The Roles of Leadership in Formal School "unggul" Under the Auspices of Islamic Boarding School

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Abstract

This research aims to explore the role of leadership in formal schools 'Unggul' (superior) under the auspices of Islamic boarding schools (Pesantren). The research method used qualitative, with multiple case studies. The research subjects were three formal schools under the auspices of Pesantren located in East Java, Indonesia. Furthermore, there were 12 informants representing three schools consisting of school principals, foundation (Yayasan) heads, staff, and students. The results show three leadership roles in formal schools 'Unggul': transformational, participatory, and paternalistic. Following this, the leadership of formal schools also has a spirit of service and tawadhu (humility) towards the Foundation that oversees the school. The theoretical contribution of this research is that the addition of the leadership role theory, especially the leadership at formal schools under Pesantren, and the practical implications are providing knowledge to fellow Islamic boarding schools about leadership systems of formal schools Unggul under the auspices of Islamic boarding schools.

Introduction

Pesantren, or Islamic boarding schools, are educational institutions that have existed in Indonesia since the 15th century. *Pesantren*s are one of the educational institutions that have greatly contributed to eliminating illiteracy in society (Qomar, 2011). The development of *Pesantren* is increasing. According to official data from the Ministry of Religion, the number of Islamic boarding schools has reached 26,974 from various regions in Indonesia (Zayadi, 2019).

Previously, Islamic boarding schools only studied religious knowledge or were called traditional *Pesantren*s (*salaf)*. Now, many *Pesantren*s have transformed into modern Islamic boarding schools that integrate several curricula. This is reinforced by the Decree of the Minister of Education and Culture Number 35 of 2018 concerning the 2013 Curriculum, which states that Islamic educational institutions (Islamic boarding schools and madrasas) must combine the religious curriculum with the national curriculum so that many *Pesantren*s appear that have formal schools with integration two or more curricula (Ihsan et al., 2021), not only the religious curriculum and the national curriculum but also the character and skills developing curriculum.

The increasing number of studies on *Pesantren* also proves the development of *Pesantren*. One

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of the most research that emerged starting in 2018 was formal school management under the *Pesantren* Education system management research is one of the most research topics, especially about the education system in modern Islamic boarding schools, how to improve the quality of education in the aspects of vision, mission, and facilities, aspects of strong managerial development, and sustainable *madrasah* staff development (Prayogi et al., 2021), character education in Islamic boarding schools (Fawait et al., 2020; Hidayati et al., 2022; AsAril Muhajir, 2022; Umar et al., 2021), the content of nationalism (Susilo, 2016), Islamic religious education (Ihsan & Fatah, 2021), life skills and leadership curriculum (Rahayu et al., 2019), student behavior in the millennial era (Huda, Muawanan et al., 2020).

The transformation of traditional Islamic boarding schools into modern ones, or '*Unggul*' schools, brings challenges, especially for school principals as leaders or *Kyai* in *Pesantren*. Some of the challenges of education in *Pesantren* include the challenge of school principals being overwhelmed with retaining teachers (Habibi et al., 2018a), low teacher salaries (Britton & Propper, 2016; Podgursky & Springer, 2007), teachers who have multiple jobs (Muazza et al., 2018). Another challenge concerns the psychology of students disturbed by living far from home. That it affects achievement at school (Sethi & Scales, 2020). Furthermore, Sasidher K. et al. (2012) revealed that student time management is the main factor hindering classroom management (Muazza et al., 2018). There are various types of curricula referred to in one school (Prastowo et al., 2020). Based on the background above, the researcher wants to explore the role of leadership of formal schools '*Unggul*' under the auspices of *Pesantren*.

Literature Review

Some research has been conducted on *Pesantren's* leadership. *Pesantren* leadership is divided into spiritual leadership (Karim et al, 2022; Rahtikawatie, 2021), charismatic leadership (Tayib, 2019), and transformational leadership (Subandi, 2021). However, there is still limited research examining aspects of leadership in formal schools '*Unggul*' under the auspices of *Pesantren*. Formal schools '*Unggul*' under the auspices of *Pesantren* is a new model of modern *Pesantren*, so not much research has explored the role of leadership in these *Pesantren*. Furthermore, previous research only discussed management and leadership partially, so the relationship between leadership and Islamic boarding school management was not depicted.

