

New Trends In Islamic Education: The Rise Of Servant Leadership In Pesantren

Ikhsan Huzali

Universitas KH Mukhtar Syafaat Blokagung, Banyuwangi, Indonesia

ikhsanhuzali2@gmail.com

Siti Aimah

Universitas KH Mukhtar Syafaat Blokagung, Banyuwangi, Indonesia

sitaiimah1@iainda.ac.id

Ziyad El Fayoumi

Al Azhar University Cairo, Egypt

elfayoumi@gmail.com

Abstract: This study explores the emergence of servant leadership as a transformative model in the context of Islamic educational leadership at the Darussalam Blokagung Islamic Boarding School. Guided by Greenleaf's servant leadership theory and integrated with Islamic leadership values (khidmah, amanah, and ukhuwah), this study analyzes how traditional authoritative leadership has evolved into a participatory and human-centered model that aligns with the moral and spiritual ethos of the Islamic boarding school. Using a qualitative case study approach, data were collected through in-depth interviews with seven key informants (including kiai, teachers, and students), participant observation, and document analysis over a six-month period. Data were analyzed using thematic analysis to identify patterns of change and meaning construction, while triangulation ensured contextual validity and depth. The findings reveal three main themes: (1) Transformation of leadership style from an authoritarian model to servant leadership; (2) Internalization of Service Values in Student Development; and (3) Changes in the Organizational Culture of Islamic Boarding Schools to be More Inclusive and Participatory. This transformation not only enriches the theory of servant leadership in Islamic education, but also offers practical insights for educational leaders and policy makers in designing leadership training and institutional reforms that are responsive to contemporary challenges.

Keywords: Servant Leadership; Islamic Education; Leadership Transformation; Santri Character.

INTRODUCTION

The phenomenon of the rise of servant leadership in pesantren reflects a new trend in the modern Islamic education landscape that increasingly emphasizes humanistic values, service, and exemplary (Said et al., 2024; Arifianto et al., 2025; Prabowo et al., 2025). In the midst of globalization and social disruption that brings challenges to the world of education, pesantren no longer only act as a center for the transmission of Islamic sciences, but also as a driving force for adaptive and relevant social transformation (Danilyan et al., 2022; Jin, 2023; Nazneen, 2024). In this context, Pesantren Darussalam has begun to shift its leadership paradigm from a traditional authoritarian model

toward a servant leadership orientation grounded in listening, empathy, stewardship, and community building (Greenleaf, 1977; Spears, 2010). The leaders in this pesantren not only direct but also serve as companions, guides, and enablers of students' emotional, spiritual, and social development (Badrun, 2023; Mau, 2024; Prabowo, 2025).

The social facts that emerge from this change can be seen in greater active participation of santri in institutional activities, more open dialogue between caregivers and students, and a leadership style that is humble and empathetic (Kirkpatrick, 2021; de Bie, 2022). This model positively shapes santri to be not only obedient but also critical, socially responsible, and service-oriented (Maesaroh, 2024; Azizah, 2025). Moreover, it reflects the younger generation's demand for leaders who inspire by example rather than coercion (Anderson et al., 2021; Covey et al., 2022; Böcü & Baser, 2024). Thus, the emergence of servant leadership in Pesantren Darussalam signifies not merely a local change but a broader shift in Islamic education toward inclusivity, transformation, and relevance to contemporary dynamics.

Previous research shows that the service-based leadership model or servant leadership is getting more attention in the context of Islamic education, especially in the pesantren environment. One study conducted by Mubarak, (2025) concluded that servant leadership applied by pesantren caregivers was able to create a more participatory and humanist learning climate, where the relationship between leaders and students was built on the basis of compassion, exemplary, and service. Meanwhile, a study by Halomoan et al., (2023) shows that this leadership model that emphasizes empathy, listening, and empowerment is able to increase the learning motivation and social care of students in Modern Pesantren.

This finding is reinforced by research from Negara et al., (2024) which examines kiai leadership in developing the character of santri. He found that servant leadership values have indirectly become part of the pesantren tradition, although it has not been conceptualized. In the context of Pesantren Darussalam Blokagung, several previous studies on the role of kiai and the leadership structure of pesantren show a transition towards a more collaborative and servant leadership style (Puspita, 2024; Ubaedullah & Al-Rahman, 2025). Therefore, this study is relevant because it strengthens the evidence that the servant leadership trend is not only a theoretical discourse, but has begun to be implemented in the real practice of pesantren leadership, including in shaping the character and spirit of devotion of santri in the current era of transformation of Islamic education.

