Transformational Leadership of Islamic Boarding School Leaders Into Modern Islamic Context in Diverse Discursive

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Abstract
Leadership in an islamic educational school is one of the issue that keep moving towards modern concept. Thus, this study try to potrait the phenomena and to find the background and purpose of the transformation. The study conducted through library research in which the writer to collect various source and data and the data showed that the transformation occured within the islamic borading school is to adjust with the development of the era dan global. Therefor, to be exist and contribute the the islamic development, the transformatioan is viewed as one of steps taken by scholar.

Keywords: Boarding School, Leadership, Transformational

I. INTRODUCTION

A great leader is one who can do it day after day, and year after year, under various circumstances. Leadership is a developing concept, but it can also be defined as an interactive influence process that occurs when, in a certain context, several people accept someone as their leader to achieve a common goal, (Silva.A 2016).

What exactly makes a great leader? Do certain personality traits make people better suited for leadership roles, or do situational characteristics make certain people more likely to take over? When we look at the leaders around us—be it our boss or the President—we may wonder why these people excel in such positions. Humans have long been interested in leadership throughout the history of life, but only recently have a number of formal leadership theories emerged. Interest in leadership increased during the early part of the twentieth century. Early leadership theories focused on what qualities differentiated between leaders and followers, while later theories looked at other variables such as situational factors and skill levels , (Benmira , et al. 2020).

Pesantren is an educational institution in Indonesia led by a Kyai where the Kyai's leadership is absolute in the school environment. As an Islamic educational institution, Pesantren has given birth to many great and influential Kyai in Indonesia in their original culture. Pesantren is a reflection of the pattern of Indonesian culture and needs to be seen as something "Indonesian" (Raharjo & Dawam, 1974), because this form of educational institution was previously adopted and acculturated with Islamic teachings. According to Mastuhu (1994), Islamic boarding schools are creative engineering of Indonesian Muslims in developing the education system which was originally used by Javanese religion in the 8th-9th centuries by changing the values of its teachings into the teachings of monotheism. 1994).

The journey of boarding schools in Indonesia has colored various aspects of the

life of the Indonesian people. As an educational institution, of course, its journey requires real breakthroughs in order to create an institution that can go hand in hand with the times. Therefore, the transformation in various lines of Islamic boarding schools is a path that must be taken by leaders in order to harmonize the interests of the ummah which is increasingly complex with the development of the Islamic boarding school itself so that the presence of Islamic boarding schools can be a guide and supporter of human life for a life that is useful for the nation and religion.

II. METHODS

The research is qualitative descriptive in which the data gathred was through literature review obtained from various sources. that is a research which employs the method of collecting data, describing, classifying and analyzing the data and then drawing conclusions to conduct the research. This study used descriptive qualitative and narrative research to investigate the procedure as well books and additional interconnected orientations to sustenance the focus matter.the object of the research was leadership transformational concept within islamic boarding school leader.

III. RESULTS AND DISCUSSION

Transformational leadership is a leadership style that can inspire positive change in those who follow it. Transformational leaders are generally energetic, enthusiastic, and passionate. Not only are these leaders concerned and involved in the process; they also focus on helping each member of the group succeed. In transformational leadership, there are several components that must be attached to the person, so that the goals they carry out will be achieved, namely, intellectual stimulants, individual considerations, inspirational power, and the influence of their ideas, Cherry (2020).

Leadership plays an important role in an organization or institution. Leadership does not only play a role in directing and organizing potential members of the organization to achieve the goals or objectives set by the organization Afandi R (2013). Transformational is changing a property, function, or condition, and concept transformations can be applied to a variety of entities: relationships, individual, group, team, community, or political

system. If the organization transformation sought, then it can be determined by real changes in nature or functions of the systems and subsystems that make up the organization. More precisely, when transformation is seen from the point of view of creation, not as an unexpected event, organizational transformation requires additional description of the results to be achieved.

