

Transformational Leadership Practices and Their Impact on Students' Discipline through Organizational Cultural Strengthening in Modern Islamic Boarding Schools in Karawang Regency

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Abstract: This study examines the influence of transformational leadership on student discipline and the mediating role of organizational culture in a modern Islamic boarding schools in Karawang Regency. This study used a quantitative explanatory survey of 137 students, of which 102 respondents were selected using the Slovin formula and proportional random sampling. Data were analyzed using PLS-SEM with Smart-PLS 4.1.1.6. The results showed that transformational leadership significantly influenced organizational culture ($\beta = 0.687$, $p < 0.001$) and student discipline ($\beta = 0.357$, $p < 0.001$), while organizational culture also significantly influenced student discipline ($\beta = 0.480$, $p < 0.001$). The indirect effect of transformational leadership on student discipline through organizational culture was significant ($\beta = 0.330$, $p < 0.001$; VAF = 48.0%), indicating partial mediation. The model explained 44.9% of the variance in organizational culture and 63.4% of the variance in student discipline. These findings confirm that leadership becomes more effective in strengthening discipline when translated into shared values, routines, and supervisory practices within Islamic boarding schools.

Keywords: Transformational leadership; Organizational culture; Student discipline; Islamic boarding school; PLS-SEM.

INTRODUCTION

Student discipline is a key indicator of educational quality because institutional values are only visible when reflected in daily behavior. In Islamic boarding schools, discipline encompasses not only classroom obedience but also

punctuality in prayer times, dormitory order, attendance, and responsibility for learning assignments. Recent studies have shown that digital distractions, weak supervision, and inconsistent enforcement can undermine disciplinary behavior among adolescents, making discipline a strategic management issue rather than a mere punishment (Noviani & Azkar, 2024b; Sailin et al., 2024a).

Modern Islamic boarding schools combine religious instruction, dormitory life, and formal education. In Karawang Regency, this model operates in a dynamic social environment that demands adaptive governance and strong moral oversight. Local studies indicate that strategic management, work discipline, and cultural consistency contribute to a more orderly learning process and stronger institutional performance in Islamic boarding schools (Rohman et al., 2024; Supriatna et al., 2025a).

Transformational leadership is relevant in this context because it combines role modelling, inspiring vision, intellectual stimulation, and individualized consideration. In educational institutions, such leadership fosters commitment and strengthens school culture (Alzoraiki et al., 2024; Bass & Riggio, 2006; Kareem, Patrick, Prabakaran, B, et al., 2023). In Islamic boarding schools, the kiai (Islamic boarding school principal) also serves as a moral role model, so leadership tends to influence student discipline directly and indirectly through organizational culture (Arifin et al., 2024a; Armila & Sopianingsih, 2022).

A major gap in previous research is that leadership and culture are often linked to teacher or organizational performance, while student discipline is rarely modeled as a behavioral outcome within a boarding schools-based PLS-SEM framework. Therefore, this study examines whether transformational leadership influences organizational culture and student discipline, and whether organizational culture mediates the relationship.

Rapid globalization, advances in information technology, and increasingly complex social dynamics have marked the development of education in the 21st century. Schools and educational institutions no longer solely emphasize academic achievement but also prioritize character development, integrity, and discipline, ensuring students adapt and contribute positively to society. Various studies have found that student discipline, a reflection of effective classroom management, is significantly influenced by transformational leadership styles (Purwandoko et al., 2023). Furthermore, discipline is closely related to student academic achievement and classroom learning culture. This is a result of the emphasis on transformational leadership (Unamba et al., 2019).