The novelty of this research lies in the contextual approach used in studying the transformation of leadership styles in traditional pesantren. So far, studies on leadership in Islamic education have focused more on charismatic and authoritative leadership models typical of pesantren, without examining in depth the paradigm shift towards servant leadership that prioritizes service, exemplary, and empowerment of santri. This study offers a new perspective by exploring specifically how servant leadership values begin to be internalized and practiced in the daily life of the leadership system at Pesantren Darussalam Blokagung, an effort to document the social and cultural dynamics of pesantren in responding to the demands of the times, where it is no longer enough for leaders to be respected, but also required to be servants for the development of the character and potential of santri. This research also presents a theoretical contribution by enriching the treasures of Islamic leadership through the integration of the concept of servant leadership into the context of pesantren as a unique and authentic Islamic educational institution in Indonesia.

However, despite these findings, gaps remain in the literature. Existing scholarship has not adequately examined; how servant leadership values are explicitly internalized in pesantren leadership structures. This study addresses these gaps by using a contextual approach to document how servant leadership principles are practiced daily in Pesantren Darussalam Blokagung and how they affect santri development. The research integrates servant leadership theory with Islamic educational thought, thereby enriching the discourse on Islamic leadership.

The purpose of this study is to analyze the rise of servant leadership in Pesantren Darussalam Blokagung as a form of leadership transformation within contemporary Islamic education. Specifically, it seeks to: (1) identify how servant leadership values listening, empathy, stewardship, and community building are internalized in pesantren leadership

Accordingly, the research is guided by the following questions: How are servant leadership values manifested in the leadership practices of Pesantren Darussalam Blokagung?

By addressing these questions, this study contributes both empirically and theoretically: empirically by providing evidence of servant leadership implementation in a traditional pesantren setting, and theoretically by expanding the understanding of Islamic educational leadership models in the era of social and cultural transformation.

RESEARCH METHODOLOGY

This research employed a qualitative case study design, drawing on the methodological perspectives of Abdussamad & Sik, (2021), because it aimed to explore in depth the transformation of leadership styles at Pesantren Darussalam Blokagung through the rise of servant leadership. The case was bounded by specific parameters: the study focused on the pesantren's leadership practices between 2024–2025, involving its formal organizational structure, santri development programs, and decision-making processes under the kiai and senior administrators (E. B. Montgomery, 2024). This pesantren was purposively selected because it has undergone a visible shift from an authoritarian model to a more collaborative and servant leadership orientation.

Participants were selected using purposive sampling based on their direct involvement in leadership dynamics. The sample consisted of 3 pesantren leaders (deputy leaders, and senior administrators), 8 teachers responsible for santri guidance, and 10 santri representing various academic and extracurricular roles. Inclusion criteria ensured that all participants had at least two years of experience within the institution (Walliman, 2021; Litosseliti, 2024).

Data were collected through semi-structured interviews guided by a protocol developed from key constructs of servant leadership (listening, empathy, stewardship, community building) as outlined by Nartin et al., (2024) & Sulistiyo, (2023). Interviews were audio-recorded, lasted 45–90 minutes, and conducted individually in private settings to ensure confidentiality. Data analysis followed Miles, Huberman, (2014) interactive model, involving data reduction, coding, theme development, and conclusion drawing.

Participatory and non-participatory observations were carried out over three months (12 observation sessions), focusing on leadership meetings, santri development programs, and informal interactions within the pesantren. Documentation included institutional archives, organizational rules, annual program plans, and leadership reports from 2022–2025, which were systematically reviewed to triangulate findings.

To ensure research trustworthiness, D. E. Jacobs, (2023) criteria of credibility, transferability, dependability, and confirmability were applied. Credibility was strengthened through source, method, and time triangulation, as well as member checking with participants. Transferability was addressed by providing rich contextual descriptions of the pesantren. Dependability and confirmability were supported by maintaining an audit trail of field notes, coding decisions, and reflexive memos (Jacobs, 2023; E. B. Montgomery, 2024) .

