

# Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng

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**ABSTRACT.** This study examines transformational leadership. KH. Muhammad Yusuf Hasyim in preserving traditional Islamic education at Pesantren Tebuireng, Indonesia. Using a qualitative approach with historical methods, data were collected through interviews, observations, and document analysis. The findings reveal that KH. Yusuf Hasyim exhibited strong transformational leadership characteristics, including idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. His leadership strategies balanced preserving tradition with modernization, integrating Islamic and general education while maintaining the pesantren's identity. The impact was significant, improving the quality of education, modernizing infrastructure, strengthening the pesantren's role in society, and expanding a national alumni network. This research contributes to understanding how transformational leadership principles can be effectively applied in traditional Islamic educational institutions facing modern challenges.

**Keywords:** *Transformational leadership, Islamic Education, tradition preservation, pesantren, modernization.*



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## INTRODUCTION

Pesantren, the oldest Islamic educational institution in Indonesia, has played a crucial role in shaping and maintaining the Islamic identity of Indonesian society for centuries (Abdullah, 1986; Azra, 2006; Bruinessen, 1994; Dhofier, 1999). Regarded as the “father” of Islamic education in Indonesia, pesantren emerged and developed alongside the spread of Islam in the archipelago, making it an integral part of the national education system (Azra, 2006; Turmudi, 2007). The existence of pesantren is not only a center for religious education but also an agent of social change and a hub for disseminating peaceful Islam in Indonesia (Bruinessen, 1994; Mas'ud, 2006).

However, in an era of rapid globalization and modernization, pesantren face significant challenges in preserving Indonesian Islamic values and traditions while adapting to the evolving times (Bruinessen, 1994; Lukens-Bull, 2005). Pesantren must maintain their traditional identity while responding to modern society's need for quality and relevant education (Lukens-Bull, 2001; Zuhdi, 2006). This challenge becomes increasingly complex with the influx of global information that brings various ideologies and new religious understandings to Indonesia (Hefner, 2009).

According to Karel Steenbrink (1986), the pesantren's response to modernization can be described as "rejecting while imitating." On the one hand, pesantren reject the assumptions of reformists and view them as a serious threat; on the other hand, they, within certain limits, follow and imitate reformist steps to survive. This phenomenon illustrates pesantren's complex challenges in maintaining their relevance amid rapid social changes (Arifin, 1993; Turmudi, 2007).

One pesantren that is intriguing to study in this context is Pesantren Tebuireng in Jombang, East Java. Founded by KH. Hasyim Asy'ari in 1899, Pesantren Tebuireng has become one of the most influential pesantren in Indonesia and is known as the "mother pesantren" that has produced many national figures and other pesantren leaders (Akarhanaf, 2018; Dhofier, 1999; Salam, 1962; Yasin & Karyadi, 2011). The long history of Pesantren Tebuireng reflects the dynamics of Islamic development in Indonesia, from the colonial era to the reform era (Azra, 2006; Dhofier, 1999).

KH. Muhammad Yusuf Hasyim (1929–2006), the youngest son of the Nahdlatul Ulama Founder KH. Hasyim Asy'ari is a central figure in the transformation of Pesantren Tebuireng. Born within the pesantren complex, he grew up in an environment rich with Islamic values and a spirit of national struggle. From an early age, KH. Yusuf Hasyim was involved in Indonesia's independence movement, joining the Laskar Hizbullah at 16. This experience shaped his character as a resilient fighter and visionary leader (Aliuddin, 2023; Halwan & Hidayat, 2007).

His education was honed at various renowned pesantren, including Pesantren Krapyak in Yogyakarta and Pondok Modern Gontor. Although he did not complete formal education due to the political situation at the time, KH. Yusuf Hasyim had a high learning spirit and developed knowledge autodidactically. His political career began with active involvement in NU (Nahdlatul Ulama) and later as a member of the DPR (House of Representatives) for 15 years, where he was known as a vocal politician advocating for the aspirations of the Muslim community (Ibid).