In Indonesia, Islamic educational institutions, particularly Islamic boarding schools, have a strategic track record and historical role in shaping the nation's character. Boarding School have long been recognized as educational institutions that emphasize moral development, spiritual strengthening, and fostering orderly and disciplined lifestyle habits in students. This is in discipline. Students in Islamic boarding schools are implemented through a dormitory lifestyle, adherence to established schedules for worship and study, and respect for the kiai (Islamic cleric) and teachers. Developing student discipline in Islamic boarding schools is not an instant process; it requires time and a process of habituation through the kiai's example and intensive supervision (Al Auliya, 2023). Regular supervision and guidance from the boarding schools leader can help improve discipline, independence, and monitor student development, both academically and religiously (Sholehuddin et al., 2025). Student discipline in Islamic boarding schools can be understood as consistent adherence to the rules and regulations of the boarding schools. This is reflected in punctuality in participating in various activities, worship and study schedules, adherence to regulations, and sincerity in completing assignments.

Modern developments have brought Islamic educational institutions into a modern direction. The transformation of Islamic boarding schools into modern boarding schools has integrated the religious curriculum with the general curriculum, adopted a formal education management system, and is able to collaborate with other educational institutions to prepare graduates who excel academically and religiously. Comparative studies between traditional and modern Islamic boarding schools show that both are capable of fostering good morals and high discipline, but modern Islamic boarding schools are able to develop modern approaches such as more systematic governance and the use of technology (Munawir et al., 2025).

Karawang Regency, known as an industrial city, has many Islamic educational institutions and Islamic boarding schools that have experienced development, including modern Islamic boarding schools. Various studies on Islamic boarding schools in Karawang show that they have become centers for the transmission of religious knowledge and are capable of developing adaptive educational management models. Research at the At-Thohirin Islamic Boarding School in Karawang explains how strategic management is carried out by Islamic boarding school teachers during the planning stage, such as formulating, implementing, and evaluating strategies by measuring success indicators, so that Islamic boarding school life can run orderly and contribute to strengthening students' character in an industrial environment (Rohman et al., 2024).

Other studies, such as that conducted at Assidiqiyah 3 Islamic Boarding School in Karawang, which examined the influence of work discipline and

organizational culture on foundation performance, showed that a good organizational culture and high work discipline are associated with more effective institutional performance (Supriatna et al., 2025a). Another study related to learning management at Miftahul Huda At-Tin Islamic Boarding School in Medan karya, Karawang, emphasized that systematic governance, clear role division, and consistent supervision are crucial in maintaining orderly student activities (Ichan et al., 2024). Based on these studies, it can be concluded that Karawang is a relevant local context for studying the relationship between leadership, organizational culture, and student discipline in modern Islamic boarding schools.

The digital era not only provides a modern direction for governance but also brings new challenges for discipline management in Islamic boarding schools. Various studies have examined the decline in discipline among the younger generation, such as lateness in activities, non-compliance with regulations, and violation of study hours, which can weaken their character (Noviani & Azkar, 2024b; Sailin et al., 2024a). In the context of Islamic boarding schools, these problems require innovation in leadership approaches and strengthening of organizational culture so that discipline is not only supported by sanctions, but also grows as students' internal awareness and commitment.

Several studies have shown that transformational leadership is correlated with increased student discipline and achievement, particularly in Islamic boarding schools. Transformational leadership has been shown to be effective in improving student quality by creating an environment that not only motivates but also inspires them (Alawiyah et al., 2023). Other research confirms that in this digital era, transformational leadership by religious teacher (Islamic scholars) is effective in fostering a modern work culture and Islamic work ethics (Armila & Sopianingsih, 2022).

Transformational leadership is closely related to organizational culture. Organizational culture is represented by a system of values, norms, beliefs, and practices of an action (van der Westhuizen et al., 2008). Various studies in Islamic dormitories have shown that the organizational culture of Islamic dormitories can shape student discipline. For example, Islamic dormitory management that instills discipline in its various activities can foster a culture of discipline that is ultimately deeply ingrained in students (Al Auliya, 2023). In addition, the transformative leadership of the kiai in developing organizational culture in Islamic boarding schools is able to prepare students to become individuals who are able to face various challenges that continue to develop and foster a progressive educational culture so that Islamic boarding schools become dynamic learning centers (Arifin et al., 2024a).

