

## TRANSFORMATIONAL LEADERSHIP OF PESANTREN TAHFIZD DARUL QURAN SURAKARTA LEADERS IN STRENGTHENING THE RELIGIOUS CHARACTER OF SANTRIWATI

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**Abstract:** *Education at Islamic boarding schools not only functions as a transfer of religious knowledge but also as a place for the formation of religious character. The transformational leadership of Islamic boarding school leaders plays a central role in the process of producing a generation that combines academic skills with strong moral and spiritual character. Transformational leadership does not only involve managerial aspects but also focuses on building female students' character, morality, and spirituality. This research aims to explore and understand the positive impact of transformational leadership of Islamic boarding school leaders in forming a religious generation at the Tahfizh Daarul Qur'an Islamic Boarding School, Surakarta. This research method uses descriptive qualitative. This research found that the transformational leadership of Islamic boarding school leaders in the idealized influence dimension in strengthening the religious character of female students was carried out with the strategy of nurturing with the heart and educating by example, holding muhadharah activities to form the character of female students, memorizing the Qur'an which would then be carried out by reciting the Qur'an, providing formal education based on science and technology.*

**Keywords :** *transformational leadership, islamic boarding school leader, religious*

**Abstrak:** *Pendidikan di pesantren tidak hanya berfungsi sebagai transfer ilmu agama, tetapi juga sebagai tempat pembentukan karakter religius. Kepemimpinan transformasional pimpinan pesantren*

*memainkan peran sentral dalam proses mencetak generasi yang memadukan kecakapan akademis dengan karakter moral dan spiritual yang kuat. Kepemimpinan transformasional tidak hanya melibatkan aspek manajerial, tetapi juga berfokus pada pembentukan karakter, moralitas, dan spiritualitas santriwati. Penelitian ini bertujuan untuk mengeksplorasi dan memahami dampak positif kepemimpinan transformasional pimpinan pesantren dalam membentuk generasi religius di Pesantren Tahfizh Daarul Qur'an Surakarta. Metode penelitian ini menggunakan kualitatif deskriptif. Penelitian ini mendapatkan hasil bahwa kepemimpinan transformasional pimpinan pesantren dalam dimensi idealized influence dalam menguatkan karakter religius santriwati dilakukan dengan strategi mengasuh dengan hati dan mendidik dengan keteladanan, mengadakan kegiatan muhadharah dengan tujuan untuk membentuk karakter santriwati, hafal Qur'an yang selanjutnya akan dilakukan khatmil Qur'an, pemberian pendidikan formal berbasis sains dan teknologi.*

**Kata Kunci :** *kepemimpinan transformasional, pimpinan pesantren, religius*

## Introduction

One of the progress of a country can be seen in education. Education plays an important role in producing quality human resources because it is a system consisting of sub-subsystems that are integrated into the educational process. National education aims to develop Indonesian citizens into intelligent human resources. To achieve this goal, the government established institutions.<sup>1</sup> In Indonesia, one of the educational institutions that is often chosen to produce a religious young generation is Islamic boarding schools.<sup>2</sup> Islamic boarding schools are educational institutions that produce human resources (HR) with character because they are educational institutions that prioritize Islamic boarding school traditions which can integrate Tafaquh fi add-din (religious understanding) and morals into the education system.<sup>3</sup> Islamic boarding school education is an Islamic educational institution that always believes in making children's religious character better than before and developing children's personalities based on Islamic teachings.<sup>4</sup>

Islamic boarding school education is an Islamic educational institution that always believes in making children's religious character better than before and developing children's personalities based on Islamic teachings.<sup>5</sup> Islamic boarding schools have an important role in the development of Islam in Indonesia and have become an integral part of Indonesian society. Islamic boarding schools have strong roots in Islamic traditions, some Islamic boarding schools also integrate modern education into their curriculum, so that female students can have broader knowledge and skills in line with the demands of the times. Islamic boarding schools are also

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<sup>1</sup> F. M. AR & S. Hendriyani, "Gaya Kepemimpinan Transformasional Kepala Pondok Pesantren Kauman Padang Panjang Dalam Meningkatkan Prestasi Siswa Dan Mutu Pesantren", *Menara Ilmu*, 16(1), 8–16, 2022.

<sup>2</sup> W. Verawati, et al., "Pengaruh Gaya Kepemimpinan Transformasional dan Kepuasan Kerja terhadap Kinerja Guru Sekolah Dasar", *Jurnal Ilmiah Sekolah Dasar*, 3(4), 465, 2019.

<sup>3</sup> R. Fitri & S. Ondeng, "Pesantren Di Indonesia: Lembaga Pembentukan Karakter:", *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 42–54, 2022.

