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The Leadership Style of Kiai in Sustaining the Institutional Continuity of Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency.

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Keywords
Leadership Style, Kiai, Existence, Nuhuudliyyah Islamic Boarding School.

Abstract
Leadership style is a behavior applied by a leader to influence others in achieving organizational goals, including within Islamic educational institutions. The kiai's leadership is a determinant factor in maintaining the sustainability and performance of a pesantren amidst changing times. This study aims to: 1) identify and describe the leadership style of Kiai Mahbub Wijaya in maintaining the existence of Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency; and 2) describe the existence of the pesantren for the institution, students, and the surrounding community.This study utilizes a descriptive qualitative approach. Data were collected through observation, in-depth interviews, and documentation, then analyzed through data condensation, data display, and conclusion drawing. The results indicate that Kiai Mahbub Wijaya, as the leader of Nuhuudliyyah Islamic Boarding School, applies a transformational leadership style characterized by a clear vision, humanistic approach, effective communication, and adaptability. His leadership is reflected in decision-making through deliberation, motivating students and staff, building exemplary behavior, and managing emotions wisely. This leadership style has proven effective in maintaining institutional sustainability, improving human resource quality, and strengthening social-religious contributions to the community.

Kata Kunci
Gaya Kepimimpinan, Kiai, Eksistensi, Pondok Pesantren Nuhuudliyyah

Abstrak
Gaya kepemimpinan merupakan perilaku yang diterapkan oleh seorang pemimpin untuk memengaruhi orang lain dalam mencapai tujuan organisasi, termasuk pada lembaga pendidikan Islam. Kepemimpinan kiai menjadi faktor determinan dalam menjaga keberlangsungan dan kinerja pesantren di tengah dinamika zaman. Penelitian ini bertujuan untuk: 1) mengetahui dan mendeskripsikan gaya kepemimpinan Kiai Mahbub Wijaya dalam mempertahankan eksistensi Pondok Pesantren Nuhuudliyyah Kabupaten Banyuwangi; dan 2) mendeskripsikan eksistensi pondok pesantren tersebut bagi lembaga, santri, serta masyarakat sekitar.Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, yang kemudian dianalisis melalui tahapan kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Kiai Mahbub Wijaya, selaku pengasuh Pondok Pesantren Nuhuudliyyah, menerapkan gaya kepemimpinan transformasional yang bercirikan visi yang jelas, pendekatan humanis, komunikasi efektif, dan kemampuan adaptif. Kepemimpinan beliau tercermin dalam kemampuan mengambil keputusan secara musyawarah, memotivasi santri dan pengurus, membangun keteladanan, serta mengelola emosi secara bijaksana. Gaya kepemimpinan ini terbukti

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efektif dalam menjaga keberlanjutan lembaga, meningkatkan kualitas sumber daya manusia, serta memperkuat dukungan dan kontribusi sosial-keagamaan bagi masyarakat sekitar.

Introduction

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions in Indonesia, playing a strategic role in religious formation, education, and social development. Their existence has been formally recognized through Law Number 18 of 2019 on Pesantren, which marks the state's acknowledgment of pesantren as Islamic educational institutions that have made significant contributions to society long before Indonesia's independence.[1] Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia, playing a strategic role in religious formation, education, and social development. Their existence has been formally recognized through Law Number 18 of 2019 on Pesantren, which signifies the state's acknowledgment of the substantial contributions pesantren have made to society long before Indonesia's independence. Pesantren function not only as educational institutions but also as centers of social and cultural empowerment. However, in practice, many pesantren in East Java experience stagnation or have even ceased operations due to weak management, financial constraints, limited leadership regeneration, and an inability to adapt to contemporary developments. Data from the Ministry of Religious Affairs of East Java in 2022 indicate that more than 150 pesantren are classified as inactive, some of which are located in Banyuwangi Regency.[2] This condition underscores that the sustainability of pesantren is highly dependent on the quality of leadership exercised by the *kiai* as the central figure. Amid this phenomenon, the Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency has, in contrast, been able to sustain its existence and continue to gain the trust of the community.

