

Adaptation of Transformational Leadership Models to Overcome Organizational Stagnation in the Era of Disruption: A Case Study of the Darul Falah Batam Islamic Boarding School

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ABSTRACT

The organizational stagnation at the Darul Falah Batam Islamic Boarding School emerged in the transition from charismatic-centralistic leadership to collective-managerial governance that has not been followed by equalization of vision, clarity of authority, effective coordination, financial supervision, and data-based work systems. This research aims to analyze leadership conditions and organizational stagnation dynamics, explain the adaptation of transformational leadership dimensions in encouraging change, and formulate a contextual model for strengthening pesantren governance in the era of disruption. The research uses a qualitative approach with an instrumental case study design. Data were collected through in-depth interviews, moderate participatory observations, and documentation studies of leaders, administrators, managers of educational units, ustaz, and education staff. Data is analyzed interactively through condensation, presentation, withdrawal, and conclusion verification; Credibility is maintained through triangulation, member examinations, peer discussions, and audit trails. The results of the study show that transformational leadership adaptation requires the integration of ideal influence, inspirational motivation, intellectual stimulation, and individual consideration with the values of trust, deliberation, ukhuwah, and example. The study concludes that the adaptive model consists of the diagnostic stage and release of old patterns, the implementation of structural and work system updates, and institutionalization through procedures, evaluation, supervision, documentation, and regeneration. The model strengthens organizational responsiveness, governance accountability, quality of educational services, and the sustainability of pesantren identity in facing the demands of social, technological, and societal changes in an adaptive, participatory, measurable, and sustainable and inclusive manner.

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Introduction

Digital transformation, accelerating the flow of information, changing public expectations, and inter-institutional competition have placed pesantren on increasingly urgent demands for organizational adaptation. Pesantren continue to play a strategic role as a vehicle for the transmission of Islamic knowledge, character building, and strengthening social cohesion; However, the sustainability of its role depends on the ability to translate traditional values into responsive governance. Recent literature shows that the modernization of pesantren is not synonymous with the loss of identity, but rather a process of selective integration between Islamic values, curriculum, technology, and management professionalization (Maulidi et al., 2025). In this framework, disruption needs to be understood not solely as a threat, but as a context that tests the learning capacity of the organization. Islamic boarding schools that are able to build a shared vision, accountability, coordination, and innovation have the opportunity to maintain the relevance of education while expanding their social contribution (Mufidah et al., 2025). Thus, the issue of leadership is central because it determines the direction, legitimacy, and acceptance of change. This perspective is relevant for Islamic boarding schools that are dealing with the complexity of governance, the need for regeneration, and the demands of the quality of contemporary educational services.

Theoretically, transformational leadership describes the leader's capacity to move followers beyond individual interests through ideal influence, inspirational motivation, intellectual stimulation, and individual consideration (Puspitawati et al., 2024). These four dimensions are relevant for educational organizations that require directional change without neglecting human relations and value commitment. Various previous studies of Islamic boarding schools generally affirm the role of kiai in maintaining culture, building commitment, and responding to educational innovation (S. Arifin et al., 2024). However, most studies place transformational leadership as a personal typology or description of practice, not yet as an adaptation mechanism that connects the vision, structure, work system, and behavior of members (Karimi et al., 2023). Therefore, leadership analysis needs to be directed at the collective process of meaning formation, decision-making, distribution of authority, and strengthening organizational capacity. This is what allows transformational concepts to be read as a tool for change, not just a charismatic attribute of a leader. In the pesantren environment, such readings are also important to avoid the simplistic dichotomy between tradition and modernity and to recognize the potential of religious values as a source of legitimacy for sustainable innovation.

At the empirical level, the Darul Falah Batam Islamic Boarding School shows the urgency of the study because it is undergoing a transition from centralized leadership to more collective and managerial governance. The transition has not fully resulted in vision alignment, coordination between management, and an integrated work system. Indications of stagnation can be seen in the need to improve structures, strengthen financial supervision, clarify unit functions, and improve the quality of governance (Lin, 2025). This situation cannot be reduced to individual weakness, because organizational change is a process that involves power relations, culture, communication, and acceptance of members in a new direction. In the perspective of planned change, the phase of releasing old patterns, implementing updates, and institutionalizing new practices requires leadership that is able to build trust as well as assertiveness (Biswas et al., 2024). Therefore, Darul Falah Batam is an important case to examine how transformational leadership models can be adapted contextually to overcome stagnation without breaking the sustainability of pesantren values. This focus places change as a religious, participatory, and mutually measurable institutional effort.

