

# Influence of Satlogi Santri Values on Sufistic Leadership: Enhancing Service Quality and Productivity in Pesantren

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**ABSTRACT.** This study examines the influence of satlogi santri values on the development of Sufistic leadership at Pesantren Zainul Hasan Genggong Probolinggo, with a particular focus on their impact on service quality and individual productivity. Adopting a qualitative design, data were gathered through interviews, observations, and documentation. The findings indicate that the habitualization process occurs in three stages: externalization, in which values are articulated and transmitted by pesantren leaders; objectivation, in which these values are institutionalized through daily practices and rituals; and internalization, in which values such as humility, sincerity, and integrity become embedded in leaders' behaviors. This process fosters a leadership style that emphasizes ethical conduct, exemplarity, and accountability. As a result, Sufistic leadership improves communication, strengthens trust, enhances service quality, and promotes a productive work culture. The study concludes that Sufistic leadership provides not only a solution to the ethical leadership crisis in educational institutions but also a practical framework for pesantren and other Islamic educational settings to cultivate sustainable organizational culture and improve overall institutional effectiveness.

**Keywords:** Sufism Leadership, Service Quality Improvement, and Performance Productivity.

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## INTRODUCTION

Leadership occupies a central role in the dynamics of organizations, exerting a profound influence on service excellence and organizational productivity. In the context of pesantren (Islamic boarding schools), the nature and practice of leadership are of particular importance, as they govern academic performance and significantly shape the institution's organizational culture and ethical foundations (Fauzi et al., 2024; Hariyani et al., 2025; Khofifah et al., 2023; Nellitawati et al., 2024). Given the complexity and multifaceted challenges inherent in leadership, it is imperative to adopt a comprehensive approach that encompasses managerial competency, innovation, and ethical considerations (Yuliana et al., 2025). Recent scholarly discourse has increasingly emphasized the decline in ethical standards among leaders, highlighting the urgent need to reevaluate leadership practices, especially within educational settings such as pesantren,

where moral values are fundamental (Sadali, 2020; Samsu et al., 2021; Wajdi et al., 2020; Wasehudin et al., 2023).

In the case of Pesantren Zainul Hasan Genggong Probolinggo, the decline in ethical leadership practices has manifested in various ways, including compromised academic standards and weakened organizational culture. This issue has prompted a need for new leadership models grounded in Islamic ethical principles and incorporating Sufistic values, which are central to the pesantren's mission. Thus, this research aims to address the existing gap in leadership models within pesantren, focusing on applying Sufistic leadership that aligns with organizational needs and ethical teachings of Islam. The study specifically aims to examine how the value system at Pesantren Zainul Hasan Genggong influences leadership behaviors and, ultimately, the quality of education and organizational productivity.

Empirical studies suggest a strong correlation between effective leadership behaviors and positive organizational outcomes. Transformational leadership, in particular, has created an environment conducive to creativity, engagement, and enhanced productivity key attributes for educational institutions striving for excellence in service delivery (Alqudsi, 2024; Mutammam et al., 2024; Tsani & Ali, 2024, 2024; Zuhri et al., 2021). Leaders serve as role models whose behaviors significantly shape the attitudes and motivations of their followers. This influence is crucial for fostering students' and staff's commitment and performance in pesantren settings (Aziz et al., 2021; Rusli et al., 2024). Leadership grounded in ethical principles inspires followers to pursue collective objectives and fosters a culture of continuous improvement and organizational resilience, which is particularly vital in the rapidly evolving landscape of modern education (Alawiyah et al., 2023; Soemantri et al., 2025).

However, there remains a notable gap in the literature regarding the practical application of leadership frameworks that integrate ethical and Sufistic values within pesantren (Fahrudin, Rahmat, et al., 2024; Hasan et al., 2024; Humaidi et al., 2024; Muhlis et al., 2025). While the general principles of moral and spiritual leadership have been explored, there is a lack of research focusing on how these values can be operationalized in pesantren environments to address their challenges. Specifically, the role of Sufistic leadership, which is rooted in Islamic teachings from the Qur'an and Hadith, has yet to be systematically examined in terms of its influence on leadership behaviors and organizational performance in pesantren (Jakandar et al., 2024; Kurniawan et al., 2022; Wasehudin et al., 2024).

