emphasizing continuous evaluation, communication, and organizational learning, the model enables pesantren to improve educational quality while maintaining the distinctive characteristics of Islamic boarding school education amid increasingly complex social and technological changes.

Despite these contributions, the study has several limitations. The research was conducted in only four pesantren within one regency and involved leadership-oriented informants without incorporating students, parents, alumni, and external partners as independent participant groups. Consequently, the findings should be interpreted within their contextual setting. Future research

should validate the proposed model across more diverse pesantren contexts, involve a broader range of stakeholders, and develop quantitative or longitudinal indicators to examine the relationship between integrative leadership, institutional integration, and educational outcomes over time.

CONCLUSION

This qualitative descriptive study of four Islamic boarding schools (pesantren) in Enrekang Regency yielded an integrative leadership model consisting of five dimensions: spiritual-normative, pedagogical-curricular, managerial-collaborative, social-participatory, and adaptive-transformative. Islamic values and the vision of the pesantren serve as the foundation; these five dimensions guide leadership actions; and the integration of the school or madrasah, dormitory, family, and community serves as a mechanism connecting programs and actors. The resulting development directions include spirituality, character, academic competence, practical skills, social relevance, accountability, and institutional sustainability. The scientific contribution of this study lies in explaining the relationship between the value foundation, the realm of action, the integration mechanism, and the expected outcomes.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to the leaders and all informants from the four pesantren in Enrekang Regency for their support and participation throughout the research process. The authors also extend their appreciation to Universitas Muhammadiyah Makassar for its academic support during the conduct of this study.

REFERENCES

- Ahmadi, A., Aziz, A., Ajahari, A., Syuhud, S., & Wasehudin, W. (2024). Integrating Mangenta Local Wisdom into Pesantren Leadership: An Empirical Model of Educational Transformation. *Jurnal Ilmiah Peuradeun*, 14(1), 393–412. <https://doi.org/10.26811/peuradeun.v14i1.2382>
- Arar, K., Tlili, A., Schunka, L., Salha, S., & Saiti, A. (2024). Reimagining Educational Leadership and Management Through Artificial Intelligence: An Integrative Systematic Review. In *Leadership and Policy in Schools* (Vol. 24, Issue 1, pp. 4–26). <https://doi.org/10.1080/15700763.2024.2451982>
- Ayubi, S. Al, & Masruri, M. (2024). Ritual learning method for mystical ijazah at pondok pesantren salafiyah. In *Journal of Education and Learning* (Vol. 19, Issue 1, pp. 314–321). <https://doi.org/10.11591/edulearn.v19i1.21090>
- Borhannuddin, M. S. (2024). Islamic Ethics in Engagement with Education, Economics, and Politics: An Overview of the Attempts of Fazlur Rahman (1919-1988). *Islamic Studies*, 64(3), 289–316. <https://doi.org/10.52541/isiri.v64i3.7244>
- Budiharso, T., Bakri, S., & Sujito. (2023). Transformation of Education System of the Pesantren in Indonesia from the Dutch Colony to Democratic Era. *Journal of Social Studies Education Research*, 14(4), 179–206. <http://jsser.org/index.php/jsser/article/view/5460>
- Bukhori Muslim, A., Arroisi, J., Jan, J. M., & Ramazani, R. (2024). Indonesian pesantren-affiliated higher education: universal Islamic values to develop locally

