

Transformational Leadership in Pesantren on *as Sa'idah, Al Matuq, and Sunanul Huda Boarding School*

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Abstract

A leadership of Kiai plays an essential act in the Institution structure of Pesantren. The important enrolled of Kiai is a good man on life purpose, a change agent, a negotiator with advice, and a coach calm. The reformer Kiai does on leadership with transformation idea on based charisma attitude and intellectual ideology. The research method is qualitative research with phenomenology approach. The research subjects consist of Kiai, boarding school administrators, students, people residents around pesantren. The respondents are as many as 60 people. The Research locations are at as sa'idah, Al Matuq, and Sunanul Huda Pesantren. With the point, the paper will need to explain into the leadership of Kiai Pesantren especially in order to support the quality management of Pesantren on educational proses.

Keywords: *Charismatic Kiai, Leadership, Pesantren, Reformer, and Transformational Leadership*

Abstrak

Kepemimpinan kiai memainkan peran penting dalam struktur kelembagaan Pesantren. Hal penting dari Peranan kiai adalah sebagai penunjuk arah dan tujuan hidup, agen perubahan, negosiator dengan nasihat yang terucap dari tutur kata, dan Pelindung dengan sikap tenang. kiai yang berjiwa Pembaharu dan tranformasif adalah dasar perilaku kepemimpinan dengan ide transformatif pada pola sikap karisma dan ideologi intelektual yang kuat. Metode penelitian adalah kualitatif dengan pendekatan

fenomenologi. Subyek penelitian adalah para kiai, pengurus Pondok Pesantren, Santri, dan penduduk sekitar pesantren. Penelitian akan mewawancarai 60 Responden. Lokasi penelitian adalah Pondok pesantren As sa'idah, Al Matuq dan Sunanul Huda. Dengan penjelasan tersebut, paper akan menjelaskan tentang kepemimpinan kiai di pesantren dalam manajemen mutu pesantren dalam proses pola pendidikan Islam.

Kata Kunci: *Kepemimpinan, Kiai Karismatik, Kepemimpinan Transformasional, Pesantren, dan Pembaharu*

Introduction

The Charismatic leadership of Kiai shows pesantren transformational leadership. Kiai shows the action from the results of the responses analysis of respondents who are in the category of agreeing to the statement on the transformational leadership style questionnaire. Variables that are very interesting and become one of the centers of attention in an organization are leadership variables. ¹ Transformational or transactional leadership styles together provide color and have a significant effect on the performance of an organization. It is evidence that transformational leadership has an impact or influence on motivation and the drive to work or behave in the direction it is good at formal institutions: government institutions and other organizations. To build transformational leadership, it takes a character who is lead-minded, has high integrity, exemplary, charismatic, honest, and responsible. Leadership influences organizational behavior when a boss on leader and follower on the subordinate relationship that has strong leadership and different definitions. Researchers and practitioners define leadership according to individual perspectives and aspects of the phenomena that interest them most. The leadership style displayed by a leader who is transformative is expected to increase the motivation of subordinates to achieve optimal work results. ²

Bass suggests that transformational leadership has four characteristics, namely: charisma, inspirational, intellectual stimulation and

¹ Aan Komariah and Cepi Triatna, *Visionary Leadership Menuju Sekolah Efektif*, (Jakarta: Bumi Aksara, 2005).

² Wagimo and Djamaludin Ancok, "Hubungan Kepemimpinan Transformasional dan Transaksional dengan Motivasi Bawahan di Militer," *Jurnal Psikologi* 32, no. 2 (2005): 112-27, doi:10.22146/JPSI.7075.

individual attention.³ Charisma is giving vision and sense of mission, instilling a sense of pride, gaining respect and trust. Inspirational is communicating high expectations, using symbols to focus on efforts. It is expressing goals in simple ways for Intellectual Stimulation. It Promotes Teacher ideas for promoting intelligence. It develops rationality and carries out particular problem solving on Individual attention. Consideration of attention is advising to the individual for respecting direction. Leadership has spirit in organizational behavior if it has formed relationship leader and strong followers' teacher. Forms of acceptance and rejection subordinates in followership will determine how significant the role is leadership in shaping an organizational behavior.⁴ Leadership will be an example that the leader has strong integration between what says and what do activities. Transformational leadership will be following the existence of the environment it leads.