In the context of this research, strengthening organizational culture can be understood as a systematic effort by Kyai to emphasize and internalize values about discipline and responsibility through rules, habits, and role models. Strengthening this culture can be a crucial step in facilitating the influence of transformational leadership on student discipline, particularly in today's modern Islamic boarding schools.

In general, there is quite a lot of research related to transformational leadership, organizational culture, and discipline, but there are still gaps that need to be filled, including many studies that only focus on the influence of transformational leadership on human resource performance, but have not specifically discussed it directly in relation to student discipline as a result of student behavior. Based on the explanation that has been outlined, this study aims to show that the Islamic boarding school Modern Islam has evolved into Islamic educational institutions that integrate religious and general curricula to strengthen students' character and academic competence (Arifin et al., 2024b). In this context, religious and academic disciplines are key benchmarks for successful educational delivery (Nabila, 2024). Karawang Regency has experienced significant growth in modern Islamic boarding schools in response to the need for education grounded in spiritual values. And future competencies. (Arifin et al., 2024b)

The transformational leadership of the Islamic dormitory headmaster is believed to play a strategic role in motivating students toward more disciplined behavioral changes, particularly in performing obligatory worship and improving learning attitudes (Kareem, Patrick, Prabakaran, & Mukherjee, 2023). Furthermore, the organizational culture of the Islamic dormitory, characterized by the exemplary behavior of the kiai (religious leader), clear rules, and daily worship practices, also strengthens social control and the internalization of discipline. (Noviani & Azkar, 2024a).

However, initial observations indicate that some students are inconsistent in their religious discipline and less active in academic learning, indicating a gap between organizational expectations and actual student behavior. Previous studies generally only assess the direct relationship between leadership and discipline, while the role of organizational culture as a mediator in modern Islamic dormitories is still rarely studied comprehensively (Al Auliya, 2023). The novelty of this study lies in the analytical model of the relationship between transformational leadership and religious and academic discipline with the organizational culture of modern Islamic dormitories as a mediating variable using the latest version of PLS-SEM Smart PLS (Hair & Alamer, 2022; Ringle et al., 2022). The purpose of this study is to analyze the influence of the transformational leadership of the Islamic dormitory principal on organizational

culture in modern Islamic dormitories. Analyze the influence of transformational leadership on students' religious and academic discipline. Analyze the role of organizational culture as a mediator in improving student discipline.

THEORETICAL FRAMEWORK AND HYPOTHESIS DEVELOPMENT

Transformational leadership is defined as leadership that elevates followers' motivation and values beyond simple obedience. Organizational culture refers to the norms, routines, and shared meanings that stabilize expected behavior, while student discipline refers to consistent adherence to religious and academic rules. In modern Islamic boarding schools, these constructs are closely related because leaders establish norms, the culture institutionalizes those norms, and students implement them in their daily routines (Schein & Schein, 2021; Torres, 2022).

Recent literature supports four directional expectations: transformational leadership should strengthen organizational culture; transformational leadership should directly improve student discipline; organizational culture should improve student discipline; and organizational culture should mediate the effect of transformational leadership on student discipline (Ali Alshuhumi et al., 2025; Arifin et al., 2024a; Kareem, Patrick, Prabakaran, B, et al., 2023).

H₁: Leadership transformational has a positive and significant influence on organizational culture.

H₂: Transformational leadership has a positive and significant influence on student discipline.

H₃: Organizational culture has a positive and significant influence on student discipline.

H₄: Organizational culture plays a positive role in mediating the influence of transformational leadership on student discipline.

