

Charismatic Leadership in Improving the Quality of Islamic Boarding School Education

*M. Syafiq Humaisi¹, Muhammad Thoyib²

^{1,2}Institut Agama Islam Negeri (IAIN) Ponorogo, Jl. Pramuka No.156, Ponorogo, East Java, Indonesia

*syafiqhumaisi@iainponorogo.ac.id

ABSTRACT: *The purpose of this study is to understand and analyze the role of charisma in improving the quality of Islamic education processes, curriculum quality, and educational output quality. This study uses a qualitative research approach and modified qualitative analysis. This study was conducted at the Zainul Hasan Genggong Islamic Boarding School, Probolinggo. Data collection was carried out through observation, interviews, and documentation. Analysis was carried out through checking data reduction, data presentation, and concluding. To ensure data credibility, triangulation was used. The results of the study indicate that the role of leaders in improving religious education in Islamic boarding schools through formal and informal education, organizing international guest teacher programs, and providing facilities and infrastructure according to the demands of Salafiyah and modernity. The Islamic boarding school implements a dormitory-based supervision system, integrated mentoring programs such as muhadarah and istighasah, and an effective quality time policy for students in terms of supervision. The Islamic boarding school leaders advocate for improving alumni competency through entrepreneurship training, community service, and the formation of alumni networks and international cooperation between Islamic boarding schools related to graduate quality. In addition, strengthening the university's external environment includes developing alumni networks at home and abroad, university relations with the community, and providing services and support to the community.*

Tujuan dari penelitian ini adalah untuk memahami dan menganalisis peran kharismatik dalam meningkatkan kualitas proses pendidikan Islam, kualitas kurikulum, dan kualitas output pendidikan. Penelitian ini menggunakan pendekatan penelitian kualitatif dan analisis termodifikasi kualitatif. Penelitian ini dilakukan di Pesantren Zainul Hasan Genggong, Probolinggo. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis dilakukan melalui pemeriksaan reduksi data, penyajian data, dan penarikan kesimpulan. Untuk menjamin kredibilitas data digunakan triangulasi. Hasil penelitian menunjukkan bahwa peran pemimpin dalam peningkatan pendidikan agama di pesantren melalui pendidikan formal dan informal, menyelenggarakan program guru tamu internasional,

¹  orcid id: <http://orcid.org/0009-0009-2261-5085>

²  orcid id: <http://orcid.org/0009-0006-7878-2761>

serta melengkapi sarana dan prasarana sesuai tuntutan salafiyah dan modernitas. Pesantren menerapkan sistem supervisi berbasis asrama, program pendampingan terpadu seperti muhadarah dan istighasah, serta kebijakan waktu berkualitas yang efektif bagi santri dalam hal supervisi. Para pimpinan pesantren mengadvokasi peningkatan kompetensi alumni melalui pelatihan kewirausahaan, pengabdian masyarakat, serta pembentukan jaringan alumni dan kerja sama internasional antarpesantren terkait mutu lulusan. Selain itu, penguatan lingkungan eksternal universitas meliputi pengembangan jaringan alumni di dalam dan luar negeri, hubungan universitas dengan masyarakat, serta pemberian layanan dan dukungan kepada masyarakat.

Keywords: *Quality of Education, Charismatic Leadership, Islamic Boarding School Education.*

Received: June 28, 2025; Revised: August 18, 2025; Accepted: September 22, 2025

I. INTRODUCTION

Islamic residential schools are distinctive religious educational institutions in Indonesia (Nugraheni & Firmansyah, 2021). In the past, Islamic residential schools were more commonly referred to as Islamic academic institutions, which were established to disseminate and study Islamic teachings (Harun, 2018). The evolution of society has resulted in a transformation of values, structures, and perspectives in all facets of human existence, including education (Latifah, 2020). Islamic boarding institutions encounter numerous challenges in the realm of education. The quality and quantity of Islamic residential school educational institutions in Indonesia, particularly traditional ones, have gradually declined (Syafe'i, 2019). According to prior research, the number of pupils in over 91% of educational institutions in traditional and modern Islamic boarding schools in Indonesia has decreased by 10-25% (Al-Razi et al., 2024). They find it increasingly challenging to compete and endure as a result of this condition. We must increase awareness among all segments of the population regarding the Islamic Boarding Schools that have become the "heart of the country," as Indonesia is renowned for its elevated religious principles and noble values.

Islamic residential schools must be capable of accepting new things (innovations) that are the demands of society in modern life, in addition to their ability to maintain positive values as their attributes (Suyud & Haryanto, 2023). Islamic residential schools have evolved and altered in conjunction with a variety of religious educational institutions, including private schools (*madrasah*), public schools, universities, and skills training, as a result of their capacity to adjust to existing changes. Two primary theories are examined in this investigation: first, the theory of charismatic leadership in education, which is predicated on the principles of personal influence within a society and second, the theory of Islamic education management, which involves the execution of an activity with or through others to achieve organizational objectives (Erdiansyah et al., 2024; Syarhani, 2022).

The concepts of Max Weber, an early social scientist, have significantly impacted the current theory of charismatic leadership. Charisma is a Greek term that denotes a "blessing inspired by brilliance," with examples including the capacity to foresee the future or perform miracles (Hofmann, 2023). The term was coined by Weber to denote

influence that is not predicated on formal authority or tradition, but rather on the perceptions of the leader's extraordinary qualities by their followers. This concept also pertains to education. Weber posits that charisma is a result of a social crisis. A leader emerges with a radical vision that provides a solution for him. He is attracted to individuals who share his vision (Deveci, 2024). Then, they achieve success in certain areas, which convinces them that the vision is tangible. In the end, they think that the leader possesses extraordinary abilities.

