

## ISLAMIC TRANSFORMATIONAL LEADERSHIP TRAINING IN OPTIMISING EDUCATIONAL MANAGEMENT AT MADRASAH TSANAWIYAH NURUL Wafa

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### Abstract

Madrasah Tsanawiyah Nurul Wafa faces significant challenges in strengthening leadership capacity, which directly affects the effectiveness of institutional governance, teacher professionalism, and organisational culture. The prevailing instructive and hierarchical leadership patterns have constituted a primary obstacle to promoting institutional innovation and collaboration. This community service programme aimed to: (1) deliver structured training on the Islamic Transformational Leadership model; (2) analyse the impact of the training on madrasah governance, teacher professionalism, and organisational culture; and (3) identify the barriers and enabling factors in its implementation. The programme was conducted in partnership with Madrasah Tsanawiyah Nurul Wafa, involving 18 participants comprising the madrasah principal, two vice-principals, three field coordinators, and twelve teachers. The programme was designed using a qualitative-based *action research* approach, in which the training simultaneously functioned as a community service intervention and an object of systematic evaluation. Implementation methods included interactive lectures, focused group discussions, leadership *role-playing* simulations grounded in Bass-Avolio's four dimensions (*idealized influence, inspirational motivation, intellectual stimulation, individualized consideration*), and a two-week post-training observational mentorship. Data were collected through participatory observation, in-depth interviews, and documentation studies, and were analysed using a descriptive-qualitative approach. Training outcomes demonstrated measurable positive changes: the principal began adopting more participatory decision-making patterns; teachers exhibited increased confidence in proposing curriculum innovations; and eleven programme innovation ideas were spontaneously generated by participants during the closing session. The primary barriers identified were resistance among senior teachers and budgetary constraints for sustained programmes. This programme demonstrates that integrating Islamic values — *amanah, musyawarah, ta'awun* — with a transformational leadership approach effectively strengthens leadership capacity and educational management in madrasah settings.

*Keywords: Islamic Transformational Leadership, Madrasah Education Management, Leadership Training, Community Service, Islamic Education Quality*

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## Introduction

Transformational leadership in the context of madrasah education has emerged as a significant discourse given the complexity of challenges facing Islamic educational institutions in the contemporary era. As educational institutions that integrate Islamic values with the national curriculum, madrasahs currently stand at a critical juncture that demands a paradigmatic transformation of leadership from conventional models towards visionary and adaptive leadership.<sup>1</sup> Contemporary research findings indicate a notable deterioration in leadership aspects within the Ministry of Religious Affairs (Kementerian Agama) environment, with a significant decline of seventeen percent, which directly affects the work motivation and productivity of human resources in madrasahs. This condition necessitates a strategic intervention that is not merely managerial and administrative in nature, but also transformative in terms of values and organisational culture.

The integration of transformational leadership with Islamic values represents a relevant epistemological solution through the synthesis of *idealized influence* grounded in *akhlaqul karimah*, *inspirational motivation* that embodies *maqashid syariah*, *intellectual stimulation* that fosters pedagogical *ijtihad*, and *individualized consideration* that applies the principle of *rahmatan lil 'alamin*.<sup>2</sup> Accordingly, the training on the Islamic Transformational Leadership model at Madrasah Tsanawiyah Nurul Wafa constitutes a strategic imperative to address the factual challenges facing madrasah institutions amidst the dynamics of contemporary change.

A number of scholars in the fields of leadership and educational management have articulated diverse perspectives on the effectiveness of transformational leadership in the context of educational institutions, including madrasahs. Bass and Avolio affirm that transformational leadership contributes significantly to improving organisational performance through the strengthening of commitment, intrinsic motivation, and the loyalty of organisational members, all of which are built upon a foundation of shared vision.<sup>3</sup> In alignment with this view, Leithwood asserts that this leadership model is capable of shaping a participatory, innovative school culture oriented towards continuous quality improvement. Bush, however, advances a critical perspective, arguing that transformational leadership risks becoming overly normative and idealistic if it is not balanced by a structured managerial system, clear accountability mechanisms, and measurable performance indicators. This view affirms that the implementation of transformational leadership within the madrasah environment must be accompanied by a realistic and contextual operational framework to be effectively realised in professional leadership practice oriented towards educational quality outcomes.<sup>4</sup>