Komariah and Triatna state that transformational leadership sees both micro and macro. Transformational leadership is a process of influencing between individuals, while at the macro level is the process of mobilizing the power to change the social system and reform institutions.⁵ There is a significant relationship between transformational leadership and employee motivation. The leaders here are not only those who are at the highest managerial level in the organization, but also those who are at the formal and informal level, regardless of their position or position.

Transformational leadership refers to the process by which an individual engages with others and creates a relationship that increases the level of motivation and morality for both the leader and followers themselves.⁶ This type of leader is very concerned about the needs and motives of followers and tries to help followers achieve their best abilities. The results of the study show that transformational leadership, organizational trust, trust in

³ Bernard M. Bass and Bruce J. Avolio, *Multifactor Leadership Questionnaire* (California: Mind Garden, 1995).

⁴ Avin Fadilla Helmi and Iman Arisudana, "Kepemimpinan Transformasional, Kepercayaan dan Berbagi Pengetahuan dalam Organisasi," *Jurnal Psikologi* 36, no. 2 (November 10, 2015): 95-105, doi:10.22146/JPSI.7888.

⁵ Aan Komariah and Cepi Triatna, *Visionary Leadership Menuju Sekolah Efektif*.

⁶ Helmi and Arisudana, "Kepemimpinan Transformasional, Kepercayaan dan Berbagi Pengetahuan dalam Organisasi."

superiors and trust in colleagues can jointly be a predictor of knowledge sharing behavior.⁷ In this study will be studied about transformational leadership in boarding schools regarding influence, charismatic and exemplary. The leadership of Pesantren has indirectly been a type of transformational leader given the enormous strength and charismatic figure of a Kiai to his students. Santri looked at the Kiai very obediently and loyal and even reluctant. The purpose of this study was to explore information through a sociological approach, what factors made the cause of leadership in Pesantren included in transformational leadership, the factors that encourage students to obey or submit to Kiai. In pesantren culture, a Kiai has a variety of roles, both as a leader, cottage caretaker, teacher and mentor for the santri as well as a husband and father in his own family who also steal in the hut.⁸ Leaders born in Islamic boarding schools are leaders who have credibility and self-integrity in holding the mandate of leadership, meaning that they can create religious leaders.⁹

Transformational leadership in concepts and theories is better understood as a leadership style that involves followers, inspires followers, and is committed to realizing a shared vision and goals for an organization, and changes its followers to be innovative problem solvers, and develop leadership capacity through training, mentoring, with various changes and support. Pesantren have the models of educational institutions that have excellence, both in their scientific traditions as one of the great traditions, as well as on the transmission and internalization of their morality.¹⁰ Pesantren has an educational institution that prints Quran generation, forms a strong soul with spiritual transformation, includes the number of pesantren transforming, so that have general education institutions¹¹ (and the number of

⁷ *Ibid.*

⁸ Pepen Supendi, "Karakteristik Kepemimpinan Kiai dalam Memelihara Budaya Organisasi Dan Kontribusinya Terhadap Mutu Pendidikan Pesantren" (UIN Sunan Gunung Djati, 2015).

⁹ Umar Sidiq, "Organisasi Pembelajaran pada Pondok Pesantren di Era Global," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 12, no. 1 (March 4, 2016): 121, doi:10.21154/cendekia.v12i1.371.

¹⁰ Mardiyah, *Kepemimpinan Kiai dalam Memelihara Budaya Organisasi* (Malang: Aditya Media, 2015).