Burns, JM (1978) first introduced the concept of leadership transformation in his descriptive research on political leaders, but the term is now used in organizational psychology as well. According to Burns, leadership transformation is a process in which "leaders and followers help each other to advance to a higher level of "morality and motivation". Burns relates to the difficulty in distinguishing between management and leadership and states that the difference lies in their nature and behavior. He defines two concepts: "change leadership" and "transactional leadership". According to Burns, the transformation approach creates significant changes in people's lives and organizations. It redesigns perceptions and values, and changes employees' expectations and aspirations. Unlike in the transactional approach, it is not based on a "give and take" relationship, but on the leader's personality, traits and ability to make change through example, an energizing vision articulation and challenging goals. Transformed leaders are idealized in the sense that they are moral role models in the interests of the team, organization and/or a know community. Burns theorizes that transformational and transactional leadership are mutually exclusive styles. Transactional leaders usually do not seek to change the culture in the organization but they work within the existing culture while transformational leaders can try to change the organizational culture.

Terminologically, Pesantren is a place where Kyai and santri or so-called Santri live, study, and practice Islamic books or also known as the Book. Dhofier (1994) says that Islamic boarding schools are traditional Islamic educational institutions which are places for learning, understanding, and practicing Islamic teachings with an emphasis on religious morals as a way of life. These definitions clearly state the importance of Islamic morals as a way of life, which can be obtained by understanding and practicing Islamic teachings. As stated by Nasir (2005) that Pesantren as a religious institution contributes to education as well as the spread of Islamic teachings. Yunus (2019) also emphasized that Pesantren is an Islamic educational institution

with three main elements, namely the Kyai as the leader of the Pesantren, the Santri who study and live in dormitories, and the mosque as a center for learning and worship.

In addition, Islamic boarding schools are Islamic educational institutions that aim to study, understand, study, and practice Islamic teachings with certain learning, internalization, and habituation. Most of the activities in Islamic boarding schools are determined by the leadership of the Kyai as the central figure in the context of realizing mutual cooperation, equality, deliberation, obeying the rules and tolerance. These characteristics are built by the equality of the conditions of the pesantren and the togetherness that is fostered by the santri on an on-going basis. Finally, the role of Islamic boarding schools in the development of Islamic education in Indonesia is very important because in addition to functioning as science, research, training and community development, it is also a cultural node. Today's Islamic boarding schools also play an important role in various aspects of life with the emergence of various kinds of Islamic boarding schools that not only study Islamic teachings but also other disciplines such as agribusiness, industry and technology. The emergence of a new phenomenon, namely the development of pesantren, as a rational choice for pesantren leaders in maintaining Islamic traditions in line with developments and the era of globalization. In recent developments, Islamic boarding schools take part in many aspects of life through their specialization.

Sooner or later Islamic boarding schools will face the era of globalization because of the demands of the era of globalization. Islamic boarding schools need to understand the basic idea of modernization transformation without losing the direction and identity of the pesantren. This of course depends on the Kyai as the leader of the Islamic boarding school because of his central role, the Kyai being one of the main focuses of discussion in this study. In this case, Kyai is a title given by society to Islamic scholars who are leaders of Islamic boarding schools and teach Islamic books or various books to students (Dhofier, 1994). Kyai is the most important element in Islamic boarding schools where his character, personality, expertise, depth of knowledge, and authority determine the continuity of education in Islamic boarding schools.).

Leadership in the organization is an important issue because it determines all aspects that exist in the organization. Leadership competencies at every level of the organization will determine the future of the organization and change organizational policies internally and externally. According to (Gibson, Ivancevich, & Donnelly, 1994), leadership is the ability to motivate groups in achieving common goals. In other words, leadership is essentially the ability of a leader to direct organizational members to achieve predetermined organizational goals . leadership is immersed in a complex, dynamic and interactive network, which he calls the "historical-contextual superstructure." He asserts that the conception of leadership is integrally related to a variety of factors, including among others the nature of reality and ontological problems, stakeholder perspectives, and level of analysis problems. Thus, how leadership is defined and studied will depend on one's conception of leadership Hunt (2004). leadership is a real and very important phenomenon, perhaps the single most important problem in human science. Second, leadership is about team, group, and organizational performance. Good leadership encourages effective team and group performance, which in turn improves the welfare of incumbents; poor leadership degrades the quality of life of everyone associated with it. Third, personality predicts whose leadership we are in how we lead and this information can be used to select future leaders or improve the performance of current incumbents .