As the caretaker of Pesantren Tebuireng since 1965, KH. Yusuf Hasyim implemented various significant innovations. He established formal educational institutions such as Madrasah Aliyah, junior and senior high schools (SMP and SMA), and Hasyim Asy'ari University, integrating modern technology into learning processes. His leadership at the pesantren was marked by efforts to blend traditional religious education with general education, maintaining a balance between preserving tradition and adapting to modernity (Nasir, 1988).

The innovations implemented by KH. Yusuf Hasyim reflects on efforts to bridge the gap between traditional pesantren education and the demands of modernity. For instance, the establishment of formal schools within the pesantren environment responded to society's need for nationally recognized education that could open opportunities for students to pursue higher education or enter the modern workforce (Abidin & Sirojuddin, 2024; Aziz et al., 2022; Bruinessen, 1990). At the same time, maintaining the study of classical Islamic texts (kitab kuning) demonstrated a commitment to preserving the classical Islamic scholarly tradition characteristic of pesantren (Bruinessen, 1994).

KH. Yusuf Hasyim's leadership exhibited characteristics aligned with the concept of transformational leadership as outlined by Bernard M. Bass (1985). Bass defines transformational leadership as a process where leaders and followers mutually raise each other's morale and motivation. According to Bass, transformational leaders motivate followers to do more than expected by (a) increasing followers' awareness of the importance and value of designated and ideal goals, (b) encouraging followers to transcend their self-interest for the sake of the team or organization, and (c) moving followers to address higher-level needs (Bass, 1985; Bass & Riggio, 2006).

In the context of Pesantren Tebuireng, KH. Yusuf Hasyim demonstrated transformational leadership characteristics through his progressive vision in integrating traditional pesantren

education with modern education systems (Halwan & Hidayat, 2007; Nasir, 1988). He successfully raised the pesantren community's awareness of adapting to developments without sacrificing traditional values. KH. Yusuf Hasyim also encouraged students and pesantren Staff to transcend personal interests to advance the pesantren and the broader Muslim community. KH. Yusuf Hasyim's transformational leadership approach is evident in various aspects of Pesantren Tebuireng's management. For example, in curriculum matters, he integrated general subjects into the pesantren's education system without reducing the portion of traditional Islamic sciences. Bass refers to this as "intellectual stimulation," where leaders encourage followers to think creatively and innovatively in facing challenges.

Additionally, KH. Yusuf Hasyim showed "individualized consideration" through his attention to developing each student and Staff member's potential. He encouraged students not only to master religious knowledge but also to develop skills relevant to modern needs (Halwan & Hidayat, 2007). This aligns with Bass's concept of transformational leaders who pay attention to the individual development needs of their followers (Bass & Riggio, 2006). The aspect of "inspirational motivation" in KH. Yusuf Hasyim's transformational leadership is seen in his ability to articulate the vision of Pesantren Tebuireng as an Islamic educational institution that remains relevant in the modern era without losing its traditional roots. He successfully motivated the pesantren community toward this vision, creating a strong collective spirit among students and staff (Nasir, 1988).

However, comprehensive research has not examined how the transformational leadership model is applied in the context of pesantren to preserve Indonesian Islamic traditions. An in-depth understanding of this is crucial, given the strategic role of pesantren in shaping a moderate and tolerant Indonesian Islam. Moreover, amid the increasing influence of transnational ideologies that tend to be puritanical and literal in understanding Islam (Van Bruinessen, 2013; Wahid, 2014), the role of pesantren in preserving an Indonesian Islam that is contextual and harmonious with local culture becomes increasingly crucial.

Another academic concern arises from the limited studies linking transformational leadership theory with the context of traditional Islamic educational institutions like pesantren (Azizah & Mardiana, 2024; Baso & Alwy, 2023; Hamzah et al., 2023). Although transformational leadership theory has been widely applied in educational organization studies (Wahyuni & Maunah, 2021), its application in the pesantren context is still minimal. Yet, the unique characteristics of pesantren as educational institutions and centers of traditional Muslim community life make them an interesting laboratory to study how transformational leadership principles are translated within the context of Indonesian Islamic culture and values (Aisyah et al., 2022; Gott et al., 2022; Hanafi et al., 2021).

