



The Visionary Leadership of Pesantren: Adaptive Strategies in Response to the Pesantren Law

Farra Salsabila,^{1*} Budi Utomo²

¹ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta.

² Universitas Ahmad Dahlan, Yogyakarta.

ABSTRACT

Leadership is the art of inspiring others to achieve organizational goals. In the context of pesantren, visionary leadership is needed to ensure that institutions remain competitive and sustainable. This study aims to analyze the response of Islamic boarding schools to the Islamic Boarding School Law from a leadership perspective. This qualitative-descriptive study was conducted at the Darul Amin Islamic Boarding School. Data were collected through interviews with three informants, then critically examined to identify innovative practices, particularly the application of visionary leadership. The Islamic Boarding School Law emphasizes improving service quality—a desirable goal achieved through adaptive visionary leadership. The results show a dominant visionary leadership style, reflected in the boarding school's policies and strategic initiatives. The main policy implemented is the digitization of the pesantren system. Its implementation includes: integration of a digital-based curriculum; improvement of administrative services through applications; digital management of pesantren business units; and strengthening of community relations for regular coverage of pesantren activities. These findings confirm that leadership renewal—particularly vision-oriented and adaptive leadership—is a key factor for the sustainability of Islamic pesantren.

 OPEN ACCESS

ARTICLE HISTORY

Received: 16-08-2024

Accepted: 26-12-2024

KEYWORDS

Digital Leadership, Digital Competence, Digital Culture, Teacher Competence, Leadership Effectiveness.

© 2025 Development

This is an open-access article under the [CC-BY-SA License](https://creativecommons.org/licenses/by-sa/4.0/).



 : <https://doi.org/10.47766/development.v3i2.3389>

Corresponding Author: ✉ Budi Utomo |✉ budiutomo90@gmail.com

INTRODUCTION

Visionary leadership of kyai plays a crucial role in the context of pesantren regulations. The history of pesantren in Aceh shows that initially, teachings were conducted in centers of study called meunasah or houses, and later expanded to 'rangkang' structures (similar to halls) (Aldian Ilham, 2016; Nadlifah et al., 2020). The earliest teachings started with iqrak recitation and then progressed to Quranic studies with proper Arabic recitation following the

rules of tajweed (Zuhri & Sibaweh, 2023). In every village or community in Aceh, there is a meunasah that serves as a basic education center for boys, led by a teungku imum meunasah and assisted by individuals knowledgeable in Quranic recitation (Thahir, 2014). At the teungku imum's residence, education is also provided for girls, with the teungku imum's wife serving as their teacher (Husin, 2013).

In the context of pesantren regulations, the organization of pesantren is governed by Law No. 18 of 2019 concerning Pesantren. This law does not include any criminal sanctions related to the establishment of pesantren (Mustofa, 2020). Its focus is primarily on improving the quality of pesantren management and regulating the functions of education, dakwah (Islamic propagation), and community empowerment. Through this pesantren law, the organization of pesantren education is recognized as part of the national education system (Aspinall, 2014; Romanova et al., 2018).

Visionary leadership involves guiding individuals within a group towards achieving a predetermined vision (M. Taylor et al., 2014). A visionary leader possesses forward-thinking perspectives and has the ability to inspire those around them to work towards the shared vision (Aan Komariah & Triatna, 2010). Visionary leaders strive to mobilize their followers towards desired dreams and a collective vision for the future. Goleman refers to visionary leadership as a leadership style that fosters change and requires a new vision or clear direction (Goleman, 2000).

In the context of pesantren, kyai is an inseparable figure from the pesantren or boarding school. Kyai holds a significant role as the leader of the pesantren or boarding school. They are respected and regarded as knowledgeable and faithful individuals by the community (Apud et al., 2020). Kyai is also commonly referred to as an ulama in a broader context (Prasetyo & Ilham, 2022).

