

Dimensions of Transformational Leadership in Improving the Competitiveness of Islamic Education Institutions

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ABSTRACT

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This study aims to describe how the Head of Madrasah performs the dimensions of transformational leadership through the Quran learning program to improve competitiveness in Madrasah Ibtidaiyah (MI) Islamiyah Ngoro Jombang. This research used the field and case study qualitative methods. The research results show that this leadership dimension includes the following: (1) idealized influence: socializing the vision, mission, and goals of Quranic learning consistently; (2) inspirational motivation: inspiring and motivating the performance of educators to consistently maintain the quality of Quranic learning; (3) intellectual stimulation: understanding internal weaknesses and external threats from various perspectives to find solutions; and (4) individualized consideration: receiving suggestions, criticisms, and complaints about the Quranic learning process and having direct dialogue with educators and parents. Implementing transformational leadership in madrasah, especially in Quranic learning, can improve the competitiveness of educational institutions. These transformational leadership attitudes make a significant contribution to developing Islamic educational institutions and increasing their competitiveness.

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INTRODUCTION

Transformational leadership became a relatively new and popular paradigm in the early 1980s. This leadership emphasizes charismatic and affective elements. The popularity of transformational leadership was supported by its focus on providing intrinsic motivation and developing individual quality according to the organization's needs. Providing inspiration and empowerment for its members to achieve success—especially in competitive situations between educational institutions—became one of the characteristic strengths of transformational leadership.¹

Transformational leadership is an effective model to bring significant changes in achieving the goals of Islamic education institutions.² The transformational leadership style overcomes the madrasah's challenges, such as the lack of quality human resources, fierce competition, rapid technological advances, and the increasingly high demands of society for the quality of education.³

Developing an attitude that always creates challenges, can achieve high expectations, and generates enthusiasm and motivation for followers and others is a visible transformational leadership behavior. It agrees with Surah Ar-Ra'd verse 11 that angels guard humans from the front and back at Allah's command. The message in this verse is that transformational leadership can achieve its vision if practiced by a leader who has a strong character and can motivate and inspire his followers. The team's leader and members can genuinely realize and accomplish the vision.⁴

The leadership of the madrasah principal is the central pillar in answering all these challenges. In addition to being responsible for the overall quality of learning, madrasah principals also carry out roles and functions in improving the quality of teacher professionalism, distributing managerial authority, and translating the vision and mission of education into quality learning programs. The quality of leadership of the madrasah head in carrying out his duties and functions can affect the competitiveness of the institution he leads.⁵

However, Islamic educational institutions are constantly faced with the problem of the quality of madrasah heads. The duties and obligations of madrasah heads are sometimes seen as purely administrative and devoid of active involvement in initiatives to improve the quality of instruction.⁶ The leadership of madrasah principals has been unable to effectively facilitate teachers' professional development due to challenges and obstacles, such as the lack of

¹ Okoli Ifeanyi E. NUEL, "Transformational Leadership and Organizational Success: Evidence from Tertiary Institutions," *Journal of Economics and Business* 4, no. 1 (2021).

² Susanne Tafvelin, *The Transformational Leadership Process Social Services, Print & Media Umea, Sweden* (Sweden: Print & Media Umea, 2013), www.pixgallery.com.

³ Rulitawati et al., "Transformational Leadership Of Integrated Islamic School Principal," *At-Ta'lim Media Informasi Pendidikan Islam* 20, no. 2 (2021): 203–22.

⁴ Kim Graves Wolfenbarger et al., "The Influence of Engineering Competition Team Participation on Students' Leadership Identity Development," *Journal of Engineering Education* 110, no. 4 (2021): 925–48.

⁵ I. Istanto, "Kepemimpinan Inovatif Kepala Madrasah Dalam Meningkatkan Daya Saing Madrasah," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 6 (2022): 1991–2006.

⁶ Luthfi T. Dzulfikar, "Manajemen Sekolah Adalah Kunci Sukses Siswa, Tapi Kualitas Kepala Sekolah Di Indonesia Meragukan," *Theconversation.com*, 2020, <https://theconversation.com/manajemen-sekolah-adalah-kunci-sukses-siswa-tapi-kualitas-kepala-sekolah-di-indonesia-meragukan-129626>. Accessed on 6 Mei 2023.

support from the education system and policies.⁷ This leadership challenge encompasses several areas of responsibility, including curriculum, students, facilities, and infrastructure.⁸ The madrasah head is faced with heavy responsibilities. Adequate preparation is needed to carry out these tasks and jobs, especially in improving the competence of educators in the institutions they lead. The goal is to create an effective and efficient education and learning environment.⁹