Educational Leadership Theory

Educational leadership can be defined as a process of influence that leads to achieving desired goals. Excellent leaders develop a vision for their school based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share it. The school's philosophy, structure, and activities aim to achieve a shared vision. (Bush & Glover, 2003).

Leadership is about organizational improvement. More specifically, it's all about setting a widely agreed-upon direction that benefits the organization in doing whatever is necessary to encourage and support the people within the organization to move toward its goals. The general definition of leadership is not just effective leadership but about direction and influence. At the heart of most definitions of leadership are two functions generally considered inseparable from its meaning: setting direction and exercising influence. Each of these functions can be carried out in different ways, differentiating many leadership models from one another. As noted by (K. Leithwood, 2004), leadership influences "the interpretation of events for followers, the choice of goals for a group or organization, the organization of work activities to achieve goals, the motivation of followers to achieve goals, the maintenance of cooperation. Relationships, teamwork, support, and cooperation

from people outside the group or organization."

Leadership Typology

Adapting a typology from Leithwood, Jantzi, and Steinbach (K. A. Leithwood et al., 1999), who identified six 'models' from their observations of 121 articles in four international journals including Instructional leadership, leadership focused on teaching, learning, and teacher behavior at work with students. The leader's influence is targeted at student learning through the teacher. The emphasis is on the direction and impact of influence rather than the influence process itself.

Transformational leadership (Leithwood K, 1994) conceptualizes transformational leadership along eight dimensions: Building a school vision, setting school goals, providing intellectual stimulation, offering individualized support, modeling best practices and important organizational values, demonstrating high-performance expectations, creating a school culture productive and develop structures to encourage participation in school decisions.

Leithwood et al., (1999) claims that transformational leadership is the model closest to providing a comprehensive approach to leadership (Bush & Glover, 2003). Transformational leadership describes a specific influence process based on increasing follower commitment to organizational goals. Leaders seek to engage teachers' support for their vision for the school and to increase their capacity to contribute to achieving goals.

Moral leadership is based on the values and beliefs of leaders. The approach is similar to the transformational model but has a stronger value base, which may be spiritual. Moral leadership provides schools with clear goals. Participative leadership is related to the decision-making process. This approach supports the idea of shared or distributed leadership and is linked to the values of democracy and empowerment. Participative leadership leads to better results through a greater commitment to implementing agreed decisions.

Managerial leadership focuses on functions, tasks, and behavior. It also assumes that the behavior of organizational members is largely rational and that influence is exerted through positional authority in the organizational hierarchy. It is similar to a formal model of management. Lastly is Post-modern leadership, which focuses on the subjective experiences of leaders and teachers and the varied interpretations placed on events by different participants. There is no objective reality, only the multiple experiences of organizational members. This model offers few guidelines for leaders except in recognizing the importance of the individual.

Leadership Models

Collegial and Participative Leadership Model Participative leadership assumes that the group decision-making process must be the group's main focus (K. et al. et al., 1999). (S. T, 1984) points out the importance of a participatory approach that will successfully bind staff together and reduce pressure on the principal. "The burden of leadership will be reduced if leadership functions and roles are shared."

Political and Transactional Leadership (Bush, 2003) connects transactional leadership with the political model. In the political model, there is conflict between stakeholders. Definition (Miller & Miller, 2001) refers to transactional leadership as an exchange process. Exchange is a well-established political strategy for organizational members. Principals have authority that arises from their position as the formal leader of their school. However, school principals need the cooperation of educators to ensure effective school management. Exchanges can secure

benefits for both parties in the arrangement.

Subjective and Post-Modern Leadership Model, (Bush, 2003) notes that post-modern leadership is in line with the subjective management model. (Greenfield, 1973) assumes that organizations have no ontological reality but only the people within them, who may have very different views. Likewise, (K. T & B, 2001) say that "today's postmodern culture celebrates the multiplicity of subjective truths as defined by experience and revels in the loss of absolute authority."