Furthermore, this study adopts Bourdieu's concept of habitus to better explain how values are internalized and transformed into leadership practices within pesantren. Habitus refers to a system of dispositions that shape how individuals perceive, think, and act within a specific social context (Kertamukti et al., 2025; Khofifah et al., 2023). In the pesantren environment, satlogi santri values such as humility, sincerity, istiqamah, and integrity function as cultural and spiritual dispositions that guide leaders' behaviors. These values become embodied through a process of externalization, objectivation, and internalization, gradually forming a leadership habitus that aligns with Sufistic principles. Previous studies in Islamic educational settings have also demonstrated how habitus contributes to leadership practices by embedding ethical and spiritual values into organizational culture (Balqis et al., 2025; Kertamukti et al., 2025; Ma`arif et al., 2025; Srinio et al., 2025). By situating Sufistic leadership within the framework of habitus, this study highlights how pesantren leaders translate spiritual values into practical behaviors that enhance service quality and productivity (Hatija et al., 2025; Msamba et al., 2023; Wati et al., 2024).

This research seeks to fill this gap by exploring how Pesantren Zainul Hasan Genggong's foundational values shape leadership practices, focusing on how these values contribute to enhancing service quality and individual productivity within the pesantren. By developing a practical model of Sufistic leadership, this study aims to provide a reference for other pesantren and educational institutions, helping to align leadership practices with Islamic ethical principles (Fatmawati et al., 2024; Rafiki, 2020).

## **METHOD**

The study aims to interpret the ethical and spiritual values cultivated among *santri*, commonly called satlogi santri, embodying Sufistic principles. These values form the foundation for developing a model of Sufistic leadership that is crucial for enhancing service quality and individual productivity within pesantren settings. *Satlogi santri* integrates Islamic teachings with Sufistic practices to shape character and leadership skills among students within Islamic boarding schools (Fauzi, 2017). Scholars such as Budiono et al. and Misdah et al. emphasize this unique blend of educational and spiritual development, highlighting the importance of prophetic leadership in fostering spirituality within a Sufism-based educational framework (Budiono et al., 2020; Soemantri et al., 2025).

The research was conducted at Pesantren Zainul Hasan Genggong Probolinggo, a notable Islamic boarding school in East Java, which is committed to Sufistic values. This pesantren was selected due to its deep-rooted ethos of integrating Islamic values and Sufistic leadership, offering a practical context for studying how these values contribute to leadership effectiveness, particularly in addressing educational challenges and promoting organizational performance. Akkas emphasizes that such leadership plays a crucial role in establishing an organizational culture conducive to engagement and commitment, which is vital within educational environments (Akkas, 2019).

A qualitative research design was adopted to explore the Sufistic values practiced at Pesantren Zainul Hasan Genggong and their implications for leadership practices. The qualitative approach is appropriate because it allows an in-depth understanding of complex phenomena, particularly integrating spiritual values into leadership practices. The data collection phase of this research is scheduled from January to August 2024 and involves interviews, observations, and documentation as the primary methods of gathering information.

Participants in this study were selected through purposive sampling to ensure that the data reflected the perspectives of individuals directly engaged in leadership and organizational activities at the pesantren. The sample consisted of pesantren leaders (kiai and senior administrators), teachers, and staff members who had been involved in daily decision-making and organizational management for at least three years. These criteria were established to guarantee that participants possessed sufficient experience and understanding of the institution's leadership practices and the embodiment of satlogi santri values.