Ethical clearance was obtained from the institutional review board. All participants provided informed consent, confidentiality was ensured by anonymizing data, and the researcher's positionality as both an observer and outsider was explicitly acknowledged to minimize bias (Jones, 2022).

With this approach, the study offers a contextually grounded and methodologically rigorous understanding of how servant leadership is practiced and its implications for santri character development and the renewal of Islamic education in the pesantren environment.

RESULTS AND DISCUSSION

Transformation of Leadership Style from Authoritative to Servant Leadership

The transformation of leadership style from an authoritative model to servant leadership represents a critical shift in the leadership paradigm of Pesantren Darussalam Blokagung.

Previously, leadership in the pesantren environment was largely characterized by a top-down structure in which the kiai or caregivers held absolute authority, while santri were expected to obey without dialogue. However, driven by the demands of globalization, technological advancement, and the rise of pluralistic values among younger generations, this pattern has gradually evolved toward a more inclusive and participatory model. In this transformation, pesantren leaders now act not only as instructors but as mentors and stewards who nurture spiritual, emotional, and intellectual growth—demonstrating how faith-based leadership can integrate service, empathy, and empowerment as core pedagogical values. This shift redefines the pesantren not merely as a center of Islamic transmission but as a laboratory for character formation and adaptive Islamic education responding to contemporary global and socio-cultural challenges.

As evidence of these findings, an interview with one of the senior ustaz at Pesantren Darussalam revealed,

"Now we not only command the santri, but also accompany them. Sometimes we sit together, listen to their confessions, and even invite discussions about their future. This is something that used to happen very rarely."

This statement reflects a paradigm shift where leaders are no longer positioned in an absolute vertical hierarchy but within a horizontal, dialogical, and participatory relationship grounded in mutual trust and compassion.

Interviews with several santri further corroborate this finding. One final-year student mentioned feeling more comfortable and open with the coaches because they not only reprimand when mistakes occur but also model integrity and genuinely listen to students' perspectives. This evidence highlights how servant leadership in pesantren functions as a lived pedagogy—transforming obedience into engagement, authority into empathy, and hierarchy into collaboration. Several teachers also emphasized that communication between leaders and staff has become more dynamic and collegial, fostering a more harmonious and democratic educational environment.

Beyond the pesantren context, this transformation offers broader conceptual insights for leadership in other faith-based educational settings. It illustrates how religious institutions can balance spiritual authority with participatory governance, providing a model of leadership renewal that is both rooted in Islamic ethics and responsive to modern educational expectations. These findings affirm that servant leadership is not merely a theoretical construct but a contextually grounded model of transformative Islamic leadership with potential applicability across diverse cultural and educational landscapes.

To clarify and facilitate the reader's understanding of the transformation of leadership style from authoritative to servant leadership in Pesantren Darussalam Blokagung, the following indicator image is presented that summarizes the main points of the research findings. This indicator illustrates the elements of change that reflect the shift in leadership patterns towards a model that is more servant, dialogical, and oriented towards value building.

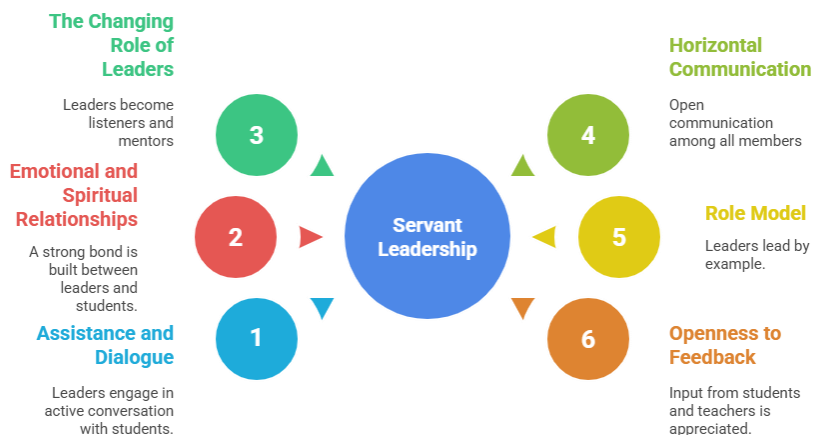


Figure 1. Transformation of Leadership Style from Authoritative to Servant Leadership

The transformation of leadership styles in Pesantren Darussalam reveals a shift from an authoritative to a servant leadership pattern—marked by more humane, participatory, and dialogical relationships. These indicators demonstrate that leadership is no longer exercised through hierarchical control but through collaboration and emotional proximity between leaders, teachers, and students, creating a learning environment rooted in mutual trust, value formation, and shared responsibility.