The relevance of transformational leadership in madrasah education is further strengthened when considered in light of institutional reform imperatives and the need to enhance the competitiveness of Islamic educational institutions amidst the currents of globalisation and technological disruption. Madrasahs are no longer merely expected to function as institutions for the transmission of religious values, but also as centres for developing twenty-first-century competencies encompassing digital literacy, creativity, critical thinking, and a moderate character. In this context, transformational leadership is regarded as capable of serving as a catalyst for change, as it emphasises human resource empowerment, the strengthening of institutional vision, and the

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<sup>1</sup> Ahmad Farid, "Kepemimpinan Transformasional Dalam Meningkatkan Mutu Madrasah Ibtidaiyah," *Didaktika: Jurnal Kependidikan* 13, no. 2 (2024): 1767–80.

<sup>2</sup> Ahmad Jakfar Al Mansur and Sutarno Sutarno, "Manajemen Kepemimpinan Transformasional Berbasis Nilai-Nilai Religius Dalam Pembentukan Karakter Siswa," *Jurnal Basicedu* 6, no. 3 (2022): 4239–50, <https://doi.org/10.31004/basicedu.v6i3.2787>.

<sup>3</sup> Roni Harsoyo, "Teori Kepemimpinan Transformasional Bernard M. Bass Dan Aplikasinya Dalam Peningkatan Mutu Lembaga Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (2022): 247–62, <https://doi.org/10.21154/sajiem.v3i2.112>.

<sup>4</sup> Asrofi Asrofi and Ida Zahara Adibah, "Perkembangan Kurikulum Madrasah Di Indonesia," *EDUCATIONAL: Jurnal Inovasi Pendidikan & Pengajaran* 5, no. 2 (2025): 322–32.

creation of an organisational climate conducive to innovation and collaboration.<sup>5</sup> The harmonisation of spiritual values with modern managerial practice constitutes a strategic necessity that can only be realised through progressive leadership firmly grounded in Islamic principles.<sup>6</sup> This study is therefore of considerable significance not only in reinforcing the urgency of renewing the madrasah leadership model, but also in providing a comprehensive conceptual foundation for formulating adaptive, measurable, and sustainability-oriented strategies for improving the quality of Islamic education.<sup>7</sup>

Directly related to the object of this community service programme, Madrasah Tsanawiyah Nurul Wafa is an educational institution under the auspices of the Ministry of Religious Affairs (Kementerian Agama) that is currently undergoing a process of governance strengthening and internal quality culture development. This madrasah was selected on account of its unique leadership dynamics, characterised by managerial reform efforts, programme innovation initiatives, and a responsiveness to educational policy change that is relatively more progressive than other madrasahs in the surrounding area. There are empirically observable indications of a transformation in leadership patterns through decision-making processes, human resource management, and institutional performance enhancement strategies that are consistent with the characteristics of transformational leadership.<sup>8</sup> As the partner institution for this community service programme, Madrasah Tsanawiyah Nurul Wafa involved the madrasah principal, two vice-principals, three field coordinators, and twelve teachers as active training participants, bringing the total number of participants involved to eighteen persons.

This community service programme is grounded in the transformational leadership theory developed by Bernard M. Bass and Bruce J. Avolio, which emphasises four principal dimensions: *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration*.<sup>9</sup> This theory was selected for its strong conceptual relevance in explaining leadership change processes oriented not merely towards administrative targets, but also towards the construction of values, collective vision, and the sustained strengthening of human resource capacity. The Bass-Avolio theory is considered capable of bridging the need for an integrative leadership model between modern managerial approaches and the normative values of the madrasah, thus providing a comprehensive and operational analytical framework.<sup>10</sup>

Transformational leadership theory emphasises the capacity of a leader to transform the values, attitudes, and behaviours of organisational members through the strengthening of vision, inspiration, and moral exemplariness oriented towards positive and sustainable change. The foundational concept of this theory lies in the process of influencing subordinates to transcend personal interests in favour of organisational interests, through the internalisation of a shared vision and the empowerment of individual potential. The four principal dimensions — *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration* — collectively form a

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<sup>5</sup> Fawaid Zaini, “Kepemimpinan Transformasional Berbasis Nilai Spiritual Dalam Peningkatan Religiusitas Pendidik Dan Peserta Didik,” *IRSYADUNA: Jurnal Studi Kemahasiswaan* 5, no. 2 (2025): 301–18.