Interviews will be conducted with pesantren leaders, teachers, and staff to gather their perspectives on Sufistic leadership and its impact on service quality and individual productivity. These interviews will serve as a vital source of primary data, providing insights into the experiences and views of those directly involved in the leadership processes within the pesantren. Additionally, direct observations will be made to capture the manifestation of Sufistic leadership behaviors in the daily activities of the institution. This will help identify how leadership behaviors align with the core values *satlogi santri*, providing a real-time understanding of leadership in action.

Documentation will complement these methods by incorporating written records, such as daily reports, activity logs, and other relevant documents that provide additional context and evidence of leadership practices.

To ensure the validity and reliability of the research findings, the study will employ triangulation, combining multiple data sources (interviews, observations, and documents) to cross-check and corroborate the information gathered. The research will also utilize member checking, where key informants review the findings to verify their accuracy and relevance to their experiences.

The data analysis will follow an interactive data analysis model, consisting of three stages: data reduction, data presentation, and conclusion. For data analysis, the study employed an interactive model involving data reduction, presentation, and conclusion drawing. In the coding process, themes were derived both deductively guided by existing leadership theories and Bourdieu's concept of habitus and inductively from the field data. Habitus served as an analytical lens to trace how dispositions rooted in satlogi santri values (e.g., humility, sincerity, integrity) are externalized, institutionalized, and internalized in leadership behaviors. This theoretical perspective allowed the analysis to connect individual dispositions with broader organizational practices, thereby explaining how values are transformed into sustained leadership patterns that enhance service quality and productivity.

In the first stage, data will be reduced through a deductive approach, applying relevant leadership theories to guide the analysis. This will involve selecting appropriate data that aligns with the theory of Sufistic leadership and organizational culture. Once the pesantren's value system is analyzed and interpreted, the next step will be to conclude how these values contribute to effective leadership practices. The Pierre Bourdieu theory of social practice, which connects  $Habitus \times Capital + Field = Practice$ , will be used to explore how these values influence leadership behaviors and organizational outcomes (Rahman, 2022).

This research aims to articulate a comprehensive model of Sufistic leadership that addresses the contemporary leadership crisis in educational institutions, particularly within pesantren settings. This model is expected to enhance service quality, foster individual productivity, and provide a practical framework for integrating Sufistic values into leadership practices. The findings will not only contribute to improving the leadership practices within the pesantren itself but will also serve as a guide for other educational institutions seeking to incorporate ethical and spiritual principles into their leadership models. By doing so, the study aims to promote a more spiritually grounded educational environment, potentially leading to greater societal impact in alignment with the broader goals of Islamic education, as discussed by (Fahrudin, Islamy, et al., 2024).



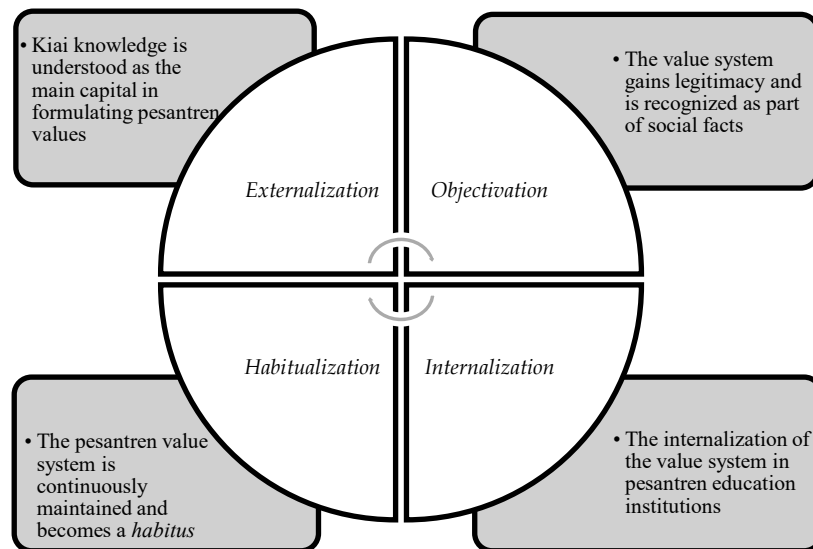
**Figure 1 :** Foundations of Sufistic Leadership