Distributed leadership is often a weakness that madrasah heads have when managerial tasks are still centered on the shoulders of the leader. This leadership model is often found in traditional institutions or organizations.¹⁰ Heads of madrasah often focus on short-term operational issues, not paying attention to the long-term vision of the institution. Many of these leaders ignore the development of modern management and leadership science.¹¹ Visionary leadership is necessary to face the challenges of the times.¹² The madrasah principal can provide influence, inspiration, intellectual stimulation, and individualized consideration, emphasizing the direction to address madrasah residents through a clear vision and mission statement.¹³

Madrasah Ibtidaiyah (MI) Islamiyah Ngoro is known for its excellent Quran learning program. They learn the Al-Quran using *thariqah* Yanbu'a with strong discipline in applying *makhraj*, *shifat huruf*, and *tajweed*. The Head of the Taman Pendidikan Al-Quran (TPQ) sets the standard for Al-Quran learning assessment consistently, disciplined, and measurable according to the guidelines of *thariqah* Yanbu'a. Learners who have completed *thariqah* Yanbu'a and recited the Quran are tested by experts at the *Imtihan Nibaiy* (Final Examination) organized by Lajnah Muroqobah Yanbu'a Kab. Jombang. The exam covered several aspects: *fasahah*, *tartil*, *gharib musykilat*, *tajweed ilmi*, *amali*, memorization of short letters, daily prayers, and practice of *wudu* and *salat*. They achieved the highest average score and were ranked first, second, and third in the Jombang district. Students who pass the *Imtihan Nibaiy* follow the Al-Quran memorization program (*taf'idz Al-Quran*) with a target of memorizing 10 *juʿz*.

Some previous studies have explained that the implementation of the principal's ideal influence in SMA Negeri 1 Barru, Barru Regency leads to the involvement of teachers and staff in the administration of meetings, giving opinions, forming a team to describe the vision and mission, and improving quality through participation and socialization of policies. However, this study also found that the principal's efforts to develop and empower

⁷ Rivayanti Rivayanti, Yasir Arafat, and Yenny Puspita, "Manajemen Kepemimpinan Kepala Sekolah Dalam Pembinaan Profesionalisme Guru," *Journal of Innovation in Teaching and Instructional Media* 1, no. 1 (2020): 10–17.

⁸ David Litz, Rida Blaik Hourani, and Shelleyann Scott, "Leadership Challenges in an Educational Program at a UAE Juvenile Detention Center: A Contextual Analysis," *International Journal of Educational Development* 76 (2020): 102193.

⁹ Mustafa ÖZGENEL, "An Organizational Factor Predicting School Effectiveness: School Climate," *International Journal of Psychology and Educational Studies* 7, no. 1 (2020): 38–50.

¹⁰ Richard Bolden, "Distributed Leadership in Organizations: A Review of Theory and Research," *International Journal of Management Reviews* 13, no. 3 (2011): 251–69.

¹¹ David V. Day et al., "Advancing the Science of 21st-Century Leadership Development: Theory, Research, and Practice," *Leadership Quarterly* 32, no. 5 (2021): 101557.

¹² Moh Khoiri, "Visionary Leadership on Transforming Organizational Change in the Era of Disruption," *International Journal of Multicultural and Multireligious Understanding* 7, no. 10 (2020): 490–95.

¹³ Iqbal Hidayatsyah Noor and Dartim Dartim, "Kepemimpinan Transformasional Dalam Pendidikan Islam Yang Unggul," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 5, no. 1 (2021): 68–84.

teachers and staff have not been optimal due to the large number of teachers and the many tasks outside the school.¹⁴

Transformational leadership can improve teacher performance and help achieve school goals in various areas. Leaders function as educators, directors, supervisors, innovators, and mobilizers. This article provides essential information about transformational leadership and how it can improve teacher performance. Transformational leadership can improve teacher performance and help achieve school goals in various areas. Leaders function as educators, directors, supervisors, innovators, and mobilizers. This article provides essential information about transformational leadership and how it can improve teacher performance.¹⁵

Principals' transformational leadership behaviors contribute to teachers' efficacy. More specifically, principals' predictive intellectual stimulation significantly affected students' engagement in learning, classroom management, and learning strategies. Principal transformational leadership positively impacts teachers' sense of efficacy and indirectly improves student achievement.¹⁶ Transformational leadership has four dimensions called the "Four I's." The four dimensions are idealized influence, inspirational motivation, intellectual stimulation, and individualized attention. As leaders in developing educational institutions, principals must apply these four dimensions to change educational organizations positively. If principals can apply these dimensions of transformational leadership, this will bring about better changes in educational organizations.¹⁷

