

Integration of the Transformational Leadership Model with Local Wisdom to Strengthen Organizational Capacity for Change Study at the Tebuireng Islamic Boarding School Jombang

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Abstract (English)

Transformational leadership is a type of leadership that prioritizes the values and beliefs of subordinates. This type of leadership is considered suitable to be implemented in Islamic boarding schools because learning in Islamic boarding schools is based on values which are applied top-down from caregivers to administrators and then to students or santri. This method has been going on for a long time and of course now there needs to be a change because every Islamic boarding school is required to balance the value of religiosity with abilities in general knowledge like schools in general. This is because most parents entrust their children to Islamic boarding schools to educate morals with inherent religious values. So Islamic boarding schools must have the capacity to change their organization or transform into modern Islamic boarding schools that still uphold the values of local wisdom that have been built long ago by their founders. The formulation of the problem in this research is how to integrate the transformational leadership model with local wisdom to strengthen organizational capacity for change in Islamic boarding schools in Jombang, East Java, Indonesia. This research aims to 1) analyze the leadership patterns applied in Islamic boarding schools, 2) analyze the learning process implemented by administrators for students, 3) analyze the impact of changes on students related to religious and conventional knowledge, and 4) measure the readiness of Islamic boarding schools to transform according to with general education standards without abandoning the cultural values passed down from the founders. The approach in this research is qualitative where most qualitative researchers can relate to the value contained in the case study method, so that they are able to explain an organization, entity, company, or event. A case study involves deep understanding through various types of research data analysis techniques sources. Case studies can be an explanation, exploration, or describe an event. Data collection techniques in this research are observation, interviews (in-depth interviews), and documentation. The subjects in this research were caregivers, administrators and students. Meanwhile, the object is the Tebuireng Jombang Islamic Boarding School, East Java province. Data analysis techniques include data reduction, data display and drawing conclusions. The results of research at the Tebuireng Jombang Islamic boarding school have implemented a transformative leadership model while maintaining local wisdom to continue to strengthen organizational capacity for change quite well.

Keywords; Transformational Leadership, Local Wisdom, Tebuireng Islamic Boarding School

Abstrak (Bahasa Indonesia)

Kepemimpinan transformasional merupakan jenis kepemimpinan yang mengutamakan nilai-nilai dan keyakinan bawahan. Kepemimpinan seperti ini dirasa cocok diterapkan di pesantren karena pembelajaran di pesantren didasarkan pada nilai-nilai yang diterapkan secara top-down mulai dari pengasuh, pengurus, dan kemudian ke santri. Cara tersebut sudah berlangsung sejak lama dan tentunya saat ini perlu adanya perubahan karena setiap pondok pesantren dituntut untuk menyeimbangkan nilai religiusitas dengan kemampuan pengetahuan umum seperti sekolah pada umumnya. Hal ini dikarenakan sebagian besar orang tua mempercayakan anaknya ke pesantren untuk mendidik akhlak yang memiliki nilai-nilai agama yang

melekat. Maka pesantren harus mempunyai kapasitas untuk mengubah organisasinya atau bertransformasi menjadi pesantren modern yang tetap menjunjung tinggi nilai-nilai kearifan lokal yang telah dibangun sejak lama oleh para pendirinya. Rumusan masalah dalam penelitian ini adalah bagaimana mengintegrasikan model kepemimpinan transformasional dengan kearifan lokal untuk memperkuat kapasitas organisasi untuk perubahan di pesantren Jombang, Jawa Timur, Indonesia. Penelitian ini bertujuan untuk 1) menganalisis pola kepemimpinan yang diterapkan di pesantren, 2) menganalisis proses pembelajaran yang dilaksanakan pengurus terhadap santri, 3) menganalisis dampak perubahan terhadap santri terkait ilmu agama dan konvensional, dan 4) mengukur kesiapan pesantren bertransformasi sesuai dengan standar pendidikan umum tanpa meninggalkan nilai-nilai budaya yang diwariskan para pendirinya. Pendekatan dalam penelitian ini adalah kualitatif dimana sebagian besar peneliti kualitatif dapat menghubungkan nilai-nilai yang terkandung dalam metode studi kasus, sehingga mampu menjelaskan suatu organisasi, entitas, perusahaan, atau peristiwa. Studi kasus melibatkan pemahaman mendalam melalui berbagai jenis sumber teknik analisis data penelitian. Studi kasus dapat berupa penjelasan, eksplorasi, atau mendeskripsikan suatu peristiwa. Teknik pengumpulan data dalam penelitian ini adalah observasi, wawancara (wawancara mendalam), dan dokumentasi. Subjek dalam penelitian ini adalah pengasuh, administrator dan siswa. Sedangkan objeknya adalah Pondok Pesantren Tebuireng Jombang, Provinsi Jawa Timur. Teknik analisis data meliputi reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian di Pondok Pesantren Tebuireng Jombang telah menerapkan model kepemimpinan transformatif dengan tetap menjaga kearifan lokal untuk terus memperkuat kapasitas organisasi dalam menghadapi perubahan dengan cukup baik.