Furthermore, there is a need to understand how transformational leadership in pesantren can bridge the tension between tradition and modernity (Jannah et al., 2023; Munawir et al., 2024; Parhan et al., 2024). Previous studies on pesantren modernization tend to view tradition and modernity as a dichotomy that opposes each other (Lukens-Bull, 2001). However, the phenomenon at Pesantren Tebuireng shows that visionary and transformative leadership can synergize these two aspects.

This research aims to fill that gap by conducting an in-depth study of KH. Muhammad Yusuf Hasyim's transformational leadership model in preserving Indonesian Islamic traditions at Pesantren Tebuireng. Specifically, this study aims to identify and describe the characteristics of KH. Yusuf Hasyim's transformational leadership in preserving traditional pesantren Islam analyzes the strategies and approaches used by KH. Yusuf Hasyim will maintain traditional pesantren Islam at Pesantren Tebuireng and assess the impact of his leadership on the development of Pesantren Tebuireng and the surrounding community.

This research is expected to contribute theoretically to the development of transformational leadership theory in the context of traditional Islamic educational institutions and provide practical insights for efforts to preserve Indonesian Islamic traditions in the modern era through pesantren institutions. The results of this study will not only contribute to the development of transformational leadership theory and provide practical insights for pesantren leaders and other Islamic educational institutions in facing the challenges of modernity while preserving Indonesian Islamic traditions.

In a broader context, this research is also relevant to efforts to understand and promote moderate Islam in Indonesia. Amid the increasing influence of transnational ideologies that tend to be puritanical and literal in understanding Islam, studies on how pesantren, through transformational leadership, can preserve and develop a moderate and inclusive Indonesian Islam become very important. This contributes to academic discourse on Islam and modernity and has practical implications in efforts to build social harmony and religious tolerance in Indonesia. Therefore, this research has academic significance and high social relevance. A better understanding of how transformational leadership can be applied in the pesantren context to preserve Indonesian Islamic traditions can inspire and guide other Islamic educational institutions in facing modernization challenges without losing their identity and traditional values.

## **METHOD**

This research adopts a qualitative approach using the historical method, following the stages outlined by Kuntowijoyo to systematically and objectively reconstruct past events (Arikunto, 2013). The historical method was chosen for its ability to explore and analyze data from various sources to understand the context and dynamics of historical events (Gottschalk, 1969). In this context, the focus of the study is the role and contribution of KH. Yusuf Hasyim in the development of Pesantren Tebuireng, his efforts to preserve Islamic traditions through educational innovations, and the transformation of pesantren education in the modern era.

The data collection process was conducted using several complementary methods. First, in-depth interviews were conducted with ten key informants, consisting of family members, senior students, and staff of Pesantren Tebuireng who lived during the time of KH. Yusuf Hasyim. These interviews aimed to gather personal perspectives and firsthand experiences related to his leadership and thoughts (Bogdan & Biklen, 2006). Second, field observations were carried out at the Pesantren Tebuireng complex to obtain a physical overview of the research site and to understand the spatial context of the events studied. Third, document analysis, including the pesantren's archives and publications related to the history of Pesantren Tebuireng, was conducted to gather factual data and verify information from other sources.

Following data collection, the next step was source criticism, both external and internal. External criticism was conducted to ensure the authenticity of documents and sources of information, while internal criticism focused on the credibility of content and the consistency of information between sources (Gottschalk, 1986). This process is crucial to ensure the validity of the data used in the analysis. The data interpretation stage employed Bass's transformational leadership theory as the analytical framework (Bass & Riggio, 2006). This theory was chosen for its relevance in explaining KH. Yusuf Hasyim's leadership style, known for inspiring and motivating change at Pesantren Tebuireng. The analysis aimed to reveal how KH. Yusuf Hasyim applied transformational leadership principles within the context of the pesantren and the broader community.

The final process was historiography, where the results of the analysis were structured into a coherent historical narrative (Kartodirdjo, 1984). In this stage, the researcher sought to present a chronological and thematic reconstruction of events, considering the social, political, and cultural contexts surrounding the life and struggle of KH. Yusuf Hasyim. To ensure data validity and

reliability, this research applied source and method triangulation techniques (Denzin & Lincoln, 2011). Source triangulation was conducted by comparing information from various informants and documents, while method triangulation involved using different data collection methods to verify findings.