<sup>6</sup> Fitriyana Fitriyana, “Penerapan Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Pengelolaan Lembaga Pendidikan Islam,” *Jurnal Manajemen Pendidikan Al Multazam* 6, no. 2 (2024): 117–25, <https://doi.org/10.54892/jmpa.v6i2.45>.

<sup>7</sup> Eka Karmila, Ahmad Zainuri, and Muslim Gani Yasir, “Strategi Manajemen Dalam Peningkatan Mutu Pendidikan Dasar Islam: Studi Kasus Di MI Hijriyah II Palembang,” *Jurnal Wahana Didaktika* 23, no. 2 (2025): 296–306.

<sup>8</sup> Laily Nur Syaidah, Mohamad Sodik, and Rohmah Zuhdiyyatul Hasna, “Kepemimpinan Transformasional Berbasis Nilai Islam Dalam Meningkatkan Kinerja Pendidikan Di Madrasah Pondok Pesantren Riyadhus Samawi,” *EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam* 12, no. 2 (2025): 143–57, <https://doi.org/10.47077/edusiana.v12i2.591>.

<sup>9</sup> Harsoyo, “Teori Kepemimpinan Transformasional Bernard M. Bass Dan Aplikasinya Dalam Peningkatan Mutu Lembaga Pendidikan Islam.”

<sup>10</sup> Lutfi Nur et al., “Analisis Kepemimpinan Transformasional,” *Jurnal Ilmu Manajemen Dan Bisnis* 12, no. 2 (2021): 185–99.

leadership character that is visionary, participatory, and humanistic.<sup>11</sup> The strength of this theory lies in its capacity to stimulate innovation and build an adaptive work culture, while its weakness tends towards idealism when not supported by a structured managerial system. In the madrasah context, this theory is particularly relevant as it positions the relationship between leader and members as an educative process that nurtures collective awareness towards sustained quality improvement.

Although scholarly inquiry into transformational leadership in Islamic education has been growing, research that specifically examines the implementation of Islamic transformational leadership training as a form of community service intervention in madrasahs — whilst simultaneously measuring its impact on educational management optimisation empirically — remains limited. This gap constitutes the basis for the present *action research*-based community service programme. The primary problem identified is: how can the Islamic transformational leadership model be implemented through structured training to optimise educational management at Madrasah Tsanawiyah Nurul Wafa? The objectives of this community service programme are: (1) to deliver structured training on the Islamic transformational leadership model for leaders and teachers at Madrasah Tsanawiyah Nurul Wafa; (2) to analyse the impact of the training on improvements in madrasah governance, teacher professionalism, and organisational culture; and (3) to identify barriers and enabling factors in the implementation of Islamic transformational leadership within the madrasah environment.

This community service programme was designed using a descriptive-qualitative *action research* approach, wherein the Islamic transformational leadership training functioned simultaneously as a community service intervention and as an object of systematic scholarly evaluation.<sup>12</sup> This design enabled the team to develop a thorough understanding of the dynamics of leadership change, managerial behaviour, and the meanings constructed by participants within the socio-religious context of the madrasah in a natural and holistic manner. The training was conducted at Madrasah Tsanawiyah Nurul Wafa as the purposively selected locus of activity, based on the considerations of an evident need for leadership capacity strengthening and a strong institutional commitment to improving the quality of educational management.

Programme participants comprised the madrasah principal, two vice-principals, three field coordinators, and twelve teachers — eighteen persons in total — who were directly involved in the training process as well as serving as informants in the post-activity evaluation. The training was conducted using methods of interactive *ceramah* (lecture), focused group discussion, and leadership *role-playing* simulation, designed to transfer the four dimensions of Islamic transformational leadership (*idealized influence, inspirational motivation, intellectual stimulation, individualized consideration*) in a practical and contextual manner. Training sessions were supplemented by a module developed by the service team, followed by post-training observational mentorship of leadership practice.