Kata Kunci; Kepemimpinan Transformasional, Kearifan Lokal, Pondok Pesantren Tebuireng



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PRELIMINARY

In the organizational context, changing the organizational structure to be the best, foremost, and superior is human nature. Likewise in socio-religious organizational institutions in Islamic boarding schools, where changes in governance development cannot be carried out optimally, due to resistance from internal organizations, an innovative leadership role is needed that can carry these organizational institutions without eliminating the distinctive Islamic culture boarding school.

In the last decade, organizational change has been extensively studied in the areas of governance and human resource management (1), because various forms of change are considered as broad phenomena that affect all organizations. Changes in an organization are also considered risky, because they always involve comfort that has existed so far (2). This causes change programs in organizations to have a poor success rate, which can only be partially explained by many theories of organizational change (3). Therefore, the paradox is that change is perceived as risky, but organizations must change to remain competitive. Conditions like this actually require pesantren to want and have the courage to reposition themselves. Given its existence as one of the agents of change in Muslim society, the managers/managers of Islamic boarding schools in this current of globalization must reconsider the opportunities, challenges, strengths and weaknesses of these Islamic

boarding schools. That in a global world like today, of course, it will bring its own opportunities and challenges.

Organizational success is very dependent on the role of the leader because each leader brings his own values that can bring change for the better. Leadership in this case is understood as an activity in organizational activities that uses its authority, influence and power to influence others in the educational activities it leads in order to achieve mutually agreed goals. Leadership is an important factor in dealing with changes in Islamic boarding schools, responding to crises and using all organizational potential in the context of growth and achieving organizational goals, a strong belief in shared goals and the synergy of all components in it (4).

In facing this reality, leaders are needed who are able to respond to these challenges and opportunities. Not a leader who feels comfortable with the current situation or comfort zone and doesn't want to move on from the situation. Not leaders who just wait and see or carry out conventional transformations, but leaders who can see gaps and opportunities and can adapt radically to change, dismantling comfort zones inside and outside (5). However, what still needs to be considered is the value of local wisdom that exists in each leader, in this case caregivers. This is because these values will be a provision for students in this case students to behave well (6).

Educational policies that are always changing, for example curriculum and methods make leaders must be able to transform ideas and ideas to anticipate that religious values are not eroded by the times (7). This is not easy because balancing two interests, namely the value of local wisdom which was built from generation to generation by the founders, must be adapted to educational conventions that have an impact on school graduates, including Islamic boarding schools. What's more, the culture in Indonesia today has changed the style and behavior of students in everyday life which has melted the nation's ideology (8). That is why many parents are now more inclined to send their children to Islamic boarding schools because they do not want their children to be influenced by western culture which has a negative impact. This great mandate must be paid dearly by pesantren by presenting education that is in accordance with national standards but still prioritizing religious values and good morals.