- engaged but globally oriented multilingual graduates. In *Research in Post-Compulsory Education* (Vol. 29, Issue 1, pp. 138–157). <https://doi.org/10.1080/13596748.2023.2285633>
- Dakir, Zamroni, Wibowo, A., Misroto, Anshori, A. M., Sukkur, & Bon, A. T. (2021). Efforts to improve student learning outcomes; identification of learning models in madrasah. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 7101–7106. <https://doi.org/10.46254/an11.20211241>
- Efendi, N. (2022). Implementation of Total Quality Management and Curriculum on the Education Quality. *Journal of Social Studies Education Research*, 13(3), 120–149. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85139244892&origin=inward>
- Haliza, S. N. A., Nuruddaroini, M. A. S., & Khafifah, S. (2024). Application of the Syahid Method as a Creative Approach in Qira'atul Kutub Learning at the Raudhatut Thalibin Puteri Islamic Boarding School. *Proceeding of International Conference on Arabic Language*, 4(01), 290–310.
- Hamdanah, Mardia, & Rusydi, M. (2024). Visionary Leadership in Islamic Boarding Schools: Implications for Institutional Management within the Barakka Framework. *International Journal of Learning, Teaching and Educational Research*, 24(8), 1041–1057. <https://doi.org/10.26803/ijlter.24.8.46>
- Hanif, M., Dharin, A., & Hutaaruk, M. E. (2023). Management of Social Entrepreneurship in Indonesian Islamic Boarding Schools. In *Pegem Journal of Education and Instruction* (Vol. 13, Issue 3, pp. 375–385).
- Hilmiaatussadiyah, K. G., Disman, D., Ahman, E., & Mulyani, H. (2024). Leadership in Islamic Schools in Scientific Literature: A Bibliometric Analysis. *Munaddhomah*, 7(2), 371–385. <https://doi.org/10.31538/munaddhomah.v7i2.2551>
- Irham. (2024). Integrative research of Islamic studies in Indonesian Islamic higher education. *Social Sciences and Humanities Open*, 13. <https://doi.org/10.1016/j.ssaho.2024.102689>
- Isbah, M. F., & Sakhiyya, Z. (2023). Pesantren in Contemporary Indonesia: Negotiating Between Equity and the Market. In *Education in the Asia-Pacific Region* (Vol. 70, pp. 137–152). https://doi.org/10.1007/978-981-99-1878-2_8
- Lee, W. R., Kang, S. W., & Choi, S. B. (2022). Abusive Supervision and Employee's Creative Performance: A Serial Mediation Model of Relational Conflict and Employee Silence. *Behavioral Sciences*, 12(5). <https://doi.org/10.3390/bs12050156>
- Mu'alimin, M., Muhith, A. M., & Hepni, H. (2024). School principals' and teachers' perspectives on school quality management in Islamic schools: insights from Indonesia. In *International Journal of Educational Management* (Vol. 40, Issue 4, pp. 727–741). <https://doi.org/10.1108/IJEM-05-2024-0387>
- Mulyono, H., Fikri, M. H., Hadian, A., Panjaitan, D. J., & Syamsuri, A. R. (2024). Value-Based Marketing Transformation in Islamic Higher Education: a Multidimensional Analysis of Competitive Development Strategies, Brand Image, and Transformative Student Experiences. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, 9(3), 1185–1193. <https://doi.org/10.22437/jiituj.v9i3.43194>
- O. Tieliezhkina, O., O. Dolhopol, O., V. Herasymchuk, etiana, A. Berestova, A., & V. Goltvenytska, M. (2022). Creative Teaching Methods in the Formation of Language and Speech Competencies: Experience Working with Arab Students. *Arab World English Journal*, 13(2), 473–489. <https://doi.org/10.24093/awej/vol13no2.33>
- Papazoglou, A., & Koutouzis, M. (2022). Educational leadership roles for the development of learning organizations: Seeking scope in the Greek context.

- International Journal of Leadership in Education*, 25(4), 634–646.
<https://doi.org/10.1080/13603124.2019.1690950>
- Peltonen, L. M., & Chomutare, T. (2024). Federated learning's uncomfortable truth: why human networks matter more than neural networks. In *Journal of the American Medical Informatics Association* (Vol. 33, Issue 6, pp. 1236–1240).
<https://doi.org/10.1093/jamia/ocag047>
- Rahtikawatie, Y., Chalim, S., & Ratnasih, T. (2021). Investigating The Role of Religious Leadership at Indonesia's Islamic Boarding Schools in The Sustainability of School Management. In *Eurasian Journal of Educational Research* (Vol. 2021, Issue 96, pp. 51–65). <https://doi.org/10.14689/ejer.2021.96.4>
- Sudir, Hidayatullah, M. F., Yusuf, M., & Subagya. (2024). Total Quality Management (TQM) in Islamic Boarding Schools: Teacher and Principal Perspectives. In *Educational Process: International Journal* (Vol. 15).
<https://doi.org/10.22521/edupij.2024.15.136>
- Sukiman, Baroroh, U., Nugraheni, A. S., & Sama-Alee, A. (2024). Innovation of the Internship Program and Its Implications for the Soft Skill Development of Prospective Islamic Religious Education Teachers at Sunan Kalijaga State Islamic University, Yogyakarta. *Jurnal Pendidikan Agama Islam*, 21(1), 165–185.
<https://doi.org/10.14421/jpai.v21i1.7583>
- Umar, Setyosari, P., Kamdi, W., & Sulton. (2021). Exploration of moral integrity education and superior cadre leadership at madrasah boarding school indonesia. *International Journal of Instruction*, 14(4), 753–774.
<https://doi.org/10.29333/iji.2021.14443a>
- Ünal, I., & Dulay, S. (2022). Teachers' Work-Life Balance in Emergency Remote Teaching during the COVID-19 Pandemic. *Asian Journal of Distance Education*, 17(2), 89–108.
<https://esc-web.lib.cbs.dk/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1373668&site=ehost-live&scope=site>
- Vanderpool, C., Wagner, S. H., & Park, H. (2024). Assurance of Learning Interventions: Adaptive Integration of Discussion Boards Across Program Curriculum. *Journal of Organizational Behavior Education*, 18, 331–350.
<https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105030711668&origin=inward>
- Varouchas, E. (2024). Executives' perspectives on the impact of generative AI in business: a qualitative study of strategic, ethical and organizational transformations. *Journal of Science and Technology Policy Management*, 1–34.
<https://doi.org/10.1108/JSTPM-10-2024-0493>
- Zakariyah. (2024). Improving Madrasah Competitiveness Through Excellent Islamic Education Development Strategies. *Nazhruna: Jurnal Pendidikan Islam*, 7(1), 140–155. <https://doi.org/10.31538/nzh.v7i1.4541>