The interpretation of these findings indicates that this transformation reflects not only a procedural change in communication but a deeper shift in the epistemology of leadership within Islamic education. In this new paradigm, leaders reinterpret their authority as a form of service (*khidmah*), aligning with servant leadership principles that emphasize empathy, listening, humility, and commitment to the growth of others (Gera et al., 2024). According to Gera et al., (2024), servant leadership transforms organizational relationships from control-based to care-based interactions, fostering meaningful engagement within faith-based institutions.

This is consistent with the qualitative data observed at Pesantren Darussalam, where *kiai* and teachers now act as facilitators and mentors rather than enforcers an approach that strengthens both character education and institutional cohesion.

When compared with Sadullah's study, (2025), who found that most pesantren still maintain rigid hierarchical structures, this study provides contrasting evidence that institutional adaptation is indeed possible in traditional Islamic settings. It also expands upon Rosit, (2024), who argued that any transformation in Islamic leadership must be accompanied by organizational cultural reform; the current findings empirically substantiate that proposition by documenting real shifts in communication and participation patterns.

Rather than merely confirming past findings, this study contributes new conceptual insights by illustrating how servant leadership can serve as an operational model for managing Islamic educational institutions in the 21st century.

From the perspective of educational management scholarship, this transformation matters because it challenges the conventional view that religious institutions are resistant to modern participatory leadership frameworks (Kezar, 2023; Carducci et al., 2024). It demonstrates that servant leadership can bridge spiritual authority with democratic governance, thus providing a theoretical bridge between classical Islamic leadership ethics and contemporary management theory.

For policy and practice, the findings underscore the importance of leadership training programs that cultivate empathy, active listening, and collaborative decision-making among pesantren administrators. Moreover, institutional development policies in faith-based schools could adopt this model to promote inclusivity, strengthen teacher morale, and improve santri engagement (Budiansyah, 2025; Khondoker & An, 2025).

In conclusion, the emergence of servant leadership at Pesantren Darussalam establishes a new conceptual foundation for value-oriented and humanistic Islamic education leadership one that balances tradition with transformation, and spirituality with organizational innovation.

Internalization of Service Values in Santri Development

One of the important findings in this study is the internalization of servant values in the coaching pattern of santri at Pesantren Darussalam Blokagung. The main values in servant leadership, such as empathy, listening, humility, and social responsibility, are now not only owned by the leader, but also instilled in the santri through daily coaching activities. The pattern of education in pesantren is no longer limited to academic and spiritual aspects alone, but also emphasizes the formation of santri characters who care about the social environment and are ready to serve the community. This internalization process is carried out gradually through habituation programs such as khidmat pesantren, social activities in the community, mentoring younger siblings, and joint deliberations between students and coaches.

As evidence of this finding, one of the santri coaches said in an interview:

"We want the santri to not only be good at reciting the Koran or lecturing, but also have a sensitive heart. They must learn to listen, serve their friends, and participate in social activities. That is the spirit of khidmat that we instill."

This statement shows that the pesantren consciously integrates servant leadership values in its character education.

In addition, the results of interviews with three final-year students showed that they felt that they were educated to care and be responsible for the surrounding environment. One of them said that helping a friend in trouble or working together to clean the pesantren was not because they were told to, but had become a habit. A dormitory teacher also added that coaching is done with an approach of affection and exemplary, not just orders and punishments. All of these findings confirm that the internalization of service values has become an important part of the educational process at Pesantren Darussalam, in line with the servant leadership spirit that is growing in the pesantren environment.