The purpose of this research is to build and develop visionary leadership attitudes of a kyai (Islamic scholar) within the context of pesantren (Islamic boarding school) regulations. The problem faced in pesantren is the lack of involvement from santri (students) in choosing to stay in the boarding school, which is mostly determined by their parents' decision (Abee et al., 2019). This results in a longer period of time for students to adjust to the integrative education in the boarding school, averaging around 4 months. To address this problem, high-level thinking skills are required, such as problem-solving abilities. It is hoped that santri can acquire problem-solving skills to facilitate easier resolution of issues during their first year of living in the pesantren.

In the context of pesantren development in Aceh, problem-solving skills are essential for santri (students) as they navigate the complexities of interpersonal and community conflicts inherent in their educational environment. These skills encompass the ability to collect facts, analyze

information, develop alternative solutions, and select the most effective approaches to resolve issues. However, santri often perceive conflicts not as crises but as natural aspects of life, informed by their understanding of religious norms and teachings. They tend to view differences as part of *sunnatullah* (God's will), promoting a perspective that encourages constructive engagement rather than confrontation (Lubis et al., 2024). This unique approach to conflict resolution aligns with the broader development goals of pesantren in Aceh, where fostering resilience, cooperation, and wisdom among students is crucial for building a harmonious community. By integrating problem-solving skills with a respectful acknowledgment of differences, pesantren can cultivate an environment that not only supports individual growth but also enhances the overall development of the pesantren as a vital institution in Aceh's educational landscape (Husin, 2013)

In pesantren, expressing and exaggerating problems are considered taboo (Sari et al., 2022).. Therefore, when there are potential conflicts arising in the pesantren, santri usually navigate and resolve the issue through the role of the kyai as the esteemed leader of the pesantren, who possesses authority and is considered elite within the pesantren community. In this context, "elite" refers to individuals or groups who hold power and occupy prominent positions in the pesantren society.

METHOD

This research method utilizes qualitative research. Qualitative research is a type of research that does not rely on statistical procedures and quantification in its discovery process. Therefore, qualitative research focuses on describing the lives of individuals, their behaviors, and organizations. The approach used in this research is a literature review approach, where information and data are collected through various documents such as written documents, books, scientific papers, theses, internet sources, and other supporting materials for the writing process.

The technique used for data collection in this research is the document method, which involves gathering data from written sources such as scientific journals and books that discuss theories related to the research problem. In this research, the analysis method used is qualitative data analysis. This involves collecting data, organizing it, explaining it, and then analyzing it. The purpose is to describe and portray the elements contained within the visionary leadership of Kyai in the context of pesantren regulations.

RESULT AND DISCUSSION

The leadership, as defined by Robin, is the ability to influence a group towards the achievement of goals (Robbins, 2014). According to Terry, as quoted by Ahmad Fauzi, a leader signifies a position, while leadership refers to the process or activities that influence (Bell & Harrison, 2018; Orphanos & Orr, 2014). Leadership is the behavior of influencing individuals or groups to accomplish something in pursuit of desired objectives. Leadership is defined as the power to motivate and influence people in goal attainment. Leadership is a means or process to persuade individuals to engage in certain actions willingly or joyfully (Christensen et al., 2020).

Kyai serves as the central figure in every Pesantren (Islamic boarding school). The Kyai is revered not only for their knowledge but also because they are the founders, owners, and benefactors of the Pesantren itself. Their struggle goes beyond knowledge, effort, and time; they also contribute land and other resources for the advancement of Islamic teachings. Muthohar states that Kyai is a charismatic figure believed to possess extensive religious knowledge, functioning as both a leader and an owner of the Pesantren.

Visionary leadership of Kyai refers to the ability of a leader to create, formulate, communicate, transform, and implement ideal thoughts that originate from themselves or through social interactions among group members or organizations. These thoughts are considered as the aspirations of an organization that should be achieved through the commitment of all members within the group or organization.

The enactment of the Pesantren Law number 18 of 2019 recognizes the existence of Pesantren education. The response to this policy is the enhancement of the quality of Pesantren management, focusing on strengthening faith, piety, noble character, and the contribution of Pesantren in realizing Islam as a mercy to all of creation. Pesantren has produced individuals who are faithful, possess good character, love their country, and contribute to its progress. Pesantren plays an important role in the independence movement, national development, and within the framework of the Unitary State of the Republic of Indonesia. As a subculture, Pesantren has its own distinct characteristics that have taken root and flourished in society, fulfilling functions of education, propagation of Islamic teachings, and community empowerment. Historically, the existence of Pesantren has been crucial in community development, as it reflects the aspirations and educational needs of the society.

