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IMPLEMENTATION OF THE SYNERGY OF TRANSFORMATIONAL-SERVANT LEADERSHIP CHARACTER IN ISLAMIC BOARDING SCHOOL

Helmi Muhammad[1]* and Niki Puspita Sari[2]

[1] Department of Sharia Economics, Faculty of Economics and Business, Universitas Islam Raden Rahmat, Malang, 65163, Indonesia

[2] Department of Management, Faculty of Economics and Business, Universitas Islam Raden Rahmat, Malang, 65163, Indonesia

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* Corresponding Author at Department of Sharia Economics, Faculty of Economics and Business, Universitas Islam Raden Rahmat E-mail address: helmimuhammad@uniramalang.ac.id

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by Helmi Muhammad

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[1] Department of Sharia Economics, Faculty of Economics and Business, Universitas Islam Raden Rahmat, Malang, 65163, Indonesia

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1. Introduction

The study of leadership has been an empirical discussion of academics, practitioners and government officials for more than a half-century (Yukl & Gardner, 2020). This discussion began with Great Man theory (1840's), Trait Theory (1930s-1940s), Behavioral Theory (1940s-1950s) related to The Managerial Grid Model/Leadership Grid and Role theory, Contingency theory (1960s), Transactional Leadership theory (1970s), Servant Leadership theory (1970s) and Transformational Leadership theory (1970s) which has a strong correlation with Burn's transformational leadership theory and Bass' transformational leadership theory (Rafiki, 2020). There has been continuous researches about the role of leadership, leadership characteristics, the importance of leadership and assessment of the practicality and effectiveness of the leadership concept for an organization (Aabed, 2006; Rafiki, 2020). Considering huge number of leadership study, it shows that leadership is an important factor for organizational success, especially related to the skills of their leaders (Parris & Peachey, 2013).

Although leadership study has been carried out over a long time and its role is important to the organization, finding a suitable leadership style and skill is difficult since it needs practical experience in some cases and places (Rafiki, 2020). Therefore, it is not surprising if there are still many deviations in the implementation of leadership in an organization. Some examples are the scandal of two international non-profit organizations, Oxfam and Save the Children (STC) (Scurlock et al., 2020) and organizations such as Credit Lyonnais Bank, Barrings Bank, Daiwa and Sumitomo which showed examples of poor organizational leadership (Mohamad & Muhamad Sori,

2011). Other important evidence of governance failures caused by leaders' negligence is the Enron and WorldCom scandals in 2001 and 2002 (Bedendo et al., 2018). The previous studies also indicated that leaders who are dishonest, irresponsible, selfish, and free of conscience make people lose trust in the leader (Boddy et al., 2010).

Empirical evidence about leadership deviations from its functions and important roles shows that the concept of leadership is debatable, and the best leadership construction has not been proven. In addition, it shows how leaders have ignored ethical values as an important element in leadership itself. It is resulted in the never-ending discussion about ethics, virtue, and morality in leadership because they are implicitly related. One of the discussions is on transformational leadership and servant leadership. Transformational leadership and servant leadership models are claimed to be ethical leadership models full of noble leadership values (Burns, 2010; Parris & Peachey, 2013). Ethics-based leadership is intended to answer the development of modern leadership practices which only rely on productivity, tend to be strange, hedonistic (Moten, 2011), far from the values and ethics of leaders' character structure which are considered to be a disaster of modern leadership by many experts (Abbasi et al., 2010). This foundation underlies the offer of Islamic leadership concept, which contains ethical and humanistic values that are different from the concept of a modern world leadership relying solely on leadership attributes such as experience, expertise, skills and is only concerned with personal interests (Abbasi et al., 2010)

Even though the Islamic view of leadership is similar to the Western view, there are three differences (Aabed, 2006). First, religion and morals become the root

that dominate all fields of work. Second, recognition of spirituality and human behavior. Third, preference of human-oriented than the production approach. Islamic leadership with these three differentiators becomes the basis for the conclusion that transformational leadership and servant leadership are compatible with Islamic leadership because, in addition, to be based on morals, they are also human-oriented (Aabed, 2006; Gregory Stone et al., 2004). In Islam, leaders have at least two roles. First, they change the followers to be better in terms of values, attitudes, behavior, and beliefs to remain consistent with Islamic values. Second, they serve the followers in order to meet their needs and well-being and guide them in virtue (Beekun & Badawi, 1999). These two important roles of leadership are the main roots of the nature of transformational leadership and servant leadership in addition to having analogous characteristics, namely influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling (Gregory Stone et al., 2004).