The findings regarding the internalization of servant values in the development of santri at Pesantren Darussalam Blokagung show that this pesantren has not only undergone a leadership transformation, but also succeeded in transforming the leadership values into the overall character education system of the santri. The internalization of values such as empathy, caring, humility, and social responsibility reflects the real implementation of the principle of servant leadership which emphasizes that a leader must first become a servant to others. In a theoretical perspective, Ortiz-Gómez et al., (2022) mentions that servant leadership is not only oriented towards organizational success, but more on the personal growth and well-being of those being led. This can be seen in the way coaches and teachers in pesantren involve santri in social activities, set an example in service, and create a learning culture rooted in devotion and care.

When compared to previous studies, such as those conducted by Falaqi et al., (2025), which concluded that the character development of santri in many pesantren is still dominantly carried out through doctrinal and structural approaches, then this finding shows an innovative approach that is more humanistic and reflective. The approach of Pesantren Darussalam based on exemplary and habituation has proven to be more effective in shaping the character of santri who are ready to become leaders as well as servants in the community. Therefore, this research strengthens the argument that servant leadership values are not only relevant to be applied by leaders, but can also be internalized as a basic value of santri education to produce a generation of Muslims who have social morals and are ready to serve (Nuryadi et al., 2025; Pamungkas, 2025).

Changes in Pesantren Organizational Culture that are More Inclusive and Participatory

Further findings in this study show that the organizational culture at Pesantren Darussalam Blokagung has changed to a more inclusive and participatory direction. If previously decision-making in the educational activities and coaching of santri was hierarchical and dominated by the leadership, now a new pattern has emerged where teachers, coaching staff, and even santri are given space to convey ideas, suggestions, and criticisms openly. This change is in line with the basic principles of servant leadership which emphasize the importance of listening, appreciating the contributions of others, and building collaboration. This participatory culture not only strengthens the sense of ownership of the pesantren program, but also creates a more open, dialogical, and respectful educational climate. This is a strong indication that servant leadership values have permeated the pesantren organizational structure.

One quote from the interview with the head of the santri development section states:

"We began to involve teachers and students in weekly deliberation forums. Many important decisions are now discussed together, not just from us administrators. In fact, from santri, fresh ideas often emerge that were not thought of before."

This statement confirms that there is a space for participation that is now wide open in the pesantren management structure.

Follow-up interviews with three teachers revealed that they felt more valued and involved in developing learning programs, which were previously only determined by the board of caregivers. Meanwhile, from the santri side, two heads of santri organizations admitted that they were routinely invited to express their aspirations in regular meetings with pesantren administrators. In fact, several initiatives for social activities and strengthening santri adab came from joint deliberations between santri and coaches. These findings make it clear that changes in organizational culture at Pesantren Darussalam lead to a more democratic and collaborative system, which is an important foundation in realizing servant leadership in the context of Islamic education.

To provide a more systematic picture of the changes in organizational culture at Pesantren Darussalam Blokagung, the following table summarizes the main aspects and their descriptions. This table helps the reader understand the concrete implementation of an inclusive and participatory leadership culture.

Table 1. Aspects of Inclusive Culture in Pesantren Leadership

No	Aspect	Description
1	Involvement of Teachers and Students	Teachers and students are actively involved in deliberation and decision-making forums.
2	Open Dialogue and Deliberation	There is a two-way dialog space between leaders, teachers, and students on a regular basis.
3	Respect for New Ideas	Fresh ideas from santri and teachers are valued and implemented in the program.
4	Collaboration between elements of the pesantren	Programs and activities are developed collaboratively between leaders, teachers, and santri.
5	Democratization of Management	The pesantren management system leads to a more participatory and open structure.

The table above shows that changes in organizational culture in Pesantren Darussalam emphasize the principles of inclusiveness, dialogue, and collaboration. With the active involvement of all elements of the pesantren, including santri, in decision-making, the organizational culture becomes more democratic and reflects fundamental *servant leadership* values.