<sup>4</sup> Sari, et al., "Pengembangan Karakter Religius Siswa Melalui Sekolah Berbasis Pesantren di MA Ma'arif 7 Banjarwati", *Jurnal Kajian Islam Al Kamal*, 2(2), 451–467, 2022.

<sup>5</sup> Mahfud, et al., "Peran Pondok Pesantren Dalam Pembentukan Karakter Religius Anak Di Desa Mranggonlawang", *Jurnal Pendidikan Islam*, 8(2), 19–28, 2022.

known as places that play a strong social and cultural role, as well as centres for character and leadership development in an Islamic environment.

Several Islamic boarding schools in Indonesia have characteristics that distinguish them, such as a focus on Islamic religious education, intense religious life, maintaining cultural traditions, a solid community of Santri and female students, and a moderate understanding of Islam. Based on Minister of Religion Regulation number 31 of 2020 article 18 paragraphs (1) and (2) the implementation of Islamic boarding schools is carried out while maintaining certain characteristics or uniqueness that reflect traditions, desires, and ideals, as well as the variety and character of Islamic boarding schools, and is directed at developing: study; science; and expertise and skills. However, there are facts on the ground that show that several Islamic boarding schools have experienced a decline in the number of students and have even closed because they have lost their distinctive characteristics. The loss of these characteristics is often related to changes in leadership patterns, especially the role of leaders in Islamic boarding schools, as well as the dynamics of the religious character of Santri and female students. According to Sridadi (2022), Kiai as leaders of Islamic boarding schools also have an important role, namely forming the character of students who can distinguish them from other institutions.<sup>6</sup> This character is the identity of the Islamic boarding school, so the kiai as the leader of the boarding school is also required to shape the character that already exists within a person. The religious character of Santri and female students has a big influence on the existence of Islamic boarding schools.

Humans were created on this earth by Allah SWT as caliphs (leaders), so humans cannot be separated from their role as leaders.<sup>7</sup> The concept of leadership is understood as a mandate given by God to leaders to manage and lead His people fairly and wisely. Leadership is needed in leading a group. Leadership also includes the practical skills needed to lead a group.<sup>8</sup> The essence of leadership is the ability possessed by individuals to be able to utilize, develop, and empower everything that exists in the universe, whether in the form of human resources or natural resources.<sup>9</sup> The quality of education cannot be separated from the quality of the leader as the main holder of an educational institution. The existence of leaders makes a significant

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<sup>6</sup> Sridadi, "Model Kepemimpinan Kiai Dalam Pembentukan Karakter Santri (Studi Kasus di Pondok Pesantren Al-Islam Surakarta)", Surakarta: UIN Raden Mas Said, 2022. <https://journals.upi-yai.ac.id/index.php/IKRAITH-EKONOMIKA>

<sup>7</sup> K. Kurniawan, et al., K., "Konsep Kepemimpinan Dalam Islam". *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam*, 2(1), 1–10, 2020. <https://doi.org/10.15548/p-prokurasi.v2i1.2244>

<sup>8</sup> M. Jannah, "Methods and Strategies for Forming Religious Characters Applied at Sdtq-T an Najah Islamic Boarding School Cindai Alus Martapura", *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 4(1), 77, 2019.

<sup>9</sup> D. Artanto, "Strategi Kepemimpinan Transformasional untuk Meningkatkan Mutu Layanan Pendidikan Islam", *Adaara: Jurnal Manajemen Pendidikan Islam*, 12(2), 108–122, 2022. <https://doi.org/10.30863/ajmpi.v12i2.2706>

contribution to the quality of educational institutions.<sup>10</sup> One of the leadership applied in Islamic boarding schools is transformational.

Transformational leadership is a leadership paradigm that has emerged as a very relevant approach in the Islamic boarding school context.<sup>11</sup> Involving inspiration, motivation, and driving positive change, transformational leadership of Islamic boarding school leaders has the potential to shape female students into individuals who not only understand religious teachings but are also able to implement them in everyday life. Mudir transformational leadership in Islamic boarding schools can play a key role in directing Islamic boarding schools toward positive development, educational excellence, and long-term success.<sup>12</sup> The importance of transformational leadership in Islamic boarding schools is not only limited to aspects of religious education but also includes the formation of strong character, morality, and Islam among female students. Transformational leadership is implemented by Islamic boarding school mudirs, with a special focus on how this approach is able to produce a religious generation with character.<sup>13</sup> Religious character has an important role for female students, both in the context of Islamic education in Islamic boarding schools and in general life. Religious character helps female students develop a strong connection with the religious values they adhere to. This includes a deep understanding of religious teachings, worship practices, and moral norms recognized in Islam. Religious character helps in the holistic growth of female students, involving aspects such as intellectual, emotional, social, and spiritual. This creates balance in their lives and helps them become balanced and empowered individuals. Female students with a religious character tend to be more resilient and able to face life's challenges with calm and trust in God. Religious beliefs can give them strength and support when facing difficulties. This research is expected to be able to find out do the leaders at the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School create an environment that supports and encourages spiritual growth, forms a strong religious character, and produces a generation of female students who are committed to Islamic values.