The study of transformational and servant leadership so far has only focused on the business sector from a western perspective, which tends to be productivity-oriented (Cho & Shin, 2015; Divya & Suganthi, 2018; Muthia & Krishnan, 2015). Meanwhile, the spirit of the two leadership characters is on morals and human, which have never been reviewed in empirical studies, especially in the perspective of Islam and in the context of Islamic boarding schools. Islamic boarding school context is chosen because it is Islamic typology that holistically fulfills Islamic leadership characteristics criteria as reviewed by Abeed (2006) and Beekun & Badawi (1999). In Islamic boarding schools, santri (means the students of Islamic boarding schools) learn to

be Muslims who are religious, have comprehensive character, have intellectual abilities, and are independent. There are number of principles adopted by Islamic boarding schools such as sincerity, politeness, peace, wisdom, responsible freedom, autonomy, togetherness, harmonious relations (between santri, teachers, parents, and society) (Masqon, 2011).

The leadership characteristics of Islamic boarding schools have transformed over the centuries. From the beginning, Islamic boarding schools have a religious-spiritual character and are now in contact with other characters. Previous research explained that the leadership of Islamic boarding schools that were socio-religious had adopted collective leadership and not single-source leadership (Ridwan, 2020). In this context, the character of moral leadership is very dominant, that is, the role of kyai (the highest leaders for the teaching of Islam) and santri (student) in sharing values, mutual understanding about problems that occur in society, and how to solve them. This means that there is a tendency to change the type of leadership from traditional leadership, which is deeply rooted in the role of the kyai with a charismatic leadership approach and personal and religious feudalism to a more open direction (Alam, 2018). However, the challenges of globalization have demanded a broader view. Not a few Islamic boarding schools' leadership has changed a polite and inclusive leadership image to be extreme and scary. On the other hand, the results of previous studies indicated that Islamic boarding schools were "fundamentalist schools," "jihad universities" and were suspected of developing a medieval mindset and violent militancy (Pohl, 2006). These two poles of leadership characteristics of Islamic

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boarding schools indicate that there is no truly appropriate leadership typology. This gap became the background of this research on the application of transformational leadership and servant leadership characters in the perspective of Islamic boarding school. The synergy of both leadership models allowed them to become a new leadership typology that was inclusive and not contradictory with Islamic values. Surely, it was also inseparable from the roles and models of leadership played by kyai or clerics of Islamic boarding schools.

Regarding Islamic boarding schools, the latest official data from the government of the Republic of Indonesia stated that Indonesia has around 28,984 Islamic boarding schools spread across urban and rural areas with a very large number of students consisted of 4,290,626 people (Sjafrudin, 2018). Generally, the management of Islamic boarding schools includes traditional systems (salaf), modern systems (khalaf), and integrated systems. Islamic boarding schools with traditional systems carry out religious education and character development. Modern Islamic boarding schools are characterized by religious education, general education, and skills training (Lukens-Bull, 2010). However, most Islamic boarding schools place their position with an integrated management system. Therefore, this study took the research site in an Islamic boarding school with integrated management, Hidayatul Mubtadiin Islamic boarding school, Ngunut, Tulungagung, Indonesia. The Islamic boarding school established in 1967 was managed with an ethical leadership model that offered integrated religious and general education. The organization's management with ethical leadership was inseparable from the character of transformation leadership and the serving character of the kyai and the

management which attract santri from all over Indonesia. It was acknowledged by the majority of the management and students when conducting preliminary data collection. The success of the organization management with this leadership model made Hidayatul Mubtadiin Islamic boarding school one of the biggest Islamic boarding schools in Tulungagung Regency, East Java, Indonesia.

Looking at the phenomena of successful kyai and boarding school management leadership, a study of the synergy of the character of transformational leadership and servant leadership in the perspective of Islamic boarding schools as an Islamic typology is very important. The similarities in the characteristics of the two leadership models offered by Gregrory Stone, et al, (2004) cover influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling. This study also enabled the acquisition of new leadership model, namely the synergy of the characteristics of inclusive transformational leadership and servant leadership which are the main characteristics of Islamic boarding schools in Indonesia.

2. Literature Review

Islamic boarding schools were originally one type of Islamic educational institution that focused on religious teachings with traditional leadership (Ridwan, 2020). This traditional leadership pattern is firmly entrenched in the character of the kyai. The approach used is charismatic leadership and personal and religious feudalism, which means that they are considered less optimistic in terms of democracy development, egalitarianism, and openness (Alam, 2018). Global challenges create new patterns in the leadership of Islamic boarding schools. Santri is not only subservient to the

charismatic kyai (as in traditional leadership) but collectively takes on a role in solving problems. The collective leadership model in Islamic boarding schools is an interesting phenomenon. Leaders (kyai and santri) with various types of expertise collaborate effectively. Ridwan (2020) strengthens this argument that the traditional leadership model in Islamic boarding schools is slowly changing in a more active community. Religious reform in the teaching tradition of Islamic boarding schools is interpreted not only in displaying greater religious and social piety but also through more modern leadership patterns. This leadership modernization still involves the core of faith and piety to fight the bad image of the teachings of Islamic boarding schools, which are harsh and radical, such as the argument of Pohl (2006) about violent militancy in Islamic boarding schools. Therefore, this research focuses on the study of modern leadership models that are full of noble, ethical, and human-oriented values, namely the synergy of transformational-servant leadership characters from the perspective of Islamic boarding schools, which are described in the following section:

2.1. Transformational Leadership

The substance of transformational leadership is leaders who encourage followers to think critically and creatively, solve problems, and listen to followers to meet their needs. Transformational leadership occurs when leaders can expand and enhance employee interests, generate awareness and acceptance of group goals and missions, and move employees so as not to put personal interests ahead of group interests. Basically, transformational leadership is the process of building commitment to organizational goals and then empowering and enhancing follower performance to achieve goals

(Burns, 2010; Putri et al., 2020; Yukl & Gardner, 2020). Transformational leaders change the personal values of followers to support the organization's vision and goals and are able to create the climate or environment of the organization well. Four main behaviors create transformational leadership (Avolio et al., 1991), namely idealized influence (charismatic influence), inspirational motivation, intellectual stimulation, and individualized consideration. The four main or functional areas of transformational leadership each have attributes such as vision, trust, respect, risk-sharing, integrity, modeling, commitment to goals, communication, enthusiasm, rationality, problem solving, personal attention, mentoring, listening, and empowerment (Gregory Stone et al., 2004). In short, transformational leaders articulate visions in clear and compelling ways, are able to explain how to achieve vision, act confidently and optimistically, express trust in followers, emphasizes values with symbolic actions, lead by example, and empower followers to achieve the vision (Yukl & Gardner, 2020).

2.2. Servant Leadership

Servant leadership is a leadership model oriented toward meeting the needs of others. The focus of servant leadership is on others rather than oneself and on understanding the leader's role as servant (Greenleaf & Spears, 2002). The main objective of servant leadership is to serve and meet the needs of others optimally and as motivation in leadership (Russell & Stone, 2002). Leaders serve to develop people, help them to struggle and develop, provide vision, gain credibility and trust from followers, and influence others. Servant leadership is a holistic approach that aims to provide services to others, encourage a sense of

togetherness, and enhance understanding of the spirit and culture of the organization. To provide cohesion to the development of leadership theory, Russell and Stone (2002) formed a practical model for servant leadership. They also identified some functional attributes and some attributes that accompany servant leadership. The attributes identified by Russell & Stone (2002) provide a reasonable basis to compare servant leadership to transformational leadership. Some of these attributes are, vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others and empowerment. Each of these functional attributes also has other attributes, namely communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation.

Transformational leadership and servant leadership have relatively identical characteristics. It is because transformational and servant leadership is an attempt to define and explain people-oriented leadership styles. Characteristics or attributes that are compatible with the two concepts of leadership are influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling (Gregory Stone et al., 2004). Both transformational leadership and servant leadership emphasize the importance of respecting people, listening, guiding or teaching, and empowering followers. However, transformational leadership and servant leadership with varied attributes still emphasize the service of followers in the paradigm of servant leadership.

2.3. Transformational-Servant Leadership in Islamic Perspective

Islam is a religion that regulates all matters, including leadership. Leadership is an important subject that has been used to spread Islamic teachings or da'wah and as the most significant instrument for realizing an ideal society based on justice and compassion (Ali, 2009). As conventional leadership practices, leadership in Islam also functions as a bridge used by leaders to influence the attitudes and behavior of members to achieve organizational goals. It's just that leadership, in an Islamic perspective, comes from the Qu'ran and the Sunnah, in addition to referring to the successful practice of Muslim leadership in the early days. Furthermore, three things also distinguish Islamic leadership from conventional leadership, as expressed by Aabed (2006), namely, first, emphasizing religious and moral roots that dominate all fields of work, second, recognizing spirituality and human behavior, and the last, human-oriented rather than the production approach.

Previous literature stated that leadership in an Islamic perspective can be approached based on transformational leadership approaches and servant leadership (Aabed, 2006). The underlying reason is that both are compatible with Islamic leadership, which is based on morals and oriented toward humans. In Islam, the leader has at least two roles, first changing his followers from the dark side to the light in terms of values, attitudes, behavior, and beliefs to remain consistent with Islamic values. Second, serving his followers in order to meet their needs and well-being and guide them in the path of goodness. The transformational leadership approach assumes leadership as a shared process. The result of this process is the ability to change oneself, others, and organizations to achieve better performance. In Islam, the prophet Muhammad SAW is the greatest transformational leader who changed the

Arab community from the dark to the light of Islam (Adair, 2010). The servant leadership approach suggests that leaders should be willing to serve their subordinates by helping and maximizing their effectiveness, and the higher the position of a person in the organization, the more obliged to serve (Beekun, 2012). Prophet Muhammad SAW was a leader who served the needs and wishes of his community, taught, developed, and built a strong Muslim community. At the organizational level, Muslim leaders must be able to transform the values of followers and believe that followers are consistent with organizational values, able to delegate responsibilities to followers, advise and empower and at the same time also serve their needs.