It stems from the leadership factor, meaning that change can start from the attitude of the leadership, in this case, caregivers to respond to changes in the form of issuing rules and policies that must be implemented by administrators and students. Because leaders are needed to determine the vision and goals of the organization, allocate and motivate resources to be more competent, coordinate change, and build intensive empowerment with followers to set the right or best direction (9). In this context, leadership plays an important role in advancing the organization. One of the right leadership in this case is transformational leadership (10). According to (11) transformational

leadership can attract the moral values of its followers and increase awareness to change the organization for the better. However, to make this happen is also not easy because usually followers, in this case, are subordinates, who will do according to the direction of the leadership if all the supporting facilities and infrastructure are properly available. This means that pesantren management must also facilitate administrators and students to deal with environmental changes due to policies in the world of education that are always changing.

Based on the explanation above, it can be concluded indirectly that the application of a transformational leadership style will build organizational capacity to be able to change for the better. In the sense of being able to adapt to challenges and changes, this is because in the context of organizational change it reduces employee uncertainty, fear, reluctance, cynicism, and disengagement to participate in the process of organizational change by developing bonds and trust in the relationship between leaders and followers (12). In order for an organization to implement change, it must basically have a leadership type that implements and oversees change initiatives. It is very important for organizations to know what kind of constraints they are experiencing and the changes that occur internally and externally, and how organizations can minimize their impact so that the benefits of these changes can be realized (13). The update in this research is that this research tries to identify and analyze the readiness of Islamic boarding schools to change according to the parameters of national education without having to reduce the cultural values of local wisdom that have been taught for generations by the community. founding father. How is the integration of transformational leadership models into local wisdom to strengthen organizational capacity for change in Islamic boarding schools in Jombang, East Java, Indonesia.

Based on the explanation above, the purpose of this research is as follows; 1) analyze the leadership pattern applied by the pesantren, 2) analyze the learning process applied by the management to the students, 3) analyze the impact of changes on the students related to religious and conventional knowledge, and 4) measure the readiness of the pesantren to transform according to general education standards without abandoning cultural values hereditary founders.

In the next paragraph, the author should explain the research method which consists of elements; research design/type/approach, data and data sources, data collection techniques, and data analysis.

METODE

This research was conducted at the Tebuireng Islamic Boarding School, Jombang, East Java. The method used in this research is qualitative research with a case study design. Informants in this study amounted to 5 people using purposive sampling and snowball sampling. Data collection

techniques through observation, interviews, and documentation. The process of data analysis uses the Miles and Huberman model with data compaction, data presentation and drawing conclusions. As for checking the validity of the data is done through triangulation and review of informant data.

RESULT AND DISCUSSION

Models of Transformative Leadership at the Tebuireng Islamic Boarding School, Jombang

The transformational leadership model at the Tebuireng Jombang Islamic boarding school has different characteristics and leadership models in each era. Based on the findings of the information that the researchers managed to find from interviews, observations and document studies of the transformative leadership model in the Tebuireng Jombang Islamic boarding school, it can be described as follows:

Table 1. The Model of Transformative Leadership at the Tebuireng Islamic Boarding School, Jombang

No.	Leadership Model	Leadership Characteristics Findings
1.	Traits model of leadership	<ol style="list-style-type: none"> 1. Sacrificing his whole body for the nation, state, and Islamic boarding school. 2. The pattern of interaction between leaders, students and staff prioritizes values based on Islamic leadership, namely the leadership of the Messenger of Allah. 3. The leader always takes care of the students and all staff 4. The leader of the father figure for the students and controls every worship activity of the students 5. The leader becomes a figure who vents the community, nation and state.
2.	Model of situational leadership	<ol style="list-style-type: none"> 1. Leaders who prioritize tolerance in maintaining religious harmony. 2. The leader always positions himself in the middle 3. Leaders who have high charisma 4. Leaders who work hard in giving religious knowledge to the people

3.	Model of effective leadership	<ol style="list-style-type: none"> 1. The interaction of the leader with his staff and students is carried out by prioritizing a personal approach 2. A leader who engages his subordinates in decision 3. Prioritizing joint decisions in deciding various policies 4. A leader who pays attention to the competence of students' abilities
4.	Contingency model	<ol style="list-style-type: none"> 1. A leader who takes policies according to the situation or condition of his students and staff 2. A leader who always provides direction and guidance and motivation for his staff 3. Make it easier for middle to lower students in terms of financing where the cost is subsidized by middle to upper class students. 4. A leader who pays attention to the well-being of his staff 5. Have a firm attitude and behavior and discipline in leading
5.	Model of transformational leadership	<ol style="list-style-type: none"> 1. Leaders who have a far-sighted vision. 2. Leaders who have firmness, discipline and also hard in the sense of kindness 3. Leaders who have a high entrepreneurial spirit 4. Leaders who always maintain close relationships with their staff and also with students 5. Leaders are smart, innovative, creative and prioritize real work 6. Leaders who actively interact with the community 7. True leaders who care about the interests of the people