This study used a descriptive qualitative method. Qualitative descriptive is a science that studies the condition of a group of people, objects, nations, systems of thought, or current events to produce a systematic, factually accurate picture of the

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<sup>10</sup> KY. N. Nahdiyah & B. Maunah, "Kepemimpinan Transformasional di Lembaga Pendidikan Islam. SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme, 3(2), 76-84, 2021. <https://doi.org/10.37680/scaffolding.v3i2.925>

<sup>11</sup> S. Ubaidila, et al., "Konsep Kepemimpinan Transformasional Perspektif Islam", Jurnal Agama Dan Perubahan Sosial ISSN, 6(1), 153-171, 2022. <https://doi.org/10.30762/ask.v5i2.3842>

<sup>12</sup> N. M. Nurdiansyah, et al., "Transformational Leadership In The Development Of A Quality Culture Of Madrasah (Research Problems at MTs and MA Pondok Pesantren Rafah Bogor)", Edukasi Islami: Jurnal Pendidikan Islam, 10(02), 877-890, 2021. <https://doi.org/10.30868/ei.v10i02.1500>

<sup>13</sup> A. N. Malik, et al., "Implementasi Kepemimpinan Transformasional Kepala Sekolah Menengah Atas Pesantren Terpadu", 09(8), 316-327, 2023.

facts studied.<sup>14</sup> This method focuses on a deep understanding of the context and meaning of a situation, and qualitative research is often used when researchers want to understand how people experience, understand, and give meaning to a phenomenon. In this research, the data collection techniques used were in-depth interviews, observation and documentation. Interviews were conducted with Islamic boarding school leaders, ustadzah, and Islamic boarding school guardians at the Tahfizh Daarul Qur'an Islamic Boarding School, Surakarta. The validity of the data in this research uses triangulation of sources and methods.

### **Profile of the Tahfizh Daarul Qur'an Islamic Boarding School, Surakarta**

Education has an important role in shaping individual character. One of the educational institutions that has traditionally carried out this task is Islamic boarding schools. Islamic boarding schools as Islamic educational institutions, apart from teaching religious knowledge, also have a strong focus on strengthening the character of students. The Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta carries a high spirit of education and social preaching to build a dignified Indonesian nation and Islam. The vision of the Islamic boarding school is to create a generation that memorizes the Qur'an, has the Ahlussunnah wal Jama'ah faith, has a nationalist spirit, a noble character, is independent and has a global outlook. The missions implemented by Islamic boarding schools include:

1. Forming memorizers of the Qur'an with noble character.
2. Preparing students who are skilled in Arabic and English and can read and master the Yellow Book.
3. To produce santri/students who are faithful and devout, have a warrior spirit, understand Islamic science and technology, have competitiveness, and can develop themselves.
4. Fostering in the fields of research, science and technology.
5. Instilling a strong spirit of nationalism and love for the country.

Tahfizh Daarul Qur'an Islamic Boarding School, Surakarta is a formal educational institution under the Daarul Qur'an Surakarta Foundation was founded on June 17 2008. The journey of the Daarul Qur'an Surakarta Foundation with its flagship program, namely the Tahfizh Islamic Boarding School, is a miracle of prayers and efforts from all parties. At the beginning of this Islamic boarding school, it was still small with dozens of students, but with continuous prayer, persistent efforts produced results and miraculous developments. The Tahfizh Daarul Qur'an Surakarta Islamic Boarding School was officially established in 2008 and received an operational permit from the Ministry of Religion of Karanganyar Regency No. B-2175.1/Kk.11.13/4/PP.00/06/2016 on August 10 2016. To improve the quality of science, Islamic boarding school education and networks. At the beginning of 2022, the Darul Quran Surakarta Foundation appointed 3 Kyai and Ulama to become the Asatidz Council, namely: KH. R. AM. Mustain Nasoha, SH, MH, MA Al Hafidz, (Caretaker of the Al Muayyad Mangkuyudan Islamic Boarding School Solo and

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<sup>14</sup> D. P. Utami, et al, "Iklim Organisasi Kelurahan Dalam Perspektif Ekologi", Paper Knowledge . Toward a Media History of Documents, 3(2), 6, 2021.