## **RESULT AND DISCUSSION**

### **Result**

This research demonstrates that KH. Muhammad Yusuf Hasyim's leadership at Pesantren Tebuireng exhibited strong characteristics of transformational leadership, as outlined by Bernard Bass (1985). An in-depth analysis of the collected data shows that KH. Yusuf Hasyim successfully applied the four main components of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

KH. Yusuf Hasyim's idealized influence was strongly reflected in his personal integrity and exemplary behavior. A notable example is his decision to reject government assistance that was deemed to threaten the pesantren's independence. The head of the Tebuireng Pesantren's female boarding school, KH. Fahmi Amrullah Hadziq, who interacted closely with 'Pak Ud' (KH. Yusuf Hasyim's nickname), stated, "Pak Ud once rejected a grant of 10 million rupiahs from the Government. He considered the aid insignificant and the administrative process too complicated. He preferred to maintain the pesantren's independence" (Interview with KH. Fahmi Amrullah Hadziq., July 08 2024). Another significant ideal action taken by KH. Yusuf Hasyim was the reorganization of the pesantren's administration. H. Muhsin KS, the treasurer of Pesantren Tebuireng from 1979 to 2012, said, "Once I was appointed as the Pondok's Treasurer, all finances from various units were paid directly to the pondok. Everything was centrally managed, so I could distribute the funds properly. Previously, each education unit managed its own finances and administration." KH. Yusuf Hasyim's simple lifestyle also set a powerful example for the pesantren community. His eldest son, Gus Riza Yusuf, recounted, "My father always chose simple and inexpensive clothing. Even when given branded clothes or suits from abroad, he accepted them but never wore them" (Interview with Muhsin Ks., July 17, 2024).

In terms of inspirational motivation, KH. Yusuf Hasyim demonstrated a strong ability to motivate and inspire the pesantren community. One method he used was the 'ketok' forum, a tradition at Pesantren Tebuireng where a drum was struck as a signal for the students to gather at the mosque or its veranda. Through this 'ketok' forum, KH. Yusuf Hasyim provided guidance, motivation, and updates, particularly regarding the national political situation in the 1970s and 1980s, as well as issues relevant to the times. H. Kusnadi Said, who served as the head of SMA A. Wahid Hasyim during KH. Yusuf Hasyim's leadership, explained, "Through the 'ketok' forum, KH. Yusuf Hasyim often shared his experiences and provided guidance on the state of the country at that time. This forum became an important moment where students not only received new information but were also inspired by the vision and spirit conveyed by him" (Interview with H. Kusnadi Said, July 8, 2024).

KH. Yusuf Hasyim's intellectual stimulation was evident in his encouragement of critical and innovative thinking among students and pesantren staff. One example of this freedom was through the Mimbar Demokrasi (Democracy Forum). As explained by KH. Mustain Syafi'i, "Mimbar Demokrasi was an open stage at the pesantren where students could express criticism and their opinions at any time" (Interview with KH. Musyain Syafi'i, July 8, 2024) This reflects the open environment created by KH. Yusuf Hasyim. Another Tebuireng alumni, Imam Thoha Masykuri, added that KH. Yusuf Hasyim was known for his liberating approach. "He would always say, 'Do whatever you want, just don't burn down the boarding school (pondok pesantren),' " said Imam Thoha (Interview with Imam Thoha Masykuri, July 13, 2024). This approach allowed students to grow into scholars, politicians, and skilled orators.