Leadership style refers to the pattern of behavior adopted by a leader to influence others in achieving organizational goals. In the context of education, leadership has a significant impact on institutional performance. A leader must integrate skills, experience, personality, and motivation as guiding principles for all elements within the organization. These leadership characteristics can be analyzed through indicators such as decision-making ability, motivation, communication, supervision of subordinates, responsibility, and emotional control. These indicators serve as an essential foundation for understanding the role of leadership in sustaining organizational continuity. Therefore, leadership style strongly shapes an individual's ability to provide direction aligned with organizational goals. A leader is required to integrate various competencies, experiences, personality traits, and motivations to guide members of the organization in carrying out their activities toward achieving shared objectives.[3] Such leadership characteristics can be analyzed through leadership style indicators. According to Kartini Kartono, as cited in Lisa Pramita, the indicators of leadership style include decision-making ability, motivational capacity, communication skills, the ability to control subordinates, a sense of responsibility,

[1] Telaumbanua, D. (2019). Undang-undang Republik Indonesia No. 18 Tahun 2019 Tentang Pesantren.
[2] Kementerian Agama Republik Indonesia. "Audit Akurasi Data EMIS 4.0 Tahun 2021: Indeks Naik dari 54 % ke 65 %." *Pusaka (Kemenag)*, 5 Januari 2022
[3]Widyanti, R., & Basuki, M. S. (2021). *Perilaku Organisasi (Teori dan Konsep)* Jilid 1.

and emotional regulation. Accordingly, these indicators provide an essential foundation for understanding how leadership contributes to sustaining the continuity of an organization.[4]

In the context of modernization and globalization, along with the emergence of various formal and non-formal educational institutions, many *pesantren* face serious challenges in sustaining their existence. According to research by Zamakhsyari Dhofier, the primary issues contributing to the decline of pesantren include weak management, limited adaptation to formal curricula, and an inability to respond to contemporary societal demands. Nevertheless, some pesantren have been able to survive and even thrive, typically due to the leadership style of the *kiai*, which is adaptive, visionary, and firmly rooted in the preservation of traditional values.[5] The success of such leadership is reflected in several indicators of pesantren sustainability, including institutional continuity, community recognition and support, the ability to adapt to changing times, the quality of human resources, and tangible contributions to society. Pesantren that are able to maintain these indicators tend to endure, whereas those that fail to adapt are at risk of decline or even cessation of operations.[6] The success of Nuhuudliyyah Islamic Boarding School cannot be separated from the role of leadership. In the era of modernization and globalization, *pesantren* face serious challenges, where weak management and limited adaptation to formal curricula often contribute to institutional decline. In contrast, *pesantren* that are able to sustain themselves typically demonstrate a leadership style of the *kiai* that is adaptive, visionary, while remaining rooted in traditional values. The sustainability of Nuhuudliyyah Islamic Boarding School is closely linked to the leadership of Kiai Mahbub Wijaya, who has been able to manage the institution adaptively without abandoning its traditional foundations. Therefore, this study is important to conduct in order to examine more deeply the leadership style of the *kiai* in sustaining the existence of Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency.

Research Methods

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the phenomenon of *kiai* leadership within its natural context.[7] This approach is selected as it enables the researcher to explore meanings, patterns, and dynamics of leadership that cannot be quantitatively measured. The research is conducted at Nuhuudliyyah Islamic Boarding School, located in Parijatah Kulon Village, Srono District, Banyuwangi Regency. The selection of this site is based on the consideration that the pesantren has been able to sustain its existence amid the dynamics of social and educational change. The research subjects include the *kiai* as the leader of the pesantren, administrative staff, *ustadz* or *ustadzah*, students (*santri*), as well as members of the surrounding community who are directly involved in the pesantren's activities. Informants are selected purposively based on their

[4]Lisa Pramita "Pengaruh Gaya Kepemimpinan Terhadap Kinerja Pegawai Badan Penelitian Dan Pengembangan Daerah Provinsi Kalimantan Timur." *EJournal Administrasi Negara*. Vol. 5 No.3 (2017) hal 168-182

[5] Zamakhsyari Dhofier. "Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia". (Jakarta: LP3ES, 2011), hal 109

[6] Masyhud, Sulthon dan M. Khusnurdilo. *Manajemen Pondok Pesantren*. Jakarta: Diva Pustaka, 2005

[7] Sugiyono, Metode Penelitian Kuantitatif, kualitatif, dan R&D, (Bandung: Alfabeta, 2015), hlm. 8-9.

involvement and knowledge of leadership practices and the management of the pesantren.