A charismatic leader is born with the capacity to maintain authority or they are endowed with divine gifts. It is more probable that educational leaders who employ unconventional methods to realize their objectives are associated with charisma. While the initial iteration of the theory failed to elucidate the process of charismatic leadership influence, it did offer a more profound understanding of the reasons why followers of charismatic educational leaders were dedicated to a task or mission (Hazzam & Wilkins, 2023). This influence was also a result of the internalization of new values and beliefs. It was crucial for followers to emulate the leader's attitudes and beliefs regarding the work, rather than merely replicating aspects of their behavior that were artificial, such as their temperament, speech patterns, and gestures.

The concepts of Max Weber, an early social scientist, have significantly impacted the current theory of charismatic leadership. Charisma is a Greek term that denotes a "blessing inspired by brilliance," with examples including the capacity to foresee the future or perform miracles (Hofmann, 2023). The term was coined by Weber to denote influence that is not predicated on formal authority or tradition, but rather on the perceptions of the leader's extraordinary qualities by their followers. This concept also pertains to education. Weber posits that charisma is a result of a social crisis. A leader emerges with a radical vision that provides a solution for him. He is attracted to individuals who share his vision (Deveci, 2024). Then, they achieve success in certain areas, which convinces them that the vision is tangible. In the end, they think that the leader possesses extraordinary abilities.

A charismatic leader is born with the capacity to maintain authority or they are endowed with divine gifts. It is more probable that educational leaders who employ unconventional methods to realize their objectives are associated with charisma. While the initial iteration of the theory failed to elucidate the process of charismatic leadership influence, it did offer a more profound understanding of the reasons why followers of charismatic educational leaders were dedicated to a task or mission (Hazzam & Wilkins, 2023). This influence was also a result of the internalization of new values and beliefs. It was crucial for followers to emulate the leader's attitudes and beliefs regarding the work, rather than merely replicating aspects of their behavior that were artificial, such as their temperament, speech patterns, and gestures.

The intrinsic motivation to fulfill the mission of an educational organization is provided by a charismatic educational leader who articulates an inspiring vision (Ahmed et al., 2024). Indonesia's academic institutions, including Islamic boarding schools, have unquestionably made significant contributions to the nation's education for decades, and in some cases, for over a century. At present, Islamic residential schools are mandated to adhere to the values of humanity, modernity, and Islam to remain relevant (Purwasih, 2019). For educational leaders to become democratic, firm, and Islamic leaders, there are four normative principles of charismatic leadership: the Principle of Commitment,

the Principle of Tawhid ethics, the Principle of Justice, and the Principle of Simplicity (Hadi, 2022).

Quality is the degree to which products are appropriate for the requirements of customers, particularly in the context of Islamic education, particularly Islamic boarding schools. The urgency of quality for the existence of Islamic educational institutions, particularly Islamic Boarding Schools, in competition among Indonesian educational institutions is normatively connoted by this statement (Mustafidin et al., 2025). The Islamic educational institution's identity and characteristics are explicitly demonstrated by its quality. Quality Islamic educational institutions (Islamic Boarding Schools) will inevitably receive social assurance from the community to continue using their services. Furthermore, higher-quality Islamic educational institutions will consistently demonstrate a coherent connection to the community's requirements. Baharun et al. (2021) assert that this comprehension is a consequence of the credibility of quality management that Islamic educational institutions have illustrated.

Additionally, Islamic educational institutions will have significant opportunities to oversee the implementation of academic programs in accordance with quality standards as a result of the high quality. The quality of outputs will also be enhanced and developed to be more dynamic, competitive, and qualified in accordance with the demands of the periods and global competition (Yanto et al., 2023). This underscores the significance of quality management in Islamic education, which includes Islamic Boarding Schools. This is the foundation of Islamic Boarding Schools' success, which will continue to endure and thrive in the face of escalating global competition. *First* and foremost, the quality of education is evident in the ultimate results, which are the foundation of all educational endeavors. Educational quality management is divided into three primary components. After entering society or competing in the workplace, graduates are generally assessed by their role. This implies that the quality of education, which encompasses Islamic educational institutions (Islamic Boarding Schools), is determined by the degree to which graduates are capable of meeting the requirements of society or the workplace, as outlined in the general objectives of education.

Second, a different method of assessing the quality of education is to determine its direct results. This is demonstrated in the behavior of students (in the form of knowledge, skills, and dispositions) following the completion of their education. Cognitive and non-cognitive aspects, both measurable and unmeasurable, and predicted and unexpected, are included in immediate outcomes as a metric for educational quality (Yanto et al., 2023). Student behavior is assessed through a variety of assessments, including written assessments. Third, the educational process is considered to determine the direct and ultimate results of education, which is why the quality of education can also be observed. The educational process's factors that are employed as quality indicators must be theoretically and empirically connected to the outcomes (Warisno, 2022). Observation lists, questionnaires, and interviews are used to evaluate the character of education by assessing its quantity and quality. This is consistent with Crosby's theory, which posits that competitive educational quality can be observed in the process, products, and outcomes that are produced and experienced by users of academic services and the industrial world (Ruyani et al., 2022).

In the context of Islamic Boarding Schools in Indonesia, this study provides scientific novelty by investigating the relationship between charismatic leadership and the enhancement of the quality of Islamic education. This study's primary objective is to

examine the role of charismatic leadership in three strategic aspects of Islamic education: the quality of the educational process, the quality of supervision, and the quality of graduate output. Prior research has concentrated on the social and political aspects of charismatic leadership. The distinctiveness of this study is the integration of Weberian charismatic leadership theory and Islamic education quality management theory, which have not been extensively examined in an integrative manner in the context of modern and traditional Islamic boarding institutions.

