



TRANSFORMATIVE LEADERSHIP MANAGEMENT DEVELOPING GEN-Z CHARACTER INTEGRITY (CASE STUDY AT DAARUT TAUHIID ISLAMIC BOARDING SCHOOL, BANDUNG)

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Abstract:

The purpose of this study is to analyze and understand the managerial transformational leadership in developing the character of students with integrity. Islamic boarding schools as traditional Islamic educational institutions face the challenges of modernization that cannot be separated from the role of charismatic leaders who are able to adapt to the development of the times. The research method uses an exploratory qualitative approach with a case study at the Daarut Tauhiid Islamic Boarding School in Bandung, West Java, Indonesia. Data were collected through direct observation, documentation studies, and interviews with the management leaders of the foundation, staff, students, and alumni of students. The results of the study indicate that transformational leadership management includes exemplary behavior, caring, creativity, communication, and adaptive to technology. The combination of charismatic-transformative leadership styles focuses on technology-based humanism, adaptive to change, strengthening skills, and commitment to continuous learning. This study complements previous literature and offers a new design of transformative leadership that stimulates the emergence of great works of students, in order to realize Daarut Tauhiid as one of the Religious Tourism Areas and Centers of Islamic Civilization in Indonesia based on modern technology with a character of integrity.

Keywords: *Management, Leadership, Transformative, Character, Integrity*

INTRODUCTION

The implementation of education in Indonesia does not only come from traditional schools but is also carried out by Islamic boarding schools (Muhammad & Zibbat, 2024). Talking about Islamic boarding schools, it cannot be separated from the figure of the leader who becomes a figure for the students and the surrounding community. The leadership of charismatic kiai has a number of indicators or characters that are often based on a combination of personality, knowledge, morality, and the ability to influence others. (Suryana et al., 2021) Some of these indicators include; having deep religious knowledge, having an Islamic personality, having noble morals, having spiritual charisma, the ability to lead and empower, having a wide social network, and being able to stimulate students to work. These characteristics make charismatic kiai not only respected in Islamic boarding schools but also in the wider community, and make them central figures in religious and social life, as happened in Daarut Tauhiid Bandung.

Transformative leadership is a leadership style that focuses on motivating, inspiring, and developing the maximum potential of each team member. Some indicators of transformative kiai include; directing and motivating team members to achieve clear goals with division of tasks and roles, having foresight, encouraging team participation, and stimulating the team to innovate and become part of the solution to existing problems.

The development of charismatic-transformative kiai leadership is an essential combination to increase the role of Islamic boarding schools in a dynamic society. Complex modernization challenges such as moral crises, the influence of globalization, advances in information technology, and other social problems require a new breakthrough that needs to be realized through real work.

This study opens up opportunities for future analysis of how leadership management that combines charismatic-transformative aspects can contribute to the development of Generation Z characters so that they have complete integrity towards the people. Generation Z is the generation born in 1997-2012. Some of the characteristics of Generation Z are skilled in using technology, adaptive, multitasking, and caring about education and environmental sustainability.

The formulation of the problem in this study includes several aspects, namely:

1. What are the characteristics of charismatic-transformative leadership management at the Daarut Tauhiid Bandung Islamic boarding school?
2. What potential factors can be developed to realize a great work that has value for the wider community?
3. What strategies are implemented by Islamic boarding school management to face the challenges of character education, especially for Generation Z?

Basically, this study is expected to provide hope and contributions both theoretically and practically. Theoretically, this study will enrich the literature on charismatic-transformative leadership management in the context of Islamic boarding schools, while practically it can be a reference for Islamic boarding school managers or other educational institutions in developing the potential of students or human resources under their leadership. This study is also expected to have an innovative value that will benefit the wider community both at home and abroad. Indonesia, which has the second largest Muslim population in the world, will be enriched with a wealth of religious areas that are open to the world community to visit and become learning centers that are full of spiritual values.

RESEARCH METHODS

This study uses a qualitative approach with a case study at the Daarut Tauhiid Islamic Boarding School in Bandung, West Java, Indonesia. Data were collected through direct observation, documentation studies, and interviews with the management of the foundation, staff, students, and alumni of students. The study used a case study method involving systematic steps to ensure in-depth and comprehensive research on a phenomenon. The main steps are determining objectives, identifying problems, compiling a theoretical and conceptual framework, determining a specific design. In this case, the type of case study is exploratory, namely to understand new phenomena. Validation techniques include discussions with experts, colleagues, and confirmation from research participants. Compiling research reports, conclusions, and suggestions or input that are optional. The weakness of this study is related to key informants who have not been successfully met, given time constraints and other factors.