Data collection techniques in this study include participant observation, in-depth interviews, and documentation. Observation is employed to directly examine the kiai's leadership practices within the daily activities of the pesantren. Interviews are conducted in a semi-structured manner to explore the perspectives of research subjects regarding leadership style and the sustainability of the pesantren. Documentation is utilized to complement the data, including institutional archives, activity photographs, organizational structures, and official documents of the pesantren.

Data analysis is carried out through the stages of data reduction, data display, and conclusion drawing. To ensure the validity of the data, this study applies source and methodological triangulation techniques, thereby ensuring that the findings are scientifically reliable and accountable.

Results and Discussion

The Leadership Style of Kiai at Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency

The findings of this study indicate that the *kiai* of Nuhuudliyyah Islamic Boarding School applies a transformational leadership style. This style is characterized by the ability to formulate a long-term vision for the pesantren, motivate administrators and students, and encourage positive changes in institutional management.

According to Kartini Kartono in her book *Pemimpin dan Kepemimpinan*, leadership style refers to the traits, habits, temperament, character, and personality that distinguish a leader in interacting with others, as well as the ability to influence others to cooperate in achieving predetermined goals through activities that are mutually agreed upon by both leaders and subordinates. Based on this theoretical perspective, leadership style can be analyzed through several key indicators, namely:

Decision-Making Ability

The Kiai demonstrates the capacity to make decisions that are prompt, decisive, and prudent. Every strategic determination encompassing infrastructure development, student affairs, and community partnerships is invariably preceded by a process of rigorous deliberation and consultation (*musyawarah*) with senior administrators. Generally, leadership styles within Islamic boarding schools (*pesantren*) are fundamentally anchored in the principle of mutual consultation, as inclusive decision-making processes significantly enhance leadership effectiveness and organizational accountability.[8] The decisions reached are not merely technical in nature; they also take into account the core values of the *pesantren*, the students' conditions, and contemporary developments. Effective leadership in decision-making within the *pesantren* context facilitates the creation of a conducive learning environment and enhances public trust in the institution.[9] Consequently, the Kiai's

[8] Asep Suryana. "Model Kepemimpinan Kiai Berbasis Musyawarah dalam Pengambilan Keputusan." *Jurnal Pendidikan Islam* 8, no. 1 (2020), hal 45–60.
[9] Muhammad Hasan, dan Ahmad Fadli. "Efektivitas Kepemimpinan Kiai dalam Menjaga Stabilitas Pesantren." *Jurnal Studi Manajemen Pendidikan* 9, no. 1 (2021), hal 77–93

decision-making capacity at Nuhuudliyyah Islamic Boarding School serves not only as a primary indicator of leadership but also as a pivotal factor in sustaining the institution's existence.

QS. Asy-Syura: 38 وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ *"Dan* And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

Motivational Ability

In the context of the *pesantren*, the Kiai's role as a source of moral and spiritual inspiration is profoundly evident, reinforcing his position as a central figure who is both revered and emulated. Leaders who provide motivation rooted in spiritual values exert a more significant influence on shaping the character and work ethos of members within Islamic educational institutions.[10] In daily practice, the Kiai is recognized as a figure who does not merely issue directives but also fosters enthusiasm among students (*santri*), teachers (*ustadz*), and administrators. Various forms of motivation are delivered through formal advice, routine religious studies, and personal approaches when students or staff encounter difficulties. This guidance generally emphasizes the importance of sincerity, discipline, and persistence in the pursuit of knowledge—core values that underpin life within the *pesantren*. The motivation provided by the Kiai through religious counsel significantly enhances the students' discipline, sincerity, and passion for learning.[11]

QS. An-Nahl: 125 ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..."*

Communication Ability

A Kiai who possesses strong communication skills is capable of fostering a deeper emotional connection with students (santri) and enhancing the overall effectiveness of pesantren management.[12] Thus, the Kiai's communication ability is not merely a technical aspect but serves as the fundamental cornerstone for sustaining the existence of Nuhuudliyyah Islamic Boarding School. Through effective, polite, and dialogical communication, the Kiai is able to bridge the core values of the *pesantren* with the needs of administrators, students, and the community. This quality of communication represents a form of social capital that reinforces the position of the *pesantren* as a trusted, respected, and continuously evolving Islamic educational institution.