¹¹ Azyumardi. Azra and Idris. Thaha, *Pendidikan Islam : Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*, 1 ed. (Jakarta ;UIN Jakarta Press: Kencana kerja sama dengan UIN

pesantren has public interest resulting in decreasing number of santri after adjusting to adopting a bit of general education content and methodology.¹² The pesantren has stable characteristics and traits in developing Islamic culture and culture, the values of monotheism through the deepening of the yellow book study and others being the character that the boarding school as an educational institution that bequeaths the value. It wanted to know the figure of transformational leaders in Pesantren and the education system that implemented.

Transformational Education Leadership Kiai in Managing Islamic Education

Based on empirical data from research results, the two pesantren apply familiar management concepts in order to maintain the character of pesantren with character. The primary number factors in both pesantren that are six professionally managed. There is the provision of good educational infrastructure, the qualifications of professional moral teachers, the ratio of ustad to balanced students, the education teaching system carried out in a differentiated manner, a conducive learning work atmosphere, and management of constructive with active learning.

Deep Kiai leadership maintain pesantren culture; Some of the efforts made by the Kiai in maintaining pesantren are the different selection process, The existence of a socialization process, and The existence of top management actions. The six main factors in the management of pesantren education above directed entirely to improve the quality of qualified and moral boarding school graduates. The four principles for base, teaching-learning process strive to be able to develop talents potential member students. It is to develop optimally forming the personality santri to the character of becoming human activities with being religious teachers' facilitators as well as being models santri does, and visioning Kiai to pesantren leaders have a robust superior pesantren leadership with devoting high commitment to realizing activities.

Jakarta Press, 2012), https://www.worldcat.org/title/pendidikan-islam-tradisi-dan-modernisasi-di-tengah-tantangan-milenium-iii/oclc/798008841&referer=brief_results.

¹² Mardiyah, *Kepemimpinan Kiai dalam Memelihara Budaya Organisasi*.

In order to maintain the organizational culture that has the two pesantren make several adjustments in the management of pesantren. One of the adjustments in the management of the pesantren is the implementation of the principles of pesantren management in order to support academic management. The consequence of the adjustment is the existence of pesantren leaders in the two pesantren has experienced development in their duties and functions. They no longer merely act as leaders of transactional teaching with the role of managing administration, organizing clerics, fostering religious teachers, improving curriculum, and managing santri learning. Transformational educational leaders use indicators of the ability to respond to various changes and efforts visionary achieve with high energy commitment. Kiai in pesantren is a leader that tries to influence their subordinate's teacher through direct communication by emphasizing the importance of values, assumptions, commitments, and beliefs. Kiai is a pesantren leader acts by motivating and giving inspiration to Teacher subordinates through giving meaning and changes to number subordinate tasks motivators. Kiayi is leaders encourage subordinates to rethink how to work and find new ways of working in completing their tasks innovators. Kiai gives personal attention to his member subordinates, such as treating them as a large family of pesantren in educators.

The field research state that the leadership has the model of pesantren transformational leadership. The Leader strives to transform vision a for collaborative work to realize the vision become a reality. In other words, the transformational process sees through several leadership behaviors, such as attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

Transformational education leaders are by the ability character of leaders to respond to various changes for maintaining a vision of a good pesantren. Kiai achieves with high energy and commitment to show personal qualities that refers to moral integrity.¹³ Therefore, with transformational leadership, the higher needs of subordinates will be fulfilled by growing, self-actualization, leaders who need subordinate linkages to organizational goals. It is by the results of Wagino and Djamaludin Ancok's research the

¹³ Supendi, "Karakteristik Kepemimpinan Kiai dalam Memelihara Budaya Organisasi dan Kontribusinya Terhadap Mutu Pendidikan Pesantren."

relationship between transformational leadership style, and low work motivation is stronger or tighter than the relationship between transactional leadership style and low work motivation.¹⁴