RESULTS AND DISCUSSION

Financing management is the management of financing functions. (Barudin et al., 2024) Financing management in Islamic educational institutions, including Islamic boarding schools, must comply with sharia principles that focus on justice, transparency, and balance. These principles prohibit elements of usury (interest), gharar (uncertainty), and maysir (gambling), and prioritize profit sharing in financing models such as mudharabah and musyarakah as an alternative to conventional systems that are exploitative. In addition, according to Badrudin (2015), management is the science and

art of managing the process of effectively utilizing human resources supported by other sources in an organization in achieving certain goals. (Dr. Badrudin, 2015)

Daarut Tauhiid Islamic Boarding School Bandung was founded by K.H. Abdullah Gymnastiar in 1986 starting from a student study group attended by various universities in Bandung. This Islamic boarding school has a distinctive feature as an Islamic boarding school with an entrepreneurial concept based on the values of monotheism. Along with its development, Daarut Tauhiid has the opportunity to become the Center of Indonesian Islamic Civilization with its various characteristics. Daarut Tauhiid Islamic Boarding School Bandung has demonstrated success in integrating entrepreneurial values in its operations through the development of various sharia-based business units. Based on the results of the study, this Islamic boarding school has succeeded in developing various business units including SMM Swalayan, Warung Barokah, Cottage Daarul Jannah, Procurement of Catering and Laundry Goods, Outsourcing of Manpower, Contractor and Developer Business, Convection, MQ Parfumery, MQ Aafiat, Culinary Business (Bakso and Bakery), Vehicle Rental, Service Bureau, Tour and Travel, Waste Bank and Event Organizer. In the sharia financial services sector, this Islamic boarding school also operates BMT Daarut Tauhiid and PT BPRS Daarut Tauhiid. These businesses not only provide financial contributions to the Islamic boarding school, but also become a means of learning for students in understanding the world of Islamic business.

The main concepts in Islamic financing management applied in Islamic boarding schools or other Islamic educational institutions, with a focus on sharia principles such as avoiding usury, gharar (uncertainty), and maysir (gambling). Entrepreneurial strategies used by Islamic boarding schools to support financial independence. Through a sharia-based business model, Islamic boarding schools develop business units such as cooperatives, agribusiness, and retail that are in line with Islamic values. According to Haisy, Islamic finance must be based on principles that are in accordance with sharia (Noorwahidah Haisy, 2021). There are at least 5 principles of Islamic finance that must be implemented so that a financial practice can be categorized as Islamic finance, namely: 1) Expecting the pleasure of Allah SWT. In addition to having economic and transactional goals (muamalah), every individual involved in Islamic finance must have a main goal, namely expecting the pleasure of Allah SWT. This pleasure is a requirement for getting blessings in transactions. 2) Free from interest/riba. 3) Implementation of the principle of profit sharing and other sharia contracts. In general, the principle of profit sharing is implemented in contracts such as mudharabah (qiradh), musyarakah, muzara`ah, mukhabarah, and musaqah. 5) The sector being financed is not a sector that is prohibited in Islamic law. 6) The investment made must be guaranteed to be halal.

This discussion can also include the role of entrepreneurship training for students, diversification of income sources, and the contribution of Islamic boarding schools in building the local economy.

Based on interviews, observations, and document analysis, there are several findings regarding leadership management at the Daarut Tauhiid Islamic Boarding School: 1) The charismatic-transformative leadership style has almost survived since the founding of the Islamic boarding school until now. 2) The independence of the Islamic boarding school in terms of financing: The Islamic boarding school has developed various business units, including agribusiness, cooperatives, and retail businesses, which contribute to the Islamic boarding school's income. These business units not only function as sources of funds, but also as a means of learning for students about entrepreneurship. 3) Implementation of sharia principles: All business activities carried out by the Islamic boarding school follow sharia principles, so they do not involve usury and prohibited practices. This increases the trust of the community and donors in the financial management of the Islamic boarding school. 4) Entrepreneurship training for students: The Daarut Tauhiid Islamic Boarding School actively holds training and workshops for students in the field of entrepreneurship. This helps students to develop practical skills that they can use in the future, as well as strengthen their understanding and implementation of life skills. 5) The Ready to Use Student Program or SSG as one of Daarut Tauhiid's signature programs that contributes to the development of the

character of the younger generation, in addition to the existence of several formal educational institutions such as PAUD, SMP and SMA Islam Terpadu and STAI Daarut Tauhiid.

The Daarut Tauhiid Ready-to-Use (SSG) Santri Program, designed as a BaKu (Good and Strong) character strengthening program, can be reached by various groups. (Ainayah & Widiastuti, 2023) This program has been running for 49 classes. With relatively affordable costs, this program provides wide benefits to the younger generation, especially those in the city of Bandung and its surroundings. Not infrequently, SSG participants come from outside the city of Bandung. The cost of SSG training is almost non-existent, except for personal facilities for participants and inauguration costs.