This state of the art research relies on the meeting of two streams of study. The first

wave places transformational leadership as an approach that fosters example, shared vision, creativity, and concern for member development. The second wave views organizational change as a stage of letting go of old habits, implementing updates, and strengthening new work procedures (Abdul-Azeez et al., 2024). The synthesis of the two allows research not only to assess the character of leaders, but also to trace the ways in which leadership mobilizes changes to structure, procedures, culture, and accountability. Previous studies on pesantren have documented kiai leadership, preservation of traditions, digitalization, and professionalization of management (Halil, 2025). However, empirical evidence on the integrated adaptation of the transformational dimension in the case of organizational stagnation is still limited, especially in Islamic boarding schools that are transitioning from a centralistic pattern to a collective pattern. This research therefore positions Darul Falah Batam as an analytical space to understand the interaction between leadership, Islamic values, governance, and stages of change. This approach is expected to produce contextual explanations that can be useful across Islamic boarding schools.

The research gap of this research lies in the inadequate explanation of how the transformational leadership dimension is translated into a mechanism for organizational change in Islamic boarding schools that face stagnation. Previous studies have tended to highlight the success of kiai figures, cultural preservation, or program innovation separately. As a result, the relationship between leader example, equalization of vision, stimulation of ideas, attention to members, structural reform, and institutionalization of work systems has not been formulated integratively. These gaps are increasingly evident in the context of Darul Falah Batam, which requires answers to the problems of coordination, financial supervision, clarity of roles, and sustainability of governance. The novelty of this research is the formulation of a case-based adaptive model that integrates the four dimensions of transformational leadership with the stages of organizational change as well as Islamic values and the institutional reality of Islamic boarding schools. The model is not positioned as a universal prescription, but rather as an analytical and practical framework for mapping initial conditions, driving change, and affirming new practices. Thus, its contribution lies in the enrichment of theory and the provision of contextual transformation directions.

The purpose of this study is to analyze the adaptation of transformational leadership models to overcome organizational stagnation at the Darul Falah Batam Islamic Boarding School in the era of disruption. In particular, the research is directed to identify the leadership conditions and organizational factors that make up stagnation; explain the process of adapting the transformational leadership dimension in driving change; and formulate relevant contextual models for strengthening pesantren governance. Based on these objectives, the formulation of this research problem is: first, how do the leadership conditions and organizational dynamics of the Darul Falah Batam Islamic Boarding School give rise to or maintain stagnation in the era of disruption? Second, how are the dimensions of ideal influence, inspirational motivation, intellectual stimulation, and individual consideration adapted to drive organizational change? Third, how can a transformational leadership model that is integrated with Islamic values, institutional structures, and stages of change be formulated to overcome stagnation in a sustainable manner? The formulation emphasizes the orientation of research on understanding processes, not just measuring results. The answer is expected to strengthen strategic decisions and continuous learning of Islamic boarding school organizations.

Method

This study uses a qualitative approach with an instrumental case study design to analyze the adaptation of transformational leadership models in overcoming

organizational stagnation in Darul Falah Batam Islamic Boarding School. This approach was chosen because the phenomenon studied is contextual, involving meaning, inter-stakeholder relations, Islamic values, and dynamics of institutional change that cannot be adequately explained through quantitative measurement (Pyo et al., 2023). Cases are positioned as organizational analysis units, while observation units include pesantren leaders, foundation administrators, education managers, ustaz, education staff, and other parties who are directly involved in the change process. The research focuses on the practice of ideal influence, inspirational motivation, intellectual stimulation, and individual consideration, as well as their relationship to structural improvement, coordination, work systems, and supervision. The analytical framework combines Bass and Avolio's transformational leadership with Lewin's stages of change, namely *unfreezing*, *change*, and *refreezing*. The integration of the two frameworks is used to interpret the process of leadership adaptation in a comprehensive, contextual, and sustainable manner in the face of the demands of contemporary educational and social disruption.