In addition to emphasizing the existential challenges of Islamic boarding schools as a result of the competitive nature of institutions and the declining number of students, this study also proposes a solution-based approach to value leadership that emphasizes the importance of personal influence, vision, and Islamic managerial systems. In addition, the multidimensional approach to educational quality encompasses additional innovations, including the development of Islamic residential schools that are globally competitive in addressing the complexities of the contemporary era, systematic and contextual supervision, and a transformative educational process. Therefore, this investigation offers both theoretical and practical contributions to the advancement of a leadership model for Islamic boarding schools that is founded on charismatic values and quality management. This model is intended to fortify the presence of Islamic educational institutions in the face of globalization. As a result, the objective of this investigation is to conduct a more thorough examination of how charismatic leadership enhances the quality of the Islamic education process, the quality of supervision, and the quality of educational output.

II. METHOD

This research employs a qualitative approach, with the aim of analyzing data through qualitative descriptive analysis within both institutional and analytical contexts (Sugiyono, 2019). The primary objective of the study is to explore the charisma of the leader and its correlation with his success in improving the quality of education at Zainul Hasan Genggong Islamic Boarding School in Probolinggo, focusing on both the process and outcomes of education.

The selection of informants for this study was based on specific criteria: 1) the informant has extensive experience in the field of the research, 2) the informant is actively involved in the research subject's activities, such as being a teacher (*ustadz*), head of the madrasa, or an administrator of the Islamic boarding school, 3) the informant is available for interviews and able to provide relevant information, and 4) the informant offers accurate and reliable information. According to these criteria, purposive sampling, internal sampling, and snowball sampling techniques were employed to identify the sample informants.

Data collection followed the purposive sampling approach to meet the specific informational requirements of the study. As Creswell & Creswell (2017) suggests, data sources can be trusted when informants possess a comprehensive understanding of the issues being explored. The data collection methods in this study included participant observation, in-depth interviews, and documentation.

To ensure the credibility of the findings, the research implemented triangulation of sources. This triangulation involved comparing data collected through different methods (interviews, observations, and documentation) and from various informants to validate

the accuracy and reliability of the information. The data collected was analyzed using the steps outlined by Miles et al. (2014), which involve an interactive process consisting of three stages: data reduction, data presentation, and concluding/verification. The method of data reduction entails reviewing and summarizing the field notes collected from interviews, observations, and documentation, highlighting the key points relevant to the focus of the study. The data presentation step organizes this summarized information into a clear, systematic format, such as narratives, matrices, or tables, making it easier to understand and interpret. In the conclusion/verification stage, the researchers verify the results through triangulation with informants and perform member checking to ensure the conclusions drawn are accurate and reliable.

To ensure the validity of the findings, the research employed methodological triangulation and source triangulation (Miles & Huberman, 1994). Methodological triangulation involved using various data collection techniques to cross-check and validate the information gathered from different sources. Source triangulation, on the other hand, involved verifying the data obtained from different informants, each with distinct knowledge and perspectives. In addition, member checking was conducted, where preliminary findings were shared with the informants for confirmation or clarification, enhancing the internal validity of the research. This comprehensive validation process strengthens the trustworthiness of the study's conclusions and minimizes bias from a single source of data.

III. RESULT AND DISCUSSION

Islamic Boarding School Initiatives to Improve the Quality of the Educational Process

Previous research has demonstrated that a variety of initiatives have been implemented to enhance the quality of the educational process at the Zainul Hasan Genggong Probolinggo Islamic Boarding School, both at the institutional and Islamic boarding school levels. These initiatives include the enhancement of the competence of the teaching staff (*ustadz/ustadzah*), the development of facilities and infrastructure, and the provision of visiting teacher programs from abroad for students and teachers. From a more comprehensive perspective, it can be examined as follows:

1. Development of Teacher Competence

The leadership of the Zainul Hasan Genggong Islamic Boarding School provided opportunities for all *ustadz/ustadzah* to pursue education through a dual mode system and master's scholarship programs at home and abroad (Al-Azhar University and Lebanon University), as evidenced by the results of observations and interviews. In addition, the Islamic boarding school offers secondary (additional) competency training through a variety of programs, including astronomy training and madrasah curriculum. The leadership's programs are highly visionary, as they recognize the necessity of high-quality human resources for educators as future assets of the Islamic residential school. To ensure that Islamic boarding institutions can endure in the face of contemporary challenges and requirements, training is implemented. Zainul Hasan Genggong Islamic Boarding School is a modern *Salaf* Islamic boarding school in the Tapalkuda area (eastern point of Java) that necessitates the cultivation of high-quality human resources (Hasanah & Sofa, 2024).

This is consistent with prior research, which has demonstrated that the most significant obstacle for Islamic educational institutions, particularly Islamic boarding schools, is the ability to remain compatible with the current and future demands for high-quality human resources (Azim et al., 2023). Thus, it is inevitable that additional requirements will arise. According to the findings of interviews and observations, the human resources of educators at the Zainul Hasan Genggong Islamic Boarding School in Probolinggo are sufficient, as 100% of its graduates possess bachelor's degrees and 57% possess master's and doctoral degrees (Al-Azhar Egypt, and Lebanon). This indicates that the leadership development process at the Zainul Hasan Genggong Islamic Boarding School is proceeding smoothly. The strong dedication of human resources educators to the pursuit of higher education in accordance with the direction and design of all leaders in the Islamic boarding school allows for this assumption. The extent of human resources' commitment and the accomplishment of the designed organizational program are indicators of the success of an organizational culture (Akpa et al., 2021). This is inextricably linked to the exceptional charismatic value of the leader who disseminates the Islamic residential school education program.