The Daarut Tauhiid Ready-to-Use Santri is a sustainable investment in human resources that has the potential to be further developed to create a young generation with noble morals and real work. This program is held every Saturday and Sunday, for three months in each class. Two classes are opened in one year. SSG Daarut Tauhiid is generally attended by Generation Z, but it is possible that participants are above the age of Gen Z.

Based on interviews with alumni and students, several benefits were found for participating in the Santri Siap Guna program at the Daarut Tauhiid Islamic Boarding School:

1. Discipline, starting with proper and timely preparation for prayer. The Daarut Tauhiid culture has succeeded in conditioning every activity to be stopped before the call to prayer.
2. The habit of dhikr every time.
3. Taking wisdom from every activity.
4. Having a circle of friends who always remind us of Allah.
5. Increasing faith in Allah
6. Breaking through, exploring potential
7. Building teamwork

Some indicators of SSG success are the art of self-evaluation, noble character, and aspects of self-change that include positive thinking, adaptive, focusing on the process, and designing the future with SWOT Analysis and implementing time management. This helps organizations assess the potential for internal strengths and weaknesses, as well as external opportunities and threats faced (Gusti et al., n.d. ; Nurjannah Bengkalis Islamic Economics College, 2020; Sylvia & Hayati, 2023). This strategy is important for identifying and developing new business opportunities that are in accordance with local potential and market needs. Daarut Tauhiid Islamic Boarding School has succeeded in implementing an innovative strategy by involving the community and students in business management, creating strong and sustainable collaboration.

The number of SSG training participants in each batch varies, around 200 people consisting of male and female SSG training participants or students. In this training, the trainers are alumni of the previous SSG batch who have participated in the training for trainers. The main resource person in this training is K.H. Abdullah Gymnastiar with the Asatidz and Asatidzah Daarut Tauhiid Team. The location of this training is at the Daarut Tauhiid Islamic Boarding School in Bandung, located on Jalan Gegerkalong Girang Bandung and the Ecopark Pesantren DT area in Cigugur Girang, Parongpong District, West Bandung Regency.

The leadership management applied at the Daarut Tauhiid Islamic Boarding School in Bandung is a combination of charismatic and transformative leadership that focuses on the development of technology-based humanism, adaptive to change, strengthening life skills, and commitment to continuous learning. From the results of observations, it can be said that the Daarut Tauhiid Islamic Boarding School is all-inclusive, however, it is not free from challenges that must be faced such as human resource development, and limited land on the main campus, as well as various problems of the community related to the moral crisis, especially the younger generation, which should be a discourse for development for existing or non-existent programs at Daarut

CONCLUSION

Based on the results of research on Transformative Leadership Management at the Daarut Tauhiid Islamic Boarding School in Bandung, it can be explained that the leadership model applied shows a combination of charismatic and transformative styles. This leadership emphasizes aspects of technology-based humanism, the ability to adapt to change, strengthening skills, and a commitment to continuous learning.

In its development, this Islamic boarding school has succeeded in building various business units that operate in accordance with sharia principles. These business units not only function as a support for the financial independence of the Islamic boarding school, but also act as a laboratory for entrepreneurial learning for students.

The Ready-to-Use Santri (SSG) Program is a strategic instrument in shaping the character of the younger generation, especially Generation Z. This program is designed to improve discipline, build spiritual habits, develop self-potential, and train the ability to work in a team.

Daarut Tauhiid has great potential to develop into a Center for Indonesian Islamic Civilization that is adaptive to the development of modern technology. This vision is realized through ongoing efforts to form a young generation who have high integrity and are able to work productively.

However, this Islamic boarding school still faces several significant challenges on its journey. These challenges include the need for human resource development, limited land for expansion, and efforts to overcome the moral crisis that is hitting the younger generation. These challenges require a strategic and comprehensive approach to be addressed effectively.

Leadership Management at the Daarut Tauhiid Islamic Boarding School, which is a combination of charismatic and transformative leadership, has the potential to stimulate existing human resources to explore their potential, collaborate, and realize great works. Although it seems unrealistic for now, these great works can be realized, such as; designing the Development of the Daarut Tauhiid Special Museum which can be part of the treasury of Indonesian Islamic Civilization and making Daarut Tauhiid one of the Religious Tourism Areas that is full of benefits and can accommodate the works of the younger generation by utilizing modern technology based on noble morals. Generation Z, who is familiar with the internet, needs a touch that is in accordance with the times. The creative ideas of this generation can be directed into a valuable work to educate themselves and the wider community. How to create positive digital content, package Islamic values in a contemporary and contemporary way so that the preaching delivered to this generation is in accordance with its conditions.

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