Cultural and Moral Leadership Model This model assumes that the critical focus of leadership must be on the values, beliefs and ethics of the leader himself. Authority and influence must be derived from defensible conceptions of what is right or good (K. A. Leithwood et al., 1999). (S. T, 1984) says that "leading schools have a central zone consisting of values and beliefs that take on sacred or cultural characteristics". Furthermore, he adds that 'governing' is a 'moral craft' (BUSH, 2007).

Leadership in Islamic Boarding Schools

In several studies on leadership in Islamic boarding schools, many Islamic boarding school leaders use the charismatic leadership model, as explained by (Muhaemin, 2016). At least two leadership styles are found in Islamic boarding schools: charismatic and transformational. The first occurs among Islamic boarding schools' top leaders (senior *Kyai*), while transformational leadership occurs among middle leaders (junior) *Kyai*. These two leadership styles greatly influence the sustainability of Islamic boarding schools in facing the globalization of education. Generations of descendants cannot simply inherit the position of *Kyai* because a dynamic or extraordinary personality and charisma manifest a charismatic individual's abilities.

The research results show that charismatic leadership in improving the quality of Islamic boarding school education consists of developing teacher competency through formal and informal education: curriculum training and workshops, teacher visits, and facilities. Apart from education, it also improves student supervision quality, including dormitory development, supervision programs, and quality time. It also improves the quality of Islamic boarding school output, strengthening domestic and international alum networks, school and university interboarding, entrepreneurship training, and community service (Syafiq Humaisi et al., 2019).

Likewise, in the selection of principals of Islamic boarding schools under the auspices of Islamic boarding schools, as previously explained in the previous research, the selection of school principals is the prerogative of the foundation or Kyai so that the leadership style of principals in Islamic boarding schools is a typical Islamic boarding school leadership style, namely leadership that is devoted and serving. Moreover, a high sense of family by applying Islamic and boarding school values (Muhtadi, 2019).

Other research shows that the conformity of transformational and servant leadership can be applied in leadership at Islamic boarding schools. The principal at an Islamic boarding school can be transformational and servant leaders. As an organization, *Pesantren* has a mission of change in the context of transformational leadership with a serving mode in the context of servant leadership. These characters' synergy can become an inclusive leadership model (Muhammad & Sari, 2021).

Superior/Unggul Schools in Indonesia

The criteria for superior or *Unggul* schools in Indonesia refer to National Education Standards

Number 57 of 2021 (Indonesian Minister of Education 2021). The scope of national education standards includes eight types of standards including: (1) Graduate Competency Standards, (2) Standards, (3) Process Standards, (4) Educational Assessment Standards, (5) Education Personnel Standards, (6) Facilities and Infrastructure Standards, (7) Management Standards, (8) Financing Standards.

The parameters or measurements of superior or *unggul* schools in Islamic boarding schools may differ from formal schools. It is not only measured by achievement in the academic field or things already in formal school measurements but also by several things related to character values and morals. Apart from learning in the classroom, Islamic boarding school or P*esantren* practices outside the classroom offer valuable and intensive experiences for students to socialize with friends from different ethnic and cultural backgrounds so that they can learn to act appropriately on these differences (Raihani, 2012).

Method

This research uses a qualitative approach with a multi-case study method. The research subjects are superior or *Unggul* high schools (SMA) under the auspices of Islamic boarding schools, including 1) SMA Darul Ulum 2 *Unggulan* Bppt Jombang; 2) Trensains High School Tebuireng Jombang 3) Al Izzah High School Batu Malang. The research subject criteria are (1) Private Formal School at senior high school (SMA) level or equivalent. The school stands under the auspices of an Islamic boarding school. (2) The second criterion is that the school must have an accreditation score of A (Excellent) by the National School/Madrasah Accreditation Board. (3) the school has Academic and Non-Academic Achievements in both the national curriculum and the Islamic boarding school curriculum. (4) assessment of the behavior and morals of students. This is proven by recommendations from several parties, including the student's guardians from the school. The informants in this study were 12 people selected using the purposive sampling technique. Research informants consisted of school principals, teachers, and Foundation staff. Data was collected through face-to-face, in-depth interviews and observations at three formal schools, '*Unggul*', under the auspices of *Pesantren*.