KH. Yusuf Hasyim's individualized consideration was evident in his personal attention to the development of individuals at the pesantren. H. Kusnadi Said recounted, "KH. Yusuf Hasyim supported me in applying for a civil service position. He even wrote a letter of recommendation for me. After I was accepted, he ensured that I could still contribute to the pesantren by appointing me as a teacher at SMA Wahid Hasyim" (Interview with H. Kusnadi Said, July 8, 2024). Another example of individualized consideration by KH. Yusuf Hasyim is when he appointed KH. Junaidi Hidayat as the head of Madrasah Aliyah (Islamic senior high school). At 23, KH. Junaidi was reluctant due to his young age compared to senior teachers. "I cried when I was told," said KH. Junaidi (Interview with KH. Junaidi Hidayat, July 20, 2024). However, KH. Yusuf Hasyim recognized his potential, provided guidance, and entrusted him with leadership. This decision has borne fruit, as KH. Junaidi Hidayat went on to establish the first international pesantren in Jombang, the Aqobah International School, and he has been nicknamed the 'out-of-the-box' kyai, something KH. Junaidi learned from KH. Yusuf Hasyim (Subhan, 2023).

In his efforts to preserve Indonesian Islamic traditions, KH. Yusuf Hasyim implemented several key strategies. One of them was the integration of traditional and modern education. He successfully combined the traditional pesantren education system with modern education, maintaining the teaching of kitab kuning (classical Islamic texts) and the traditional sorogan-bandongan method while integrating formal education through the establishment of junior and senior high schools. Ridlwan Nasir (1988) noted, "Under KH. Yusuf Hasyim's leadership, the curriculum of Madrasah Aliyah Salafiyah Syafi'iyah (MASS) Tebuireng was a combination of the old madrasah curriculum and the 1984 Madrasah Aliyah Negeri (MAN) curriculum. The curriculum composition consisted of 65% religious knowledge and 35% general knowledge" (p. 186-187).

Strengthening the Salafiyah-Syafi'iyah tradition was also a primary focus of KH. Yusuf Hasyim. Despite adopting elements of modern education, he continued to uphold and strengthen the traditions that were the hallmark of Pesantren Tebuireng. This can be seen in the continued study of kitab kuning and the establishment of Mahad Aly (a higher learning institution). The development of the alumni network was also an important strategy in preserving Indonesian Islamic traditions. KH. Yusuf Hasyim actively expanded the Pesantren Tebuireng alumni network. Zamakhsari Dhofier (1994) noted that the alumni networks of pesantren played a crucial role in spreading pesantren teachings and traditions to various regions.

KH. Yusuf Hasyim also embraced technology and modern media as part of his strategy. He demonstrated openness to the use of technology and media, especially in developing communication at the pesantren. In this context, he supported the publication of *Majalah Tebuireng* as a platform for students' expression (Interview with Imam Tho'ha Masykuri, July 13, 2024). This illustrates his efforts to integrate journalism and media literacy skills, which are essential components of modern education.

Regarding curriculum development, KH. Yusuf Hasyim showed an innovative approach. He introduced the Diniyah program as part of the pesantren curriculum. This program included religious subjects such as the Qur'an, Hadith, Morality, and Arabic, ensuring that students continued to receive a strong religious education alongside their general studies. KH. Yusuf Hasyim also paid special attention to developing students' foreign language skills. He encouraged using Arabic and English in daily communication at the pesantren, equipping students with the skills needed in the global era. In terms of infrastructure development, KH. Yusuf Hasyim implemented various updates. The pesantren had modern facilities such as laboratories, libraries, and skill rooms. These developments not only improved the quality of education but also created a more conducive learning environment for students.

## **Discussion**

The transformational leadership of KH. Muhammad Yusuf Hasyim at Pesantren Tebuireng strongly reflects the characteristics outlined by Bass (1985). His idealized influence, demonstrated through personal example and integrity, particularly in terms of simplicity and independence, exemplifies what Bass and Avolio (1994) describe as a leader who “holds high moral and ethical standards and can be relied upon to do the right thing” (p. 3). The inspirational motivation KH. Yusuf Hasyim applied through the ‘ketok’ forum aligns with Bass’s (1985) concept of a transformational leader who can “articulate an appealing vision of the future, challenge followers with high standards, speak with optimism and enthusiasm, and provide encouragement and meaning to what needs to be done” (p. 20).