Evaluative data collection was conducted through three techniques: (1) participatory observation, to directly examine the training process, leadership interactions, and post-training managerial practices; (2) in-depth interviews with informants, to explore their perceptions, experiences, and reflections regarding changes in leadership patterns and the effectiveness of educational management; and (3) documentation studies, encompassing training modules, meeting minutes, programme reports, and the internal policies of the madrasah. Data analysis was conducted simultaneously with data collection using the interactive model of Miles, Huberman, and Saldaña,

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<sup>11</sup> Viola Cempaka, “Teori Kepemimpinan Transformasional Dan Implementasinya Dalam Manajemen Madrasah,” *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 2 (2025): 1231–41.

<sup>12</sup> Muhammad Wahyu Ilhami et al., “Penerapan Metode Studi Kasus Dalam Penelitian Kualitatif,” *Jurnal Ilmiah Wabana Pendidikan* 10, no. 9 (2024): 462–69.

comprising the stages of data reduction, data display, and conclusion drawing and verification.<sup>13</sup> Data credibility was ensured through source triangulation, method triangulation, and *member checking* to guarantee the reliability and consistency of findings.

This community service programme received institutional approval from the Principal of Madrasah Tsanawiyah Nurul Wafa and the leadership of STAI Ahmad Sibawayhie as the organising institution; formal permission was obtained prior to the commencement of activities through formal coordination with the madrasah as the partner institution. All training participants were involved on a voluntary basis and provided informed consent orally prior to both the commencement of training sessions and the conduct of in-depth interviews; no participant was required to participate as an administrative precondition or performance assessment criterion. All data collected — including interview results, observational notes, and internal madrasah documentation — were treated with strict confidentiality and used solely for academic purposes; the identities of informants were anonymised throughout all reports and in this publication, with the exception of resource persons and officials who explicitly provided consent to be named.

## Results and Discussion

The community service programme comprising the Islamic Transformational Leadership Model Training at Madrasah Tsanawiyah Nurul Wafa was implemented in two phases. The first phase consisted of a full-day intensive training session attended by eighteen participants — comprising the madrasah principal, two vice-principals, three field coordinators, and twelve teachers. Content was delivered through a combination of interactive *ceramah*, focused group discussions, and leadership *role-playing* simulations covering the four Bass-Avolio dimensions: *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration*. The second phase comprised a two-week post-training observational mentorship to monitor changes in leadership and managerial behaviour in actual madrasah practice. The entire training and evaluation process was conducted in an open and participatory atmosphere, in which all participants actively contributed ideas, questions, and reflections regarding the realities of leadership within their institution.

### *Impact of Training on Madrasah Governance and Managerial Effectiveness*

Post-training observations and interviews indicated that participants who attended the Islamic transformational leadership training experienced concrete changes in decision-making patterns and institutional communication management. The madrasah principal stated in a post-training interview: "I have begun to involve teachers more in formulating programmes, rather than merely issuing instructions. As a result, planning meetings have become livelier and the ideas that emerge feel more relevant to actual classroom conditions." This statement indicates a concrete shift from an instructive leadership style towards participatory and inclusive leadership, consistent with the dimensions of *individualized consideration* and *idealized influence* in Bass-Avolio theory.<sup>14</sup>

Transformational leadership proved instrumental in strengthening various managerial dimensions of the madrasah, ranging from administrative management and resource allocation to inter-departmental programme coordination. A field coordinator stated: "After the training, we began establishing a weekly coordination schedule that previously did not exist. There is a felt impetus towards greater structure and mutual support." Field observations corroborated this statement — during the second week following the training, the service team noted the emergence of an informal

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<sup>13</sup> Qathrunnada Qathrunnada et al., "Kepemimpinan Transformasional Kepala Madrasah Dalam Meningkatkan Profesionalisme Guru," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 9, no. 01 (2026): 183–200, <https://doi.org/10.30868/im.v9i01.9392>.