3. Method, Data, and Analysis

This qualitative research was designed in an exploratory descriptive approach with a single case study as the research focus (Yin, 2014). The research was conducted in 2020 at the Hidayatul Mubtadiin Islamic Boarding School, Ngunut, Tulungagung, East Java, Indonesia. The institution was selected due to the uniqueness of its leadership model. This Islamic boarding school, which was founded in 1967, was initially managed traditionally with a paternalistic leadership pattern with the kyai as the central figure. In the second generation, the pattern of leadership was transformed by involving students as kyai's partners. Effective collaboration is carried out through leadership programs in the Islamic boarding school curriculum to prepare future leaders. A purposive sampling technique was employed, with kyai as the key informant. Furthermore, the snowball sampling technique was used to select other informants, namely the administrators of the

Islamic boarding school, the head of the madrasa, the students, alumni, and the community around the boarding school. A total of eleven informants were interviewed. Data collection was carried out by in-depth interviews with informants and analyzed using an interactive model. Interactive analysis is used to capture an in-depth understanding of the phenomenon through focus groups and guided group dialogue. It is a systems method for qualitative research that examines cause-and-effect relationships based on structures of meaning (Miles et al., 2014). An interactive analysis was carried out continuously from the initial process of data collection to the verification process or drawing conclusions. To maintain research quality standards, validity checks, data comparisons, and research data verification were carried out using triangulation of data sources, methods and sources and member checking.

4. Result and Discussion

As explained in the introduction, transformational leadership and servant leadership have conformity with Islamic leadership based on morals and human-oriented values (Aabed, 2006; Gregory Stone et al., 2004). Besides, both transformational leadership and servant leadership have equivalent characteristics namely influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling (Gregory Stone et al., 2004). These characters become the analysis aspects of their implementation in leadership in Hidayatul Mubtadiin Islamic Boarding School. The detailed portrayal of the findings is presented below:

4.1. Influence

Influence is defined as the ideal influence of leaders and a charismatic element of

transformational leadership, in the sense that leaders become role model who are admired, respected and imitates by their followers. This ideal influence can be seen from the interesting phenomenon of kyai in Hidayatul Mubtadiin Islamic Boarding School and his life style which gave influence to others. Kyai, as recognized by the management, students, alumni and the community, is a multi-dimensional figure as the figure in the field of worship, problem solver and his existence which was deeply rooted in the community that was believed to bring blessings. This very strong influence was also caused by kyai's social network which was internally related inside and outside of the institution. This multi-dimensional ability made kyai as a role model in every matter because of the positive impact on the lives of his followers. With this multi-dimensional capability, kyai provided services to the community for all problems. Kyai believed that the service he provided was a social responsibility which was valued as worship act to Allah. The head of the madrasa diniyah explained:

"Kyai is a simple person, but his influence is extraordinary. Everyone is respectful, students, the community, and even government officials. He is a multi-dimensional person, both religious and other knowledge."

In the perspective of Islam, kyai character as a role model is qudwah as prophet Muhammad SAW becomes a good role model (Antonio, 2008; Fikriyah et al., 2021). The modern perspective reinforces this phenomenon, that the charisma of kyai which had a strong influence on society increased public trust, and of course kyai's willingness to take risks from the problems faced by the community. The social network owned by kyai had an important role in the

organization's leadership, including in the educational institution. Although external network support was limited, kyai's vision, managerial skills and dynamic community involvement significantly influenced the welfare of the local community. In addition, the multi-dimensional character of kyai which had a strong influence gives hope to the future and inspires the community in aligning personal interests with the goals of the group or organization (Bass, 1990; Bass & Avolio, 1993). The phenomenon of kyai leadership in the Islamic boarding school with the character of influence as a charismatic personal element reinforced the conclusion that this leadership model can be implemented in other organizations.

4.2. Vision

There are several definition of vision, such as the power of imagination, unusual vision of the future, as well as the future portrayal which gives the power of passion (Merriam-Webster, 2020). Even, the development of vision and the way it is communicated to others show the success of leadership, which influences performance. In the context of vision in Islamic boarding schools played by kyai, it had a multi-dimensional character and foresight that provided power for a better change. Empirical evidence showed that even though kyai only had educational background in traditional Islamic boarding schools far from the modern system, they were able to bring Hidayatul Mubtadiin Islamic boarding school to suit the millennial era. The collaboration system of Islamic boarding school education and general education became the evidence of the kyai's vision that led to the development of three new units of Hidayatul Mubtadiin Islamic boarding school institutions (PPHM), namely PPHM Sunan Giri, PPHM Sunan Gunung Jati, and PPHM Sunan Pandanaran. Each of them had autonomous management

for the institutions under them. The status establishment for the institutions under Islamic boarding school with systematic mechanisms was also evidence of kyai's perspective to anticipate the changing era. This is described in the following interview with the board:

"Even though the kyai is educated in a salaf Islamic boarding school, his way of thinking is very advanced. The vision is extraordinary. This Islamic boarding school used to be mediocre, now it has three Islamic boarding schools with affiliated formal institutions."