Caretaker of the Raudlatul Muhibbin Foundation Solo), KH. Syahrul Mubarak Sitorus Al Hafidz (Al Azhar Foundation), and Ust. Amir Ma'ruf, M.Pd.I Al-Hafidz. These three figures have become the new faces of the Daarul Qur'an Surakarta Foundation as leaders and caretakers of the Tahfizh Daarul Qur'an Solo Raya Islamic Boarding School.

### **Implementation of Transformational Leadership**

The implementation of transformational leadership by Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta in the idealized influence dimension includes 3 aspects, namely integrity, example and charisma of Islamic boarding school leaders. The integrity of an Islamic boarding school leader plays a very important role in forming female students into a religious generation. Focus on developing character and noble morals. Islamic boarding school leaders must ensure that learning does not only focus on academic aspects but also on developing a good personality. One of the educational strategies in strengthening the religious character of female students implemented by Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta is "Parenting with the Heart and Educating by Example". This strategy builds positive relationships between educators and female students and facilitates the formation of strong character. This will help create a strong emotional bond between educators and female students, which ultimately helps female students to become religious individuals in all aspects of their lives. According to Mahfudh (2022) leaders are charismatic and have power and influence.<sup>15</sup> Leaders inspire and encourage the academic community with a vision and sense of mission that encourages them to make extra efforts to achieve their goals. The charismatic characteristic of the transformational leadership style is the competence of a leader to provide enthusiasm to subordinates in carrying out each task. A leader who has great charisma will find it easier to influence subordinates so that they act as the leader wishes.c

Leaders inspire and encourage the academic community with a vision and sense of mission that encourages them to make extra efforts to achieve their goals. The charismatic characteristic of the transformational leadership style is the competence of a leader to provide enthusiasm to subordinates in carrying out each task. A leader who has great charisma will find it easier to influence subordinates so that they act as the leader wishes.<sup>16</sup> This is done by caring for the students like their own children and setting an example by setting an example first before giving orders to the students. The role of the *kai* as a boarding house caretaker who uses habituation and taking lessons or *ibroh* is the *kyai*'s way of shaping the character of the students to be better.

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<sup>15</sup> M. Mahfudh, "Konstruksi Kepemimpinan Transformatif di Lembaga Pendidikan Islam", Indonesian Journal of Humanities and Social Sciences, 3(2), 131–150, 2022. <https://doi.org/10.33367/ijhass.v3i2.3005>

<sup>16</sup> J. Aminoto, "Gaya Kepemimpinan Dan Peran Kyai Dalam Mengembangkan Karakter Santri di Pondok Pesantren Daarul Ishlah Desa Sokawera Purbalingga", Institut Agama Islam Nahdlatul Ulama, 2022.

An example is the key to educating religious characters. Educators and Islamic boarding school administrators must be good examples in their behaviour and attitudes. They must practice religious values in their daily lives, such as carrying out worship consistently, maintaining order, and fulfilling their responsibilities well. When female students see that their educators truly apply these values to their own lives, they will be motivated and inspired to follow in their footsteps. This is in line with Khamidah (2021) exemplification in education at Islamic boarding schools is a method that influences the moral and spiritual aspects of children in adolescence considering that education is the best figure in the child's view.<sup>17</sup> This method can be applied to teenagers, for example by modelling prayer, reciting the Koran, and other acts of worship or good deeds. According to Jamalulel (2018) the role of kai as role models is to provide examples of ideal behaviour for the formation of female students' character.<sup>18</sup>

#### 1. Integrity of Islamic Boarding School Leaders

Efforts to encourage the success of strengthening the religious character of Islamic boarding schools are attempted by integrating several policies, namely by establishing cooperation between various parties, including the head of the Islamic boarding school, teachers, employees and parents. The Islamic boarding school policy of implementing an agreement with the female student's parents by signing a letter of commitment to follow all Islamic boarding school rules is the basic and most important policy. The preparation and implementation of regulations is one of the factors that influences its success. Therefore, not as a barrier and limiting the movement of female students, but to maintain good habits that have been instilled since the beginning of education and have been going on before. According to Baehaqi (2019) the rules and regulations implemented by the hostel are the core content of all things that are prohibited and the types of violations committed.<sup>19</sup>

The Tahfizh Daarul Qur'an Surakarta Islamic Boarding School implements Mutaba'ah Yaumiyyah as a form of daily supervision/evaluation of female students. Educators and Islamic boarding school administrators need to be actively involved in the lives of female students, such as supervising religious services, accompanying female students in their daily tasks, and providing direct guidance in dealing with situations that require religious support. With active involvement, educators can provide more effective direction and help female students understand and apply these values in real contexts. According to Laila (2019) the

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<sup>17</sup> D. Khamidah, "Peran Pengurus Dalam Pembentukan Karakter Disiplin Dan Tanggung Jawab Santriwati Di Pondok Pesantren Darussalam Bangunsari Ponorogo", IAIN Ponorogo, 2021.