To ensure the implementation of Pesantren, regulations are necessary to recognize, affirm, and provide facilities for its distinct characteristics. The Pesantren law should also address the evolving aspirations and legal requirements of the community, including aspects such as recognizing the independence of Pesantren management, acknowledging the diversity of Pesantren models and their distinct characteristics, acknowledging the

fulfillment of Pesantren elements (arkanul ma'had) and the essence of Pesantren (ruhul ma'had) as prerequisites for establishment, as well as recognizing Pesantren education as part of the national education system.

Law Number 18 of 2019 concerning pesantren was not formulated to restrict the independence of pesantren and religious education. On the contrary, this law is expected to provide proper recognition to the uniqueness of pesantren in Indonesia and to affirm and facilitate the development of pesantren and religious education with fairness. Therefore, the Pesantren Law is not only for the benefit and progress of pesantren communities, but also for the advancement of the Indonesian nation. Consequently, the results will be enjoyed by the entire society through pesantren and its role and contributions in various sectors. Even without formal recognition, the santri (students) already firmly hold the principle of "hubbul wathan minal iman" (love of the homeland is part of faith) (Ahmad Yazadi, 2019).

Visionary leadership of Kyai is crucial in pesantren education and the development of educational quality. In the pursuit of educational quality, a visionary leader is needed as they should be able to manage a professional future and understand the concept of the planned or established vision. The historical data regarding the origins of pesantren shows that initially, Islamic learning centers were conducted in mosques or meunasah (traditional rural learning centers) in rural areas, commonly known as "kampungs". Over time, these centers gradually evolved and took place in balai pengajian (learning halls) or "rangkang". It began with teaching iqra' (basic reading) and then expanded to the recitation of the Qur'an with proper Arabic pronunciation accompanied by the rules of tajweed (the science of reciting the Qur'an with proper intonation and pronunciation).

In every village or kampong in Aceh, there are mosques and menasah (traditional rural learning centers) where various religious activities take place. These activities include Quranic recitation classes for children and adults. For children, the earliest Quranic classes begin with iqrak (basic reading) and the recitation of the Quran, accompanied by the teachings of tajweed (rules of proper Quranic recitation). The teachers for these classes are the respective Teungku Imum Menasah (head of the menasah) and other Teungkus who have knowledge of Quranic recitation and tajweed.

As for the activities for adults, there are Quranic recitation classes and listening to sermons delivered by the Teungkus, including the Teungku Imum Menasah. Over time, these activities gradually developed, leading to the establishment of pesantren as Islamic educational institutions, founded by a pesantren leader known as a kyai.

Historically, pesantren, as an Islamic educational institution, is essentially a continuation of the education conducted in mosques or menasah. With the

passage of time, the education provided in mosques and menasah underwent development, changes, and innovations, eventually leading to the establishment of Islamic educational institutions in pesantren. The education initially conducted in mosques and menasah served as the embryo of pesantren education. In fact, mosques can be considered as a fundamental element of pesantren education. As an Islamic educational institution, pesantren's role goes beyond providing instruction; it is also responsible for nurturing its santri (students) as holistic individuals. From this perspective, it can be concluded that pesantren, ideally, should be supported by fundamental elements to effectively fulfill its role as an Islamic educational institution.

Definition and Principles of Visionary Leadership in Kyai

The term "leadership" is derived from the English word "to lead," which means to guide or direct. According to George R. Terry, leadership is a relationship in which a leader influences others to willingly work together on related tasks in order to achieve the leader's desired outcomes. In Islam, leadership is viewed as a position that should be held by individuals who are capable of being torchbearers of truth and setting a good example, as they are considered *uswatun hasanah* (exemplary figures) (khatip pahlawan kayo, 2005). Therefore, a leader is considered the central figure in the development of an educational institution. Leadership encompasses any actions taken by individuals or groups to coordinate and provide direction to other individuals or groups who are part of a specific framework in order to achieve predetermined goals.