Data collection was carried out through in-depth interviews, moderate participatory observations, and documentation studies to obtain a comprehensive picture of stagnation conditions and ongoing leadership practices. Informants are selected purposively based on their position, experience, knowledge, and involvement in decision-making and implementation of organizational change. The composition of informants includes caregivers or leaders, foundation chairs, core administrators, heads of education units, treasurers, ustaz, administrative staff, and representatives of students or alumni if relevant to the focus of the research. Semi-structured interviews were used to explore perceptions of institutional vision, communication patterns, division of authority, resistance, innovation, and the need for governance reform. Observations are directed at meetings, work coordination, leadership interactions, and the implementation of institutional activities. Meanwhile, documentation includes organizational structure, meeting decisions, work programs, administrative reports, accessible financial archives, and policy documents. All data are recorded in transcripts, field notes, and document matrices to support careful traceability of evidence and interpretation consistency throughout the research process.

Data analysis is carried out interactively and simultaneously from the time data collection begins until conclusions are drawn. The first stage is data condensation through selection, coding, categorization, and grouping of information based on transformational leadership dimensions, stagnation symptoms, inhibiting factors, adaptation strategies, and stages of organizational change (Bingham, 2023). The second stage is in the form of presenting data in an analytical narrative, category matrix, and mapping relationships between themes to identify leadership patterns that are relevant to the context of the pesantren. The third stage is the drawing and verification of conclusions through continuous comparison between field findings, documents, and conceptual frameworks. The credibility of the findings is maintained by triangulating sources and techniques, *member checking* with key informants, peer discussions, and *trail audits* that document the analytical decision-making process. Researchers also apply reflexivity to control interpretive bias, particularly as research touches on the relationship between authority and religious values (Kapinga et al., 2020). The final result was formulated as a model of transformational leadership adaptation that explains the steps of change, actors, supporting conditions, and mechanisms for institutionalizing continuous renewal in Darul Falah Batam.

Results and Discussion

The transformational leadership theory of Bass and Avolio is used as the main

foundation to explain leadership adaptation in overcoming organizational stagnation at the Darul Falah Batam Islamic Boarding School in the era of disruption. This theory views leaders as actors who transform members' values, visions, capacities, and behaviors to transcend individual interests in order to achieve collective goals (Nasution et al., 2026). Transformational leadership is manifested through four interrelated dimensions, namely ideal influence, inspirational motivation, intellectual stimulation, and individual consideration (Iqbal, 2021). Ideal influence demands that leaders be ethical and religious examples; inspirational motivation directs members to an agreed vision of change; intellectual stimulation opens up space for critical evaluation and innovation; while individual considerations ensure empowerment according to the needs and potential of each member (Puspitawati et al., 2024). In the context of Islamic boarding schools, this theory is not applied mechanically, but is adapted to the values of trust, deliberation, example, and ukhuwah. The framework is relevant for analyzing the relationship between leadership, structural improvement, strengthening coordination, financial accountability, and institutionalizing new work practices. Thus, this theory provides a foothold.

The results of the first study show that the organizational stagnation of the Darul Falah Batam Islamic Boarding School is related to the leadership transition from a charismatic-centralistic pattern to a collective-managerial governance that has not been fully consolidated. Changes in the management structure since 2017 have not been followed by an equalization of vision, a firm division of authority, a routine coordination mechanism, and a data-based work system. These conditions give rise to inconsistencies in decision-making, limited financial supervision, and suboptimal integration between education units and pesantren services. From the perspective of transformational leadership, the main problem lies not in the absence of a leader figure, but in the lack of a strong process of transforming leadership values into collective commitment. These findings show that an organization's adaptive capacity is influenced by the ability of leaders to build legitimacy for change, communicate strategic directions, and drive management participation consistently. Thus, stagnation reflects the gap between formal changes to the structure and internalization of new work practices at the organizational level in a comprehensive, sustainable, and measurable manner in everyday institutional life.

The results of the second study show that transformational leadership adaptation needs to be carried out through strengthening the four dimensions that are connected to the needs of pesantren changes. Ideal influence is applied through the example of leaders in trust, openness, discipline, and consistency to joint decisions. Inspirational motivation is manifested by formulating an institutional vision that is understood together and communicating the urgency of renewal persuasively to all management. Intellectual stimulation is directed at the opening of deliberation forums, data-based evaluation, and acceptance of ideas to improve structures and services. Individual considerations are carried out through mentoring, assignment of tasks according to competencies, and capacity building of administrators. The adaptation shows that change is not enough to be pursued through administrative instructions, but rather requires the emotional and intellectual involvement of members. Operationally, this practice supports improving coordination, drafting work standards, and establishing a more accountable supervisory mechanism. The findings also confirm that the values of trust, deliberation, ukhuwah, and example are important sources of legitimacy so that managerial innovation is accepted without causing resistance.