## RESULT AND DISCUSSION

### Habitualization of Pesantren Values as a Basis for Building Sufistic Leadership

The research found that the internalization of *satlogi santri* values plays a pivotal role in shaping Sufistic leadership at Pesantren Zainul Hasan Genggong Probolinggo. Interviews with pesantren leaders, teachers, and staff revealed that these values such as courtesy, steadfastness (*istiqamah*), advice (*nasihat*), taqwallah (*devotion to Allah*), ridlallah (*contentment with Allah*), and ikhlas lillahi ta'ala (*sincerity for the sake of Allah*) are not only essential to individual character formation but also integral to effective leadership practices. Observations of daily leadership behaviors within the pesantren consistently corroborated this finding.

The habitualization process of these values follows the stages of externalization, objectivation, and internalization, as identified in the methodology. The externalization stage was evident in how Kiai Moh Hasan Saifouridzal communicated his vision for the pesantren, interpreting Islamic texts and responding to social issues to shape the core values. This vision was then institutionalized through the objectivation stage, where these values became part of pesantren practices and rituals. In the internalization stage, these values became embedded in the actions and leadership of individuals within the pesantren, influencing their daily interactions and decision-making processes.



**Figure 2.** Habitualization of Pesantren Values as the Basis for Sufistic Leadership

### Sufistic Leadership in Service Quality Improvement

The findings also indicate that Sufistic leadership profoundly affects service quality within the pesantren. Data gathered through observations and interviews revealed that leaders who embody the *satlogi santri* values cultivate an environment characterized by ethical behavior, trust, and respect. This enhances interpersonal relationships within the pesantren and leads to more effective communication and better service outcomes.

Key leadership behaviors that emerged from internalizing these values include humility, sincerity, and steadfastness, all of which contribute to building trust and promoting collaboration among members. Leaders at the pesantren, for example, emphasized the importance of guiding followers by example motivating them through actions rather than commands and fostering a supportive environment where everyone can thrive. These behaviors were observed during routine interactions between leaders and followers, such as guidance during meetings or informal discussions.

**Table 1.** Indicators of Leadership Services

Internalization of Sufistic Values	Indicators of Leadership Services
Good Manners	Excellent communication skills, gentle, friendly, and pleasant Promoting good role models and behavior Respecting different opinions Giving trust to his subordinates
Consistent or <i>Istiqamah</i>	Have a committed and consistent attitude. Work with sincerity and integrity. Building an attitude of integrity and synergy
<i>Nasihah</i>	Building a reciprocal relationship Establish dialogic communication Motivates, cares for, and directs subordinates.
<i>Taqwallah</i>	Have humility and are not arrogant Prioritize the value of service in leadership. Exercise leadership with full responsibility

<i>Ridlallah</i>	Prioritize discipline, effort, prayer, and surrender in work. Improve the knowledge and skills of its members. Exercise leadership with a conscience
<i>Ikhlās lillāhi ta'ala</i>	Have a confident attitude and be a good role model. Prioritizing professionalism Building transformational and innovative leadership Prioritizing an attitude of <i>ikhlas lillahi ta'ala</i> in leadership

The detailed observations and interviews also highlighted that these leadership behaviors are linked directly to the improvements in service quality. Leaders who internalized *satlogi santri* values led by example, creating a positive, ethical environment where members felt valued, respected, and motivated to contribute to the overall success of the pesantren.

### **Sufistic Leadership in Performance Productivity Improvement**

The study further identifies that Sufistic leadership significantly enhances performance productivity within Pesantren Zainul Hasan Genggong. Leaders who embody *satlogi santri* values are better equipped to inspire their subordinates, improving overall productivity. Observational data suggested that leaders who consistently demonstrated humility, honesty, work ethic, and accountability positively influenced their followers' productivity, helping them achieve individual and organizational goals.