There are several principles to be considered in visionary leadership, including:

- (1) Visionary leadership requires an understanding of the concept of vision. This is because a visionary leader must be able to formulate and determine future visions and remain consistent and focused on achieving the vision.
- (2) Visionary leadership requires an understanding of the objectives of the vision.
- (3) Visionary leadership requires the ability to professionally manage the organization in the future.

Based on the explanation of visionary leadership, it can be stated that visionary leadership is a leadership style in which a leader has a future-oriented vision and is able to motivate the people they lead to work together and be committed to achieving the established vision.

The Dynamics of Pesantren based on the Constitution

In its early establishment, pesantren served as a very simple learning medium. There were no class classifications, no curriculum, and no fixed rules within it. As a religious learning medium, there was never a contract or request from students to the kiai (religious leader) to study a particular book, let alone regulate the detailed materials to be taught. Everything depended on the kiai as the central figure in the pesantren learning system. From the schedule, methods, and even the books to be taught, everything was under the full authority of the kiai (H. Amin Haedani, 2004).

Law Number 18 of 2019 concerning Pesantren regulates the implementation of educational functions, preaching functions, and community empowerment functions. Through the Pesantren Law, the implementation of Pesantren Education is recognized as part of the national education system. Law Number 18 of 2019 provides a legal foundation for the recognition of the role of Pesantren in shaping, establishing, building, and maintaining the Unitary State of the Republic of Indonesia, its traditions, values, norms, variants, activities, the professionalism of educators and educational personnel, as well as the process and methodology of quality assurance (Hakim & Aksa, 2021).

Law Number 18 of 2019 concerning Pesantren serves as a legal foundation for affirming the guarantee of equal quality of graduates, ease of access for graduates, and the independence of Pesantren implementation. It also serves as a legal basis for the Central Government and Regional Governments to provide facilitation in the development of Pesantren (Setyawan, 2019).

Management based on pesantren is a process in education that aims to improve the quality of education, whether it's in terms of management or administration, continuously based on predetermined standards. It focuses on enhancing the quality of education by incorporating the values of pesantren or Islamic teachings that have been ingrained in Indonesian society. This management approach utilizes tools, techniques, and philosophies to create a culture of continuous improvement and a focus on stakeholder satisfaction (Ikhwan et al., 2025).

Management based on pesantren in improving the quality of education can synergize all management functions based on the concept of teamwork, productivity, and stakeholder satisfaction. This enables the institution to effectively and efficiently manage its operations, while upholding principles of justice, transparency, and consultation in achieving quality education through pesantren-based management (Baharuddin and Moh Makin, 2010).

A quality educational institution based on pesantren can be considered to meet the following criteria:

- (a) Development and improvement of the curriculum that accommodates systemic demands (from the Ministry of Education and Culture, Ministry of Religious Affairs) and sociological links with stakeholders, with an emphasis on pesantren values.
- (b) Improvement and enhancement of educational facilities and infrastructure based on needs.
- (c) Evaluation systems should emphasize applicability, not just cognitive aspects or rote memorization, with principles of integrity, community, and objective fairness.
- (d) Enhancement of teacher and staff professionalism through increased training, workshops, and technical guidance.
- (e) Quality improvement requires a significant amount of time.
- (f) Maintaining relationships and fostering solidarity with educational stakeholders.
- (g) Promoting programs to all internal and external stakeholders based on the principle of service rather than being served, regardless of status or position.

Leadership Strategy as a Response to the Pesantren Law



Figure 1: Leadership Strategy as a Response to the Pesantren Law

Figure 1 highlights a framework where visionary leadership integrates adaptive strategies grounded in Pesantren Law principles to foster effective educational management. From this perspective, visionary leadership plays a critical role in setting a clear, forward-thinking direction that aligns with educational goals. It enables leaders to anticipate changes, inspire stakeholders, and develop strategies that remain flexible to evolving needs. Adaptive strategies serve as practical mechanisms for responding dynamically to internal and external challenges, ensuring that leadership remains relevant and effective within the institutional context.