Source: Tebuireng Islamic Boarding School Profile Book, 2021

The findings of this study illustrate that each transformational leadership at the Tebuireng Jombang Islamic Boarding School has different leadership models and has its own characteristics or characteristics that are influenced by various factors such as intelligence, honesty, maturity, assertiveness, social strata and others. However, each pesantren leader has his own way and model to improve the quality of infrastructure and the quality of education in pesantren.

Transformative Quality Improvement of HR Organization at Tebuireng Islamic Boarding School Jombang

Transformative improvement of the quality of learning performance at the Tebuireng Islamic boarding school based on information that researchers have successfully collected from interviews, observations and documentary studies is summarized as follows:

Table 2. Transformative Quality Improvement of HR Organization in Tebuireng Islamic Boarding School Jombang

No.	Transformative HR Organization Quality Improvement	Research Findings
1	Hashim Asy'ari Foundation	<ol style="list-style-type: none"> 1. Manage all mechanisms of the Tebuireng Islamic boarding school collectively. 2. In 1984 the leadership of the Tebuireng pesantren was no longer individual but more institutional.
2	Human Resources Development and Development	<ol style="list-style-type: none"> 1. Leaders delegate education personnel to participate in competency development activities such as seminars, MGMP activities, workshops and other activities. 2. Coordinating with the Ministry of Religious Affairs, especially with the Madrasah and Pesantrenaan fields in organizing competency improvement programs for teachers and ustad and coordinating with the Ministry of Education and Culture, especially schools that are covered in it such as junior high schools, high schools 3. Carrying out the process of regenerating teaching staff is carried out by sending outstanding ustad or teachers to be able to continue their education to well-known universities at home or abroad. So, when they have finished their studies they can teach and apply the knowledge gained to improve the quality of learning.
3.	Competence	<ol style="list-style-type: none"> 1. Placing employees in accordance with their scientific competence. For example, for employees at the Tebuireng Islamic boarding school foundation, a minimum of scholars are used, so the ustad or ustazah who teaches at the Tebuireng Islamic boarding school is exterminated at least a bachelor or adjusted to their scientific skills. Likewise, teachers who teach at schools in the Tebuireng Islamic boarding school environment are encouraged to take undergraduate education. 2. Providing compensation at least provides an expression of appreciation or a statement of gratitude to educators and education staff and all staff related to the tasks they perform. 3. Provide welfare in financial form by paying attention to the workload or in accordance with the tasks given.

Source: Interview with ustadz Lukman Hakim, 2023

The findings of the study illustrate that transformative improvement of the quality of changes in HR organizations in the Tebuireng Jombang Islamic boarding school is carried out through capacity building of the Hasyim Asy'ri Foundation, coaching and Human Resources Development and Competence. The process of improving the quality of human resource organization organizational changes is carried out by managing all mechanisms of the Tebuireng Islamic boarding school collectively and also in 1984 the leadership of the Tebuireng Islamic boarding school is no longer individual but more institutional. While the process of coaching and developing human resources leaders delegate educators by involving educators in competency development activities such as MGMP activities, workshop, seminars, training in other competency development. And also for outstanding ustad and teachers to continue to universities both domestically and abroad. After completing their studies, the ustadz and teachers can devote the knowledge gained to the Tebuireng Jombang Islamic boarding school so that the quality of their human resources will increase. For the competency process to place employees in accordance with their scientific competence. For example, for employees at the Tebuireng Islamic boarding school foundation, a minimum of scholars are used, so the ustad or ustadah who teaches at the Tebuireng Islamic boarding school is exterminated at least a bachelor or adjusted to their scientific skills. Likewise, teachers who teach at schools in the Tebuireng Islamic boarding school environment are encouraged to take undergraduate education. Providing compensation at least provides an expression of appreciation or a statement of gratitude to educators and education staff and all staff related to the tasks they perform. Provide welfare in financial form by paying attention to the workload or in accordance with the tasks given.