The results of the third research produced a transformational leadership adaptation model based on pesantren values. The model begins with the diagnostic stage, which is the mapping of stagnation symptoms, organizational needs, resource capacity, and stakeholder aspirations. The next stage is the alignment of the vision through deliberation to build an

understanding of the direction of education, governance, and renewal priorities. Furthermore, the leadership drives implementation by dividing roles proportionally, establishing necessary work units, setting procedural standards, and strengthening financial coordination and supervision. At the institutional stage, changes are evaluated, supported by decision documentation, and integrated into organizational work habits. This model places leaders as role models and facilitators of collective learning, rather than as a single decision-making center. Its success depends on the interconnectedness between vision, structure, member competencies, accountability systems, and religious culture. Therefore, the model offers a framework to reduce stagnation, increase responsiveness, and maintain the sustainability of the identity of the Darul Falah Batam Islamic Boarding School in the face of disruption.

The condition of leadership at the Darul Falah Islamic Boarding School in Batam shows a transition phase that has not completely resulted in organizational consolidation. The shift from charismatic-centralistic leadership to a collective-managerial management pattern creates a new need for role sharing, goal alignment, and strengthening coordination (Sutrisno et al., 2026). In the previous pattern, the legitimacy of the decision mainly rested on the personal authority of the pesantren leader. When the management structure is expanded, the communication mechanism and authority boundaries have not developed in a balanced way with these changes. As a result, some strategic decisions have the potential to experience delays, overlaps, or unclear of the person in charge. This phenomenon shows that changes in formal structures do not in themselves change work patterns, authority relations, and decision-making cultures. Organizational stagnation arises when members do not have a uniform understanding of vision, priorities, and indicators of institutional success. Therefore, the main problem is not only the weakness of individual administrators, but the lack of a collective leadership system that is able to translate the values of pesantren into professional, participatory, accountable, adaptive, and sustainability-oriented governance of the institution.

The organizational dynamics show that there is a gap between the demands of the disruptive environment and the internal readiness of the pesantren in responding to change. The era of disruption requires educational institutions to have the ability to read people's needs, manage information, strengthen service quality, and make data-based decisions (Herman, 2021). However, the condition of Darul Falah Batam shows that managerial reform has not been fully supported by documented work procedures, periodic evaluation mechanisms, and effective cross-unit coordination. These limitations have implications for the lack of optimal financial supervision, task distribution, and integration between educational programs and support units. In the context of Islamic boarding schools, this issue is complex because changes must still maintain respect for religious authority, institutional traditions, and social relations that have been formed. Therefore, strengthening the organization cannot be done through an administrative approach alone. A dialogical process is needed that allows all administrators to understand the reasons, goals, benefits, and consequences of change. This process is important so that the renewal is seen as a joint effort to maintain the mandate of education, not as a threat to the tradition, authority, or identity of the pesantren that has been maintained together.

Based on transformational leadership theory, the stagnation that occurs can be understood as the inoptimal internalization of the four dimensions of leadership in organizational practice. Ideal influence needs to be realized through the example of leaders in carrying out mandates, transparency, discipline, and consistency to institutional agreements. Inspirational motivation is needed to unite the management in a realistic, measurable, and relevant pesantren vision to social change. Intellectual stimulation becomes important because organizations need a safe space to identify problems, deliver

criticism, and propose innovations without fear (Xu & Suntrayuth, 2022). Meanwhile, individual considerations are needed so that the division of tasks takes into account the competencies, experience, and development needs of each member. The findings suggest that weak interdimensional relationships can hinder the formation of collective commitment to change. Administrators may understand the need for updates, but they don't yet have a uniform orientation of action. Therefore, transformational leadership in Darul Falah Batam needs to be positioned as a process of building common capacity, not just a personal style of leadership in influencing organizational members formally and symbolically.