The incorporation of Pesantren Law emphasizes foundational values and regulations that guide governance and practice within the educational setting. This law supports key management functions such as leadership adaptation and vision alignment, collaborative governance involving multiple stakeholders, capacity building through ongoing professional development, and conflict resolution infused with cultural sensitivity. Together, these components establish a holistic leadership model that not only manages organizational processes but also nurtures sustainable development, cultural harmony, and professional growth tailored to the unique framework of Pesantren education. This integration exemplifies how adaptive, visionary leadership grounded in local regulatory and cultural context strengthens educational institutions' capacity to navigate complexity while maintaining core values.

The introduction of the pesantren law necessitated a reevaluation of leadership styles within pesantren. Leaders in these institutions had to adopt a more adaptive and visionary approach to navigate the new regulatory landscape. This law emphasizes the need for improved service quality and the integration of modern educational practices (Hakim & Aksa, 2021). Consequently, pesantren leaders were tasked with developing a clear vision for how to align their institutions with the law's requirements while maintaining their core values and religious teachings. Effective leaders engaged in strategic planning, ensuring that their pesantren could not only comply with the law but also thrive in a competitive educational environment.

The pesantren law called for enhanced collaboration between pesantren and governmental bodies, which required leaders to cultivate relationships with local authorities and educational stakeholders. This collaborative governance model was essential for securing the necessary resources and support for implementation. Leaders who proactively engaged with external partners were better positioned to advocate for their pesantren's interests, thereby fostering a sense of community and shared responsibility in the development process.

In response to the pesantren law, there was a pressing need for capacity building among educators and administrators. Leadership management in pesantren involved not only compliance with legal standards but also the professional development of staff to enhance their competencies in areas such as digital literacy, curriculum development, and administrative efficiency. Leaders who prioritized training and development initiatives created an environment of continuous improvement, empowering their staff to adapt to new methodologies and technologies.

Leaders in pesantren faced the challenge of addressing potential conflicts arising from the implementation of the pesantren law. Given that santri often

view differences and conflicts as part of life, effective leadership required cultural sensitivity and a nuanced understanding of the community's values. Leaders who adeptly navigated these conflicts and framed them as opportunities for growth fostered a constructive atmosphere. This approach not only promoted adherence to the new regulations but also reinforced the pesantren's role as a center for peace and reconciliation.

The leadership of the kyai or Teungku in pesantren demonstrates an ideal and effective leadership style within the educational institution. However, there are certain complex situations among the students in the pesantren. This is due to various factors that affect the students' interests, such as inadequate facilities. For instance, the students' rooms, also known as "bilek," are small and uncomfortable. Additionally, nearly 70% of the students residing in the boarding school are there based on their parents' decision rather than their own. As a result, it takes several months for the students to adjust and adapt to the educational concept of the pesantren.

One of the weaknesses of Darul Amin pesantren is the lack of active learning environment. This deficiency hampers the creativity and innovation of the teachers in developing active teaching methodologies, thus weakening the critical thinking skills of the students. To foster critical thinking in the pesantren, the educators need to formulate an educational approach that incorporates modern methodologies. Furthermore, the pesantren suffers from poor quality facilities and infrastructure. The cramped and small dormitory rooms, tiny windows, insufficient furniture and storage spaces, as well as the inadequate number of bathrooms and toilets, do not match the number of students in the pesantren.

The visionary leadership of the kyai in the pesantren demonstrates effective and ideal capabilities in leading. The leadership style of the kyai is able to motivate the santri (students) to acquire a good understanding of religion and convince those around them to achieve the desired goals. A leader possesses the ability to have a holistic view of the organization in decision-making and taking responsibility. Leaders also have specialized technical skills in specific fields, enabling them to influence others to collaborate in achieving planned or established goals set by the organization (Muadin et al., 2022; Prasetyo et al., 2024).