Interpretation of the findings regarding the change in organizational culture at Pesantren Darussalam Blokagung towards a more inclusive and participatory direction indicates a managerial paradigm shift in line with the principles of servant leadership. In this approach, the leader is no longer the sole center of authority, but rather a facilitator who encourages collective involvement in decision-making. This creates an organizational culture that is dialogic, collaborative, and open to initiatives from all members of the pesantren, including teachers and santri. In the theory of servant leadership according to Gunawan, (2024), active participation of the led is one of the main characteristics of servant leadership, where leaders have a commitment to individual growth and building a mutually supportive community. This finding reflects that pesantren are not only undergoing structural changes, but also cultural transformation towards a more egalitarian system (Sarkus, 2022)

When compared to previous studies, such as the one researched by Hadi, (2022), which states that the majority of pesantren still maintain traditional management patterns that are centralized and lack space for participation, this finding is a strong indicator that Pesantren Darussalam has transcended old practices towards more progressive governance. The culture of deliberation and openness to ideas from santri shows that service-centered leadership values have formed an organizational system that is more responsive and adaptive to the needs of the younger generation. Thus, this research makes an important contribution to the development of a servant leadership-based Islamic education management model, which is not only oriented towards structural compliance, but also towards empowerment and collective involvement in shaping the direction of institutional policies (Helmi & Sari, 2021).

CONCLUSION

This study concludes that the transformation of leadership in Pesantren Darussalam Blokagung from an authoritative to a servant leadership model marks a fundamental paradigm shift in Islamic educational management. Leadership has evolved from hierarchical command to service-oriented mentorship that emphasizes empathy, humility, and participatory engagement, thereby strengthening santri character formation and fostering an inclusive organizational culture. Theoretically, these findings extend Greenleaf's and Spears's servant leadership frameworks by contextualizing them within Islamic

education, demonstrating how spiritual authority can coexist with participatory governance to create a more humane and value-driven leadership model. Practically, the study suggests that integrating servant leadership principles into pesantren management can guide leadership training, promote collaborative decision-making, and support cultural transformation toward transparency and accountability in faith-based institutions. For policymakers and educational leaders, this implies the need for structured leadership development programs and policy frameworks that embed service, empathy, and shared responsibility as strategic components of national Islamic education reform. Although this study focuses on a single pesantren, its insights are transferable to other Islamic boarding schools seeking leadership renewal; future research could employ comparative or longitudinal designs to explore how servant leadership impacts institutional resilience and student outcomes over time. By linking empirical findings with theoretical and practical dimensions, this research contributes to advancing the discourse on transformative leadership within the broader field of Islamic educational management.■

REFERENCES

- Abdussamad, H. Z., & Sik, M. S. (2021). *Metode Penelitian Kualitatif*. Cv. Syakir Media Press.
- Anderson, P. B., Struckman-Johnson, C., & Smeaton, G. L. (2021). Generation By Gender Differences In Use Of Sexual Aggression: A Replication Of The Millennial Shift. *The Journal Of Sex Research*, 58(3), 383–395.
- Arifianto, A., Prabowo, G., Setiawan, A., Sain, Z. H., Robbani, H. R. S., & Duerapho, Z. (2025). Management Strategies For Developing The Pai Learning Program At Smp Nu Islamic Center Pesanggaran. *Mumtaz: Jurnal Pendidikan Agama Islam*, 5(1), 65–82.
- Azizah, N. U. R. (2025). *Implementasi Program Praktik Pengabdian Masyarakat (Ppm) Dalam Pembentukan Karakter Sosial Santri Di Pondok Pesantren Darunnajah Jakarta*. Universitas Islam Sultan Agung Semarang.
- Badrun, B. (2023). The Leadership Role Of Tuan Teachers In Developing Islamic Boarding Schools In Lombok. *Al-Isblah: Jurnal Pendidikan*, 15(4), 6623–6628.
- Böcü, G., & Baser, B. (2024). Transnational Mobilization Of Future Generations By Non-Democratic Home States: Turkey's Diaspora Youth Between Empowerment And Co-Optation. *Ethnopolitics*, 23(1), 34–58.
- Budiansyah, Y. (2025). Collaborative Participation Management Within The Ecology Of Faith-Based Organizations: Students' Engagement In The