From the perspective of organizational change, this condition reflects the incomplete process of releasing old patterns and institutionalizing new work patterns. The release stage requires a shared awareness that the previous system is no longer fully adequate to deal with the complexity of pesantren management (M. Arifinet et al, 2024). This awareness needs to be built through open evaluation of coordination, structure, administration, educational services, and resource management. The next stage of change requires the implementation of gradual reforms through the affirmation of management functions, the preparation of operational procedures, the strengthening of the supervisory system, and the establishment of an evaluation forum. The institutionalization stage requires that new practices do not stop as temporary policies, but become work habits that are accepted by all members. In Darul Falah Batam, the success of this stage is highly dependent on the leader's ability to connect managerial reform with the values of trust, deliberation, *ukhuwah*, and educational responsibility. Thus, transformation is not interpreted as replacing tradition, but as strengthening institutional capacity to preserve the mission of pesantren in a relevant, orderly, credible, and sustainable manner in the face of evolving social change.

Analytically, the stagnation of the Darul Falah Batam organization can be interpreted as a problem of insynchronization between structure, culture, and leadership. The collective structure formed after the change in management requires a collaborative work culture, while organizational habits are still influenced by the pattern of relationships oriented to the central figure. This asynchronization results in ambiguous spaces in authority, communication, and accountability. At the same time, disruption accelerates the demands of professionalization without eliminating the need to maintain the distinctiveness of pesantren as value-based institutions. This is where transformational leadership gains strategic relevance. Leaders are not just setting directions, but they must change the way members understand goals, assess problems, and carry out responsibilities. Leadership adaptation needs to start with the formation of a common vision, continue with strengthening the work system, and end through institutionalization of evaluation. This model allows the value of trust to be the basis for accountability, deliberation to be a coordination mechanism, and example to be a source of legitimacy for change. With this approach, stagnation can be turned into an organizational learning momentum that encourages resilience, innovation, and institutional and social sustainability of Islamic boarding schools.

The second problem formulation places the research focus on how the four dimensions of transformational leadership are adapted to drive organizational change at the Darul Falah Batam Islamic Boarding School. The findings show that adaptation does not take place as a uniform application of concepts, but as a translation of leadership principles into institutional needs, religious values, and work relations of pesantren (Zulfafatul et al., 2026). Ideal influence is the starting point because leaders need to show trust, discipline, openness, and consistency in carrying out joint decisions. This example strengthens management's confidence in the renewal agenda, especially when organizations face

unclear authority and coordination. In this context, the legitimacy of change is not only shaped by formal positions, but also by the conformity between the leader's message and the day-to-day actions. Leaders who are transparent in resource management and open to evaluation create examples of behavior that members can follow. Thus, ideal influence serves to reduce resistance and foster collective readiness to abandon old work patterns that are no longer adequate for the needs of contemporary organizations in a sustainable and accountable manner.

Inspirational motivation is adapted through efforts to unite administrators on an institutional vision that connects the sustainability of Islamic boarding schools, improving the quality of education, and strengthening governance (Salim et al., 2025). This vision needs to be communicated consistently in deliberations, work meetings, management coaching, and program evaluation so that it does not stop as a normative statement. The findings show that differences in understanding organizational goals have the potential to weaken coordination and prolong stagnation. Therefore, leaders need to translate the big vision into clear operational goals, including task divisions, program targets, achievement indicators, and evaluation schedules. The process of communication of change must use language that respects the traditions of the Islamic boarding school, without ignoring the need for professionalization of management. In practice, inspirational motivation also emphasizes that the renewal of work structures and systems is part of the collective responsibility to maintain the mandate of education. This adaptation builds members' emotional attachment to change because they understand the benefits of renewal for students, administrators, society, and the sustainability of the institution. Thus, the shared vision serves as an action orientation as well as the basis for coordinating decisions in all Islamic boarding school work units.

Intellectual stimulation is seen in the need to open up a deliberation space that allows the management to identify problems, evaluate policies, and propose alternative reforms constructively. In conditions of stagnation, the habit of accepting old work patterns without critical evaluation can hinder an organization's response to environmental changes. Therefore, transformational leaders need to create a safe psychological climate so that members can express differences of opinion without being perceived as a form of rejection of Islamic boarding school authority. The findings show that discussions about the structure, function of units, financial systems, and educational services need to be based on data and work experience, not solely personal assumptions (Abdi et al., 2025). Adaptation of intellectual stimulation can be carried out through periodic evaluation meetings, program preparation forums, document review, and the mechanism for submitting improvement ideas. This practice allows pesantren to develop more rational, participatory, and according to the needs of the field. Thus, innovation is not understood as a rejection of tradition, but as an effort to strengthen institutional effectiveness. Intellectual stimulation eventually transforms members from passive implementers to active partners in learning and organizational change.