Transformative Local Wisdom at Tebuireng Islamic Boarding School Jombang

Transformative local wisdom internalized in the Tebuireng Jombang Islamic boarding school, based on information that researchers have collected from interviews, observations and document studies is summarized as follows:

Table 3. Transformative local wisdom at Tebuireng Islamic boarding school Jombang

No.	Local Wisdom	Research Findings
1.	Religus Value	a. Prayer 5 Times b. Sunnah Prayer c. Interpreting the contents of the Qur'an and Al-Hadith d. Joint dhikr e. Reciting the prayers of the Prophet and Asmaul Husna f. Islamic Holiday Celebration

2.	The Value of Adab and Akhlaq Uswatun Hasanah (Exemplary)	<ul style="list-style-type: none"> a. Say hello, give a smile, and kiss hands Teachers b. Behave honestly, responsibly and reliably c. Filial piety to parents d. Emulating the sikab of the Apostle and his Companions e. Prioritizing simplicity and humility
3.	The Value of At-Tasamuh Tolerance (Tolerance)	<ul style="list-style-type: none"> a. Maintaining inter-religious harmony b. Respect the opinions of others c. Not reproaching each other d. Promoting Islamic principles that are Rahmatan lil alamin e. Not fanatical towards mahzab or a particular flow
4.	The Value of Al-Ikhlash Togetherness (Sincerity)	<ul style="list-style-type: none"> a. Familiarize students to carry out worship activities in congregation b. Clean the cottage in cooperation c. Fostering student solidarity in extracurricular activities f. Carry out life activities in the cottage together
5.	The Value of Independence Al-I'timad alaan-nafsi (Independence)	<ul style="list-style-type: none"> a. Train students to be able to take care of their lives independently b. Melath santri to clean dormitory facilities self-sufficient c. Train students to be able to do assignments properly self-sufficient d. Train students to be able to manage their finances
6.	The Value of Social Care Al-Jihad (Struggle)	<ul style="list-style-type: none"> a. Train students' sensitivity to help others b. Familiarize students to give alms c. Training social care through ORDA (regional organization), PRAMUKA, PMR and martial arts d. Instilling the value of caring for others through community service activities Social and Open Donations
7.	The Value of At-Ittihat (Unity) Nationalism	<ul style="list-style-type: none"> a. Instilling a sense of love for the nation through Flag ceremony b. Forming a sense of patriotism through Paskibraka Activities c. Emulating the struggle of heroes in Activities Bela Negara Tourism d. Maintain security and order through Patrol School Safety

Source: Interview with ustadz Lukman Hakim, 2023

The findings of the study illustrate that the transformation of cultural values found in the Tebuireng Jombang Islamic Boarding School is carried out by transforming seven values. These values are religious values, adab values and akhlaq. The value of tolerance, the value of togetherness, the value of independence, the value of social care and the value of nationalism. These seven values are always habituated into daily life in Islamic boarding schools so that these values can form the identity of students and all elements who work or serve in the pesantren environment that have noble character and morals, such as religious values form students who obey God's commands and have great love for His Majesty the Prophet Shalallahu Alaihi Wassalam. The value of adab and akhlaq can form the personality of students who have akhlaq who are kul karimah, while the value of tolerance forms the person of students who respect others and maintain religious harmony. Meanwhile, the cultural value of togetherness forms the personality of students who always maintain strong Islamic ukhwah ties. Furthermore, the value of independence can form a student who has an independent, tough, confident and strong spirit in facing various challenges. Then the value of social care can form the identity of students who are sensitive to fellow humans, and finally the value of nationalism can form students who have a high patriotic spirit, and love the Nation and the Unitary State of the Republic of Indonesia.