A significant positive relationship exists between principal transformational leadership, achievement motivation, and teacher creativity. Principal transformational leadership and achievement motivation significantly contribute to teacher creativity. Strong transformational leadership and high achievement motivation will lead to high teacher creativity.¹⁸ The head of Madrasah Aliyah Negeri 2 Tulungagung has successfully implemented effective transformational leadership. The principal can understand the vision and mission of the madrasah well, design realistic strategic programs, build good teamwork, and conduct evaluations based on the plans that have been designed. In addition, the principal has improved the quality of education in the madrasah by creating a conducive work environment and motivating teachers and students to achieve common goals.¹⁹

This study aims to describe how the head of the madrasah runs the dimensions of

¹⁴ Musdalifah, Arifuddin Siraj, and Marjuni, "Implementasi Kepemimpinan Transformasional Kepala Sekolah Di Sma Negeri 1 Barru Kabupaten Barru," *Idaarab: Jurnal Manajemen Pendidikan* 4, no. 2 (2020): 143.

¹⁵ Hidayat, "Implementasi Gaya Kepemimpinan Transformasional Kepala Sekolah Dalam Meningkatkan Komitmen Dan Produktivitas Guru," *AKSELERASI: Jurnal Ilmiah Nasional* 3, no. 2 (2021): 1–7.

¹⁶ Rahmad Sukor Ab Samad et al., "Contribution of Headmaster Transformational Leadership Towards Teachers' Sense of Efficacy in Under-Enrolled Primary Schools in Port Dickson," *Malaysian Online Journal of Educational Management* 4, no. 4 (2016): 66–80.

¹⁷ Mukhlison Effendi and Binti Maunah, "Dimensions of Transformational Leadership Headmaster," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 237–51.

¹⁸ Hari Muharam, Eka Suhardi, and Daniar Kurniasih Darma, "Teacher's Creativity of Madrasah Tsanawiyah Through Correlational Study Between Transformational Leadership Headmaster and Achieved Motivation in Tanah Sareal District Bogor," in *Proceedings of the 5th Asian Education Symposium 2020 (AES 2020)*, vol. 566 (Atlantis Press, 2021), 27–31.

¹⁹ Soim Wiyono, "Transformational Leadership of a Madrasah Aliyah Headmaster (Case Study on Madrasah Aliyah Negeri 2 Tulungagung)," *Journal of Social Sciences (COES&RJ-JSS)* 6, no. 3 (2017): 643–55.

transformational leadership through the Al-Quran learning program to improve the institution's competitiveness at MI Islamiyah Ngoro Jombang. This research focuses on implementing transformational leadership dimensions by the head of the madrasah through the Al-Quran learning program to increase the institution's competitiveness.

RESEARCH METHOD

This research is the field and case study qualitative methods. Madrasah Ibtidaiyah Islamiyah Ngoro Jombang was chosen as the research location because it has an Al-Quran learning program that increases the institution's competitiveness through the madrasah principal's transformational leadership model. The research took two months, from March 20 to May 31, at MI Islamiyah Ngoro Jombang.

Participants in the study were the madrasah head, the deputy madrasah head for curriculum, the head of TPQ Al-Ichsany, and five Al-Quran teachers. Deep interviews, observation, and documentation were used to acquire data.²⁰ The condensing, presenting, and drawing of conclusions stages of the Miles, Huberman, and Saldana data analysis model were applied.²¹

RESULT AND DISCUSSION

Transformational Leadership Concept

Transformational leadership theory originated from research on charismatic leadership conducted by Weber. The charismatic leader's authority relies on the leader's qualities, making them stand out. This leader's authority often emerges in times of crisis and can influence others to follow their influence. Such leaders include Mahatma Gandhi, Martin Luther King, and Hitler.²²

It is believed that Downton coined the phrase "transformational leadership,"²³ later developed by James Mc. Gregor Burns, a political sociologist, who examined leadership in his Pulitzer Prize-winning work.²⁴ Burns clarifies two sorts of leadership: "transactional leadership" and "transformational leadership." First, "transactional leadership" is a process of exchange between leaders and members. Members who follow the leader's directions are rewarded with money or gifts. In contrast, the leader encourages members to cooperate by praising their hard work.

Second, transformational leadership is a process that influences members to bring about significant changes in values, attitudes, and beliefs so that the vision and goals of the organization promoted by the leader are internally accepted. Members achieve performance that exceeds standards thanks to the influence of the leader.²⁵

²⁰ Norman K. Denzin and Yvonna S. Lincoln, *The Discipline and Practice of Qualitative Research*, *Journal of Chemical Information and Modeling*, vol. 53, 2005, 168.