As sa'idah, Al Matuq and Sunanul Huda Pesantren on Formal Islamic Education System

The two pesantren find into two models of the pesantren education system. Firstly, the pesantren organizes religious education in the form of schools that teach religious and general sciences coupled with skills-entrepreneurship. The education and teaching system are managed separately between school education and pesantren education. The management is integrated, in the case of this research as carried out at the Nurul Iman Pesantren Bogor. Secondly, the pesantren that organizes formal education, namely junior and senior high schools, by applying the national curriculum and local curriculum to integrate with the pesantren, and its management is semi-integrated regarding this research as carried out by the Amanah Muhammadiyah Pesantren in Tasikmalaya. The two pesantren stated as integrated boarding schools are a total system of integrating pesantren and schools. The fact sees on entering formal education become santri both in the Nurul Iman Pesantren and in the Muhammadiyah Amanah Pesantren.

The research finds by Amien Haedar's construction typology that pesantren divide into four types. It is pesantren carry out formal education by applying national curriculum, both public schools, and religious schools. It is pesantren that carry out religious education in the form of madrassas and teaches the general sciences but does not apply the national curriculum. It is pesantren which only establish madrasa diniyah. It Is pesantren which are merely a place of recitation. Need to watch out for Pesantren now is the tendency of parents to send their children to pesantren not to be "nyantri" oriented, but more to "school" orientation with the reason that today requires educational institutions that have professional clarity to get jobs. Even Azra insinuated that pesantren today are not infrequently found in pesantren that have more school students than santri who do tafaqquh fi al-din.

¹⁴ Wagimo and Ancok, "Hubungan Kepemimpinan Transformasional dan Transaksional dengan Motivasi Bawahan di Militer."

Institutional Structure with Culture Habituate of Pesantren

As an institution that produces human beings who are religiously intelligent, pesantren must produce high-quality santri from output perform and benefit the surrounding community. In the cultural dimension, the life of santri in pesantren is principles lifelong learning that reflect simplicity and togetherness through "mukim" activities, which creates an attitude of social solidarity towards others. The output besides having personal implications also has a positive social impact. That is, the figure of santri is not only on the personal side of the santri but has an impact on the community in which the santri located. The first research takes at Assa'idah Pesantren in Cisaat Sukabumi, The purpose of santri with a noble character is to be human beings based on Islamic Shari'a and to form santri. They are santri who become the model of the community while the vision into human beings based on Islamic Shari'a who always good think and dhikr to face future changes. The missions are to organize education, to study Kitab Kuning (yellow book for general learning well in the naked letter), to follow, Ahlusunnah Waljama'ah aqidah, to develop santri through ibadah (Prayer on Syari'ah away practice) tahajud prayer activities of 40 rakaat for primary level and 120 rakaat for a minimum level.

The vision and mission of the Assa'idah Pesantren in Cisaat District, Sukabumi Regency is still relevant to the needs of the community, by adjusting the learning curriculum and preparing the students to be ready to live in the future. Some of our graduates continue to college and are now collaborating with the Islamic University of Madinah and the Ummul Qura University of Makkah. Through studying the Qur'an, the Yellow Book and the general books the Kiai gives inspirational motivation to the santri by expressing their intention to seek knowledge to be practiced again or to be conveyed to others so that it is useful in the world and the hereafter. Cottage management by empowering religious teachers to guide students. The application of five-time prayer and night prayers which are reinforced by dhikr and thinking will make the santri understand the nature of being created by ah to worship and benefit others.

Next, the researchers researched the Al Ma'tuq Pesantren in Cisaat Sukabumi District. The interview with Deputy Mudir results that the pesantren leader as the purpose of establishing Pesantren was to give

attention to disciplines, especially in the aqidah and sharia by the understanding of the Salafus shalaeh. The personality in aqidah, worship, and morals has a strong mentality in facing the obstacles of da'wah. The boarding school aims to print the dai who will play a role in conveying the message of taqwa to the broader community. Kiayi prepares for regeneration of da'i (who is taking speech for Islamic Advice) in such a way that they are ready in various conditions to convey Islamic sharia well.