RESEARCH METHODOLOGY

This study was designed using a quantitative approach, specifically an explanatory survey, which aims to test the causal relationship between latent variables: transformational leadership, the organizational culture of Islamic boarding schools, and student discipline (both religious and academic aspects). This method was chosen because it allows researchers to measure indirect constructs (latent variables) while simultaneously testing the relationship pathways. Intervariable using a structural model. The use of Smart PLS (latest

version) as an analytical tool confirms the commitment to accuracy and flexibility in SEM-PLS analysis. This research was conducted at a modern Islamic boarding school in Karawang Regency. This location was chosen based on the consideration that the modern Islamic boarding school combines formal and religious curricula, so that aspects of student discipline in the realm of worship and academics are very relevant to study. The study population consisted of 137 active students at the Islamic boarding school, who attended formal education and the routine of the Islamic boarding school. For sample determination, a simple random sampling technique was used with a percentage of 5% of the total population, resulting in 102 respondents as research subjects. The selection of this small percentage was done intentionally, considering the exploratory nature of this research and using the PLS-SEM method, which is claimed to be able to work even with small sample sizes.

However, the researcher realizes that the small sample size has limitations in the generalization of the findings, so the results of this study are indicative and need to be replicated in the future with a larger sample. Data were collected through a closed questionnaire using a Likert scale of 1-5 (from "strongly disagree" to "strongly agree"). The instrument was designed to measure: Transformational leadership (X) dimensions, such as inspiration, role modelling, motivation, and personal attention to students (referring to leadership literature in the context of Islamic education). Organizational culture of Islamic dormitories (M) covers aspects of worship habits, compliance with Islamic dormitory regulations, internalization of religious values, and role models from leaders/caregivers. Student discipline (Y) is divided into two aspects: discipline in worship (prayer, dhikr, religious activities) and academic discipline (attendance, punctuality, learning participation). After the data were collected, analysis was conducted using Smart PLS as follows. First, the measurement model (outer model) was evaluated to ensure the validity and reliability of the indicators against the latent construct. Evaluation criteria include: *factor loading*, *variance extracted* (AVE), as well as *Composite Reliability* (CR) and *alfa Cronbach* (THAT). This practice follows the widely recognized PLS-SEM evaluation guidelines. Next, if the construct is declared valid and reliable, proceed to the structural model (inner model), where path coefficients, R-square, and significance tests are tested using bootstrapping, with a significance level (α) of 0.05. The choice of PLS-SEM is based on several methodological considerations.

Since the data comes from questionnaires, latent variables, and the sample is relatively small, PLS-SEM is more appropriate to use than *covariance-based* SEM; this method does not require a normal data distribution and can still produce stable parameter estimates in the context of small samples. PLS-SEM

enables exploratory and predictive research, and facilitates mediation analysis between independent variables, mediators, and dependent variables. However, the researchers acknowledge limitations. With such a small sample size, the likelihood of underrepresentation of the population increases, making the results tentative and not widely generalizable. Therefore, the results are presented with the caveat that this is primarily an exploratory study, and replication with a larger sample size is recommended for further research. Overall, the methodology is designed to be transparent, systematic, and replicable by other researchers using clear and concise sampling procedures, measurement instruments, and data analysis standardized.

This study used a quantitative explanatory survey with students as the unit of analysis. The research location was a modern Islamic boarding school in Karawang Regency. The questionnaire used a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). Anonymity, neutral instructions, and voluntary participation were emphasized to reduce common method bias.

The population consisted of 137 active students. The Slovin formula, with a 5% margin of error, yielded a sample of 102 respondents:

$$n = N / (1 + N e^2) = 137 / (1 + 137 \times 0.05^2) = 102.05 \approx 102$$

Proportional random sampling was then applied across all three grade levels using $nh = (Nh/N) \times n$. Table 1 shows the final sample distribution.

Table 1. Population and Proportional Random Sampling Distribution

Layer	Nh	Formula	nh	%
Class X	43	$(43/137) \times 102$	32	31.4
Grade XI	47	$(47/137) \times 102$	35	34.3
Grade XII	47	$(47/137) \times 102$	35	34.3
Total	137	-	102	100.0

The instrument contains 16 reflective items: six for transformational leadership, five for organizational culture, and five for student discipline. The constructs and their sources of adaptation are summarized in Table 2.