The data processing begins with the data interpretation to prepare the data for analysis. Data interpretation starts with transcribing the recorded interview to ensure data reliability (Eisenhardt, 1989). This activity is accompanied by assessing the notes and observation results (Cresswell, 2014). Then, the transcribe is coded, grouped, and categorized to develop themes.

Data Finding

The following research results answer the research question about the role of leadership of Formal schools *Unggul* under the auspices of *Pesantren* or Islamic Boarding Schools.

Leadership in Formal Schools 'Unggul' under the Auspices of Pesantren

Three types of leadership roles were identified from this research: transformational leadership, participative leadership, and paternalistic leadership. In transformational leadership, a leader has the task of (1) implementing and spreading the organization's vision and mission, (2) playing a direct role in motivating the workforce, (3) and being a good role model.

Several superior formal schools under the auspices of Islamic boarding schools already have a derivative vision and mission, so the principal who acts as a leader here needs to spread and

implement the vision and mission as mandated. They did not participate in designing the vision and mission. The school's vision and mission align with the Islamic boarding school that houses it so that the two can work together to produce excellent graduates. As in other formal schools, the vision and mission can be presented during a ceremony, placing the vision and mission in the school lobby or when the teacher enters the school.

Furthermore, the implementation of a leader who can motivate the workforce is realized in the form of motivating teachers during Dhuha prayers, giving *Al Waqiah* reading briefings when children enter class, giving loyalty briefings to teachers so that they are loyal to the Foundation, and conveying motivation through the WA group. Some motivate teachers during official meetings and call teachers or staff to discuss.

Transformational leaders can also provide good examples for the schools they lead. One participant said that if he could guide his teachers and educational staff, he would be comfortable giving orders or warnings to his subordinates because they had already followed the example. Apart from that, the principal models discipline his subordinates so that his subordinates can follow suit.

The next finding is related to participatory leadership, where this leadership has the potential to improve team performance because it involves team members in decision-making. Participative leadership allows for diverse perspectives, experiences, and knowledge. Still, it can also strengthen bonds between team members because participative leadership makes them feel valued and recognized for their opinions and contributions. They can actively participate in decision-making and feel ownership of the organization's goals and vision. This can increase the involvement and motivation of team members because they have an important role in achieving the desired results and achieving organizational goals more effectively, as has been done by all schools in the research location. All school principals involve teachers and education personnel in determining student programs and services.

Following that, paternalistic leadership has evolved on the *Pesantren* as a part of the boarding school educational systems. All students should stay at boarding school for the whole semester, and they are far away from their parents and home. Usually, this situation will make them uncomfortable. Living at a boarding school also makes the education program, especially character education, easy to transfer. Therefore, the role of school leaders in dealing with that condition is important. School leaders also act like a parent who always motivates students, encourages them when they are feeling down, guides them to do the right things, and also has discipline and is strict.

Selection of School Leader by the Foundation /Yayasan

Based on the results of the cross-case analysis carried out from the three research locations. It was found that the selection of school principals is the prerogative of the foundation or *Kyai*, so the leadership style of the principal at an Islamic boarding school is a typical Islamic boarding school leadership style, namely leadership that is devoted, serving, and has a high sense of family with apply Islamic values and Islamic boarding school values. The foundation selects school principals from within the Islamic boarding school environment, where the principals are alumni and have served for decades. So, the Foundation does not know the character and competencies of prospective school principals who will be selected.

When viewed from the school leader's perspective, the principal's leadership is transformational and participative, but when viewed from the foundation's perspective, the

school principal is a serving leader. It can be said that school principals in superior formal schools under the auspices of Islamic boarding schools have two roles, namely transformational and participative where they carry out school programs that have been created by the Foundation and must have a spirit of service to the Foundation which is the guardian of the school.