His intellectual stimulation is evident in encouraging critical thinking, such as through the Democracy Forum, which reflects what Bass and Riggio (2006) describe as a transformational leader’s effort to encourage followers to “question assumptions, reframe problems, and approach old situations in new ways” (p. 7). The individualized consideration shown by KH. Yusuf Hasyim in developing the careers of students and staff is in line with Bass’s (1985) idea of a transformational leader who “pays special attention to each individual’s need for achievement and growth by acting as a coach or mentor” (p. 20).

The strategy of integrating traditional and modern education is implemented by KH. Yusuf Hasyim demonstrates his ability to blend traditional values with the demands of modernity, creating a relevant and sustainable model of Islamic education. The strengthening of the Salafiyah-Syafi’iyah tradition by KH. Yusuf Hasyim, while still adopting elements of modern education, showcases his ability to preserve the traditional identity of the pesantren amidst modernization. This aligns with Van Bruinessen’s (1994) view on the importance of maintaining the continuity of classical Islamic scholarly traditions.

KH. Yusuf Hasyim’s alumni network expanded the pesantren’s influence and served as a strategy for preserving and spreading Indonesia’s Islamic traditions. Dhofier (1994) notes that this alumni network is critical in transmitting pesantren teachings and values across various regions. His openness to modern technology and media demonstrates his ability to adapt to changing times without sacrificing the pesantren’s core values. The modernization of the management system implemented by KH. Yusuf Hasyim reflects his efforts to increase the efficiency and effectiveness of institutional management. This mirrors Bass’s (1985) concept of transformational leaders encouraging their followers to seek new ways of improving organizational performance. The impact of KH. Yusuf Hasyim’s transformational leadership is evident in improving educational quality at Pesantren Tebuireng. Azumardi Azra et al. (2007) state, “*The integration of general education into the pesantren curriculum is a response to the community’s need for nationally recognized education, opening opportunities for students to pursue higher education or enter the modern workforce*”.

The modernization of infrastructure and management systems at the pesantren was another significant result of KH. Yusuf Hasyim’s leadership. His reorganization of the pesantren’s administration improved management efficiency and effectiveness. This enhanced the quality of education and strengthened Pesantren Tebuireng’s position as a modern and professional Islamic educational institution. Unhasy research report (1980) noted KH. Yusuf Hasyim’s role in fostering ties between the pesantren and the surrounding community by allowing economically disadvantaged residents to sell goods within the pesantren’s grounds. This policy illustrates KH. Yusuf Hasyim’s social awareness and efforts to make the pesantren a center for education and economic empowerment.

Azyumardi Azra (2015) emphasized that pesantren play a key role in shaping Indonesia’s moderate and tolerant form of Islam. The model was developed by KH. Yusuf Hasyim at Pesantren Tebuireng serves as an example of how Islamic educational institutions can maintain tradition while adapting to modernity. Despite his many successes, KH. Yusuf Hasyim’s

transformational leadership also faced challenges. Ridlwan Nasir (1988) notes resistance from traditionalists, particularly regarding the introduction of general education into the pesantren. This demonstrates that the transformation led by KH. Yusuf Hasyim was not without obstacles. However, his ability to overcome this resistance through dialogue and persuasion reflects his strong transformational leadership skills.

Lukens-Bull (2001) stressed that pesantren must maintain their traditional identity while responding to the modern community's demand for quality, relevant education. KH. Yusuf Hasyim successfully met this challenge by creating an educational model that blended tradition and modernity. His ability to maintain this balance is one of his most significant contributions to leadership. In addressing these challenges, KH. Yusuf Hasyim demonstrated a high level of adaptability. His approach reflects what Bass and Avolio (1994) call the ability of transformational leaders to "maintain what works well while changing what needs to be changed" (p. 4). This ability enabled KH. Yusuf Hasyim to enact necessary changes without sacrificing the pesantren's core values.

KH. Yusuf Hasyim's success in implementing transformational leadership at Pesantren Tebuireng shows that this concept can be adapted and applied effectively in different cultural and spiritual contexts. This aligns with Hofstede's (2001) view that emphasizes the importance of considering cultural contexts when applying management and leadership theories. These findings make an important contribution to the development of transformational leadership theory within the context of Islamic educational institutions.