Leaders and members, and finally laissez-faire leadership, that is, leadership that allows members to take their own initiative and decisions. In fact, there is no single most appropriate leadership style to use because of constant change in any organization. Therefore, the best leadership style is leadership that is oriented to the context and situation of the members. In addition, and Meier (2016) state that situational leadership theory where the basic assumption of leadership is the most appropriate style consists of a combination of different styles and different views. In particular, in terms of leadership, Islamic boarding schools are educational institutions and training for noble character. Therefore, the leadership of the kyai will have a direct impact on education and culture in the pesantren. The role of Kyai in Islamic boarding schools is a central role to realize the goal of educating and building the character of students in Islamic boarding schools. In responding to the era of globalization, Islamic boarding schools must make several innovations so that Islamic boarding schools still exist in the current era. Pesantren must be able

to maintain its existence as an educational institution with its own characteristics. Therefore, it is necessary to make creative and adaptive innovations without compromising the characteristics of the Islamic boarding school. These innovations can be in the form of developments, programs, curricula and systems. Innovation needs to be carried out by Islamic boarding schools in responding to various developments, although the most basic aspect is the character education of students given by the kyai by providing examples that are emulated by students. Islamic boarding schools can continue to exist today because they have strong resilience in the face of the era of globalization which is influenced by negative changes. Pesantren resistance contains the open role of kyai in maintaining the quality of pesantren output with a quality educational process through the leadership of kyai and continuing to internalize pesantren values that have been deeply rooted such as religion, salaf, obedience, and learning values (Muqit, 2018)

1. **Leadership Types** .

Leadership style is an approach used to motivate follower. Leadership is not a one-size-fits-all phenomenon. The leadership style must be selected and adapted to suit organizations, situations, groups, and individuals. Thus useful to have a thorough understanding of the differences Such a style of knowledge enhances the tools available to lead , (Amanchukwu et al., 2015) .

The data found is in accordance with what stated by Rensis Likert found four different leadership styles that:

a Exploitative/authoritative – the leader has little confidence or confidence in his subordinates. Therefore, he manages employees by giving orders and using fear and punishment tactics as motivators

b Good-natured/authoritative – the leader has confidence in his employees but manages them in a patronizing and authoritarian way

c Consultative – the leader shows confidence and reassurance towards subordinates, seeking their views and thoughts, but retaining aspects of organizational decision-making power

d Participative – the leader is completely dependent on his subordinates, seeks out and acts on their ideas and is involved and involved in setting organizational goals . Meanwhile, Ali (2004) states that the leadership style in a business or organization is as follows:

a. Authoritarian leadership or autocratic leadership can be described as a type of leadership in which the head of the organization takes control of all decisions and orders processes and tasks for the organization. Authoritarian leadership relies heavily on discipline within the organization.

b. Transformational Leadership: finding out people's needs and developing ways to address them; Is preoccupied with goals and values, morals and ethics; rise above everyday affairs; Concerned with meeting long term goals without compromising human values and principles. In addition, transformational leadership shares the causes that hinder progress and signs its warnings and works to prevent them. Transformational leadership considers the value of profit as the basis for growth. Proactive, catalytic and tolerant as well; focus more on missions and strategies to achieve them. Make full use of human resources and, identify and develop new talent. Transformational leadership recognizes people's outputs and rewards them for important contributions; unleashing human potential and models of love; always leading people out in new directions. In addition, transformational leadership aligns internal structures and systems to reinforce all-encompassing values and goals.

c. Laissez-faire leadership is the opposite of authoritarian leadership in many ways. A laissez faire leader tolerates followers having complete freedom in making decisions regarding their work and how it is done. Leaders take responsibility for providing the resources needed by employees.

d. A servant leader is one who primarily shows concern for his team members and their needs. Servant leaders believe that meeting employee needs will lead to organizational success. Such leaders facilitate the sharing of ideas within the organization and offer support to employees to realize their goals. Also,

servant leaders facilitate employee involvement in the decision-making process.

e. Transactional Leadership: responsive to human needs to get work done and to earn a living; preoccupied with power and position, politics and perks/advantages. Detained in day-to-day affairs and; is short-term and hard-data oriented. Transactional Leadership complicates causes and symptoms and is more concerned with treatment than recommendations; focuses on tactical issues; rely on human relationships to lubricate human interactions; follow and fulfill role expectations by striving to work effectively within the current system; support structures and systems that strengthen the bottom line and, maximize efficiency and ensure short term results.

f. Democratic leadership, as the name implies, is openness and a clear concept of leadership in which decision-making power is distributed among the members of the organization; and contributions from all members are appreciated and their input in the formulation of the organization's vision is encouraged.