2. Development of Educational Facilities

The chief of the Zainul Hasan Genggong Probolinggo Islamic Boarding School developed educational facilities by grouping the competencies in the dormitory into more specific ones, namely that students have special skills (*mahirah*) without eliminating other competencies, as per the results of the interview. The dormitory is divided into four specializations: language dormitory, *qiroahal-kutub* (reading classical Islamic literature), *takhassus lil huffadz* (dormitory for those who have memorized the Qur'an), and *al-qutub at-turast* library. It is believed that this classification is efficient because the four dormitories are essential for Modern Islamic boarding schools and Salafiyah. The results of the interview with X, who stated

"We at the Islamic boarding school try to group students based on their special skills or interests. There are special language dormitories, *qira'ah al-kutub* dormitories, *takhassus huffadz* dormitories for those who memorize the Qur'an, and dormitories close to the *turats* library. This aims to make the coaching more focused and students can study one field intensively, without ignoring other general learning. So, each dormitory has its own characteristics, but remains within the corridor of complete Islamic boarding school education."

Zainul Hasan Genggong Islamic Boarding School is a traditional Islamic boarding school that has a long history and is committed to the *salafusshalihin* tradition. However, it is also a school that is highly responsive to the ongoing development and challenges of education, both in local, national, and international contexts. The capacity to adjust to the changing times and the obstacles of globalization is a critical factor in the survival of Islamic educational institutions. This necessitates not only scientific expertise but also proficiency in international languages, which are considered the "common sense" of the global community (Amini, 2022).

This futuristic perspective is consistent with the current state of affairs, in which nearly all Islamic educational institutions have made significant progress and are capable of competing on both a national and international scale (Muzaini et al., 2024). This indicates that they possess the capacity to cultivate their human resources, including both educators and students (output), with a variety of capabilities. The Zainul Hasan Genggong Probolinggo Islamic Boarding School's ability to cultivate its students'

success through a variety of accomplishments, including scholarships to Al-Azhar University and Lebanon University, demonstrates the capacity of its leaders to establish the necessary educational facilities and media for their students to compete in both national and international competitions.

3. Development of Guest Teacher Program

In addition to enhancing the quality of human resources and facilities, the Zainul Hasan Genggong Probolinggo Islamic Boarding School's leadership continuously establishes a guest teacher program from the Middle East and Europe for students and teachers every three months. This initiative is designed to enhance the quality of education. We aim to strengthen the caliber of education through this initiative. It is uncommon for Islamic educational institutions, particularly Islamic boarding schools, to present a relatively strong image of Islamic boarding schools to the academic world, which is why this program is considered one of the leading programs. Several high-quality lecturers from abroad are invited to participate in this program regularly.

According to the findings of the observations, this program is highly effective in fostering the scientific insight and insight of students and teachers in relation to the development of contemporary science, which is a critical skill for anyone seeking success in the modern world. Dian et al. (2023) asserted that Islamic boarding schools must provide students with a comprehensive understanding of the evolution of globalization by providing a variety of scientific advancements and international perspectives in the current era of globalization. The objective is for students to acquire the necessary knowledge to compete on a global scale in the future. Continuing preservation and development of this Visiting Teacher Program in terms of both quantity and quality is anticipated. This program will become a prominent source of education in addition to the conventional education that has been in operation. This will enable Zainul Hasan Genggong to strengthen its international network, which will be advantageous to the institution, students, and alumni in the future, in addition to ensuring the future of its students.

Charismatic Leadership in Improving the Quality of Supervision

Previous research has demonstrated that the leaders of the Zainul Hasan Genggong Islamic Boarding School, including both school leaders and institutions, have implemented a variety of initiatives to enhance the quality of education, including the establishment of a quality supervision system and the allocation of time. The following is a more comprehensive analysis of a number of these programs:

1. Development of a supervisory system

The administrators of the Zainul Hasan Genggong Probolinggo Islamic Boarding School implemented a variety of strategies to enhance the supervisory system, as evidenced by the results of interviews and observations: a) Implementation of a dormitory-based supervisory system, b) the establishment of a supervisory system that is contingent upon the number of supervisors and pupils, and c) the development of a centralized/integrated supervisory system that adheres to the *Kiai's* provisions. In an integrative manner, these three methodologies are implemented and enhanced. The *Kiai* will be able to effectively supervise and monitor students by maintaining a balance between the number of educators and students and by centrally integrating the system. This will be achieved through the development of a complex-based supervision system. Furthermore, the supervision process is implemented in stages to optimize its

efficacy in both the learning process and the psychological development of students. To ensure that students learn effectively, Islamic boarding schools must address their psychological development requirements, as well as their diverse needs (Nuhrodin & Dhina, 2021).

The description above also contains the meaning that the integration of the supervision system implemented and developed by the Zainul Hasan Genggong Islamic Boarding School results in the most effective control, monitoring, and evaluation of the quality of student learning achievements while at the Islamic boarding school. Consequently, the quality of supervision will be consistently and effectively monitored. In the face of the growing global competition in education and the moral challenges faced by students, Zainul Hasan Genggong, a highly esteemed Islamic educational institution in East Java, consistently upholds the quality of its Islamic boarding school coaching through an integrated and layered coaching system.

2. Development of Supervision Programs

The leadership of the Zainul Hasan Genggong Islamic Boarding School, a modern traditional Islamic boarding school that consistently prioritizes the enhancement of educational quality, is also committed to enhancing the quality of supervision through a variety of programs, including *muhadarah*, *takrir*, *qiraah sab'ah/tadarus Al-Qur'an*, *istighasah*, and *thoriqoh program*. It is integrated because it endeavors to merge traditional Islamic boarding school program models, such as *tadarrus*, *istighasah*, and *thoriqoh*, with a variety of relatively new programs, including *takrir*, *qiro'ah sab'ah*, and *muhadarah*, to establish a modern identity. The quality of the supervision program at the Zainul Hasan Genggong Probolinggo Islamic Boarding School is becoming more dynamic in response to the changing needs and potential of the school's diverse student body, as well as the growing challenges of education. Therefore, it is a common occurrence that this Islamic boarding school has consistently been able to produce alumni who possess a high level of integrity, not only in terms of knowledge but also in terms of the noble principles that are the primary characteristics of Islamic boarding schools in Indonesia.