Table 2. Constructs, indicator domains, and sources

Build	Domain	Good s	Main source
TL	Role model, vision, problem solving, personal attention	6	Bass & Riggio (2006); Kareem et al. (2023); Alzoraiki et al. (2024)
OC	Shared values, clarity of rules, worship routines, teacher role models, collective supervision.	5	Schein & Schein (2021); Torres (2022); Arifin dkk. (2024)
SD	Punctuality in prayer times, obedience in the dormitory, attendance, completion of assignments, punctuality in studying.	5	Al Auliya (2023); Noviani and Azkar (2024); Sailin et al. (2024)

Data were analyzed using Smart PLS 4.1.1.6. The outer model was evaluated using outer loading (≥ 0.70), Cronbach's alpha (≥ 0.70), composite reliability (≥ 0.70), AVE (≥ 0.50), and HTMT (< 0.85). The inner model was evaluated using path coefficients, t-statistics, p-values, 95% confidence intervals, f^2 , and R^2 . Bootstrapping used 5,000 subsamples (Hair & Alamer, 2022; Ringle et al., 2022).

Since all constructs were collected from the same respondents, a full collinearity VIF value below 3.3 was also examined as a screening indicator for common method bias.

RESULTS AND DISCUSSION

Measurement Model

Table 3 shows that all indicators meet the recommended convergent validity threshold. The external loadings range from 0.783 to 0.887, indicating that each item adequately represents its construct. The highest loading occurs at SD1 (0.887), meaning that timely participation in congregational worship is the most dominant observable indicator of student discipline, while the lowest loading occurs at SD5 (0.783), but still remains above the acceptable limit. At the construct level, transformational leadership recorded Cronbach's alpha = 0.915, CR = 0.934, and AVE = 0.703; organizational culture recorded alpha = 0.912, CR = 0.934, and AVE = 0.740; and student discipline recorded alpha = 0.878, CR = 0.911, and AVE = 0.673. Since all alpha and CR values exceed 0.70 and all AVE values exceed 0.50, the three constructs can be considered reliable and convergently valid.

All outer loading values exceeded 0.70, Cronbach's alpha and composite reliability values exceeded 0.70, and all AVE values were above 0.50. These results indicate satisfactory reliability and convergent validity.

Table 3. Results of the Measurement Model

Constitution.	Goods	Load	Alfa	CR	AVE
TL	TL1	0,813	0,915	0,934	0,703
TL	TL2	0,860			
TL	TL3	0,854			
TL	TL4	0,820			
TL	TL5	0,816			
TL	TL6	0,865			

OC	OC1	0,866	0,912	0,934	0,740
OC	OC2	0,866			
OC	OC3	0,824			
OC	OC4	0,879			
OC	OC5	0,866			
SD	SD1	0,887	0,878	0,911	0,673
SD	SD2	0,814			
SD	SD3	0,797			
SD	SD4	0,817			
SD	SD5	0,783			

Table 4. HTMT and VIF Full Collinearity

Comparison	TL	OC	SD	VIF
TL	-	0,733	0,784	2.178
OC	0,733	-	0,837	2.507
SD	0,784	0,837	-	2.732

Table 4 confirms discriminant validity and the absence of serious multicollinearity issues. HTMT values among the constructs ranged from 0.733 to 0.837, all below the threshold of 0.85, indicating that transformational leadership, organizational culture, and student discipline are empirically distinct constructs. The highest HTMT value was found between organizational culture and student discipline (0.837), which is theoretically reasonable because disciplinary behavior in Islamic boarding schools is deeply embedded in routines and shared value systems. Furthermore, the VIF values for full collinearity ranged from 2.178 to 2.732, all below 3.3, indicating that common method bias is not a serious threat in this model.