Foundations (Yayasan) as Determinants of Ideas and Concepts

Based on the results of the cross-case analysis carried out from three research locations, it was found that in the school environment under the auspices of an Islamic boarding school, ideas and ideas must also be approved by the foundation. There are many considerations about how effective and useful the idea is and considerations related to problems with Islamic boarding school regulations. Islamic boarding school life is very different from other educational organizations, where Islamic boarding schools have their own cultures.

Ideas and ideas must always be discussed with the Foundation, whether through the results of meetings with teachers and leaders or ideas from teachers and school principals. Ideas submitted to the Foundation will be considered whether they can be implemented. School principals know this and are used to always discussing with foundations and committees whether or not to implement the ideas offered.

Foundations (Yayasan) as Strategic Policymakers

The foundation must also approve cooperation with external parties in determining school strategic policies. Each foundation has an education sector that covers all formal education units in the Islamic boarding school. Collaboration with external parties has an MOU with the foundation, which will then be passed on to the respective schools.

For example, strategic policies such as school entry and leaving times are standard regulations, and schools are prohibited from holding any events outside the specified hours except with permission from the foundation because the distribution of time has been adjusted to the dormitory, where after they return from school there are various learning programs. others must be implemented. Likewise with school start times, before all students enter school, they also carry out learning programs in the dormitory, such as morning memorization and morning Diniyah, the time of which is adjusted to school start times.

Based on the statement above, the Foundation must approve policies with a large scope and influence, while policies with a small scope and influence do not need to be approved by the Foundation, only within the school scope. For example, regarding permits for research at schools, you must obtain approval from the Foundation, even though the place of research is at the school. The Foundation must know and then give permission.

The Relationship Between the Principal and the Foundation

Based on the results of cross-case analysis carried out at three research locations, the school principal has a good relationship with the Foundation. This was because the principal who was in office at that time was the choice of the Foundation. The following is an explanation from teachers at three schools under the auspices of Islamic boarding schools regarding the selection of school principals:

Based on the statement above, the relationship between the principal and the foundation in the three schools and the research findings have a good relationship with the foundation's leadership. Almost all ideas and proposals from the principal are approved by the foundation. According to the analysis, the principal is The chosen figure from the foundation's leadership.

Before being selected, there must have been a lot of consideration from the foundation's leadership, a figure who can be humble and "*Manut*" and agrees with the foundation. Apart from that, all the ideas and concepts put forward by the principal have been discussed with teachers and school leaders in various considerations, which makes the ideas and concepts good and ready to be implemented.

Discussion

Next, we will discuss the role of leaders in superior formal schools under the auspices of Islamic boarding schools, which are considered different because they combine transformational and participative leaders as well as serving. Meanwhile, the governance of Islamic boarding school organizations also combines colleagues and the highest policymakers.

The Role of Leaders at Formal School Unggul Under the Auspices of Pesantren

An interesting finding from the results of this research is that there is a leadership role that is transformational, participative, and paternalistic that differs from the general schools. Those three roles require the formal school's leader under *Pesantren* to transform, participate, and care for the students like their parents. Formal schools under *Pesantren* have different learning approaches and methods because the students stay and live at school during the period. So, the leaders or school chief should ensure that the school systems work well, the curriculum, the teachers, the learning process, as well as the wellbeing of the students. When school chiefs act like parents, they should motivate, encourage, inspire, guide, and direct students.

Formal School under *Pesantren's* leader is categorized as middle management because they have the top management, such as the foundation (*Yayasan*), and they have the downward, which is teachers, staff, and student. The leader also has parents to whom they should report the student's learning process. Leadership at school under *Pesantren* is different compared to other formal schools. A leader is usually a person who *tawadhu* (humility) their top management (*Yayasan*) and has a strong will to serve at the *Yayasan*. So, those two components will affect the leadership roles of the school. Even though the school has declared that they use the modern curriculum, the leadership and management still use traditional *Pesantren-based* education systems.