Individual considerations are adapted through the recognition that administrators have different backgrounds, competencies, experiences, and development needs. In pesantren organizations, the division of tasks that do not consider personal capacity has the potential to cause an unbalanced workload, decreased motivation, and ineffectiveness of the program (Syukri et al., 2023). Leaders therefore need to provide assistance, provide feedback, and delegate responsibilities based on relevant skills. This approach does not mean ignoring the principle of collectivity, but rather strengthening collectivity through proportional empowerment of members. The findings show that management capacity development can support administrative improvements, financial management, education coordination, and the operation of new work units. Training, coaching, consulting, and

performance evaluation need to be carried out on an ongoing basis so that changes do not stop at the preparation of formal structures. Within the framework of pesantren values, individual attention reflects respect for the dignity, potential, and mandate of each member. Therefore, this dimension strengthens the sense of belonging to the organization while encouraging the readiness of the management to carry out updates in a responsible, consistent, and oriented manner to improve the quality of educational services.

The analysis of transformational leadership adaptation in Darul Falah Batam shows that the four dimensions of leadership must be operated as a single process, not as separate actions. Ideal influence provides moral legitimacy; inspirational motivation provides common direction; intellectual stimulation produces alternative problem-solving; Meanwhile, individual considerations ensure the readiness of the actors implementing the change. The integration is in line with the stages of Lewin's change. In the *unfreezing* stage, leaders build awareness of the limitations of old work patterns through example and vision communication. At the *change* stage, the organization develops an evaluation forum, division of roles, work procedures, and member capacity building. In the *refreezing* stage, new practices are institutionalized through documentation, routine evaluations, accountability, and mutual value affirmation. Thus, the success of adaptation is not measured only by structural changes, but by the organization's ability to make innovation a work habit. The value of trust, deliberation, ukhuwah, and example is a source of legitimacy that allows modern management to be accepted contextually. The model shows that pesantren can respond to disruption innovatively without losing their religious, cultural, and community service orientation.

The transformational leadership model to overcome organizational stagnation at the Darul Falah Batam Islamic Boarding School is formulated as an adaptive model based on pesantren values, collective governance, and sustainable change. This model departs from the finding that structural changes are not enough to produce improvements if they are not accompanied by equalization of vision, affirmation of roles, strengthening competencies, and evaluation mechanisms (Adolfsson, 2024). Therefore, the model places leaders not as the sole decision center, but as role models, vision directors, facilitators of deliberation, and drivers of organizational learning. This orientation is in line with the character of Islamic boarding schools that respect religious authority, but at the same time require professionalization to answer the demands of the era of disruption. In this model, the value of trust becomes the basis for accountability, deliberation becomes a means of decision-making, ukhuwah becomes the foundation of collaboration, and example becomes a source of leadership legitimacy. The integration of these values is important so that managerial reform is not perceived as a replacement for tradition, but as a strategy to strengthen institutional capacity. Thus, the model formulated combines religious identity with the needs of a responsive, participatory, measurable, and sustainable organization in serving the education of students and the community optimally.

The first stage of the model is the diagnostic of the organization and the release of work patterns that are no longer in accordance with institutional needs (Amorin, 2024). At this stage, the leadership and the management mapped the symptoms of stagnation, including unclear authority, weak coordination, limited financial supervision, program disintegration, and non-optimal data-based evaluation. Mapping is carried out through deliberation, document review, activity observation, and gathering the aspirations of organizational members. The diagnostic process serves to build awareness that change is not just an administrative choice, but a strategic need to maintain the sustainability of the Islamic boarding school. Within the framework of transformational leadership, ideal influence and inspirational motivation play a dominant role at this stage. Leaders must show consistency between the values conveyed and daily management behavior, especially

in the aspects of discipline, openness, and responsibility. Furthermore, the vision of renewal is communicated persuasively so that the management understands the relationship between improving governance, the quality of education, and the sustainability of the institution. This stage is an important foundation because change is difficult to succeed if members still maintain the assumption that the old patterns are fully adequate to meet the challenges of contemporary organizations that are increasingly complex and dynamic.