The empirical evidence showed the role and function of kyai's vision in his leadership. Kyai was well aware that vision was essentially needed by good leaders (Hafidh et al., 2019). The phenomenon of kyai's vision reinforces the conclusion of the modern view that the ability to develop and realize a vision was an explanatory indicator of the success of leaders who have charismatic or transformational characters (Locke, 2009). In another perspective, it can be interpreted that the success in developing the vision of Islamic boarding school showed a leader's ability to empower and serve the followers so they could achieve their dreams. The vision of kyai in Islamic boarding school also showed leadership that held the good principles of the past but focuses on the future while taking advantage of current opportunities. The leadership style with such a vision also reflected servant leadership, which focused on the future, which was done humbly, not selfish, and led to a measurable plan. Personalism became the starting point of this leadership, which was sincere with the followers in building society or participation community and solidarity (Whetstone, 2002).

4.3. Trust

According to Locke (2009), trust is a belief to other team members in terms of morality such as honesty and competence. Trust is a basic element in leadership, although it contains elements of uncertainty or disappointment if the trust given by the leader is not carried out properly. The implementation of trust in Hidayatul Mubtadiin Islamic boarding school (PPHM) was realized by giving the trust to the management of the boarding school unit autonomously, yet still follow the shared goals. In this process, it involved many parties at the structural level. Trust was mandated by the Management Board to the Management of Central PPHM, PPHM Sunan Giri, PPHM Sunan Gunung Jati and PPHM Sunan Pandanaran. The management of each boarding school also trusts to the management levels below them, such as the head of a madrasa, the principal, the division head, or the unit head. The collegial collective principle also reflected the amount of trust given to the parties involved in the leadership structure. This principle was built within the framework of maintaining the values of integrity, honesty and interpersonal trust. Trust was also developed because each element-maintained conformity between words and deeds. In the interview, the principal of the school argued that:

"I think the board of caretakers has given a mandate to the kyai, then to the head of madrasah, principals to lower levels. In my opinion, in managing this organization it is important. Not all problems can be handled alone. in charge of implementing policies that have been outlined by caregivers, both related to educational problems and household problems."

Leadership in the Hidayatul Mubtadiin Islamic boarding school is a model of

leadership based on mutual trust but with strict controls. This trust-based leadership can increase integrity which leads to leadership credibility (Russell, 2001). A trust which grows from the conformity between words and deeds, is also the character of leadership. In addition, leaders are willing to accept suggestions from others and be good listeners, which leads to increasing trust (Kouzes & Posner, 1997). The leaders of the Islamic boarding school also made the truth of words or deeds as an example in training, empowering and inviting subordinates or the society. It increased public trust to take part in the development of Islamic boarding schools both physically and morally. This evidence is in line with Kaouzes & Posner's (1997) study which stated that followers tend to follow leaders whose behavior is consistent and trustworthy, and accommodates the aspirations.

4.4. Respect or Credibility

The growth of loyalty to leaders can come from respect, in addition to trust or credibility. The implementation of respect or credibility was shown in leadership practice in Hidayatul Mubtadiin Islamic boarding school. The management board had the principle of respecting the elderly and loving the young to maintain interpersonal relations, mutual respect and mutual trust. The credibility of leadership was also maintained by giving awards to the teacher council, madrasa or school principal, and other parts within the structural position. The award given was bisyaroh (incentives) in the form of financial, basic or non-financial needs such as harmonious friendship relations, fair recognition, autonomy to organizational management, opportunities for achievement and self-actualization. These appreciations were psychologically able to increase the respect of subordinates to leaders in return because they have been

respected by their leaders as well (Boezeman & Ellemers, 2014). The teacher councils, principals of madrasa or schools, and other parts within the structural scope of boarding schools were actually people who work not on a reward basis, but the award was considered as kyai's respect to students who increased self-esteem to be a loyal people. One of the principals in our interview shared that:

"The kyai's family is harmonious, respectful of each other. This we imitate. We also instill care and respect for others, both at the top and bottom levels. The goal is to respect each other in one family. We are always taught by the kyai to share, whether happy or not. We practice, and as a result, we feel happiness."