<sup>14</sup> David Pramudia Prajuningsetia and Bachtiar Hariyadi, "Penerapan Kepemimpinan Transformasional Kepala Madrasah Dalam Membangun Budaya Belajar Di RA Amanatul Izzah Desa Cangkring Sidoarjo," *Jurnal Manajemen Pendidikan: Jurnal Ilmiah Administrasi, Manajemen Dan Kepemimpinan Pendidikan* 7, no. 2 (2025): 48–58, <https://doi.org/10.21831/jump.v7i2.90677>.

inter-teacher discussion forum that had not previously existed. Visionary leaders who inspire teachers to participate actively exert a positive impact on administrative system orderliness and the more optimal utilisation of resources.

Transformational leadership also contributed to shaping a constructive school culture that plays a vital role in supporting effective learning processes. This leadership approach proved capable of strengthening school culture through the creation of an environment conducive to teaching and learning activities. When teachers receive support and trust from their leader, their level of engagement in institutional management tends to increase, which ultimately has an impact on improving the quality of educational services for students.<sup>15</sup> Accordingly, the implementation of Islamic transformational leadership carries implications not only for the managerial dimension, but also for the strengthening of an organisational culture that supports the overall success of the madrasah.

#### *Strengthening Teacher Professionalism and Learning Quality*

The Islamic transformational leadership training had a significant impact on enhancing the commitment and professionalism of teachers as the primary target of the madrasah principal's managerial intervention. Madrasah leaders applying this approach proved capable of creating a climate that encourages innovation in learning processes and strengthens collaboration among teachers, students, and parents. This synergy further supported the refinement of learning strategies and evaluation systems that are more adaptive to contemporary developments.<sup>16</sup>

The vice-principal for curriculum affairs reflected upon changes he had experienced: "After the *intellectual stimulation* session in the training, I became more confident in proposing curriculum innovation ideas. I used to wait for instructions; now I feel there is space to think creatively." This reflection illustrates a significant achievement of the *intellectual stimulation* dimension — the growth of courage for innovation and thinking beyond convention. Teachers who receive support and motivation from their leader tend to demonstrate a higher level of dedication in pursuing quality teaching improvements, which ultimately carries implications for enhanced student learning outcomes — not only in academic aspects but also in the formation of moral and spiritual character, in accordance with the orientation of Islamic education in the madrasah.<sup>17</sup>

Transformational leadership also exerted a positive influence on organisational culture within the madrasah. Through the creation of a climate conducive to innovation and cooperation, transformational leaders proved capable of increasing job satisfaction and strengthening organisational commitment among teachers. This condition is crucial, as high levels of teacher job satisfaction contribute directly to improving the quality of educational services received by students. Prior research likewise demonstrates that transformational leadership serves as a mediator linking instructional leadership with student learning outcomes, further affirming the effectiveness of this leadership approach in the context of madrasah education.<sup>18</sup>

#### *Strengthening an Innovative and Collaborative Organisational Climate*

The Islamic transformational leadership training made a significant contribution to strengthening a more innovative organisational culture at Madrasah Tsanawiyah Nurul Wafa. Madrasah leaders who began adopting an empowerment-based approach opened space for all institutional members

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<sup>15</sup> Syafira Syafira, Candra Wijaya, and Khairuddin Khairuddin, "Pengaruh Kepemimpinan Transformasional Kepala Sekolah Terhadap Pengembangan Profesionalisme Guru Di SMP Swasta Muhammadiyah 01 Medan," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 6 (2024): 249–63, <https://doi.org/10.61132/jmpai.v2i6.646>.

<sup>16</sup> Joko Trimulyo et al., "The Influence of Transformational Leadership on Fostering Management Innovation in Islamic Education Institutions," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 9, no. 01 (2025): 316–26, <https://doi.org/10.33650/al-tanzim.v9i1.10785>.

<sup>17</sup> Qathrunnada et al., "Kepemimpinan Transformasional Kepala Madrasah Dalam Meningkatkan Profesionalisme Guru."