This is further supported by prior research, which demonstrated that the guidance model implemented by Islamic boarding schools significantly influences the intellectual and moral development of students. According to Apriyanto & Hidayati (2022), students will be more adaptable and responsive to societal transitions as the guidance program becomes more integrated. This viewpoint serves to reinforce the reputation of Zainul Hasan Genggong Probolinggo Islamic Boarding School as one of the most dynamic Islamic educational institutions. Zainul Hasan Genggong Islamic Boarding School is also concerned with the changes and advancements in education in society, particularly in the area of bridging the diverse requirements for the development of students' capacities and interests. The Zainul Hasan Genggong Islamic Boarding School, one of the most favored Islamic educational institutions, makes every effort to align with the interests of society through a variety of innovative initiatives.

4. Developing Quality Time for Supervision

The Zainul Hasan Genggong Islamic Boarding School's leadership also implements quality time for student supervision in addition to the supervision system and program. Students who reside in dormitories are overseen 24 hours per day. In comparison, those who do not reside in the Islamic boarding school are overseen 12 hours per day, and

also maximize the potential of all instructors, regardless of whether they reside within or outside the boarding school, through strategic empowerment. To ensure that they can completely supervise students at the Islamic boarding school, teachers who reside in the boarding school must be unmarried. At the same time, educators who are married and do not reside in the Islamic residential school are more adaptable than their counterparts. Raharja (2024) posits that the moderate and accommodating Islamic boarding school policy will have a more positive impact on the Islamic boarding school by exploring the potential of human resources. This is because the policy places a high value on the diversity of human resources while still ensuring the quality of education. Succeeding initiatives were implemented to enhance supervision quality. One such indicator is the management's active involvement in the Islamic boarding school's comprehensive supervision program. Indeed, it is exceedingly uncommon to locate management personnel who neglect supervision or are absent. Even if they are occasionally AWOL, it is likely due to illness or their responsibilities outside of the Islamic boarding school, such as attending training. Zainul Hasan Genggong Probolinggo Islamic Boarding School also implements a control process for all educators and supervisors to ensure that quality control is appropriately balanced.

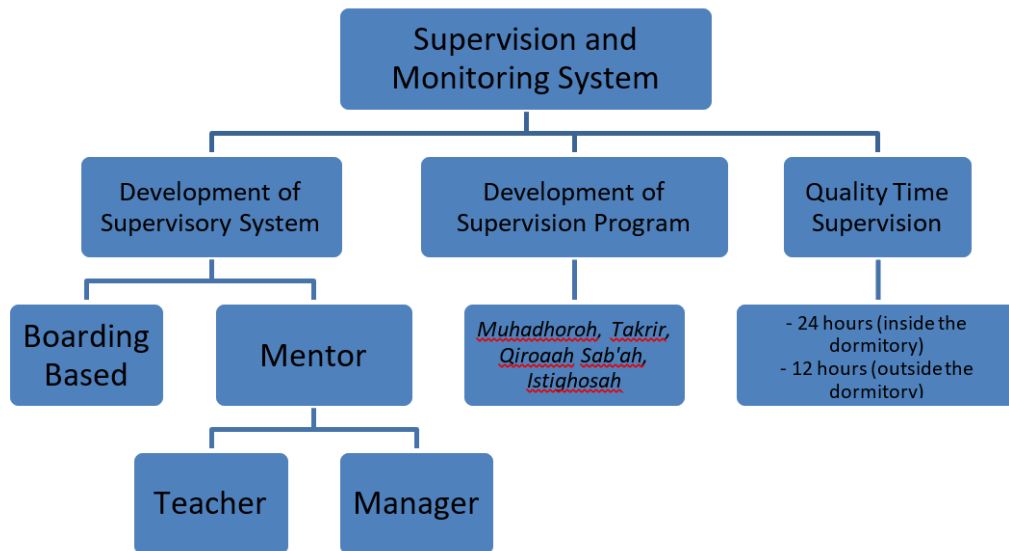


Figure 1. Charismatic leadership in improving the quality of supervision

Charismatic Leadership in Improving the Quality of Educational Output

In an effort to enhance the quality of educational output at Islamic boarding schools, the leadership of Zainul Hasan Genggong Probolinggo Islamic Boarding School has outlined several initiatives to fortify the competence of alumni/graduates, networks of cooperation between alumni, and networks of cooperation between Islamic boarding schools in Indonesia and world Islamic organizations. The following is a more comprehensive analysis of these endeavors:

1. Strengthening the Competence of Alumni/Graduates of Islamic Boarding Schools

An Islamic educational institution that prioritizes the future of its alumni or prospective alumni will undoubtedly consider their future (Putri, 2024). Zainul Hasan Genggong Islamic Residential School is an institution that thinks that alumni will also significantly contribute to the perception of Islamic residential schools. Several ongoing initiatives have been implemented to enhance the reputation of the superior products of its alumni

or prospective alumni. According to the findings of interviews and observations with one of the *ustadz*, the Head of the Zainul Hasan Genggong Probolinggo Islamic Boarding School enhanced the competencies of alumni/graduates by implementing a variety of programs, including community service and entrepreneurship training, both internally and externally to the Islamic boarding school. The program is generally satisfactory due to its status as a "supporting skill" that is required by alumni or prospective alumni. The most significant obstacle to reducing unemployment in Indonesia is entrepreneurship. In their study, Mansyuri et al. (2023) underscored the importance of the idealism of Islamic boarding school education, which must be sustained and expanded, rather than being confined to the formal education routine, as is the case with the majority of Islamic boarding schools. This approach neglects the future of their students. Therefore, it is imperative to cultivate entrepreneurship in accordance with the current era to actualize the idealism of Islamic boarding school education (Islamic et al., 2023). This perspective is closely aligned with the initiatives implemented by the director of the Zainul Hasan Genggong Islamic Boarding School in the areas of community service and entrepreneurship. They have partnered with a variety of professional business institutions and societal elements to enhance the program, including retail entrepreneurship institutions, agrotourism, and BMT. However, community service programs that are designed to improve the primary competencies of alumni/prospective alumni are also being actively pursued through partnerships with numerous educational institutions both within and outside the Islamic boarding school. This indicates that the endeavors to fortify alumni have been successful. The community has primarily perceived the data on the distribution of alumni as beneficial, both for those who are employed and for those who are pursuing higher education, both domestically and internationally.

2. Strengthening alumni networks

The leadership of the Zainul Hasan Genggong Islamic Boarding School not only enhances alumni competencies through entrepreneurship and community service programs but also fortifies alumni networks at the regional, national, and international levels by fostering alumni career development and enhancing the role of alumni in society. The Zainul Hasan Genggong Islamic Boarding School has consistently and concurrently implemented these endeavors, which are of paramount importance. It is anticipated that this alumni network will contribute to the advancement of Islamic boarding institutions. Furthermore, it will alleviate the burden and responsibilities of Islamic residential schools in the process of enhancing the public perception of their alumni. In agreement with Malhotra et al. (2023), the network of cooperation between Islamic educational institutions, particularly Islamic boarding schools, and their alumni in various regions will make a significant contribution to the Islamic boarding school environment if implemented simultaneously and continuously. This perspective is predicated on the fact that the alumni network serves as a straightforward indicator of the caliber of alumni (Kwarteng & Obeng-Ofori, 2021). The Zainul Hasan Genggong Islamic Boarding School has implemented a variety of initiatives to preserve its alumni network in a variety of regions. 47 alumni networks have been established by the program, including those in Canada, Singapore, Malaysia, Egypt, Medina, and many other locations. The entire alumni network (Zainul Hasan Genggong Islamic Boarding School alumni organization) is actively involved in the organization of a variety of programs and the participation in scientific development, training, and other initiatives to support the Islamic boarding school education program.

3. Strengthening the Network between Islamic Boarding Schools and Islamic Mass Organizations

The Zainul Hasan Genggong Islamic Boarding School Probolinggo, one of the leading Islamic educational institutions in East Java, is highly innovative in its efforts to establish itself as a superior academic institution. A network of cooperation between Islamic boarding schools in Indonesia and Islamic Mass Organizations around the world is established by this Islamic boarding school, in addition to enhancing the quality of alums and networks. This network is achieved through a variety of programs, including an MoU that allows alums to pursue their education at universities and become teachers. To guide prospective alumni toward successful professions in the future, both programs maintain a network of cooperation among Islamic boarding schools worldwide. By collaborating with a variety of mass organizations, Zainul Hasan Genggong Islamic Boarding School can guarantee the "sustainable fate" of its alumni, who are dispersed across numerous regions. According to research (Huda, 2024), cross-institutional collaboration is an essential requirement for Islamic educational institutions to establish more competitive institutions in the current era of globalization. This is because the existence of a significant number of cross-institutional networks is also a form of recognition of the existence of Islamic educational institutions. There have been numerous endeavors to enhance the collaboration between global Islamic organizations and Islamic boarding institutions. These endeavors have been implemented at the Zainul Hasan Genggong Islamic Boarding School. This is predicated on the fact that all collaborations are still functioning effectively, including the deployment of alumni to instruct at numerous Islamic boarding schools outside of Nurul Jadid and the continuation of their academic pursuits in the Middle East, Asia, and Europe. In particular, Morocco, Sudan, and other Middle Eastern countries annually admit approximately 20 to 40 students to pursue advanced studies. This serves to demonstrate that the Zainul Hasan Genggong Islamic Boarding School in Probolinggo, East Java, is highly regarded by global Islamic educational organizations for its alumni profile.

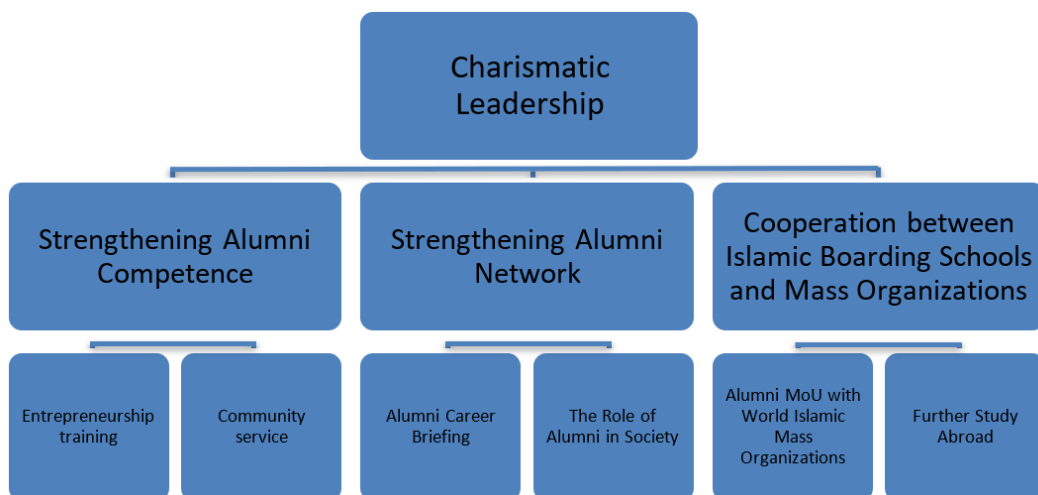


Figure 2. Charismatic leadership in improving the quality of educational outcomes