g. Strategic Leadership: considered effective. Sits on the relationship between the company's core operations and growth opportunities. He accepts the burden of executive interests while ensuring that current job conditions remain stable for everyone. This is a desirable leadership style in many companies because strategic thinking supports multiple types of employees at once. In fact, leaders who operate in this way can establish dangerous practices with respect to how many people they can support at once, and what the best direction for the company really is if everyone gets what they want every time.

h. Bureaucratic Leadership: styled as rarely effective because, they are led by rules. However, this style of leadership may listen and consider input from employees. In contrast to bureaucratic autocratic leadership, leadership tends to reject employee input if it conflicts with company policy or past practice. Employees under this leadership style may not feel as controlled as they would under autocratic leadership, but there is still a lack of freedom in how much people are able to do in their roles. This type of leadership can quickly kill innovation, and is by no means encouraged for companies pursuing ambitious goals and rapid growth.

Kyai's leadership styles that are most widely applied are democratic leadership (Sujalma, 2016) and transformative charismatic (Yulnani, 2015). Masrur's research strengthens this charismatic leadership because of the Kyai's role as mudarris mu'addib, mu'allim, and murabbi. One study found that charismatic leadership can be transformed into affective charismatic leadership. The influence for Santri and the community is the existence of a collective identity and trust which is in accordance with research findings regarding a strong significant relationship between charismatic leadership and adherents, trust, satisfaction, and collective identity are influenced by charismatic leadership. Kyai as charismatic leaders have power over the students, so that students have the trust and satisfaction. The influence of charismatic leadership on organizational members is more dominant when charismatic leadership can provide empathy and empower members. In contrast, experts recognize strong charismatic leadership as an agent of social change. It also affects the personality and behavior of organizations and society. Finally, a strong influence of charismatic leadership is because leadership involves the people who embrace it. Regarding the Pesantren model, there are several leadership styles in three different types of Pesantren. They are Salafi Islamic Boarding Schools with charismatic-democratic leadership, Modern Islamic Boarding Schools with laissez faire, and Salafi-Modern Islamic Boarding Schools with democratic leadership. In addition, there are seven characteristics of charismatic leadership, namely articulating a vision, approaching goals, communicating messages, exemplary values, expressing high performance, high self-confidence and demonstrating behavior. In leading Islamic boarding schools, not only charismatic leadership, transformative leadership in leading Islamic

boarding schools. This study found that transformative leadership can be applied more by Modern Islamic Boarding Schools such as the Nurul Iman Islamic Boarding School. In addition, Kyai's transformative leadership has four dimensions; 1) charismatic leadership, 2) inspiring motivation, 3) intellectual simulation, and 4) individual consideration (Rowan, Mayer, Kline, Kostogriz, & Walker-Gibbs, 2015)

2. Leadership Characteristics

Characteristics have included the study of individual factors, situational elements, and combinations of factors. The study of the differences between leaders and followers seeks to isolate the specific characteristics that create effective leaders. The conclusion is that there is no single characteristic that distinguishes effective leaders from ineffective ones. Current research identifies several leadership characteristics: vision, values human resources, emphasizes student-centered schools, communicates and listens, is proactive, and takes risks. This characteristic is important in two dimensions deemed necessary for effective leadership – initiating structure and consideration for others. As leadership research continues, it becomes clear that leaders are more than just managers. They have special characteristics that help change Mendez's (1992) organization.