QS. Al-Ahzab: 70 يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا *" O you who have believed, fear Allah and speak words of appropriate justice."*

Ability to Direct Subordinates

One of the primary functions of a leader is to direct, coordinate, and ensure that subordinates operate within the established organizational framework.

[10] Lia Rahmawati, "Motivasi Spiritual Pemimpin dalam Membentuk Karakter Anggota Lembaga Pendidikan Islam." Jurnal Kepemimpinan Pendidikan Islam 5, no. 1 (2020): 88–102.
[11] Arif. Munawwir "Pengaruh Motivasi Kiai terhadap Disiplin dan Semangat Belajar Santri." *Jurnal Pendidikan dan Studi Islam* 6, no. 2 (2019): 155–170.
[12] M. Luthfi, "Komunikasi Kepemimpinan Kiai dalam Pengelolaan Pesantren," *Jurnal Kepemimpinan Pendidikan Islam* 3, no. 2 (2021): 112–120.

Pesantren led by a Kiai with strong directive capabilities tend to possess stable organizational structures and consistently implemented programs.[13] In this study, a Kiai who actively provides evaluations, periodic directives, and coaching to administrators is proven to be capable of maintaining the long-term sustainability of *pesantren* programs. Clear and consistent direction from the Kiai serves as a solid foundation for the existence of Nuhuudliyyah Islamic Boarding School amidst the challenges of modernization and competition among Islamic educational institutions. QS. An-Nisa: 59 *"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ مِنكُمۡ" O you who have believed, obey Allah and obey the Messenger and those in authority among you..."*

Responsibility

The Kiai demonstrates a profound sense of responsibility toward the institutional sustainability of the *pesantren*. This accountability is manifested in the close supervision of student activities, administrative management, and the continuous improvement of human resource quality through routine training and mentoring. Furthermore, the Kiai assumes responsibility for the *pesantren's* external relations, which includes maintaining public trust through ethical and transparent conduct. Research suggests that a Kiai who is dedicated to student development and human resource enhancement is capable of fostering an effective, disciplined, and future-oriented *pesantren* culture.[14] The development and training programs initiated by the Kiai have a positive impact on enhancing the quality of both students (*santri*) and administrators. The responsibility inherent in the Kiai's leadership does not merely serve as a personal characteristic but also evolves into an organizational culture that permeates throughout the entire *pesantren* community.[15]

Emotional Regulation Ability

The *Kiai* possesses exceptional emotional regulation capabilities. In various challenging situations, such as addressing student disciplinary infractions or managing internal boarding school issues, the *Kiai* maintains composure and avoids temperamental reactions. Instead, the *Kiai* prioritizes persuasive approaches through personal guidance and counseling. This ability to manage emotions effectively within pesantren leadership tends to foster a more humanistic and educational coaching paradigm.[16] An approach that eschews anger in favor of counsel (*nasihat*) and deliberation (*musyawarah*) is proven to establish a harmonious relationship between the *kiai* and the students (*santri*). This methodology preserves the *kiai's* authority while simultaneously minimizing resistance, as students perceive themselves to be treated with justice and wisdom. At the Nuhuudliyyah Islamic Boarding School, the *kiai* prioritizes educational sanctions over physical or emotional punishment. This practice aligns with the concept of transformational leadership, which emphasizes moral influence and inspirational motivation.