IV. CONCLUSION

The results of this investigation indicate that charismatic leadership plays a strategic and substantial role in enhancing the quality of education at the Zainul Hasan Genggong Probolinggo Islamic Boarding School. Research has demonstrated that Islamic residential school education is strengthened in three primary areas: the education process, the supervision system, and the quality of graduate output, when leadership is rooted in Islamic values and a transformative vision. The Islamic boarding school's leaders have successfully developed the competence of educators through formal and informal education, presented an international guest teacher program, and completed facilities and infrastructure in accordance with Salafiyah and modernity requirements. Initially, in the context of the school's educational process. Second, the Islamic boarding school employs a dormitory-based supervision system, integrated mentoring programs such as *muhadarah* and *istighasah*, and an effective quality time policy for students in terms of supervision. Thirdly, the Islamic boarding school's leaders advocate for the enhancement of alumni competence through entrepreneurship training, community service, and the establishment of alumni networks and international cooperation between Islamic boarding schools regarding output quality. As a result of the charismatic leadership that is implemented, a robust and adaptable organizational culture of education is established in response to the current challenges. This discovery underscores the significance of a leadership model that is founded on personal influence and values in the administration of competitive Islamic education quality in the global era.

V. REFERENCES

- [1] Ahmed, S., Zada, M., Ii, H., & Ahmad, H. (2024). Impact of Decision making by charismatic leadership in conflicted and tangled circumstances. *Kasbit Business Journal*, 17(1), 57–72. <https://kbj.kasbit.edu.pk/Vol17-1/Paper4.pdf>
- [2] Akpa, V. O., Asikhia, O. U., & Nneji, N. E. (2021). Organizational Culture and Organizational Performance: A Review of Literature. *International Journal of Advances in Engineering and Management*, 3(1), 361–372. <https://doi.org/10.35629/5252-0301361372>
- [3] Al-Razi, M. F., Madjid, A., & Khalil, A. H. M. I. (2024). Reconstructing the Islamic Education Paradigm in Indonesia. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(2), 294–310. <https://doi.org/10.32729/edukasi.v22i2.1918>
- [4] Amini, A. (2022). Analysis Of Islamic Education Institutional Management. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1). <https://doi.org/10.30868/ei.v11i01.2858>
- [5] Apriyanto, N., & Hidayati, D. (2022). Student Integrative Islamic Boarding School Education Management Model. *International Journal of Educational Management and Innovation*, 3(2), 210–224. <https://doi.org/10.12928/ijemi.v3i2.5804>
- [6] Azim, F., Chanifudin, C., & Ritonga, S. (2023). Modernisasi Pendidikan Islam Perspektif Azyumardi Azra Dalam Buku Pendidikan Islam Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III. *Jurnal Ilmiah Pendidikan Dan*

- Keislaman*, 3, 255–260. <https://doi.org/10.55883/jipkis.v3i2.77>
- [7] Baharun, H., Tohet, M., Munjiat, S., Wibowo, A., & Juhji, J. (2021). Modernisasi Pendidikan Di Pondok Pesantren: Studi Tentang Pemanfaatan Sistem Aplikasi Pedatren dalam Meningkatkan Mutu Layanan Pondok Pesantren. *Al-Tarbawi Al-Haditsah Jurnal Pendidikan Islam*, 6(1), 1–22. <https://doi.org/10.24235/tarbawi.v6i1.7692>
- [8] Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. USA: Sage publications.
- [9] Deveci, K. A. (2024). Max Weber ' in Siyasi Teorisine Göre Karizmatik Liderlerin Özellikleri The Characteristics of Charismatic Leaders Based on Max Weber ' s Political Theory. *Hitit Ekonomi ve Politika Dergisi Ci*, 2(4), 241–250. <https://dergipark.org.tr/tr/download/article-file/4056747>
- [10] Dian, D., Indayanti, A. N., Irfan Fanani, A., & Nurhayati, E. (2023). Optimizing Islamic Religious Colleges In Facing The Era of Globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 58–77. <https://doi.org/10.31538/tijie.v4i1.326>
- [11] Erdiansyah, E., Khodijah, N., & Febriyanti, F. (2024). Kepemimpinan Karismatik dalam Membangun Pendidikan Islam yang Unggul. *Nusantara: Jurnal Pendidikan Indonesia*, 4(1), 313–326. <https://doi.org/10.14421/njpi.2024.v4i1-19>
- [12] Hadi, R. T. (2022). Revitalisasi Teori Perilaku Kepemimpinan Karismatik dalam Pengaturan Manajemen Organisasi. *Jurnal Manajemen Dakwah*, 5(2), 25–37. <https://doi.org/10.15548/jmd.v5i2.4467>
- [13] Harun, I. (2018). Pondok Pesantren Modern: Politik Pendidikan Islam Dan Problematika Identitas Muslim. *Jurnal As-Salam*, 2(1), 53–60. <https://doi.org/10.37249/as-salam.v2i1.9>
- [14] Hasanah, U., & Sofa, A. R. (2024). Strategi, Implementasi, dan Peran Pengasuh dalam Pengembangan Pendidikan Agama di Pondok Pesantren Zainul Hasan Genggong Probolinggo. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 152–172. <https://doi.org/10.61132/jmpai.v3i1.836>
- [15] Hazzam, J., & Wilkins, S. (2023). The influences of lecturer charismatic leadership and technology use on student online engagement, learning performance, and satisfaction. *Computers & Education*, 200, 104809. <https://doi.org/10.1016/j.compedu.2023.104809>
- [16] Hofmann, D. C. (2023). Charismatic Leadership BT - Encyclopedia of Business and Professional Ethics. In D. C. Poff & A. C. Michalos (Eds.), *Charismatic Leadership* (pp. 326–329). Springer International Publishing. https://doi.org/10.1007/978-3-030-22767-8_23
- [17] Huda, M. (2024). Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 8(1),