Key indicators of performance productivity linked to Sufistic leadership include decision-making ability, relationship-building skills, and the capacity to encourage collaboration among subordinates. Leaders who embodied the values of *satlogi santri* helped create a productive work culture, promoting timeliness, efficiency, and positive work ethics among their followers.

**Table 2.** The Service Indicators in Sufistic Leadership

<b>The Service Indicators in Sufistic Leadership</b>	<b>Performance Productivity Indicator</b>
Integrity, trust, smart, and openly	Ability and professionalism at work
Good communication skills	Effective relationships in organizations
Ability to influence subordinates	Strong relationship
Ability to make decisions	Timeliness in completing work
Openness to change, suggestions, and criticism	Good performance skills and motivation
Humility and non-arrogance	Achieving the goal appropriately
Respect for different opinions	Good performance ethic and morality
Work with the expectation of Allah's pleasure	Conducive performance culture

## **DISCUSSION**

This study explored the role of *satlogi santri* values in shaping Sufistic leadership and their impact on service quality and performance productivity within Pesantren Zainul Hasan Genggong Probolinggo. The research findings reveal how internalizing these values contributes to forming a leadership model grounded in Islamic ethics and spirituality, providing insights into the current gap in leadership models for pesantren. This section discusses the findings about existing literature, interprets them within theoretical frameworks, and highlights their contributions to leadership theory.

The research question posed in this study was: How do the values of *satlogi santri* influence the development of Sufistic leadership at Pesantren Zainul Hasan Genggong? The findings indicate that the *satlogi santri* values courtesy, steadfastness (*istiqamah*), advice (*nasihat*), taqwallah (*devotion to Allah*), *ridlallah* (*contentment with Allah*), and *ikhlas lillahi ta'ala* (*sincerity for the sake of Allah*) serve as

the foundation for Sufistic leadership. These values guide the behaviors of pesantren leaders, shaping their leadership practices and resulting in an environment that promotes ethical behavior, personal growth, and collective well-being (Hasan et al., 2024; Sahri & Hali, 2023).

Integrating these values into daily practices at the pesantren was evident in interviews and observations, confirming that Sufistic leadership, shaped by these deeply spiritual and ethical values, directly influences service quality and organizational productivity. This answers the research question by establishing that Sufistic leadership, grounded in *satlogi santri* values, fosters service excellence and organizational resilience (Hadi et al., 2024; Mujahidin, 2024).

The empirical data for this study, gathered through qualitative methods including interviews, observations, and documentation, reveal that the habitualization of *satlogi santri* values follows a structured pathway. This process, aligned with the theoretical framework of Berger and Luckmann (2023), unfolds through three consecutive stages (Berger & Luckmann, 2023). The first stage, externalization, was initiated by Kiai Moh Hasan Saifouridzal, who actively transmitted teachings rooted in the Qur'an, Hadith, and local community values. Subsequently, these teachings underwent objectivation, whereby they were institutionalized into the pesantren's established practices, rituals, and norms, thus becoming socially recognized and accepted within the institution. The final stage, internalization, was observed as these objectified values became deeply embedded in the habits and dispositions of the pesantren community including leaders, teachers, and students thereby directly influencing their leadership practices and shaping their everyday interpersonal relationships (Pambayun et al., 2025; Salamah et al., 2025; Santoso et al., 2025).

This qualitative approach effectively illustrated how values evolve from intellectual concepts into lived experiences within the pesantren environment, aligning with the frameworks of Bourdieu's social practice theory. These stages can be better understood through Bourdieu's concept of habitus, which explains how values are embodied and reproduced within social practices. In this context, *satlogi santri* values function as cultural dispositions that are not only taught but also lived and internalized through daily interactions in pesantren life (Iskamar et al., 2025; Rofiq et al., 2024; Rosowulan et al., 2025). The repeated enactment of humility, sincerity, and *istiqamah* shapes a leadership habitus that becomes durable and transferable across different situations. This habitus ensures that leadership behaviors are not merely situational responses but ingrained dispositions that guide ethical decision-making, organizational communication, and cultural cohesion.