The second stage is the implementation of changes through vision alignment, function restructuring, strengthening work systems, and empowering members. Vision alignment is carried out by translating the major directions of the pesantren into clear operational goals for each work unit. The restructuring not only focuses on the formation or merger of units, but also affirms the authority, responsibility, coordination flow, and achievement indicators of each management. In this stage, intellectual stimulation is applied by opening a space for critical evaluation, submission of ideas, and discussion of alternative solutions based on field data. Leaders need to ensure that criticism of procedures or programs is understood as a contribution to improvement, not as a rejection of authority (Njaramba, 2024). At the same time, individual considerations are realized through the division of tasks based on competencies, mentoring, administrative training, and management capacity development. Implementation also includes the preparation of operational procedures, strengthening documentation, financial supervision, and periodic evaluation meetings. With this step, the change moves from normative ideas to observable institutional practices. The success of the implementation stage is determined by the consistency of communication, member engagement, availability of resources, and the organization's ability to resolve obstacles collaboratively, transparently, proportionately, and responsibly.

The third stage is the institutionalization of changes so that updates do not stop as a temporary response to organizational problems. Institutionalization is carried out through the ratification of work procedures, documentation of decisions, determination of performance indicators, strengthening supervision, and periodic evaluations involving elements of leadership and management. Each update needs to be reviewed based on its impact on the quality of coordination, the effectiveness of educational services, financial accountability, and the achievement of pesantren programs. The results of the evaluation are then used as a basis for continuous improvement, not as an instrument to blame individuals. In this stage, transformational leadership functions to maintain members' commitment to the shared vision while ensuring that new practices become organizational habits. Exemplary compliance with procedures, receiving evaluations, and holding accountable are critical to the sustainability of the model. Institutionalization also requires leadership regeneration through the delegation of authority and the regeneration of management so that the organization does not again depend on one figure (Muallidin, 2026). Thus, Darul Falah Batam's transformational leadership model results in more resilient governance because it is able to combine value stability with managerial flexibility. This model also opens up a collective learning space so that pesantren can respond to environmental changes in an adaptive, systematic, and still oriented approach to the benefits of Islamic education.

In analysis, the adaptation model formulated shows that the superiority of stagnation cannot be achieved through structural change alone, but must touch the dynamic relationship between leadership, culture, systems, and human capacity. Structure provides formal division, but transformational leadership gives meaning, direction, and energy to its implementation. The culture of the pesantren provides religious values that reinforce legitimacy, while the work system guarantees that those values are translated into actions that can be evaluated. The connection of these four elements makes the model contextual to Darul Falah Batam. Ideal influences strengthen beliefs; inspirational motivation unites

orientation; intellectual stimulation improves the ability of the organization to learn; and individual considerations strengthen the readiness of members to carry out the mandate of change. Procedurally, the model follows the logic of letting go of old habits, implementing updates, and establishing new practices. However, each stage is based on deliberation and trust so that the change is not coercive. This model has practical value because it offers a clear sequence of actions, as well as theoretical value because it shows that transformational leadership can be adapted in Islamic educational organizations without relinquishing the cultural and spiritual character of the institution.

Conclusion

This study concludes that organizational stagnation in the Darul Falah Batam Islamic Boarding School is mainly influenced by the unconsolidated transition from a charismatic-centralistic leadership pattern to a collective-managerial governance. The structural changes that have been made have not been fully followed by equalization of vision, clarity of authority, cross-unit coordination, financial supervision, data-based work systems, and periodic evaluations. To answer these conditions, transformational leadership needs to be adapted through strengthening ideal influences, inspirational motivation, intellectual stimulation, and individual considerations integrated with the values of trust, deliberation, ukhuwah, and example. This adaptation places leaders as moral examples, vision-guides, dialogue facilitators, and member empowerment, so that renewal is not understood as a abandonment of tradition, but rather as a strengthening of institutional capacity. The model formulated consists of three stages: diagnostics and removal of old patterns, implementation of structural and work system updates, and institutionalization through procedures, documentation, supervision, evaluation, and regeneration. The model shows that stagnant leadership requires a connection between leadership, religious culture, member competence, and organizational accountability. With consistent implementation, the Darul Falah Batam Islamic Boarding School has the potential to increase responsiveness, quality of educational services, sustainability of governance, and its relevance in facing social changes and contemporary disruptions. The success of its implementation depends on the commitment of all stakeholders to carry out proportional division of roles, build open communication, and make sustainable improvement a real culture of joint work.

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