Discussion

Integration of transformational leadership models into local wisdom to strengthen organizational capacity for change studies at Pesantren Tebuireng Jombang

Based on the exposure of data and research findings that have been presented previously, it is known that the transformative leadership model in the Tebuireng Jombang Islamic boarding school has its own characteristics according to the leadership character of each Kyai itself. Some of Kyai's leadership models are religio-paternalistic, moderate, situational, charismatic, transformational-visionary. The results of the above research are also as revealed by Djafri (2017) that each leader has a different leadership model from one another. The way of looking at certain issues becomes the leadership capacity of the individual. It is undeniable that being a leader must be responsible and have a heavy and influential role. However, everything can be overcome if he uses tactics and strategies that are appropriate to his circumstances. Currently, the head of the foundation and the Tebuireng Jombang Islamic boarding school is led at the same time by KH Abdul Hakim. He is known as a leader who has his own characteristics and character in carrying out his duties and responsibilities in leading the Islamic boarding school, and basically every leader of the Tebuireng Islamic boarding school has a big contribution in building the progress of the Islamic boarding school from various aspects and exists until now in producing Muslim scholars and leading scholars in the Indonesian archipelago. The founder of the Islamic boarding school Tebuireng Hadratussyaikh KH. M. Hayim

Asy'ari he was one of the originators of the independence of the Republic of Indonesia as known for his jihad resolution. He is also the founder of the largest Islamic organization in Indonesia which was founded in 1929, namely. Nahlatul Ulama. Transformational and also visionary leadership until now various advances both in terms of science and building infrastructure in the Tebuireng Islamic Boarding School, Jombang, East Java have undergone very significant changes. Under his leadership, the Tebuireng Islamic boarding school became one of the favorite Islamic boarding schools in Indonesia and also excelled in producing quality graduates who became the forerunner of the birth of reliable, competent and knowledgeable scholars in spreading Islamic teachings that are Rahmatan lil alamin in the Republic of Indonesia. This is as in Masaong & Tilome (2014) that transformational leaders are leaders who have foresight and strive to improve and develop the organization not for now but in the future. Transformational leaders are agents of change and act as catalysts, giving the role of changing the system for the better. In addition, it is emphasized in Djafri's research (2017) that leadership effectiveness is not determined by a person or several people, but a joint result between the leader and the person he leads. The leader will not be effective if there is no participation of subordinates. Based on the results of research, researchers reinforced by previous studies show that the Kyai leadership model exists in the Tebuireng Islamic Boarding School, Jombang, East Java. Transformation of Learning Quality Improvement at Tebuireng Islamic Boarding School Jombang. Based on the presentation of data and research findings that have been presented previously, it is known that the transformation of improving the quality of HR organizations in the Tebuireng Jombang Islamic Boarding School, first carried out by increasing the capacity of the Hasyim Asy'ari foundation carried out by managing all mechanisms of the Tebuireng Islamic boarding school collectively and also in 1984 the leadership of the Tebuireng Islamic boarding school was no longer individual but more institutional. In order for the establishment of the Foundation to have legal force, on Thursday, April 28, 1983, Mr. Ud together with Nyai Jamilah Ma'shum (Seblak) went to Surabaya to make a deed of establishment of the Foundation. In addition to acting as individuals, the two also represented Nyai Choiriyah Hasyim and Abdurrahman Wahid (Gus Dur) who were unable to attend. The two met notary Abdul Kohar whose address is Jl. Embong Wungu No. 47B Surabaya. The second stage in the transformation of improving the quality of HR organizations at the Tebuireng Islamic Boarding School is by developing coaching and developing human resources in The Tebuireng Islamic boarding school has been an educator carried out by Kyai, namely by delegating and making instructions for the formation of a training committee for teachers in order to develop the quality of educators as well as the development of Islamic boarding school education. Not much different from the research of Sukung et al. (2018) which shows that teacher competency development activities must be carried out continuously so that every knowledge possessed by teachers will be maintained and