- Islamic Religious Education Tutorial Program. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 10(2), 200–217.
- Carducci, R., Harper, J., & Kezar, A. (2024). *Higher Education Leadership: Challenging Tradition And Forging Possibilities*. Jhu Press.
- Covey, S. M. R., Kasperson, D., Covey, M., & Judd, G. T. (2022). *Trust And Inspire: How Truly Great Leaders Unleash Greatness In Others*. Simon And Schuster.
- Danilyan, O., Dzeban, O., & Kalynovskyi, Y. (2022). Social Instability As A Global Trend Of The Modern World. *Cogito (2066-7094)*, 14(3).
- De Bie, A. (2022). 'Teaching With Madness/'Mental Illness' Autobiographies In Postsecondary Education: Ethical And Epistemological Implications. *Medical Humanities*, 48(1), 37–50.
- Falaqi, M. R., Ritonga, A. W., Mufid, M., Hamid, M. A., Maulidi, Hidayat, S., Suladi, Sarwani, & Handoyo, F. (2025). Transformation Of Islamic Education Curriculum Based On The Thoughts Of Three Educational Philosophers: A Systematic Literature Review. *British Journal Of Religious Education*, 1–15.
- Gera, I. G., Ganjarjati, N. I., & Purbaningrum, D. (2024). Kepemimpinan Pelayanan Robert K. Greenleaf Sebagai Model Manajemen Pendidikan Yang Efektif Dan Humanis. *Indonesian Research Journal On Education*, 4(3), 1465–1472.
- Gunawan, A. (2024). *Kepemimpinan Melayani Di Era Digital: Mendorong Komitmen Dan Perilaku Positif Pendidik Dalam Perguruan Tinggi*. Selat Media.
- Hadi, M. (2022). Formalization Of Education Management: A Challenge To Indonesia's Traditional Pesantren System. *Eurasian Journal Of Educational Research (Ejer)*, 101.
- Halomoan, I. S., Moeis, I., & Yakubu, A. (2023). An Overview Of The Strength Of Implementing Democratic Values In An Islamic Boarding School Atmosphere. *Naẓḥruna: Jurnal Pendidikan Islam*, 6(2), 190–206.
- Helmi, M., & Sari, N. P. (2021). Implementation Of The Synergy Of Transformational-Servant Leadership Character In Islamic Boarding School. *Journal Of Leadership In Organizations*, 3(2), 173–192.
- Jacobs, D. E. (2023). *Chapter 6 - Research Ethics And The Grimes Court Case* (D. E. B. T.-F. Y. Of P. A. The L. P. P. Jacobs (Ed.); Pp. 243–287). Academic Press. <https://doi.org/10.1016/B978-0-443-18736-0.00009-1>
- Jin, Y. (2023). The Rise Of Education Globalization: Embracing Opportunities

And Overcoming Challenges. *Advances In Economics And Management Research*, 8(1), 62.

Jones, I. (2022). *Research Methods For Sports Studies*. Routledge.

Kezar, A. J. (2023). *Rethinking Leadership In A Complex, Multicultural, And Global Environment: New Concepts And Models For Higher Education*. Taylor & Francis.

Khondoker, S. U. A., & An, A. N. (2025). The Role Of Faith-Based Education In Bangladesh's Multicultural System And Its Impact On The Sustainable Development Goals (Sdgs). *Journal Of Lifestyle And Sdgs Review*, 5(2), E03472–E03472.

Kirkpatrick, T. G. (2021). *Better Ways To Better Relationships In The Church: Guidelines For Practicing Humility, Experiencing Empathy, Feeling Compassion, Showing Kindness, Expressing Appreciation, And Doing Justice*. Wipf And Stock Publishers.

Litosseliti, L. (2024). *Research Methods In Linguistics*. Bloomsbury Publishing.

Maesaroh, S. (2024). *Peran Pemimpin Perempuan Dalam Mengembangkan Karakter Santri (Kepemimpinan Ibu Nyai Umi Waheda Di Pondok Pesantren Al Ashbriyyah Nurul Iman Parung, Bogor)*. Jakarta: Fitk Uin Syarif Hidayatullah Jakarta.

Mau, F. A. (2024). Integrating Character Education In Al-Syifa Islamic Boarding Schools: A Case Study Approach. *Edu Spectrum: Journal Of Multidimensional Education*, 1(1), 1–14.

Montgomery, E. B. (2024a). *Chapter 8 - Case Studies In Basic Biomedical Research* (E. B. B. T.-R. In B. R. (Second E. Montgomery (Ed.); Pp. 157–170). Academic Press. <https://doi.org/10.1016/B978-0-443-13829-4.00025-8>

Montgomery, E. B. (2024b). *Chapter 9 - Case Studies In Computational Biomedical Research* (E. B. B. T.-R. In B. R. (Second E. Montgomery (Ed.); Pp. 171–192). Academic Press. <https://doi.org/10.1016/B978-0-443-13829-4.00001-5>

Mubarok, M. Z. (2025). Implementation Of Servant Leadership In The Context Of Islamic Boarding School-Based Excellence And International Curriculum. *Journal Of Social Science And Economics*, 4(1), 53–73.