The findings reveal that Sufistic leadership, grounded in the *satlogi santri* values, improves service quality and performance productivity at Pesantren Zainul Hasan Genggong. Leaders who embodied these values fostered an environment of trust, respect, and ethical guidance, directly influencing the quality of educational services and the overall effectiveness of the pesantren's operations.

This study supports Zuhri et al. , who emphasized the importance of leadership behaviors that inspire creativity, engagement, and commitment (Zuhri et al., 2021). However, this study expands upon their findings by demonstrating how integrating spiritual and ethical leadership, specifically Sufistic leadership, provides a more holistic approach that balances organizational objectives and moral imperatives. As noted by Abdullah , the spiritual dimension of leadership is crucial in educational settings, where leaders are expected to manage, nurture, and guide their followers through example and ethical conduct (Abdullah, 2014).

Furthermore, the findings align with Fry's spiritual leadership theory, which advocates for integrating spiritual values in leadership (Egel & Fry, 2017). This study adds to that body of work by demonstrating that Sufi leadership, as practiced at Pesantren Zainul Hasan Genggong, improves service quality and productivity by promoting ethical behaviors such as humility, sincerity, and consistency.

The findings confirm the conclusions of Samsu et al. and Sadali, who highlighted the decline in ethical leadership practices in educational institutions and the need for models grounded in moral and spiritual values (Sadali, 2020; Samsu et al., 2021). The Sufistic leadership model proposed by this study fills this gap by offering a leadership approach that integrates Islamic ethical principles and Sufistic values. This aligns with the work of Kurniawan et al., who argued that leadership in pesantren should incorporate spiritual guidance alongside academic performance to create a holistic educational environment (Kurniawan et al., 2022). Furthermore, the findings provide empirical support for transformational leadership models, such as those discussed by Alqudsi et al., but with an added ethical and spiritual layer. (Alqudsi, 2024) Sufistic leadership, focusing on values such as ikhlas and ridlallah, extends transformational leadership by providing a deeper moral and spiritual foundation. This is particularly essential in educational contexts where values play a critical role in shaping the character of students and teachers alike.

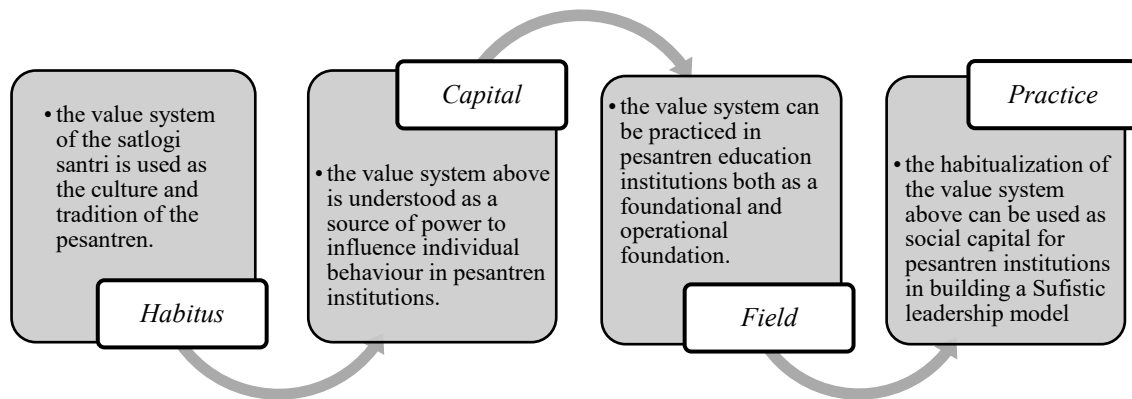
This study proposes the concept of sufistic leadership as an ethics-driven leadership model that integrates spirituality, ethical conduct, and managerial competency. It modifies existing leadership models by suggesting that effective leadership in educational settings especially in pesantren requires intellectual and organizational competencies and a deep alignment with Islamic ethical principles and sufistic values.