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[13] Ahmad Hidayat, "Peran Kepemimpinan Kiai dalam Pengelolaan Pesantren," Jurnal Manajemen Pendidikan Islam 5, no. 1 (2020): hlm 22–34.
[14] Nuryanto & Siti Hidayah, "Peran Tanggung Jawab Kiai dalam Pengembangan SDM Pesantren," Jurnal Pendidikan dan Sosial Keagamaan 9, no. 1 (2022): hlm 55–68.
[15]Nuryanto & Siti Hidayah, "Peran Tanggung Jawab Kiai dalam Pengembangan SDM Pesantren," *Jurnal Pendidikan dan Sosial Keagamaan* 9, no. 1 (2022): hlm 55–68
[16] Syamsul Ma'arif, "Kepemimpinan Kiai dan Pola Pembinaan Santri di Pesantren," *Jurnal Pendidikan Islam* 6, no. 2 (2018): 221.

The existence of the Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency serves a pivotal role for the institution itself, the students (*santri*), and the surrounding community.

The existence of the Nuhuudliyyah Islamic Boarding School exerts a significant impact on the development of the institution, its students (*santri*), and the surrounding community. Field findings indicate that the *pesantren* fulfills a multifunctional role consistent with Zaenal Abidin's theory, which posits that these institutions serve three primary functions: education, social integration, and community empowerment.[17] These three functions are prominently reflected in the existence of the Nuhuudliyyah Islamic Boarding School, thereby reinforcing its standing within the community. The discussion of the findings is structured according to the following five research indicators :

Institutional Sustainability

The sustainability of the Nuhuudliyyah Islamic Boarding School is evident in its capacity to preserve traditional *pesantren* values while simultaneously implementing innovations to meet contemporary demands. The continuity of a modern *pesantren* is significantly influenced by the visionary leadership of the *kiai*, as well as the alignment of educational programs with the needs of the modern era.[18] At the Nuhuudliyyah Islamic Boarding School, the *kiai* demonstrates the ability to design relevant educational programs, such as the integration of *salaf* (traditional) and general curricula, the enhancement of student competencies, and the expansion of external networks. The *kiai's* proficiency in interpreting social developments ensures that the *pesantren* remains highly sought after by the public and capable of competing with other educational institutions. The community places significant trust in Nuhuudliyyah due to the *kiai's* integrity, the transparency of program management, and the institution's ongoing social contributions.[18]

Public Recognition and Community Support

The community holds the Nuhuudliyyah Islamic Boarding School in high regard due to its consistent role in religious guidance and its provision of accessible educational spaces for the general public. This recognition stems not only from the proximity between the *pesantren* and the community but also from the exemplary conduct of the *kiai* as a central figure and moral compass. Such trust grants the *pesantren* a formidable social standing. Public recognition of the *pesantren* is significantly influenced by the quality of its religious services and the leader's capacity to respond to communal needs.[19] On the other hand, community support for the Nuhuudliyyah Islamic Boarding School is manifested through the active participation of the public in various *pesantren* activities. Such support serves as a symbolic force that solidifies the institution's existence, particularly in its efforts to maintain and uphold its social function.

[17] 17Zaenal Abidin Eksistensi Lembaga Pendidikan Islam di Era Modern. Jakarta: Prenadamedia Group, 2018.
[18] Fauzi, Ahmad. "Kepemimpinan Kiai dalam Keberlanjutan Pesantren Modern." *Jurnal Pendidikan Islam*, Vol. 8, No. 2, 2019
[19]Ahmad Humaidi. "Persepsi Publik dan Legitimasi Pesantren dalam Dinamika Sosial Modern." *Jurnal Pendidikan Islam* 7, no. 1 (2019): 44–60.

Capacity for Adaptive Transformation

The Nuhuudliyyah Islamic Boarding School demonstrates adaptability through the integration of technology in learning, the enhancement of digital literacy, and the formulation of programs relevant to contemporary needs. *Pesantrens* that successfully leverage technology within the educational process tend to exhibit higher levels of sustainability, as technological utilization enhances pedagogical effectiveness, management transparency, and institutional appeal for prospective students.[20] At the Nuhuudliyyah Islamic Boarding School, the implementation of technology serves not only as a learning aid but also as a means to strengthen student competencies, ensuring they remain competitive in the digital era. Effective adaptation within Islamic educational institutions functions as a sustainability mechanism, as it enables the pesantren to meet the needs of modern society without compromising its core traditional value.[21] Nuhuudliyyah Islamic Boarding School serves as evidence that *pesantrens* are capable of evolving by preserving classical scholarly traditions while simultaneously adopting modern innovations to ensure institutional sustainability.