Nartin, S. E., Faturrahman, S. E., Ak, M., Deni, H. A., Mm, C. Q. M., Santoso, Y. H., Se, S., Paharuddin, S. T., Suacana, I. W. G., & Indrayani, E. (2024). *Metode Penelitian Kualitatif*. Cendikia Mulia Mandiri.

Nazneen, S. S. (2024). Impact Of Globalization On Education Systems: Challenges And Opportunities. *Modern Trends In Multi-Disciplinary Research*

(Vol-1).

- Negara, A. H. S., Hidayat, S., & Mulkhan, A. M. (2024). Development Of Religious Character To Improve The Effectiveness Of Teacher And Student Communication. *Revista De Gestão Social E Ambiental*, 18(6), 1–26.
- Nuryadi, S., Prayitno, I., & Kumoro, D. F. C. (2025). A Model Of Character Development For Santri: The Role Of Ethical Leadership, Value Development, And Character-Based Learning Mediated By Students' Experiences. *International Journal Of Social And Management Studies*, 6(1), 15–23.
- Ortiz-Gómez, M., Molina-Sánchez, H., Ariza-Montes, A., & De Los Ríos-Berjillos, A. (2022). Servant Leadership And Authentic Leadership As Job Resources For Achieving Workers' Subjective Well-Being Among Organizations Based On Values. *Psychology Research And Behavior Management*, 2621–2638.
- Pamungkas, S. D. (2025). Integration Of Sapta Jiwa Value In Prophetic Leadership To Improve Santri Character Education In Islamic Boarding Schools. *Jurnal Pendidikan Nusantara*, 4(1), 12–25.
- Prabowo, G., Al Fawaz, A. H. S., Wafiroh, N., Algifari, M. F., & El Fayoumi, Z. (2025). Management Of Soft Skills Development Activities Through The Digital Madrasa Program In The School Environment. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 13(1), 170–186.
- Prabowo, G., & Ekanigsih, L. A. F. (2025). Implementation Of An Integrated Approach In Budget Planning For Resource Optimization In Organization. *Management Analysis Journal*, 14(1), 104–111.
- Puspita, A. T. (2024). Islamic Leadership Management In Pesantren. *The Economic Review Of Pesantren*, 3(1).
- Roosinda, F. W., Lestari, N. S., Utama, A. A. G. S., Anisah, H. U., Siahaan, A. L. S., Islamiati, S. H. D., Astiti, K. A., Hikmah, N., & Fasa, M. I. (2021). *Metode Penelitian Kualitatif*. Zahir Publishing.
- Rosita, I. (2024). Gaya Kepemimpinan, Komunikasi, Dan Pengambilan Keputusan Dalam Meningkatkan Efektivitas Manajemen Pada Lembaga Pendidikan Islam. *Jurnal Tarbiyah Almuslim*, 2(2), 137–151.
- Sadullah, M. L. (2025). Adaptasi Dan Inovasi: Fragmentasi Sosial Dalam Transisi Kepemimpinan Pesantren. *Visionaria: Journal Of Educational Innovation Management*, 1(1), 1–17.
- Said, M. M., Pratama, K. F., Hamzah, A. A., Dwijayanto, A., Setiawan, N.,

- Husurur, F., Ya'kub, E. M., Zaman, M. M., Syayekti, E. I. D., & Lailiyah, W. K. (2024). *Trajectory Visi Kemanusiaan Sarjana Nu. Publica Indonesia Utama*.
- Sarkus, D. J. (2022). Building Community Through Servant Leadership. *Professional Safety*, 67(11), 24–29.
- Sulistiyo, U. (2023). *Metode Penelitian Kualitatif*. Pt Salim Media Indonesia.
- Ubaedullah, D., & Al-Rahman, R. M. U. (2025). Islamic Servant Leadership: Implications For Education In Madrasah. *Edukasiana: Journal Of Islamic Education*, 4(1), 360–373.
- Walliman, N. (2021). *Research Methods: The Basics*. Routledge.