<sup>18</sup> H. A. Jamalulel, "Peran Kepemimpinan Karismatik Kiai Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul Muttaqien Kabupaten Bogor, UIN Syarif Hidayatullah Jakarta, 2018.

<sup>19</sup> M. L. Baehaqi, "Strategi Sekolah Berbasis Pesantren dalam Penguatan Karakter Disiplin Santri", *Kontekstualita*, 34(2), 41–55, 2019. <https://doi.org/10.30631/34.2.4>

value of responsibility in mutaba'ah yaumiyyah is manifested in sports activities, memorizing the Qur'an and hadith, carrying out pickets, and reading books.<sup>20</sup>

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Education at Islamic boarding schools not only functions as a transfer of religious knowledge but also as a place for the formation of religious character. The transformational leadership of Islamic boarding school leaders in Islamic boarding schools plays a central role in the process of producing a generation that combines academic skills with strong moral and spiritual character. The leadership of Islamic boarding school leaders at the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School in producing a religious generation is one way of developing moral character. Activities carried out at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta include holding Muhadharah (character building) which is held twice a month. This activity is one way to produce religious female students. This muhadharah process is closely related to efforts to shape female students to have a strong religious character through Islamic teachings. Muhadharah's goal is to empower female students to become agents of positive change in society. Islamic boarding schools try to train female students to have skills and knowledge that they can apply in their social environment. Muhadharah

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<sup>20</sup> A. N. Laila, "Fungsi Mutāba'ah Yaumiyah Dalam Membentuk Karakter Santri Di Pondok Pesantren Mahasiswi Asma Amanina Yogyakarta (Penanaman Nilai Disiplin, Religius, Kepedulian, dan Tanggung Jawab)", Yogyakarta: UIN Sunan Kalijaga, 2019.

<sup>21</sup> D. Khamidah, "Peran Pengurus Dalam Pembentukan Karakter Disiplin Dan Tanggung Jawab Santriwati Di Pondok Pesantren Darussalam Bangunsari Ponorogo", IAIN Ponorogo, 2021.

<sup>22</sup> M. S. A. Farisi, "Peran Kiai Dalam Pembentukan Karakter Disiplin Santri di Pondok Pesantren Kun Aliman Mojokerto", Malang: Universitas Islam Negeri Maulana Malik Ibrahim, 2020.



helps shape female students to have a sense of social responsibility towards society. Santriwati is taught to care about social conditions, make positive contributions, and participate in humanitarian activities. Muhadharah in Islamic boarding schools is not only about the transfer of religious knowledge but also a holistic character formation process that includes spiritual, moral and social aspects. By involving female students in this process, Islamic boarding schools strive to produce a generation that has a strong religious character and can make a positive contribution to society.



Figure 1. Muhadharah activities

In preparing the vision, mission and programs of the mudiroh Islamic boarding school Tahfizh Daarul Qur'an Surakarta Ustadzah Nurul Ummi Akhinah, M.Pd.I always involve Ustadzah and stakeholders. The activity of preparing the vision, mission and program of the Islamic boarding school is by holding a meeting to prepare the vision, mission and program of the Islamic boarding school. This meeting is held regularly every year before the new school year begins. The results of an interview with Ustadzah Nurul Ummi Akhinah, M.Pd.I as the mudiroh of the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School stated that:

"In preparing the vision, mission and programs of Islamic boarding schools, many parties need to formulate them. In its formulation, it requires a minimum of 3 components, including walisantri, ustadz ustadzah and santri. During the interview for the registration of new students and the initial arrival of the students, the Islamic boarding school conducts a survey of the wishes or hopes of the students and guardians of the students who board their sons and daughters at the Islamic boarding school. Before preparing the ustadzah, they are provided with how to build an Islamic boarding school, so that from there each one has almost the same description and frequency. Next, we will hold a survey and equalize perceptions at a large meeting, with stakeholders in the Islamic boarding

school formulating what needs to be taken or accommodated from that opinion so that it becomes the vision and mission that we use. Then the vision, mission and programs of the Islamic boarding school are socialized to the studentswalsantri at the Islamic boarding school."