The growth of respect and trust refers to hadith of the Prophet Muhammad, "does not belong to us, people who do not respect the old and do not love the young". This is the ability to build oneself to obtain positive response from others, which experts call competence as a key to credibility (Kouzes & Posner, 2011). Leaders in Hidayatul Mubtadiin Islamic boarding school used skills and knowledge in developing a big vision. These two keywords established the respect and loyalty of followers at the lower level. The previously mentioned skill consisted of the ability to choose the right people and delegate tasks. Good communication patterns also played a big role in the implementation of delegated tasks. The character of trust, expertise, and good communication is a source of credibility (Kouzes & Posner, 2011). Thus, it was not surprising that leadership became the factor of the rapid development of Hidayatul Mubtadiin Islamic boarding school. The legitimacy of stakeholders and the community was also the evidence of

leadership authority, which made changes and served with skills. The leaders of Islamic boarding schools were transformed as walking leaders who voiced internalized values in actions called "walk the talk". This phenomenon was in line with the conclusion of a research which stated that leadership ability is a source of authority; professional credibility is a source of legitimacy; and a combination of both will create respect and trust in others (Turner, 2019).

4.5. Risk-Sharing or Delegation

Risk-sharing or delegation is interpreted as a multi-faceted process that includes the assignment of new tasks, responsibilities, and authority to subordinates in making decisions previously handled by the leadership (Yukl & Gardner, 2020). Risk-sharing actually does not delegate risk responsibility only to subordinates but rather gives subordinates the opportunity to improve their self-quality. This perspective was recognized by the management board of Hidayatul Mubtadiin Islamic boarding school as the highest leader, who was also previously taught by the founder of the boarding school. Also, madrasa principal, school principal and heads of other units were involved in the delegation as a joint principle. The rapid development of the Islamic boarding school, with three new boarding schools, each of which had its own units, was evidence of the successful delegation of leaders. In the delegation process, it was not given directly, but through stages according to subordinates' ability. There was assistance, mentoring, and monitoring until they were ready to be independent. In addition, new generations were also prepared to receive the delegation. The current board was the second generation, which was previously led directly by the founder. Assuredly, the current board has prepared the third

generation and more. The principal stated that:

"The relationship between Kyai, teachers, and students at PPHM Ngunut is based on three keywords: "sincere", "blessing", and "worship", each administrator and teacher are free to take the initiative and work for the progress and good of the pesantren, as long as they do not conflict with the standard rules of the Islamic boarding school and obtain the blessing of the kyai or at least the kyai is allowed to do so. The caregivers of each Islamic boarding school unit also give confidence to the lower levels such as the head of the madrasa, principal, head of the field, or head of the unit."

In a modern perspective, the depiction of leadership in Hidayatul Mubtadiin Islamic boarding school can be interpreted that a delegation offered a number of potential benefits for leaders and subordinates. When implemented appropriately, delegation can increase the duration and quality of decisions, reduce the overload of leaders, enrich the work of subordinates, increase subordinates' intrinsic motivation, and provide opportunities for the development of lower leadership skills (Yukl & Gardner, 2020). Included in it was the preparation of some generations. This process has actually been carried out for a long time by the prophet Muhammad SAW as the super leader, super manager (Antonio, 2008). All generation layers are prepared to carry on the leadership relay and certainly within the framework of the delegation process involving subordinates, empowerment, decentralization, and group management. This is a characteristic of transformational leadership which uses delegation as a way to develop the people around. The current leaders of the boarding school were aware and happy because they have been empowered. People who have been

empowered through delegation have actually increased their self-esteem in organizations, leading to the creation of organizational commitment. The success of boarding school leadership through the delegation component was certainly also due to the maturity of followers or subordinates, group development, and the reality of the organization team (Hersey et al., 2013).

4.6. Integrity

Integrity has numerous meanings, but at least it is classified into five categories, namely 1) integrity as wholeness; 2) integrity as consistency between words and actions; 3) integrity as consistency in dealing with various difficulties; 4) integrity as being honest with yourself; 5) and integrity as morality or ethics such as honesty, trustworthiness, fairness and compassion (Palanski & Yammarino, 2007). However, the most appropriate virtue from the domain of integrity is consistency between words and deeds, while the other categories are automatically attached to a person. In transformational leadership and servant leadership, integrity is an important factor in determining the success of ethical leadership (Palanski & Yammarino, 2009; Russell & Stone, 2002). Integrity is the ethical value of leadership in Hidayatul Mubtadiin Islamic boarding school was realized by the totality of doing the works. Kyai as a figure, taught integrity to all santri in Islamic boarding school education curriculum, starting by waking up one third of the night to sleep at midnight and prioritizing morals than knowledge aimed to make all santri had integrity character. Within the character, there were honesty, discipline, tough, independent, and trustworthiness. Even there was a slogan "your words are your actions", which was always delivered, which means the conformity of words and deeds. What was said was the encouragement and

indication of actions that must be accounted for. We can also see this from the following interview with one of the participating teachers:

"Kyai as a figure of the Islamic boarding school, instilling integrity in all families, teacher students in a strict Islamic boarding school education curriculum, starting from waking up in a third of the night until sleeping in the middle of the night. Prioritizing morals over science aims to make all students have the character of integrity. This lesson is very important in life."