Kyai leadership has a special role in developing Islamic boarding schools in the face of globalization in the twentieth century. Innovative efforts for the future need to be made to maintain the position of Islamic boarding schools in this disruptive era. Therefore, it cannot be addressed individually and Islamic boarding schools must have various networks to support and strengthen the leadership of the Kyai. Most of the Kyai in Islamic boarding schools have a network as a forum for Kyai to share their life experiences as a Kyai. Research by Noor (2019) reveals that Kyai in Islamic boarding schools are not only scholars but also decision makers in matters. The charismatic leadership structure exists because of internal and external networks including genealogical, ideological, intellectual, theological, and spiritual networks of Kyai. Generally, Kyai have a genealogical relationship with the previous Kyai such as descendants or children of the Kyai. A Kyai's son is usually the Kyai's heir to continue leadership in the Islamic boarding school. The community assumes that the kyai's son has the same leadership as the previous kyai. Islamic boarding schools have genealogy or heirs as an indicator of the genealogical network called nasab Kyai. Apart from genealogical problems, the ideological aspect of Kyai's leadership also influences society such as history, colleagues, theological and spiritual networks to strengthen the development of Islamic boarding schools. The leadership of the Kyai determines the success of the pesantren because the elements of leadership such as being credible, objective, responsive are in accordance with the teachings of the Prophet Muhammad. As a top leader, Kyai must have a strong futuristic vision to usher in the development of Islamic boarding schools. In accordance with the development of Islamic boarding schools, Kyai as the sole decision maker must have several innovations in managing Islamic boarding schools and handling students or what is known as collective leadership applied in Islamic boarding schools. Collective leadership can be seen in Pesantren Tebuireng Jombang, Bahrul Ulum Tamb akberas Jombang, Lirboyo Kediri, Gontor Ponorogo and in other large Islamic boarding schools. In its implementation, the combination of the Salaf and Khalaf systems is the best system to implement (Aziz & Taja, 2016).

3. Leadership Function

Facing the era of globalization, Islamic boarding schools must be able to anticipate it through program activities. Kyai as agents of change and also as managers, implementers, and evaluators in every activity at the Islamic Boarding School. As the main leader, the leader of the pesantren in the pesantren also develops the curriculum and teacher competencies. Some Islamic boarding schools make changes and developments in teacher quality and curriculum by sending teachers to study abroad or in Indonesia. In addition, students are also educated as entrepreneurs and serve the community. A good, growing and developing organization will provide human resources to carry out their functions optimally, especially in facing the dynamics of environmental change. This proves that technical, theoretical, conceptual, and moral abilities in organizations at all levels of work are highly desirable. Leadership will serve and have very important moral teachings in an organization. According to Yasin (2001), leadership is described as getting work done through a person or group. Managers' performance depends on their ability to lead. According to the functional leadership model, the main task of the leader is to ensure that all group requirements are met so that goals can be achieved.

The functional style is more concerned with getting things done than assigning formal leadership roles.Based on William (1996), said that there are several functions of leadership that must be owned by someone in managing and running an organization.

1. Priority needs

The basic idea of functional leadership is that every group will have three main needs: Task needs, Team needs

Individual needs that make up the team

These three needs are the basic building blocks that make up functional leadership. When these needs are met, goals are achieved and the organization thrives.

2. Focus on action

Functional leadership theory has been developed after studying the behavior of successful leaders, and identifying specific actions that lead to successful outcomes. Here, the focus is more on what the leader does than on who the leader is.

3. Results oriented

In functional leadership, what matters is whether things get done. The leadership role is fluid and the main emphasis is on ensuring behaviors that achieve certain outcomes. There's no point in getting applauded for a great leadership style if no one does something about it.

4. Flexible leadership roles

The functional leadership approach states that a group need not have only one particular member who performs all the leadership functions. The idea is that any member of the group can perform this action, which means that anyone can be the leader. It doesn't matter who does what, what matters is whether the task is done. Therefore, the leadership role itself is quite flexible.

5. Clear understanding of individual responsibilities

Under a functional leadership style where the actions of each individual matter, it is imperative that each member knows exactly how he or she is contributing to the group to achieve its goals. Everyone must know what they are supposed to do, and it is the responsibility of the leader to ensure a clear understanding of the desired behavior of each individual.

6. Organizing

For groups to carry out their tasks effectively, functional leaders must ensure that the group is well organized. Not only must each member have a clear understanding of what is expected of them, but the group itself must be well structured to facilitate their actions.

7. Motivation

Functional leaders must ensure that each individual in the group feels sufficiently rewarded for their efforts and actions. In the absence of clear motivation or communication about how their actions contribute to the group's success, there is a high chance that members will be disappointed and leave the group.

8. Controlling

Functional leadership involves a lot of controlling exactly what happens in the team. Resources are usually limited in any situation, and the leader must control what happens by being efficient in order to get the most out of the available resources.

9. Give an example

People tend to observe their leaders and imitate their behavior. Functional leaders set an example by doing the things they want their followers to do.

10. Guidance

Team members want to know what they are doing, and whether they need to change anything. They need feedback about their work and how they can improve. One of the important duties of a functional leader is to provide proper guidance to all members.