The ability to create a realistic, trustworthy, and compelling vision for the future of an organization is one of the skills possessed by visionary leaders. Visionary leaders also have the ability to explain the vision to others, express the vision in their leadership, and expand the vision in different leadership contexts. Furthermore, research presented by Komariah states that visionary leadership is the ability of a leader to create, formulate, communicate, socialize, transform, and implement ideal thoughts that originate from themselves or result from social interactions among organizational members

(A Komariah et al., 2024). Visionary leaders believe that this vision is the organizational ideal to be achieved through the commitment of all personnel.

In the context of kyai leadership in the pesantren, there is an evident ideal and effective leadership spirit in educating the santri within the educational institution. The kyai, as a leader, is responsible for everything in the pesantren that they have established in order to realize the vision and goals that have been set. Despite the presence of certain complexities, such as the influence of factors related to the interests of the santri, the kyai continues to strive to educate the santri in the teachings of Islam and achieve the desired goals.

The research highlights the need to design strategies and allocate funds to improve the pesantren due to the lack of student interest caused by inadequate facilities. The findings support the notion that visionary leadership of the kyai plays a crucial role in guiding and motivating students. The kyai's responsibilities include addressing issues and working towards the pesantren's vision and mission.

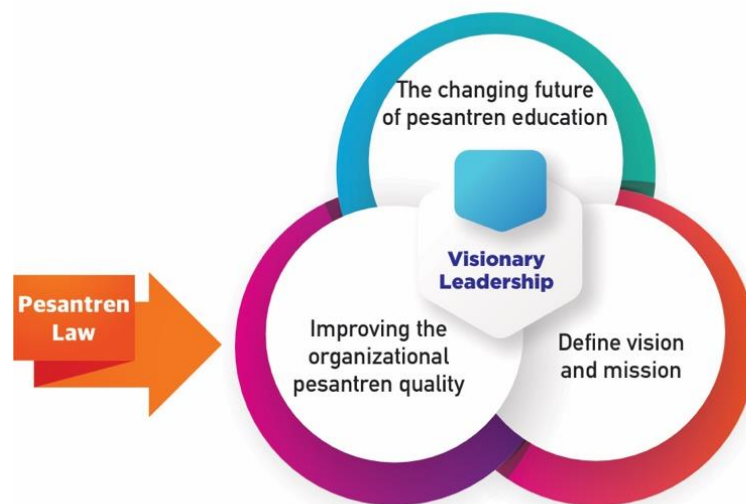


Figure 2: Leadership Strategy as a Response to the Pesantren Law

Figure 2: The model centers on visionary leadership as the core driver in advancing Pesantren education through three interrelated dimensions: responding to the changing future of Pesantren education, improving the organizational quality of Pesantren, and defining clear vision and mission statements. From an educational management perspective, this framework emphasizes the critical role of leadership in not only setting strategic direction but also in navigating evolving educational demands and institutional reforms. Visionary leadership encourages a forward-thinking mindset that is

essential for anticipating challenges and aligning resources effectively to enhance educational outcomes.

Furthermore, by explicitly linking Pesantren Law to this model, the framework grounds leadership practices within the cultural, legal, and traditional norms that govern Pesantren institutions. This connection reinforces the legitimacy and continuity of organizational reforms while promoting quality improvement and clarity in institutional purpose. Defining vision and mission clarifies goals and helps coordinate efforts among educators, administrators, and stakeholders, fostering coherence in policy and practice. Consequently, educational managers acting within this model can drive sustainable development by balancing innovation with respect for foundational principles, ensuring Pesantren institutions remain adaptable yet anchored in their unique heritage.

The conceptual model presented above highlights the significance of visionary leadership of the kyai within the framework of pesantren laws. This leadership approach involves the process of formulating a clear vision and mission within the organization to enhance the quality of pesantren education and drive future advancements. Visionary leadership plays a critical role in both organizational and educational contexts.

Through this process, solutions can be derived to address various challenges, such as improving student interest in the pesantren and rectifying infrastructure deficiencies to enhance the effectiveness and efficiency of the learning process.