Structural Model

Table 5 presents the results of the hypothesis testing from the bootstrapping procedure. All direct paths are positive and significant, thus H1, H2, and H3 are supported. The strongest direct relationship is transformational leadership → organizational culture (beta = 0.687; t = 9.015; p < 0.001), indicating that stronger leadership roles, vision, and individual guidance are followed by stronger institutional values and routines. Transformational leadership also has a significant direct effect on student discipline (beta = 0.357;

$t = 3.568$; $p < 0.001$), indicating that students respond not only to formal rules but also to the moral example and motivational influence of leaders. Organizational culture has a significant direct effect on student discipline (beta = 0.480; $t = 5.003$; $p < 0.001$), meaning that disciplinary behavior increases when Islamic boarding schools consistently translate values into worship routines, dormitory order, academic punctuality, and collective supervision.

Table 5. Results of the Structural Model

Track	B	SE	T	P	95% confidence interval	f ²	R ²	Results
TL → OC	0,687	0,076	9.015	<0,001	[0.539, 0.833]	-	0,449	Additional.
TL → SD	0,357	0,100	3.568	0,000	[0.179, 0.567]	0,201	0,634	Additional.
OC → SD	0,480	0,096	5.003	<0,001	[0,274, 0,651]	0,383	0,634	Additional.

The explanatory power of the model is moderate to substantial. Transformational leadership explains 44.9% of the variance in organizational culture ($R^2 = 0.449$), indicating that leadership is an important antecedent of cultural formation in Islamic boarding schools. Meanwhile, transformational leadership and organizational culture together explain 63.4% of the variance in student discipline ($R^2 = 0.634$), indicating that the model explains a substantial proportion of disciplinary behavior. Effect size statistics also clarify the relative contribution of each predictor. The path from transformational leadership to student discipline yields $f^2 = 0.201$, indicating a moderate effect, while the path from organizational culture to student discipline yields $f^2 = 0.383$, indicating a large effect. These values indicate that culture is a more dominant direct predictor of discipline, although leadership remains the primary upstream driver.

Figure 1. PLS Structural Model

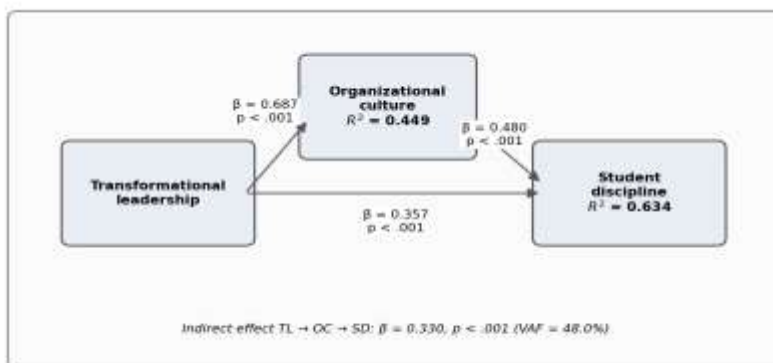


Figure 1 strengthens the interpretation of the structural model by showing the flow of influence between latent variables. The path coefficient from transformational leadership to organizational culture is visually largest, confirming that leadership primarily works by establishing shared norms, rule consistency, and collective oversight. The figure also shows that student discipline is influenced through two pathways: a direct pathway from transformational leadership to student discipline and an indirect pathway through organizational culture. This pattern suggests that the Islamic boarding school's disciplinary climate is not solely generated by personal authority; rather, leadership becomes more effective when institutionalized in the organization's everyday culture.

Table 6. Indirect Effects and Mediation Tests

Indirect path	B	SE	T	P	95% confidence interval	VAF	Type
TL → OC → SD	0,330	0,064	5.116	<0,001	[0.195, 0.451]	48,0%	Part

These findings support H1-H4 and suggest that student discipline in modern Islamic boarding schools is best understood as a cultural outcome of leadership, not simply as adherence to isolated rules. The strongest path in this model is the influence of transformational leadership on organizational culture ($\beta = 0.687$). This is consistent with the view that leaders define values, symbols, and expectations, while culture stabilizes these expectations in daily practice (Alzoraiki et al., 2024; Kareem, Patrick, Prabakaran, B, et al., 2023).