The previously mentioned evidences of the leaders' characters in Hidayatul Mubtadiin Islamic boarding school showed that they were the whole leaders. Their virtues made the legitimacy of society increased, including the satisfaction of followers who made their leaders as role models (Palanski & Yammarino, 2009). The integrity of leaders in Islamic boarding schools is positively correlated with the increase of followers' obedience in organizational citizenship behavior. At the level of individual behavior, integrity is possessed in all aspects through rigorous learning. In this context, the role of the management board or kyai was very important as the drive who served. Theoretically, at the group or organizational level, ethical leadership can increase integrity at the level of individual behavior (Leroy et al., 2012). The teaching of integrity in Islamic boarding schools has been carried out for a long time, and its success could be seen from the development of the Islamic boarding school today. Culturally, the organization can be interpreted as an ethical organizational culture. It was created because kyai followers had organizational commitment from their high integrity to achieve authentic or ethical boarding school leadership (Leroy et al., 2012). It was surely

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done by creating open interaction between kyai and the followers properly. The mutual relationship between them makes personal and social identification easy and positive impact to effective organizational commitment.

4.7. Modeling

Modeling, is a form of personal example of a leader who is seen by others and has an important role in leadership. Commonly, leaders give examples by making role models from their own personal example to attract followers to have commitment, dedication, discipline, and become superior personalities (Kouzes & Posner, 1997). Leadership modeling has many potential influences on an organization, which is an important way for leaders to focus and set organizational vision. Leaders teach attributes in organizational culture with their actions and reactions and show commitment as ethical behavior that can be imitated by their followers. Transformational leaders and servant leaders actually encourage followers to follow or imitate the model of leadership which they do. This model was demonstrated by leaders in Hidayatul Mubtadiin Islamic boarding school. The management board as the supreme leader played an egalitarian role, although in fact the boarding school still used the paternalistic tradition. This egalitarian nature made leadership patterns fluid and open to form two-way communication, which made easier delegation and assignment of tasks and responsibilities. One of the principals in our interview shared that:

"The board of caretakers of the Islamic boarding school as the highest leader plays an egalitarian role, even though in fact the boarding school still recognizes the paternalistic tradition. This egalitarian nature makes the leadership pattern fluid and opens to form two-way communication

that makes it easier to delegate, assign tasks and responsibilities. The involvement of students, teachers, Islamic boarding school leaders on various occasions, makes a good interactive relationship."

Ethical characters played by the management board become a symbol of leadership and role models or leaders in inferior level such as the principals of madrasa and school, and head of units in the boarding school environment. They all had believed that leadership must be able to bring a better change in accordance with the mission of the Islamic boarding school and provided the best service as a medium fort the followers (Gregory Stone et al., 2004). This principle refers to the hadith of the Prophet Muhammad SAW which stated, "sayyidul qoumi khodimuhum", meaning that the leader is a servant to the people. It was not uncommon that kyai or teachers arranged their students' seating or tidied up santri facilities and even provided services to the community. Nevertheless, leadership by serving and giving example could change the mindset and behavior of santri and the community so that they become militant followers.

The summary of the implementation of transformational leadership and servant leadership character in Islamic boarding schools can be seen in the following table:

Table 1. Implementation of the Synergy of Transformational-Servant Leadership in Hidayatul Mubtadiin Islamic Boarding School