The functional style assumes that leadership is determined by the leader's behavior and its corresponding effect on the group. Leadership is something that is given by each individual to the group to meet certain needs.

Discussion: Kyai as the highest leader in Islamic boarding schools, has uniqueness in its leadership system. The term Kyai in context Indonesian, does not only mean a figure or individual who is an expert in religion, but more than that. From an anthropological point of view, Kyai is an individual who has advantages and is capable of everything

level of life problems, as well as social control. Kyai is a figure filled with an extremely high charismatic aura, as well as the position of a noble position (upper class) in the social strata, especially for the people Islam. So don't be surprised if everything that is said by Kyai, is believed by the people (sami'na wa atho'na)

Form the description above, it was concluded that the transformational leaders in islamic boarding schools effected by three areas which are types, characters and function. Those three areas plays important role in shaping the model of leadership toward transformational model of the Islamic boarding school in Indonesia. Kyai who are known in Indonesia, refer to certain figures who have adequate capacity and capability in the Islamic sciences, because of his undoubted ability. In the structure of society In Indonesia, the Kyai figure has received recognition for his important position in Indonesia society (Yaqin, 2016). As a leader in a boarding school, Kyai is an important figure and a central element in life in Islamic boarding schools. This position is not only because of the Kyai's role as the main buffer for the continuity of the system education in Islamic boarding schools, but because of the figure of Kyai is a reflection of the value of life living in the environment student community. In Kyai there are several abilities, including he as a designer (architecture), founder and developer (developer), and at the same time as a leader and manager (leader and manager) pesantren (Mardiyah, 2013). Kyai as leaders in Islamic boarding schools when reviewed of its duties and functions has a unique phenomenon. said to be unique because Kyai as the highest leader of an Islamic educational institution not only in charge of compiling and designing curriculum, orderly implementation of educational programs, conduct assessments and measurements, but also serves as a builder and educator of the people around him, and become community leaders (Arifin, 1993). The existence of this considerable influence indicates that the figure of Leaders have a very large mass base. One example is; Kyai as religious figures who contribute a lot in develop and build society. In social life, Kyai become the main figure who is so respected and used as the central figure. The leadership of the kiai in the pesantren is very unique in terms of its steadfastness in pre-modern characteristics. For example, the pattern of the relationship between leaders and followers who are based more on a belief system than on the patron-client relationship in society in general. Students receive Kyai leadership because of their belief in the concept of blessing based on the doctrine of the emanation of the Sufis (Mardiyah, 2013).

As a transformative leader in managing pesantren, at least carry out four dimensions of leadership transformational, as stated by Yukl (2015), namely; First, charismatic which is described as leader behavior that make his followers admire, respect, and at the same time believe it. In this case, Kyai is a figure who is seen as possessing advantages and is considered superior in the field of religion by the community surroundings, so that he was appointed as a character who is able to provide guidance and spiritual showers to the surrounding community. Through the charisma that is owned and attached to him, Kyai serve as a leader or priest in the field of 'ubûdiyyah (religious) and are often asked for their opinion and presence to resolve problems faced by the community. This routine is getting strengthen the position and role of Kyai in people's lives, because His presence is believed to bring blessings and peace within his community. For example, many Kyai are asked to treat people sick, giving spiritual advice, asked for prayer to sell things merchandise, giving religious lectures, and so on. Kyai's Charisma highly recognized by the community, because he is seen as having advantages, moral stability and spiritual intelligence that gave birth to a model personality (Susanto, 2017), so that it can become a magnet for students his followers. On his way, Kyai as the highest leader in the lodge

IV. CONCLUSION/RECOMENDATION

Pesantren, has a large enough role in shaping and build the character of good and superior students, so that they are able to make a major contribution to the progress of Indonesia. Kyai who have able to bring the social order of the Indonesian people to a deeper realm tall, proving that the figure of Kyai has another dimension that is not possessed by formal leadership in general. Charismatic trend, too The patriarchal style is certainly able to answer a person's leadership problem Kyai. Departing from this, of course the hope of leadership that has vision and mission to advance Islamic educational institutions truly its contribution is expected, especially in maintaining the religious values that develop in society, through the concept of

amar ma'ruf wa nahi munkar. Besides In addition, a leader of an Islamic educational institution must also be able to innovate and carry out institutional transformation so that they can exist and excel in the midst of competition between existing educational institutions

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