Transformational Leadership

Transformational leadership is a leader who has a role to direct the school's vision to reach its goals. The leader in this role can design and execute the school vision. Besides, they also contribute to the intellectual stimulus supporting the individuals and promoting best practices for good environment and role modelling. A transformational leader should also become a supporter and encourage the members to actively participate to open their thoughts for the school's development (Leightwood, 1994). Based on the data, the leadership in the formal school *Unggul* under *Pesantren* shows some transformational leadership by becoming a good role model for teachers and students. Leadership always practices good examples, such as religious moments and politeness. However, formal school leaders under *Pesantren* don't design the school vision. It is already given, and they don't have the authority to change it. School leaders only share and deploy the school's vision and mission.

Transformational leadership usually exists in the formal school environment, where the leaders can design and change the school vision if necessary. They will easily discuss with the teacher and staff. So, this role changes when implemented in the formal school under Pesantren, usually under a certain foundation. So, the transformational at the formal school under *Pesantren*

is slightly different. This is because the school leader is chosen by the foundation (*Yayasan*), so they just work as school leaders but can't govern the school. However, school leaders have a close relationship with the foundation, so they can bring new ideas to the foundation and then the foundation will decide whether to use it or not. School leaders can also maximize their transformational role to support their downward- staff, teachers, and students—listening to the teachers' ideas, becoming good friends with them and delivering the idea to the foundation.

Participative Leadership

Participative leadership has some positive values to increasing teamwork performance and involving all staff in decision-making through discussion. Participative leaders are open to ideas, so staff feel involved in decisions and activities. The staff also feel they are appreciated by the leader. Leaders also involve the staff in every program and support the staff to participate by giving ideas. In this case, the leadership of the formal school under *Pesantren* is middle management because they have *Yayasan* as top leadership. So, the school leader only focuses on maintaining the relationship with staff, accommodating their ideas, and working together to deliver the programs. As the middle leader, the school leader will continue the information from the staff to the *Yayasan*.

Participative leadership requires the active participation of all members, so bonding and having each other will emerge. On the other hand, it is difficult to implement this in the formal school under *Pesantren* because the real leader is *Yayasan*, and the school leader only does their task. So, it is not easy to gain the staff's voice and ideas because they cannot directly contribute to the top leader. In so doing, school leaders can build trust with staff and regularly meet with them. Leaders include holding meetings every day to prepare before learning time begins, aiming to evaluate the previous day and motivating teachers and education staff by reminding them of the duties and obligations of all workers. In addition, the principal made a spiritual approach by reading the Qur'an together and studying with the principal and other presenters.

Paternalistic Leadership

In formal schools under *Pesantren*, the leader also has a role as a parent for the students. *Pesantren* education usually starts from early morning until night, so students and some teachers should stay at the boarding school. Students far away from home can feel homesick, mentally dropped, unmotivated, and so on. Therefore, school leaders and teachers can act as student parents at school. Like a parent, school leaders should motivate, direct, guide, and inspire students so they will have good role models. Leaders and teachers will be student role models, so all good characteristics such as honesty, nobility, helpful, simple life, hardworking, religious, respect, and so on can be transferred to students.

Leadership Challenges

Leaders at superior/ *Unggul* formal schools under the auspices of Islamic boarding schools still have the status of middle leader or junior *Kyai*, and sometimes, they do not come from the descendants of *Pesantren* owners or senior *Kyai*. These leaders were selected based on their dedication to the *Pesantren* (usually alumni from the *Pesantren*), have the same thoughts or vision as the Foundation, are religious, and have service spirit and obedience. With such a system for selecting school leaders, the relationship between the Foundation and formal school leaders will be good and minimize friction.

The research finding shows the organizational structure of schools under the auspices of *Pesantren*s is centralization, the extent to which decision-making is centred on the leadership,

where authority or power is still largely held by one leader, and only a small portion is distributed throughout the organizational structure (Away et al., 2021). Similar to this finding, the decision-making is on the senior *Kyai* as a leader (*Yayasan*), and school leaders don't have decision-making authority. School leaders should have *Tawadhu'*an (humility) towards senior *Kyai* (*Yayasan*), from which the leadership structure of educational units in Islamic boarding schools uses a lot of centralization (Hasan Agus et al., 2019).