The findings challenge the conventional view that leadership success depends solely on managerial skills or innovation. (Salter et al., 2014) This study posits that sophisticated leadership, grounded in values like humility, integrity, and sincerity, can be a more effective and sustainable model, particularly in institutions with a moral or spiritual mission like Pesantren. By integrating spirituality into the leadership framework, this model offers a holistic approach to leadership that balances organizational performance and ethical responsibility (Hamdanah et al., 2025; Hermawan et al., 2025). This study significantly contributes to educational management science by introducing a spiritual and ethical leadership model tailored explicitly to Islamic academic institutions, particularly pesantren. It expands current leadership theories by demonstrating how Sufistic values can be integrated into leadership practices to improve both service quality and performance productivity.

By emphasizing the role of *satlogi santri* values in shaping leadership behaviors, the study provides a practical framework for other pesantren and educational institutions to align leadership practices with Islamic ethical principles. Moreover, it offers a new avenue for exploring the relationship between spirituality and leadership effectiveness in Islamic education, which has mainly been underexplored in the existing literature. By framing Sufistic leadership within the habitus perspective, this study advances the literature on Islamic educational leadership in two ways. First, it demonstrates how spiritual values are systematically embedded into organizational culture, moving beyond normative discussions of ethics to a structural explanation of value internalization. Second, it expands the discourse on Sufistic leadership by positioning it as both a moral and sociological construct where values are not only ideal principles but also lived practices that shape long-term organizational performance. This contributes to the broader field of educational

management by showing that effective leadership in pesantren arises from the interplay between spiritual values, embodied dispositions, and organizational structures.

The findings encourage educational institutions especially those in Islamic settings to adopt leadership models that promote moral development, spiritual growth, and organizational excellence. This approach helps address the current leadership crisis and contributes to the broader goals of Islamic education, ensuring that leaders not only manage but also inspire and guide with wisdom, ethics, and sincerity.



**Figure 3.** The Theoretical Construction of Sufistic Leadership Model

## CONCLUSION

The research establishes that the construction of Sufistic leadership at Pesantren Zainul Hasan Genggong is fundamentally rooted in the internalization of *satlogi santri* values. These values, embodying core Sufistic principles, serve as the foundational bedrock for leadership practices within the institution. The value system, developed through the Kiai's deep engagement with the Qur'an, Hadith, and the surrounding social context, has evolved into a durable tradition or habitus. This habitus, in turn, functions as vital social capital for cultivating a Sufistic leadership model characterized by honesty, exemplarity, effective communication, and respect for diverse opinions. The internalization of these values significantly fosters a dynamic and harmonious organizational environment, which directly enhances service quality and boosts the performance productivity of the pesantren community. The study underscores the potential of Sufistic leadership, with its emphasis on spiritual and moral integrity, to inspire substantial improvements in both the operational and ethical dimensions of educational institutions.

Confronted with contemporary leadership challenges, including widespread moral and ethical crises in education, the Sufistic model emerges as a potent alternative. Its approach inspiring without indoctrinating, awakening without forcing, and inviting without commanding proves highly effective in fostering unity, collaboration, and a collective focus. This model holds significant potential for reshaping organizational culture not only within pesantren but also in broader educational settings, offering a template for leadership grounded in ethical and spiritual integrity. Notwithstanding these contributions, this study acknowledges its limitations, primarily its focus on a single pesantren case, which may affect the generalizability of the findings, and its qualitative design, which limits statistical measurement of the leadership's impact. Consequently, future research should investigate the scalability of this model across diverse Islamic educational contexts. Longitudinal studies are recommended to assess the long-term effects on leadership effectiveness and institutional resilience, while comparative research with other educational organizations could yield deeper insights into the model's adaptability and broader applicability.

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