honed so that they will maintain their level of professionalism at work. Furthermore, continuous development of teacher competencies will increase the experience of teachers because they will often apply it, sharing with people who are in the same profession as the teacher. The third stage in the transformation of improving the quality of HR organizations at the Tebuireng Islamic Boarding School is by developing competencies at the Tebuireng Islamic Boarding School, Jombang, East Java by placing employees in accordance with their scientific competencies. For example, for employees at the Tebuireng Islamic boarding school foundation, a minimum of scholars are used, so the ustad or ustazah who teaches at the Tebuireng Islamic boarding school is exterminated at least a bachelor or adjusted to their scientific skills. Likewise, teachers who teach at schools in the Tebuireng Islamic boarding school environment are encouraged to take undergraduate education. Providing compensation at least provides an expression of appreciation or a statement of gratitude to educators and education staff and all staff related to the tasks they perform. Provide welfare in financial form by paying attention to the workload or in accordance with the tasks given. To maintain the quality and quality of the Tebuireng Jombang Islamic boarding school is also carried out by surveying several educational institutions in Indonesia both in Jakarta, Java and Sumatra where these educational institutions are fairly advanced and professional. Based on the results of this study, which was reinforced by previous studies, it shows that increasing the capacity of human resource organizations in the Tebuireng Jombang Islamic Boarding School is really carried out professionally and directly leads to an increase in the ability of educators. So that the Tebuireng Islamic boarding school never runs out of stock of qualified and competent educator and non-educator employees. Tebuireng Islamic boarding school as an agent of change in religious and community education organizations, namely Islamic boarding schools. The Tebuireng Islamic boarding school is no longer managed traditionally but managed professionally, humanely, dignified and just while maintaining local cultural values in the Islamic boarding school environment.

Transformation of Cultural Values in Tebuireng Islamic Boarding School Jombang

Based on the presentation of data and research findings that have been presented previously, it is known that some of the transformations of cultural values that are transformed into the lives of residents of the Tebuireng Jombang Islamic boarding school are values, namely (1) religious values, (2) moral and moral values, (3) tolerance values, (4) togetherness values, (5) independence values, (6) social care values, and (7) nationalism values at the Tebuireng Jombang Islamic Boarding School. As in Arifin's (2012) research study, school culture plays an important role in school success for several reasons. First, school culture is an identity for school personnel. Second, school culture is an important source of stability and continuation of education in schools, thus providing a sense of security for school personnel. Third, school culture helps school personnel to integrate what is happening within

a school. Fourth, school culture is very helpful in stimulating the enthusiasm of teaching staff in carrying out their duties. The results of Masyitoh's research (2018) also found that regular habituation is needed to educate students in carrying out their duties and obligations correctly and istiqomah. For example, in order for students to carry out the routine of praying five times properly and correctly, students must be accustomed to praying from an early age, from time to time. Therefore, the process of educating children from an early age to pray is very useful so that later when they grow up they become accustomed and do not feel heavy in carrying it out. The more routine a person repeats an activity in his daily life, then when it becomes a habit it will become a routine activity that is always done. Based on the results of the researcher's research which was strengthened by previous studies, it shows that the transformation of cultural values internalized into the lives of Islamic boarding school residents through 7 (seven) values, namely religious, civil, and akhlaq, tolerance, togetherness, independence, social care and nationalism. This is done to form students who have akhlaqul karimah and also have high achievements in building a more advanced civilization.

CLOSING

From the results of previous research and discussion, it can be concluded (1) The transformative leadership model in the Tebuireng Islamic Boarding School has its own characteristics and characteristics. The leadership model includes a) Traits model of leadership, b) Model of situational leadership, c) Model of effective leadership, d) Contingency model and e) Model of transformational leadership; (2) The transformation of improving the quality of human resource organizations in the Tebuireng Jombang Islamic Boarding School is carried out by increasing the capacity of the establishment of a Hasyim Asy'ari foundation to be able to accommodate the activities of the Tebuireng Islamic boarding school with professionals and more senate in managing the Islamic boarding school. Development and development of human resources involved in the Tebuireng Jombang Islamic boarding school institution through various competency development activities. And placing competencies in accordance with their respective fields and also given awards according to their performance and service and given committees in accordance with their problems objectively and still maintaining local values at the Tebuireng Jombang Islamic boarding school. (3) The transformation of cultural values in the Tebuireng Islamic Boarding School which is internalized into the lives of Islamic boarding school residents consists of 7 (seven) cultural values, namely religious values, tolerance, independence, togetherness, social care and nationalism.

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