Based on the interview data above, mudiroh involves the ustadzah as the implementer of the Islamic boarding school's vision and mission which accommodates the needs and desires of the Islamic boarding school guardians and students as consumers with the direction of the masyayikh council and follows the outlines of the vision and mission set by the foundation. The interview data above is supported by the statement of the head of the tarbiyah department at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta, namely Ustadzah Anik Susanti, SEI as follows:

"So far, mudiroh has always included all activities including the preparation of the vision and mission. Mudiroh usually provides suggestions and input if there is a program directed towards the vision and mission. Each head of the field, for example, in preparing the program must aim at the vision and mission. For example, if you take part in Islamic boarding school competitions in accordance with the Islamic vision and mission."



Figure 2. Work Meeting and Preparation of Islamic Boarding School Vision and Mission

The transformational leadership of Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta can form religious character in female students, one of the activities aims to form religious character by holding mujadara. The muhadharah activity, which is carried out twice a month, is a way for Islamic boarding school leaders to shape the religious character of female students at the Tahfizh Daarul Qur'an Islamic Boarding School, Surakarta. This goal forms the religious character of female students in line with research Jundullah et al. (2022) state that muhadharah has character values that have a

positive, beneficial influence and becomes a driving force for female students' personalities in forming good character in Islamic boarding schools.<sup>23</sup> In this case, the Islamic boarding school leadership provides guidance such as training discipline, courage, responsibility and Islamic brotherhood. Transformational leadership of Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta can produce a religious generation with muhadharah activities which have the aim of character formation, muhadharah is effective in producing religious female students, this is in line with research conducted by Amin et al. (2023) states that by implementing muhadharah in Islamic boarding schools, the religious character of the students can be formed.<sup>24</sup> The transformational leadership of Islamic boarding school leaders can produce a Qur'anic generation, this is in line with research conducted by Kwirinus et al. (2023) who stated that the success of producing a generation with religious character could be seen from the leadership of the mudir at the Islamic boarding school.<sup>25</sup>

## 2. Exemplary Islamic Boarding School Leaders

The example of Islamic boarding school leaders plays a very significant role in shaping female students into a religious generation. Uphold and be consistent in implementing religious values inside and outside the school environment. Consistency in attitudes and actions will help establish trust and good examples. The transformational leadership of Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School to form religious character can be seen from the way Islamic boarding school leaders prepare a comprehensive curriculum for Islamic religious education, including understanding the Al-Qur'an, Hadith, aqidah (beliefs), and akhlakul karimah (good morals). Activities other than muhadharah which are carried out twice a month, activities related to understanding the Koran, namely Halaqah Tahfizh (Memorization).

Based on the results of an interview with Ustadzah Anik Susanti, SEI as head of the tarbiyah field is:

"Mudiroh's example to the ustadzah at the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School is related to regulatory compliance, namely continuing to obey all the provisions in the personnel regulations and being responsible for the tasks given and always being disciplined when at the Islamic boarding school. As the top leader, I set an example of implementing compliance with the programs at the foundation as my

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<sup>23</sup> M. Jundullah, et al., "Pembinaan Karakter Santri melalui Latihan Pidato (Muhadharoh) di Pondok Pesantren Modern Darussalam Bekasi. *Islamika*, 4(4), 516-527, 2022. <https://doi.org/10.36088/islamika.v4i4.2043>

<sup>24</sup> A. Amin, et al., "Kepemimpinan Mudir Di Pondok Pesantren Kampung Qur'an Kecamatan Cimanggung Kabupaten Sumedang Jawa Barat", *Jurnal Pendidikan Indonesia (JOUPI)*, 1(2), 17-26, 2023.

<sup>25</sup> D. Kwirinus, et al., "Model Kepemimpinan Situasional dan Transformasional Kepala Sekolah SMAK Yos Sudarso Batu" *Equilibrium: Jurnal Pendidikan*, 11(1), 59-69, 2023. <https://doi.org/10.26618/equilibrium.v11i1.9288>

superior, with the hope that when we make regulations/rules these can be implemented by our subordinates. "Regarding discipline, Islamic boarding schools have implemented digital and manual presence which correlates with welfare."

From the data above, Mudiroh provides an example for Ustadzah to comply with existing regulations in the organization and adhere to regulations/programs that have been set by superiors. This is reinforced by the results of an interview with the head of the tahfizh department, Ustadzah Atika Qurrata A'yun:

"Our mudiroh is always consistent with existing regulations. He prioritizes compliance with existing rules or agreements. Even if there is sudden input, the priority is what the initial agreement will be. The initial agreement is implemented first and then there will be an evaluation. "Mudiroh is always present at the tahfizh halaqah hours on time, namely at 3 times (morning, afternoon and evening halaqah) and directly monitors SDI attendance through the tahfizh learning journal and digital attendance."