The direct effect of transformational leadership on student discipline remained significant ($\beta = 0.357$), indicating that students respond to explicit role models, moral authority, and motivational guidance. However, the greater effect of organizational culture on discipline ($\beta = 0.480$; $f^2 = 0.383$) indicates that discipline becomes more durable when leadership values are translated into prayer routines, study schedules, dormitory rules, and consistent supervision (Al Auliya, 2023; Rohman et al., 2024; Supriatna et al., 2025b).

The mediation results (indirect $\beta = 0.330$; VAF = 48.0%) confirmed partial mediation. Therefore, leadership operates through two channels: direct influence and culture building. This pattern aligns with recent studies that argue that leadership has the strongest behavioral impact when values are institutionalized rather than left at the rhetorical level (Ali Alshuhumi et al., 2025; Torres, 2022).

In grand theory terms, this model is consistent with the ten recurring propositions of transformational leadership—role modeling, moral vision,

inspiration, intellectual stimulation, individualized consideration, trust-building, collective alignment, adaptive influence, value-based legitimacy, and routine execution—and with the ten propositions of organizational culture—reinforcement of shared values, repetition of rituals, clarity of rules, consistency of supervision, teacher role models, collective routines, behavioral coherence, norm transmission, character formation, and institutional order (Arifin et al., 2024a; Armila & Sopianingsih, 2022; Bass & Riggio, 2006; Noviani & Azkar, 2024c; Sailin et al., 2024b; Schein & Schein, 2021; Sholehuddin et al., 2025).

In this context, organizational culture serves as a medium for disseminating leadership values, thus strengthening its influence on student discipline behavior. Overall, the results of this study answer all the proposed hypotheses that the transformational leadership of the head of a modern Islamic urapan makes a significant contribution in strengthening organizational culture and improving student discipline in both religious and academic aspects. The resulting structural model also has strong predictive ability with an R-Square value of 0.634 for student discipline, meaning that approximately 63.4% of the variance in discipline can be explained by the two variables studied. These results confirm that a leadership pattern that prioritizes religious vision, spiritual motivation, and personal development is an important requirement in the management of modern Islamic Urapan.

Overall, the research findings demonstrate a coherent causal chain in which transformational leadership builds organizational culture, and organizational culture, in turn, strengthens student discipline. For modern Islamic boarding school management, this implies that improving discipline should not rely solely on incidental control or the enforcement of punishment. More importantly, school leaders need to maintain visible role models, align academic and dormitory supervision, reinforce collective religious and academic routines, and ensure that all educators communicate the same standards of behavior. From a journal-quality discussion perspective, these findings contribute theoretically by positioning organizational culture as a key behavioral transmission mechanism linking leadership and student discipline in Islamic boarding school-based education management.

CONCLUSION

This study concludes that transformational leadership, organizational culture, and student discipline are closely interrelated in the context of modern Islamic boarding schools. Transformational leadership directly improves organizational culture and student discipline, while organizational culture provides a stronger behavioral pathway and partially mediates the influence of leadership on discipline. Theoretically, this study extends the application of the

transformational leadership and organizational culture framework to student discipline in Islamic boarding school management. Practically, principals and kiai need to strengthen the role of visible role models, maintain shared religious and academic routines, and integrate classroom and dormitory supervision so that discipline is consistently enforced across environments. Teachers and dormitory supervisors should communicate common standards of behavior, while the Ministry of Religious Affairs can support boarding school quality assurance through leadership development programs that emphasize culture-based discipline management. This study is limited by its single-institution scope, cross-sectoral design, and reliance on student self-report data. Therefore, future research is recommended to encompass multiple boarding school, combine student and teacher data, and employ a longitudinal design to test the stability of discipline formation over time. ■

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