<sup>18</sup> Farid, "Kepemimpinan Transformasional Dalam Meningkatkan Mutu Madrasah Ibtidaiyah."

to create and propose new ideas. Observational data recorded that during the closing plenary session of the training, as many as eleven programme innovation ideas were spontaneously submitted by participants — ranging from proposals for a weekly reflection forum and a senior-junior teacher mentoring programme to the development of digital-based learning media. This enthusiasm constitutes tangible evidence of the growth of a creative climate previously inhibited by unidirectional communication patterns.<sup>19</sup>

The emerging innovative culture within the madrasah also correlates closely with the institution's capacity to adapt to technological advances and social change. Madrasahs led through a transformational leadership style tend to be more effective in integrating technology into the learning process and in introducing new learning strategies that are more efficient and engaging for students. This condition is crucial given that the digital era demands educational institutions to be not merely adaptive to change, but proactive in innovating their pedagogical approaches.<sup>20</sup>

Transformational leaders who are able to inspire and motivate staff to actively engage in the process of innovation can shape a more collaborative and productive working environment. The study by Asbari and Novitasari demonstrates that transformational leadership is capable of creating an inspirational working atmosphere, thereby fostering the growth of innovation and strengthening cooperation among staff members, ultimately contributing to the overall enhancement of organisational performance.<sup>21</sup> In the domain of Islamic education, this spirit of cooperation and innovation is consonant with the values of *musyawarah* and *ta'awun* taught by Islam, wherein effective leadership is oriented not only towards academic achievement but also towards holistic character formation and the strengthening of student competencies.

#### *Barriers and Complexities of Implementation: Critical Findings from the Field*

In addition to the positive achievements identified, the conduct of the training and the post-activity observations also revealed a number of obstacles facing the madrasah in implementing transformational leadership on a sustained basis. The primary barrier identified was resistance to change from certain parties accustomed to authoritarian and hierarchical leadership patterns. A number of senior teachers experienced difficulty in adjusting to a more democratic leadership model oriented towards empowerment. One such teacher stated during an interview session: "I have been teaching in my own way for thirty years. It is difficult to suddenly change entirely just because of a training programme." This statement reflects the fact that a paradigmatic shift in leadership cannot occur instantaneously and requires structured and sustained mentorship.<sup>22</sup>

This resistance was frequently triggered by a sense of uncertainty and apprehension regarding the loss of authority previously held within the conventional leadership structure. Field findings indicate that the transformation of organisational culture requires considerable time and effort, and the madrasah principal is called upon to formulate more persuasive communication strategies to articulate the tangible benefits of the leadership changes being pursued. In this respect, the *inspirational motivation* dimension plays a critical role — not only in motivating enthusiastic teachers, but also in gradually drawing in those who remain hesitant.

Budgetary constraints and limited resources allocated to leadership capacity development also constitute a real structural obstacle. The inadequacy of support for sustained training programmes

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<sup>19</sup> Fitri Khoriroh, Encep Syarifudin, and Apud Apud, "Transformational Leadership Strategies and Innovative Leadership of Madrasah Principals in Improving Teacher Performance," *HALAQA: Islamic Education Journal* 9, no. 2 (2025): 140–50, <https://doi.org/10.21070/halaqa.v9i2.1812>.

<sup>20</sup> Nifasri Nifasri, "Adapting Transformative Leadership in Islamic Education: Insights from Madrasah," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 9, no. 01 (2025): 270–84, <https://doi.org/10.33650/al-tanzim.v9i1.10782>.

<sup>21</sup> Masduki Asbari and Dewiana Novitasari, "Kepemimpinan Transformasional Sebagai Katalisator Inovasi Dan Kinerja Organisasi: Tinjauan Literatur," *Journal of Information Systems and Management (JISMA)* 3, no. 6 (2024): 86–108, <https://doi.org/10.56444/jisma.v3i6.1149>.

<sup>22</sup> Cempaka, "Teori Kepemimpinan Transformasional Dan Implementasinya Dalam Manajemen Madrasah."

risks diminishing the long-term effectiveness of transformational leadership implementation. Investment in leadership training and development programmes is a crucial factor in ensuring that leaders and teaching staff possess the competence and knowledge necessary to implement the transformational approach optimally and consistently.