Quality of Human Resources

The Nuhuudliyyah Islamic Boarding School employs a clear strategy to enhance the quality of its human resources, encompassing administrators, teachers (*ustadz*), and students (*santri*). Practical measures for human resource development include professional training, managerial coaching, the enhancement of pedagogical competencies, and active involvement in external seminars. This focus on human resource development at Nuhuudliyyah underscores that strengthening the competency of educators directly impacts the institution's reputation and long-term sustainability. When teachers possess refined instructional skills, a deep understanding of modern learning methodologies, and robust moral integrity, the overall quality of education improves significantly, thereby garnering public trust. This condition is evident at Nuhuudliyyah through the consistent growth in student enrollment and increased community participation in institutional activities.[22] The enhancement of human resource quality also yields a significant impact on the quality of learning and student character development. Consequently, human resource development within this *pesantren* is not merely technical in nature but also emphasizes the cultivation of values and exemplary leadership (*keteladanan*).

Contribution to Society

The Nuhuudliyyah Islamic Boarding School occupies a pivotal position in providing social contributions to the surrounding community through public religious lectures, support for orphans, religious consultation services, and community empowerment programs. These activities shape the institution's image as a spiritual and social service center capable of directly addressing communal needs. The *pesantren's* social contribution strengthens the emotional bond between the

[20]Muhammad Rijal, "Pemanfaatan Teknologi Digital di Pesantren sebagai Sarana Peningkatan Mutu Pembelajaran," *Jurnal Teknologi Pendidikan Islam* 4, no. 2 (2020): 75–88.

[21] Ratna Sahara, "Adaptasi Pesantren dalam Merespons Tantangan Pendidikan Era Digital," *At-Ta'dib: Jurnal Pendidikan Islam* 15, no. 2 (2020): 144–158.

[22] Hamid, Abdul. "Pengaruh Kompetensi Pendidik terhadap Eksistensi Pesantren." *Jurnal Manajemen Pendidikan Islam*, 2021.

institution and the public, thereby fostering stable support for the long-term sustainability of the organization.[23] Consequently, social contribution is proven to be a strategic aspect in maintaining the existence of the *pesantren*. A higher level of social contribution correlates with greater community support in preserving the institution's presence amidst social change. Therefore, social contribution is not merely a routine activity but serves as vital social capital that determines the long-term sustainability of the *pesantren*.

Conclusion

This study concludes that the *Kiai's* leadership style at the Nuhuudliyyah Islamic Boarding School in Banyuwangi Regency reflects a transformational leadership model grounded in religious, participatory, and humanistic values. The *Kiai* demonstrates the capacity to make swift and precise decisions based on the principle of *maslahah* (public interest), providing motivation through exemplary conduct and maintaining open communication across all institutional levels. Supervision of subordinates is conducted persuasively through counsel (*nasihat*), deliberation (*musyawarah*), and proportional disciplinary enforcement. Furthermore, the *Kiai* exhibits a high level of accountability in overseeing program implementation and resolving various internal institutional challenges. The *Kiai's* emotional stability serves as a cornerstone for effective leadership in ensuring the continuity and development of the *pesantren* amidst evolving societal changes.

Simultaneously, the existence of the Nuhuudliyyah Islamic Boarding School provides five primary benefits: First, institutional sustainability is maintained through the synergy of tradition and modernization. Second, community support remains robust due to the institution's consistent social and religious roles. Third, the *pesantren* demonstrates adaptability to contemporary developments through technological integration and pedagogical adjustments. Fourth, the quality of human resources is enhanced through routine coaching for administrators, teachers, and students. Finally, the *pesantren* provides tangible contributions to society through social activities and religious services, thereby strengthening the bond with the surrounding environment. Overall, these findings indicate that the *pesantren's* existence exerts a sustainable positive impact on both institutional development and community welfare

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