The research findings support the notion that the visionary leadership of the kyai in the pesantren demonstrates the ability to effectively lead and implement ideal thoughts originating from the leader. The kyai's leadership is characterized by the creation, formulation, communication, socialization, transformation, and implementation of these ideal thoughts, which are either self-derived or result from social interactions among organizational members. These thoughts are regarded as the future aspirations of the organization, which can be achieved through the unwavering commitment of all personnel involved.

Finally, there are several recommendations to promote the development of pesantren through a systemic approach, with the aim of achieving the goals of pesantren effectively and efficiently. The pesantren system needs to implement optimal strategies to achieve the vision and mission of the pesantren. Changes also need to be made in terms of infrastructure development to enhance the quality of pesantren education and increase the interest of santri in continuing their education in the pesantren.

CONCLUSION

the response of pesantren in Aceh to the pesantren law reflects a complex interplay of leadership management strategies. Adaptive and visionary leadership, collaborative governance, commitment to capacity building, and effective conflict resolution were critical in navigating the challenges posed by the law. By embracing these principles, pesantren leaders not only ensured compliance but also positioned their institutions for sustainable growth and development in an evolving educational landscape. This proactive approach underscores the importance of strong leadership in facilitating successful integration of regulatory frameworks while upholding the core values of pesantren education. Visionary leadership of the kyai in the pesantren plays a crucial role in enhancing the effectiveness of learning and organizational processes. A leader holds a central position within a group or organization. In leadership, management provides concepts and implements them in planning and organizing life and the tasks being led. Most importantly, a leader is responsible for the tasks under their leadership.

REFERENCES

- Abee, S., Nasution, H. B., & Abas, S. (2019). Dayah Cleric Views towards Aceh Community Plurality. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 2(4), 306–314. <https://doi.org/https://doi.org/10.33258/birci.v2i4.592>
- Aldian Ilham. (2016). Sejarah Dayah di Aceh Sejak Zaman Sultan hingga Sekarang. *Universitas Abulyatama*.
- Apud, A., Bin Hj Adam, H. S., & Irawan, F. (2020). Kyai Leadership in Internalizing Nationalism Values at Pesantren. *Jurnal Pendidikan Islam*, 6(2), 153–164. <https://doi.org/10.15575/jpi.v6i2.9687>
- Aspinall, E. (2014). Special Autonomy, Predatory Peace and the Resolution of the Aceh Conflict'. *Regional Dynamics in a Decentralized Indonesia*, 9789814519175–026.
- Bell, J., & Harrison, B. T. (Eds.). (2018). *Vision and Values in Managing Education*. Routledge. <https://doi.org/10.4324/9781351041508>
- Christensen, T., Lægreid, P., & Røvik, K. A. (2020). *Organization Theory and the Public Sector*. Routledge. <https://doi.org/10.4324/9780367855772>
- Goleman, D. (2000). *Leadership that Gets Results*. Harvard Business School Press.
- Hakim, M. L., & Aksa, A. H. (2021). Axiological Study Towards the Law Number 18/2019 about Pesantren. *Santri: Journal of Pesantren and Fiqh Sosial*, 2(2), 197–212. <https://doi.org/10.35878/santri.v2i2.329>
- Husin, A. (2013). Leadership and Authority Woman Leading Dayah in Aceh. In B. J. Smith & M. Woodward (Eds.), *Gender and Power in Indonesian Islam* (pp. 49–65). Routledge.
- Ikhwan, A., Zukhrufin, F. K., & Triyuliasari, A. (2025). Integrated Islamic School Marketing Management in Indonesia: Competitive or Business Oriented? *Munaddhomah*, 6(2), 174–191.