59. <https://doi.org/10.35723/ajie.v8i1.458>
- [18] Islamic, G., Supriyono, Ishaq, M., & Dayati, U. (2023). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42. <https://so04.tci-thaijo.org/index.php/kjss/article/view/269466>
- [19] Kwarteng, H. O., & Obeng-Ofori, D. (2021). Enhancing the role of alumni in the growth of higher education institutions. *International Journal of Multidisciplinary Studies and Innovative Research*, 4(40). <https://doi.org/10.21681/IJMSIR-1.3.831.049173-20201>
- [20] Latifah, L. (2020). Peran Pondok Pesantren dalam Meningkatkan Mutu Pendidikan Agama Islam di Sekolah. *Millah*, 20(1), 173–194. <https://doi.org/10.20885/millah.vol20.iss1.art7>
- [21] Malhotra, R., Massoudi, M., & Jindal, R. (2023). An alumni-based collaborative model to strengthen academia and industry partnership: The current challenges and strengths. *Education and Information Technologies*, 28(2), 2263–2289. <https://doi.org/10.1007/s10639-022-11276-1>
- [22] Mansyuri, A. H., Patrisia, B. A., Karimah, B., Sari, D. V. F., & Huda, W. N. (2023). Optimalisasi Peran Pesantren dalam Lembaga Pendidikan Islam di Era Modern. *Ma'alim: Jurnal Pendidikan Islam*, 4(1), 101–112. <https://doi.org/10.21154/maalim.v4i1.6376>
- [23] Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. USA: SAGE Publications.
- [24] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (Third)*. USA: SAGE Publications.
- [25] Mustafidin, A., Aliwan, Moh Fahsin, Abdul Hakim, & M. Arief Hidayatullah. (2025). Integrative curriculum innovation in responding to globalization: A case study of darul amanah islamic boarding school. *At Turops: Jurnal Pendidikan Islam*, 6(1), 473–483. <https://doi.org/10.51468/jpi.v7i1.887>
- [26] Muzaini, M. C., Prastowo, A., & Salamah, U. (2024). Peran Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam di Abad 21. *Ihsan : Jurnal Pendidikan Islam*, 2(2), 70–81. <https://doi.org/10.61104/ihsan.v2i2.214>
- [27] Nugraheni, Y. T., & Firmansyah, A. (2021). Model Pengembangan Pendidikan Karakter di Pesantren Khalaf (Studi Kasus di Pondok Pesantren Modern Muhammadiyah Boarding School Yogyakarta). *Quality*, 9(1), 39. <https://doi.org/10.21043/quality.v9i1.9887>
- [28] Nuhrodin, N., & Dhina, M. A. (2021). Information Literacy for Santri in Islamic Boarding School (Pesantren). *Al-Hayat: Journal of Islamic Education*, 5(2), 216. <https://doi.org/10.35723/ajie.v5i2.191>

- [29] Purwasih, G. D. (2019). Penanaman Nilai Pendidikan Multikultural Pondok Pesantren Di Kabupaten Tulungagung. *Akademika : Jurnal Pendidikan*, 2(1), 123–149. <https://journal.ipts.ac.id/index.php/ED/article/view/3217>
- [30] Putri, S. R. (2024). Pengaruh Gaya Kepemimpinan dalam Meningkatkan Mutu Pendidikan. *Sukkma: Jurnal Pendidikan*, 8(1), 1–19. <https://doi.org/10.32533/08101.2024>
- [31] Raharja, S. (2024). Boarding Model Education Concept to Improve the Quality of Pesantren Education. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(3), 161–171. <https://doi.org/10.61455/sujiem.v1i03.70>
- [32] Ruyani, I., Hapzi Ali, & Kasful Anwar Us. (2022). Literature Review Mutu Pendidikan Islam: Berfikir Kesisteman, Konsep Al Quran Dan Konsep Hadist. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 3(2), 530–540. <https://doi.org/10.38035/jmpis.v3i2.1116>
- [33] Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- [34] Suyud, R., & Haryanto, S. (2023). Innovation of Islamic Education System in Pondok Boarding. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(2), 11618–11630. <https://doi.org/10.33258/birci.v5i2.4995>
- [35] Syafe'i, I. (2019). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61. <https://doi.org/10.24042/atjpi.v8i1.2097>
- [36] Syarhani. (2022). Manajemen Pendidikan Islam, Konsep, Fungsi Dan Prinsip. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(6), 2007. <https://doi.org/10.35931/aq.v16i6.1258>
- [37] Warisno, A. (2022). Konsep Mutu Pembelajaran dan Faktor-Faktor yang Mempengaruhinya. *Attractive: Innovative Education Journal*, 4(1), 310–322. <https://doi.org/10.51278/aj.v4i1.442>
- [38] Yanto, A., Dianto, A., Bastian, D., & Kurniawan, M. E. (2023). Strategi Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Di Pondok Pesantren Darussalam Kepahiang. *Educational Leadership: Jurnal Manajemen Pendidikan*, 2(2), 190–210. <https://doi.org/10.24252/edu.v2i2.33480>