The vision of Al Ma'tuq Pesantren in Cisaat District, Sukabumi Regency is a Salafi pesantren that performs the process of Islamic education optimal, to give birth to a superior generation in aqidah, worship, and morals integrity have international insight and can face global challenges missions follow the Quality of organizing Islamic education methods that keep abreast of the times. It instills Ahlusunnah's aqidah with the understanding of Salafus shalih. It is foster true and noble worship to evoke the spirit of da'wah to improve the condition of Muslims and to equip students with life skills for independent and ready with a global change. This mission is the foundation for carrying out pesantren learning education to change of the times in preaching to improve the condition of Muslims who Students are ready in poor condition.

The mission of the Al Ma'tuq Pesantren in Cisaat Sukabumi District is relevant to this point vision for developing pesantren. It seems the Al Ma'tuq graduates are continuing to universities in Indonesia and foreign country including the Islamic University of Madinah and Ummul Quro University Makkah. It brings students to have an up to date knowledge of science. There are students that active as Da'i and teachers in madrasah.

The way the Kiai provides Inspirational motivation is by saying, every time in a meeting with santri is always motivated so that they always learn and continue to learn for the provision of da'wah in the community and the motivation of deeds with qudwah / example. Santri is taught to study at pesantren and teach them to muamalah activity. The pesantren belongs to the Al-Mantuq foundation.

The management of pesantren takes to ndalem (Pesantren family) that is ndalem family. The teacher is religious teachers graduated from various universities that prepare to develop the pesantren system. The student must

stay to pesantren for studying and taking pesantren services both to be orderly and comfortable. It allows for one year newly students. The student breaks for a holiday just for long semester holiday and Islamic holy day that is Idul Fitri and Idul al-Adha.

Table 1. System Questionnaire and Leadership at Pesantren

No.	Expression	Yes (%)	No (%)
1	Tausyiah and the message from Kiai are very easy to understand and apply	100	0
2	The behavior of the Kiai is under what says to the santri or their congregation	100	0
3	The Kiai always implements good character to his students	100	0
4	The Kiai does not give punishment if there are students who make mistakes	75	25
5	Santri has a reluctant attitude towards Kiai	100	0
6	There is a figure other than Kiai who is the opinion leader as Mr. Kiai's trust	78.33	21.67

Based on table 1, students or the community around 100% stated that Tausyiah and the message from Kiai were very easy to understand and apply, Kiai's behavior was in accordance with what says to the santri or their congregation, Kiai always instilled good morals to his students and the santri had a reluctant attitude against Kiai. It is an indicator that the leadership of the boarding school has a significant influence on the behavior of its students, what is said by Kiai is the truth and needs to be obeyed because the santri and the community judge that the actions and words of Kiai become role model what is said by the same thing. Santri has a reluctant attitude because Pak Kiai's knowledge is not because of his position or anything else, the santri or the community around him are afraid of taking actions or actions that are contrary to Islamic sharia. 75% of santri stated that Pak Kiai did not give punishment if there was a student who made a mistake, but the rule made santri afraid of making mistakes and knowing the consequences if they made a mistake. 78.33% said there was a figure beside Pak Kiai who became the opinion leader as Mr. Kiai's trust, because of the substantial activity and age, there was a figure behind Mr. Kiai as an opinion leader who had a leading figure who became a role model.