Halaqah Tahfizh (Halaqah Memorizing) is a form of activity in Islamic boarding schools or Islamic educational institutions whose main aim is to help female students memorize the Al-Qur'an. The aim of halaqah tahfizh activities involves spiritual, academic and character aspects. Apart from memorizing, Halaqah Tahfizh also aims to guide female students in understanding the meaning and interpretation of the Al-Qur'an. This is important so that their memorization is not only mechanical but also deeply understood. The Halaqah Tahfizh process helps female students strengthen their relationship with the Koran. By memorizing and understanding the verses, it is hoped that they can feel close to God's revelation. Halaqah Tahfizh does not only focus on academic aspects but also the formation of religious character. Through the process of memorizing the Quran, female students are expected to be able to create characters that are by Islamic values.

The follow-up to the Halaqah Tahfizh activity is that after the children have completed memorizing the Qur'an, they recite the Qur'an. Khataman Al-Qur'an is an effort or achievement in Islam which marks the completion of someone reading or memorizing the entire Al-Qur'an. The recitation of the Al-Qur'an can play an important role in helping to produce religious female students. This activity is not only carried out by female students but also by Islamic boarding school leaders and Asaatidzah as a form of example and a form of leadership integrity in providing Islamic boarding school programs. Through the process of reciting the Al-Qur'an, female students not only memorize the verses of the Al-Qur'an but can also deepen their meaning and interpretation. This helps improve the overall understanding of religion.



Figure 3. Al-Qur'an Khataman activities

Khataman Al-Qur'an helps increase the spiritual awareness of female students. This is connected with research conducted by Deswita et al. (2022) which states that the *Khatmil* Qur'an can Shape the Student's Religion. With the Khatmil Qur'an, the students not only learn about the Qur'an but the meaning contained in it.<sup>26</sup> They reflect on existence, the purpose of life, and their connection to the Creator. The process of reciting the Al-Qur'an can shape female students to become moral-based leaders. They learn to make decisions based on Islamic values and set a good example for others. Qur'an khatmil activities can shape religious character as per research conducted by Apriati et al. (2022) states that the presence of Al-Quran recitation can shape the religious character of students.<sup>27</sup> Another research discussing character formation through khatmil Koran was carried out by Basri et al. (2023) stated that the presence of Koran khatmil in Islamic boarding schools can shape the religious character of the students.<sup>28</sup>

### 3. Charisma, Islamic Boarding School Leader

The charisma of Islamic boarding school leaders can have a big impact on turning female students into a religious generation. This charisma can include various aspects that motivate, inspire and empower female students to develop spirituality and religion. Advice is a method of teaching religion to teenagers

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<sup>26</sup>Y. Deswita, et al., "Strengthening the Religious Character of Madrasah Tsanawiyah Students Through Tahfizh Quran", NUSANTARA: Journal of Social Sciences, 9(7), 2413-2420, 2022.<http://jurnal.um-tapsel.ac.id/index.php/nusantara/index>

<sup>27</sup>Y. Apriati, et al., "Instilling the Value of Children's Religious Character Education Through the Bahalarat Tradition in Pamatang Panjang Village, Seruyan Hilir District, Seruyan Regency, Scientific Journal of Mandala Education, 8(2), 1566-1573, 2022. <https://doi.org/10.36312/jime.v8i2.3262>

<sup>28</sup>H. Basri, et al., "Formation of Students' Religious Character Through Familiarity with Religious Activities at MA Miftahul Ulum, Purwakarta Regency", Islamic Education: Journal of Islamic Education, 12(2), 1521-1534, 2023.<https://doi.org/10.30868/ie.v12i02.4269>

which is quite successful in forming the faith of children (adolescents) in Islamic boarding schools. According to Muttaqin (2021) stage of strengthening activities in developing the religious character of santri, by consistently developing the religious character of the santri, it is hoped that the religious character will be attached to the santri and can become a provision in the daily life of the santri, the methods used in cultivating this religious character are the exemplary method, the habituation method and advice method.<sup>29</sup> Tahfizh Daarul Qur'an Islamic Boarding School Surakarta balances with science or formal education. Education has a very important role in producing a religious generation. Education is not only limited to academic aspects but also includes character, moral and spiritual education. Education helps shape individual morals and morals.