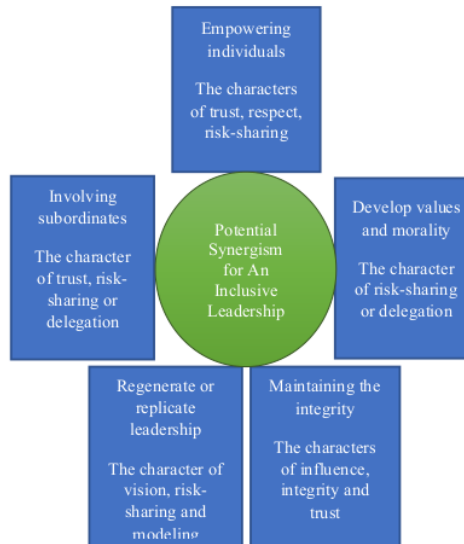| No	Character	Implementation	Effect
1	Influence	• Multi-dimensional figure • Figure in worship acts • Problem solver • Strongly rooted in the society • Have social connection	• Increase public trust • Align personal interests with organizational goals • *Kyai* as *qudwah* or role model
2	Vision	• View that brings change • Realization of millennial era institutions • Status establishment of the units owned by institutions	• Indicator of the leader's success of the leader • Ability to empower followers • Development of a measurable plan
3	Trust	• Provide trust in the management of institutional units • Collegial collective principles in management • Conformity of words and deeds	• Increase integrity and credibility • Increase public confidence • Become examples in training and empowering subordinates
4	Respect or Credibility	• Respect the elderly and take care of the young • Maintain interpersonal relationship • Award for leaders in inferior level • Respect of *kyai* to *santri*	• Ability to develop themselves • Get a positive response from the community • Gain the loyalty of followers • Development of institutions with strong legitimacy
5	Risk-Sharing or Delegation	• Do not delegate risk to subordinates • Delegation is given gradually according to ability • Provide layers of generation for the next leadership	• Potential benefits for leaders and subordinates • Increase the speed and quality of decision making • Empowerment, decentralization and group management
6	Integrity	• Totality in carrying out the work • Integrity learning in a rigorous educational curriculum • Teach integrity through the philosophy of "your words are your deeds"	• Increased legitimacy and satisfaction of followers increases • Positive correlation with follower compliance • Realization of an ethical organizational culture
7	Modeling	• Egalitarian leadership • Open and communicative leadership • Leaders who bring changes and serve by giving example	• Imitated by the followers with ethical behavior • Able to change the mindset and behavior of followers • Establishment of inclusive leadership

Source: Research result (2020)

The implementation of the synergy of transformational-servant leadership characters in the Pesantren Hidayatul Mubtadiin as summarized in Table 1, has five aspects of leadership. First, it involves subordinates in maximum participation such as in the character of trust, risk-sharing or delegation. Second, it empowers individuals to reach their maximum potential while carrying out organizational goals so as to achieve harmonies, such as in the characters of trust, respect or credibility, risk-sharing or delegation. Third, it develops subordinate values culture and morality to avoid single and unlimited leadership as in the character of risk-sharing or delegation. Fourth, it regenerates or replicate leadership so that future leaders emerge, such as in the character of vision, risk-sharing or delegation and modeling. Fifth, it maintains the integrity of the collective character without neglecting other roles such as in the characters of influence, integrity, and trust.

The five aspects of leadership in the synergy of the transformational-servant leadership model become a new leadership style in Islamic boarding schools that emphasizes the participation of students in various activities so that there is a feeling of pride in themselves. This leadership model is more directed towards inclusive leadership. This argument refers to previous research that explains that inclusive leadership is leadership where employees feel like respected members of a workgroup or organization due to satisfactory treatment and a high sense of belonging (Shore et al., 2011). This feeling of respect begins with an effort to involve students as collaborative partners of kyai who work together effectively. The phenomena in the field confirm this conclusion. How the kyai always involve santri in various activities, promote them and interact without the

barriers of feudalism. The results of previous studies became the basis for this inclusive leadership phenomenon. Leaders who promote employee inclusion not only maintain diversity but interact with employees without bias and discrimination (Simons et al., 2015). Inclusive leaders influence and empower their followers without causing the slightest negative effect and even providing opportunities to participate in decision making. There is no marginalization in leadership because it will create friction and reduce the potential energy and creativity of the organization.

The synergy of transformational-servant leadership characters for inclusive leadership models at Hidayatul Mubtadiin Islamic boarding school can be seen in Figure 1 below:

Figure 1. Aspects of Transformational-Servant Leadership Character Synergy for Inclusive Leadership

Empowering individuals

The characters of trust, respect, risk-sharing

Involving subordinates

The character of trust, risk-sharing or delegation

Potential Synergism for An Inclusive Leadership

Develop values and morality

The character of risk-sharing or delegation

Regenerate or replicate leadership

The character of vision, risk-sharing and modeling

Maintaining the integrity

The characters of influence, integrity and trust

5. Conclusion and Suggestion

Transformational leadership and servant leadership have shared characters and are

not contradictory; they complement each other in terms of influence, vision, trust, respect or credibility, risk-sharing or delegation, integrity, and modeling. Both leadership characters can be implemented in leadership in Islamic boarding schools as an Islamic typology. A person can be a transformational leader as well as a servant leader. Transformational leadership was a mission carried out by the Islamic boarding school to bring changes and carried out by servant leadership as the method to attract the community. The synergistic effect of transformational and servant leadership realized the inclusive leadership style from the boarding school's perspective. Therefore, the two models of leadership must be used simultaneously in leadership in Islamic boarding schools. The resulting combination will manifest the message of the mercy of Islamic leadership. The result is the optimization of the Islamic boarding schools' inclusive mission and minimizing the potential of dichotomous antagonistic factions within the boarding school. Transformational leadership, which left serving mode, is in danger and will lose its life. Besides, servant leadership without the transformation purpose will be meaningless.

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