- <https://doi.org/10.31538/munaddhomah.v6i2.1759>
- Komariah, A., Wiyono, B. B., & Meizatri, R. (2024). E-leadership capacity and readiness for change in tackling learning innovation disruption in implementing Merdeka Belajar policy. *Cakrawala Pendidikan*, 43(2), 398–410. <https://doi.org/10.21831/cp.v43i2.71589>
- Komariah, Aan, & Triatna, C. (2010). *Visionary Leadership Menuju Sekolah Efektif*. Bumi Aksara.
- Lubis, K., Baihaqi, M., Nur, M., Medan, U. A., Tinggi, S., Tarbiyah, I., Binjai, K., Tinggi, S., Tarbiyah, I., Fansuri, H., & Aceh, S. (2024). Aceh Government Policy in Preventing Radicalism Through the Existence of Dayah Islamic Education. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 189–208. <https://doi.org/https://doi.org/10.31538/nzh.v7i2.4118>
- M. Taylor, C., J. Cornelius, C., & Colvin, K. (2014). Visionary Leadership and its Relationship to Organizational Effectiveness. *Leadership & Organization Development Journal*, 35(6), 566–583. <https://doi.org/10.1108/LODJ-10-2012-0130>
- Muadin, A., Muslim, R., & Salabi, A. S. (2022). Internalization of Organizational Culture at Sultan Aji Muhammad Idris State Islamic University Samarinda. *Idarah (Jurnal Pendidikan Dan Kependidikan)*, 6(1), 51–64. <https://doi.org/https://doi.org/10.47766/idadrah.v6i1.446>
- Mustofa, I. (2020). Formulasi Pendidikan Pesantren Dalam UU. Nomor 18 Tahun 2019 Tentang Pesantren (Tinjauan Kebijakan Pendidikan). *Intizam, Jurnal Manajemen Pendidikan Islam*, 4(1), 20–35.
- Nadlifah, N., Arifin, Z., & Rahmi, S. (2020). Charismatic-Visionary Leadership of Teungku in Developing The Role of Dayah Mudi Mesra Samalanga, Bireun, Aceh. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 18(1), 139–154. <https://doi.org/10.21154/cendekia.v1i1.1899>
- Orphanos, S., & Orr, M. T. (2014). Learning Leadership Matters. *Educational Management Administration & Leadership*, 42(5), 680–700. <https://doi.org/10.1177/1741143213502187>
- Prasetyo, M. A. M., Akbarov, F., Ulfah, A. K., & Rahman, F. (2024). Management Conflict of Pesantren: Political Policy Practices of Pesantren Organizations in Aceh Indonesia. *Journal of Islamic Civilization*, 6(1), 1–12. <https://doi.org/10.33086/jic.v6i1.5868>
- Prasetyo, M. A. M., & Ilham, M. (2022). Leadership in Learning Organization of Islamic Boarding School After Covid-19 Pandemic. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), 163–180. <https://doi.org/10.31538/tijie.v3i2.175>
- Robbins, S. P. (2014). *Essentials of Organizational Behavior*. Englewood Cliffs, Prentice-Hall.
- Romanova, S. A., Gulaya, T. M., & Gerasimenko, T. L. (2018). Legal regulation of educational activities in public schools. *Journal of Advanced Research in Law and Economics*, 9(1), 265–277. [https://doi.org/10.14505/jarle.v9.1\(31\).32](https://doi.org/10.14505/jarle.v9.1(31).32)
- Sari, E., Rahman, A., Syah, A., & Mansari, M. (2022). The Political Changes of Ulama In The Aceh Government System. *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)*, 2, 00046. <https://doi.org/10.29103/micolls.v2i.120>

- Setyawan, M. A. (2019). UU Pesantren: Local Genius dan Intervensi Negara terhadap Pesantren. *MANAGERIA: Jurnal Manajemen Pendidikan Islam*, 4(1), 19–40. <https://doi.org/10.14421/manageria.2019.41-02>
- Thahir, M. (2014). The Role and Function of Islamic Boarding School: An Indonesian Context. *Tawarikh International Journal for Historical Studies*, 5(2). <https://doi.org/https://doi.org/10.2121/tawarikh.v5i2.574>
- Zuhri, S., & Sibaweh, I. (2023). Revitalization of the Salaf Islamic Boarding School: The Educational Identity of the Indonesian Nation. *Eurasian Journal of Educational Research*, 2023(107), 180–192. <https://doi.org/10.14689/ejer.2023.107.011>