Another challenge is that the *Yayasan* can approve all ideas and conceptions. As with the determination of the school leader and his representatives, along with the homeroom teacher, ideas and concepts must also be approved by the *Yayasan*, and there are many considerations not only about how effective and useful the idea is but also about problems related to Islamic boarding school regulations. Islamic boarding school life is very different from other educational organizations, where Islamic boarding schools have their own cultures.

The foundation must approve ideas, conceptions, and strategic policies, such as cooperation with external parties. Each foundation has an education sector that covers all formal education units in the Islamic boarding school. Collaboration with external parties has an MOU with the foundation, which will then be passed on to the respective schools. -each. Likewise, if there are visits from outside parties, such as students doing research at school, things like that must also get permission first from the foundation. This is in line with the opinion of Sastradiharja (2018), who states that the implementation of education is carried out in a bureaucratic-centralism manner by placing the Foundation as the central authority. So, matters relating to school administration must go through approval from the foundation.

The Advantages of School Leaders Under Pesantren

The *Yayasan* / foundations are very helpful in developing school performance, including foundations playing a role in collecting funds and providing additional financial resources for schools. This follows the opinion of Rahmadoni (2018), who said that in managing education funds, the school needs to wait for the funds to be disbursed from the Foundation before the school can use them. Financial support improves school facilities, purchases equipment and learning resources, provides scholarships to outstanding students, or supports extracurricular activities and other special education programs. With these additional financial resources, schools can implement higher-quality programs and improve student performance.

The role of a strong and dedicated foundation can provide a significant boost in improving school performance. Close collaboration between foundations and schools is important in creating an environment conducive to educational progress. So, school leaders can concentrate on the school program improvement, building strong relations between staff and students to achieve the goal.

Formal School Under the Pesantren Leadership Model

There is no right or wrong regarding the leadership model, which also applies to the formal school *Unggul* under *Pesantren*. *Pesantren* usually use charismatic leadership roles, and modern *Pesantren* uses transformational roles, but in practice, *Pesantren* education has similar systems of leadership, in which *Kyai* is a leader. In this study, the three formal schools under *Pesantren* are led by junior *Kyai,* and the top leader is senior *Kyai* at *Yayasan*. The number of *Kyai* can be several. There are two layers of leadership at the formal school under *Pesantren*. The top layer of leadership is by *Yayasan* or senior *Kyai*, which

governs the vision and strategy and is responsible for staff recruitment, funding, and infrastructure. School leaders and middle leaders have roles as a bridge between top management and staff, also runs the education programs and build good role models for students. The private formal school also has a similar structure of leadership, in which the school chief is under the foundation (*Yayasan*). Still, the significant difference in the role of paternalistic leaders in schools under *Pesantren* is obvious.

Conclusion

The research results show that there are several leadership roles in superior formal schools under the auspices of Islamic boarding schools. The role of the leader at the Islamic boarding school is as a transformational, participative, and paternalistic leader. Still, they do not have the authority to determine the school's direction, vision and mission and make strategic decisions. Leaders at formal schools under Islamic boarding schools' auspices also serve and *tawadhu* to the Foundation's decisions. However, the advantage is that with this participatory role, data leaders can easily collect ideas from below to convey to the foundation and can easily motivate and set a good example. Furthermore, in the management of superior formal schools under the auspices of the Islamic boarding school, the leadership of the Islamic boarding school foundation has a position above the school principal in determining all strategic policies within the school, of course by deliberation with the school principal where the principal is also a channel for the aspirations of the teachers, education staff and students.

The theoretical implication of this research is to enrich the theory of leadership at formal schools under the *Pesantren*, especially participatory and paternalistic leadership. Meanwhile, the practical implications are providing knowledge to Islamic boarding schools about how formal school leadership is under the auspices of Islamic boarding schools.

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