Based on the data above, mudiroh can provide positive enthusiasm and motivation to its members. This is confirmed by the results of an interview with the head of the Islamic boarding school, Ustadzah Lestari Putri Utami, S. Sos as follows:

"Mudiroh exemplifies a high work spirit through his actions so that we members feel ashamed and encouraged to become figures like him. He meets face to face every morning before carrying out activities, by holding briefings and bahriyah prayers together. "The time is according to the agreement, namely half past 7 and it is done outside of the students' activities because at that time the students are preparing to go to school."

The results of the interview with the representative of the Islamic boarding school, Mrs Naimatul Laela Qomariyah, S.Pd.I, are as follows:

"From his figure, Ustadzah Nurul Umami Akhinah, M.Pd.I have been able to provide inspiration and motivation, often in the walisantri group he inspires even though the inspiration does not come from him, maybe he takes it from posts from other Islamic boarding schools so that this becomes inspiration and the motivation of Islamic boarding school guardians for the benefit of the Islamic boarding school. "He also often shares documentation of students' activities while at the Islamic boarding school to relieve their parent's and family's longing."

Good character education will guide individuals to develop ethical values and morality through religious teachings. Through education, individuals can improve the quality of their worship. They learn how to perform worship devoutly, understand spiritual meaning, and improve their relationship with God. The formal education system can be a forum for conveying religious and ethical values. Formal education that is integrated with religious values can provide a holistic learning experience. With good education, both formal and informal, individuals have the opportunity to grow and develop holistically, including spiritual and

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<sup>29</sup>F. Muttaqin, "Developing the Religious Character of Santri at TPQ Al-Ansor Kelangdepok Pemalang. Semarang: UIN Walisongo, 2021.

religious dimensions. Therefore, education has a significant role in producing a religious generation that can make positive contributions to society and the world.

Integrating modern educational methods and technology so that Islamic boarding schools remain relevant and effective in facing changing times, including the use of information technology, digital literacy, and innovative approaches in the learning process. In producing female students with religious character, Islamic boarding schools require formal education, this is in line with research Soelistijanto et al. (2023) state that there is a need for formal education with the aim that students' insight is not only focused on religious knowledge but is also able to master general knowledge.<sup>30</sup> Formal education in Islamic boarding schools apart from being able to shape religious character, another goal that can be taken from formal education is that it can help the Islamic boarding school develop, this is in line with research conducted by Anggraini (2023) states that formal education has a strong influence on the existence of an Islamic boarding school.<sup>31</sup> Transformational leadership at the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School can produce a religious generation with formal education, this is in line with research Firman et al. (2023) state that formal education can help in forming religious students.<sup>32</sup>



Figure 4. Science and Technology-Based Formal Education

## Conclusion

Transformational leadership is very crucial in forming and strengthening the religious character of female students in the Islamic boarding school environment. The implementation of transformational leadership by Islamic boarding school leaders at the Tahfizh Daarul Qur'an Islamic Boarding School in Surakarta in the idealized influence dimension includes 3 aspects, namely integrity, example and charisma of

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<sup>30</sup>Soelistijanto, et al., "The Importance of Formal Education for Santri at the Riyadus Al-Islamy Islamic Boarding School, Gunung Pati, Semarang City", *Journal of Community Service and Empowerment*, 3(1), 33-42, 2023. <http://e-journal.ivet.ac.id/index.php/manggali>

<sup>31</sup>EN Anggraini, "The Role of Formal Education in the Islamic Boarding School Environment Can Improve the Quality of Human Resources at the Darul Falah Tulung Sari Islamic Boarding School", *Misbahul Ulum Journal*, 5(1), 17-28, 2023.

<sup>32</sup>Firman, et al., "The Influence of Islamic Boarding School Education on the Character of Academic Youth in Banjarmasin:", *Tambusai Education Journal*, 7, 12976-12985, 2023.

Islamic boarding school leaders. Transformational leadership of Islamic boarding school leaders in the dimension of idealized influence in strengthening the religious character of female students is carried out with the strategy of nurturing with the heart and educating by example, holding muhadharah activities to form the character of female students, memorizing the Qur'an which will then be carried out by reciting the Qur'an, providing formal education science and technology-based.

Transformational leaders can provide deep inspiration, motivation and guidance, not only in religious aspects but also in developing individual potential, character building and empowering the Islamic boarding school community as a whole. Thus, transformational leadership at the Tahfizh Daarul Qur'an Surakarta Islamic Boarding School is not only a spiritual direction, but also a catalyst in forming a generation of female students who are strong in Islamic values, creative, independent, and contribute positively to society. This research confirms that the implementation of transformational leadership in Islamic boarding schools has a significant impact on building the foundation of strong religious character in female students.

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