Table 2. Organizational Culture Questionnaire at Pesantren

No.	Expression	Yes (%)	No (%)
1.	Do the member pesantren know the vision and mission of the pesantren?	40	60
2.	Pesantren apply the concept of good management	100	0
3.	The vision and mission of the establishment of pesantren are still relevant today	100	0
4.	Pesantren management is managed by Kiai relatives	23.33	76.67
5.	The figure of the Kiai is an example for santri and residents	100.00	0
6.	The existence of pesantren brings good influence and benefits to residents	100.00	0.00

Based on table 2, 100% of santri or residents stated that boarding schools apply good management concepts, the vision and mission of the establishment of Pesantren are still relevant to this day, the figure of the Kiai is an example for students and the surrounding community and the existence of Pesantren brings influence and benefits well to local people. It shows that boarding schools have a good influence because of the leadership of the cottage and good management because something will be different in the results between those in management and those who are not in good management.

The resulting research of two pesantren is 23.33% ndalem family taking for managing pesantren. The indicator is that ndalem family is good managing for pesantren. 60% santri says that they do not know the vision and mission of Pesantren. It is considering that the vision and mission do not write in any place like another school.

In the era of globalization, quality has become the orientation of educational products. Their customers will sooner or later abandon Pesantren that do not orient their learning towards achieving quality. Conversely, pesantren which makes quality as an orientation and quality standards is to be interesting for a student who will be santri on studying in education learning. Quality education is education that shows the expected needs of santri for learning education user. It looks that pesantren with poor managing will prepare to leave. Conversely, pesantren with good managing is high quality and competitive that will take a student seeking it.

The quality of education must be strived to achieve progress based on a planned change. Improving the quality of education is obtained through

two strategies. It is improving the quality of education that is academic oriented to provide the minimum basis that must be pursued to achieve the quality of education required by the demands of the times. It is improving the quality of education that brings towards non-academics. Assessment of the quality of academic education as a minimum foundation, primarily relating to the assessment of the results of academic learning at various levels and types of education can be measured quantitatively, such as general test scores, UAS, UAN/ UN, scientific works, and others. The non-academic quality assessment is not only in the form of competence in managing students to develop in reading, writing, counting, managing time, being able to deal with stress for risk, and healthy living but also must do good skills in various specific situations. Santri makes relationships with social communicates effectively in empowering lifetime.

Education quality orientation implemented that develop and actualize potential santri to order empowering Social community. Thus, Santri is actively in creativity, innovation, and effectivity in Social like the development of science and technology in the social community. It says about the high quality of education in Pesantren that brings to the quality orientation of input, process, output, and the outcome appropriately fulfilled. It will depend on the organizational culture, and effective organizational leader management, and the tradition following culture discipline.

Based on the field empirical findings of the two pesantren, related to the quality of pesantren education, there have been efforts made to fulfill these qualities which are made aware of national education standards as set forth in Law Number 20 of 2003 concerning the National Education System and Government Assistance Number 19 of 2005 concerning National Education Standards. Therefore, from the two research locations indicated the existence of effective leadership as an alternative to build an effective and efficient Pesantren organizational culture and contribute to the quality of pesantren education.

Conclusion

Charismatic leadership shows a transformational leadership style. Transformational leadership in Pesantren is to represent charismatic figures, namely Kiai. Based on the results of the study, it is that the Kiai as the leader

of the pesantren can conduct a selection and socialization process in order to maintain the values and integrity of the pesantren to enable controlling leadership functions. As a pesantren leader can communicate and implement the vision appropriately and adequately to enable a successful leadership role in creating a commitment to the values of pesantren and organizational culture (visionary leadership). As an expert pesantren leader communicates the values, philosophy, vision, and mission of the pesantren to internal parties (clerics, administrators, and students) and external parties to enable the implementation of communicative leadership as a pesantren leader give meaning and changes to subordinate tasks. Teacher Subordinates has to participate optimally regarding ideas, provide a vision of the future state of the organization that promises clear and transparent expectations to enable the implementation of leadership roles that motivate and inspire subordinates (motivation leadership). The role of Kiai as transformational leadership is assisted by ustadz in addition to Kiai who are given trust and have a role as opinion leaders who have a strong influence on Islamic boarding schools.

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