Robert W. Hefner (2009) highlighted the importance of pesantren in shaping "modern Muslims" who can actively participate in public life while maintaining their Islamic identity. KH. Yusuf Hasyim's approach in developing an integrative curriculum and encouraging students to engage with contemporary issues reflects his efforts to realize this vision. His success in preparing students to face the challenges of the modern world without losing their traditional roots is one of the most important legacies of his leadership.

KH. Yusuf Hasyim's approach is consistent with Eickelman and Piscatori's (1996) concept of "dynamic tradition," where religious traditions are viewed as continuously evolving and adapting to changing social-historical contexts. He demonstrated that Islamic tradition is not static but can be interpreted and applied flexibly to address contemporary challenges. This approach allowed Pesantren Tebuireng to remain relevant and influential amidst rapid social change.

KH. Yusuf Hasyim's ability to overcome resistance to change reflects what Kotter (Kotter, 2012) describes as the transformational leader's capacity to build strong coalitions and create momentum for change. He successfully convinced various stakeholders of the importance of renewal while maintaining respect for and preserving the traditional values considered important. This approach enabled sustainable transformation at Pesantren Tebuireng.

KH. Yusuf Hasyim's leadership at Pesantren Tebuireng also aligns with the concept of "inclusive leadership" proposed by Nembhard and Edmondson (2006). He fostered an environment that encouraged participation and contributions from various stakeholders, including students, teachers, and the surrounding community. This is evident in his policies that opened space for criticism and discussion and his efforts to involve different groups in key decision-making processes (Kardi et al., 2023; Susanti et al., 2023; Sutisna & Khorri, 2024).

Latif (2006) emphasized the crucial role Islamic educational institutions play in the development of civil society in Indonesia. KH. Yusuf Hasyim's leadership at Pesantren Tebuireng illustrates how Islamic educational institutions can contribute to broader societal development. Through various community service and economic empowerment programs, he extended the role of the pesantren beyond education, making it an effective agent of social change.



KH. Yusuf Hasyim's transformational leadership contributed to what Azra et al. (2007) call the "mainstreaming of pesantren," where pesantren became an integral part of the national education system. By integrating the curriculum and improving educational quality, he increased the competitiveness of pesantren graduates at the national level. This enhanced pesantren's relevance in modern education and strengthened its position as a nationally recognized and respected educational institution.

Overall, KH. Muhammad Yusuf Hasyim's transformational leadership at Pesantren Tebuireng offers valuable lessons on balancing tradition and modernity in the development of Islamic education in the contemporary era. His success in maintaining this balance between preserving traditional values and adapting to the demands of modernity is a relevant model for other Islamic educational institutions facing the challenges of globalization and technological disruption today.

## CONCLUSION

KH. Yusuf Hasyim's transformational leadership at Pesantren Tebuireng illustrates how Islamic educational institutions can navigate the challenges of modernity while preserving their traditional values. Demonstrating idealized influence, he upheld integrity and independence, as seen in his refusal to accept government assistance that might compromise the pesantren's autonomy. Through ketok forums, he inspired and motivated the pesantren community, articulating a vision that balanced tradition and progress. His intellectual stimulation encouraged critical thinking and innovation, which is evident in initiatives like the Mimbar Demokrasi, which allowed students to express ideas and criticisms freely. Furthermore, his individualized consideration fostered the personal and academic growth of students and Staff, preparing them to excel both in religious and modern contexts. KH. Yusuf Hasyim's leadership also modernized Pesantren Tebuireng by integrating Salafiyah-Syafi'iyah traditions with formal education, creating a curriculum that included classical Islamic studies and general subjects. His emphasis on infrastructure development, such as libraries and laboratories, ensured the pesantren's relevance in the contemporary educational landscape. However, this study is limited to his leadership period and does not assess the long-term effects of his strategies or their adaptation in other pesantren. Future research could explore how transformational leadership is implemented in different pesantren contexts and its role in fostering moderate Islam in response to globalization and technological advancements. Such studies would provide deeper insights into how pesantren can sustain their cultural and educational legacy while addressing changing world demands.

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