These findings indicate that madrasahs require more optimal support from both governmental and other stakeholder parties to build an ecosystem conducive to the development of transformational leadership. Such support may encompass the provision of funding for training programmes, the facilitation of resources for professional development, and the formulation of policies that promote cross-institutional innovation and collaboration. Strategic partnerships among madrasahs, higher education institutions, and the government constitute an important prerequisite for ensuring that the impact achieved through this community service programme can be sustained and further developed.<sup>23</sup>

Taken comprehensively, although the implementation of Islamic transformational leadership at Madrasah Tsanawiyah Nurul Wafa encountered various challenges, the training outcomes demonstrate that a structured *action research*-based intervention is capable of catalysing real change at the level of participants' awareness, motivation, and leadership behaviour. A comprehensive, integrative, and sustained approach is required — one that does not conclude with a single training session, but continues through mentorship, periodic evaluation, and institutional strengthening — in order for the goals of madrasah leadership transformation to be achieved optimally and measurably.

## Conclusion

The community service programme comprising the Islamic Transformational Leadership Model Training at Madrasah Tsanawiyah Nurul Wafa was implemented with the involvement of eighteen participants consisting of the madrasah principal, two vice-principals, three field coordinators, and twelve teachers. First, the training was conducted through methods of interactive *ceramah*, focused group discussions, and leadership *role-playing* simulations covering the four Bass-Avolio dimensions (*idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration*), followed by a two-week post-training observational mentorship. The integration of Islamic values — *amanah*, *shiddiq*, *musyawarah*, and *ta'awun* — into the transformational leadership framework proved to provide a normative foundation that strengthened the internalisation of training content within the socio-religious context of the madrasah.

Second, analysis of observational and interview data revealed measurable positive changes across three principal aspects. With regard to governance, the madrasah principal began implementing more participatory and inclusive decision-making patterns, as evidenced by the emergence of a weekly inter-teacher coordination forum that had not previously existed. With regard to teacher professionalism, training participants demonstrated increased confidence in proposing innovations and more active engagement in curriculum development — changes directly attributable to the achievement of the *intellectual stimulation* dimension during training. With regard to organisational culture, eleven programme innovation ideas were spontaneously submitted by participants during the closing session, reflecting the growth of a creative and collaborative climate previously inhibited by hierarchical and instructive communication patterns.

Third, the identification of barriers and enabling factors revealed two primary challenges: resistance among senior teachers accustomed to conventional leadership patterns, and budgetary constraints for sustained training programmes. Both of these barriers are structural in nature and cannot be overcome through a single training session alone. Enabling factors identified include the madrasah principal's commitment to change, the openness of the majority of teachers to innovation, and the

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<sup>23</sup> Trimulyo et al., "The Influence of Transformational Leadership on Fostering Management Innovation in Islamic Education Institutions."

existence of madrasah religious forums that can be optimised as spaces for reflection and the reinforcement of Islamic leadership values.

Academically, this community service programme demonstrates that an *action research* approach integrating training intervention (community service) with qualitative data-based impact evaluation yields findings that are more contextual, empirical, and academically accountable than purely conceptual studies. The Islamic transformational leadership integration model developed through this programme has the potential to be replicated at other madrasahs with similar institutional characteristics. To ensure sustained impact, the following follow-up measures are required: (1) a periodic leadership mentorship programme facilitated by the partner higher education institution; (2) the establishment of a *community of practice* among madrasah principals for mutual sharing of implementation experiences; (3) the provision of dedicated funding by the Ministry of Religious Affairs (Kementerian Agama) or local government for madrasah leadership capacity development; and (4) long-term impact evaluation employing standardised instruments such as Bass-Avolio 4I leadership questionnaires and measurable educational quality indicators.

This programme affirms that Islamic transformational leadership is not merely a normative concept, but a relevant and practically implementable strategy within the madrasah environment. The success of madrasah leadership transformation is determined not by a single training session, but by the consistency of mentorship, policy support, and the readiness of all stakeholders to grow together in the spirit of *ta'awun* and *amanah* that constitute the soul of Islamic leadership.

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