²¹ Hans Gerd Ridder et al., *Qualitative Data Analysis. A Methods Sourcebook*, *Zeitschrift Fur Personalforschung*, vol. 28 (London: SAGE Publications Ltd., 2014).

²² Richard Hughes, Robert Ginnett and Gordon Curphy, *Leadership: Enhancing The Lesson of Experience* (New York: McGraw-Hill, 2006).

²³ James V. Downton, *Rebel Leadership: Commitment and Charisma in the Revolutionary Process* (New York: Free Press, 1973).

²⁴ James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978).

²⁵ Gary Yukl, "An Evaluation of Conceptual Weaknesses in Transformational and Charismatic

Given that transactional leaders generally concentrate on meeting the needs and wishes of their followers through rewards and incentives to accomplish their goals, a leader cannot simultaneously exhibit both transactional and transformational leadership styles. In contrast, transformational leaders and members motivate each other to increase their potential and ability to start the process of self-growth and transformation.²⁶

Bernard M. Bass refined the above concept of leadership. Transactional and transformational leadership are not seen as two opposing styles but as two dimensions. Although the degree to which each type is stressed may vary, a leader can exhibit both transactional and transformational attributes simultaneously. While some argue that a leader should focus on transformational leadership, Bass states that a leader can and should simultaneously be transactional and transformational. The combination of these two types of leadership is among the most successful.²⁷

Transformative leadership is a development of transactional leadership in some ways. The focus of transactional leadership is on the communications and interactions that happen between team members, colleagues, and leaders. The demands must be addressed, and the incentives offered if the target or goal is successfully attained are related to the exchange.²⁸

However, transformational leadership takes it to a higher level. By challenging people to be creative problem solvers, transformational leadership challenges and supports members as they agree to a common purpose and vision. It also builds members' capacity through training and mentoring.²⁹

As a result, transactional leadership is not the opposite of transformational leadership. Transactional leadership is not necessarily understood as a transaction of financial or material gains alone. Similarly, transformational leadership does not rely solely on the power of charisma. Rewarding the achievements of team members is a strategy of transformational leadership. The power of charisma in transformational leadership drives team members to achieve the set achievements.

One of the things that often distinguishes authentic and inauthentic leaders in transformational leadership is a caring attitude toward individuals. Genuine and authentic leaders put their followers' personal development and growth first, demonstrating genuine concern for their needs and expectations. They don't just see followers as tools to achieve goals but consider them as valuable and essential individuals.³⁰ Here are the Moral Elements of Transformational Leadership:³¹

Leadership Theories," *Leadership Quarterly* 10, no. 2 (1999): 285–305.

²⁶ James MacGregor Burns, *Transforming Leadership: The New Pursuit of Happiness* (New York: Atlantic Monthly Press, 2003).

²⁷ Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed (New Jersey: Mahwah, 2006).

²⁸ Bass and Riggio, 4.

²⁹ Bernard M. Bass and Ronald E. Riggio, *The Transformational Model of Leadership*, 2nd ed. (California: SAGE Publication, 2010), 76–86.

³⁰ Bass and Riggio, *Transformational Leadership*, 14.

³¹ Bernard M. Bass and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *The Leadership Quarterly* 10, no. 2 (1999): 181–217.

Table 1. Characteristics of Moral Transformational Leadership

Leadership Dynamic	Transformational Leadership Ethical Concern
Idealized influence	It's crucial to consider the leader's propensity for “puffery” and egoism and whether or not the leader has manipulative characteristics.
Inspirational Motivation	It's crucial to consider the leader's propensity for “puffery” and egoism and whether or not the leader has manipulative characteristics.
Intellectual Stimulation	It is crucial to determine whether the leader's program promotes dynamic transcendence and spirituality, enabling openness and personal growth, or if it functions as closed propaganda, encouraging rigid obedience to a set “line” without room for personal investigation.
Individualized Consideration	Whether leaders view their followers as ends in and of themselves or just as a means to an aim must be determined. It is also crucial to assess whether the leader respects their followers' particular interests and dignity or treats them with contempt.

The discourse of transformational leadership is not separate from charismatic leadership³² because both have many similarities. When examined more deeply, charisma is part of transformational leadership.³³ Recognizing that charisma has a negative side is crucial in transformative leadership, which depends on charisma. Charismatic leaders can direct and motivate their followers toward harmful, selfish, and malicious goals. *Pseudotransformational* leaders are the name given to these leaders.³⁴ Several characteristics of transformational leadership, particularly charismatic qualities, are present in *pseudotransformational* leaders. Their motivations, however, are exploitative and centered on self-gain and self-promotion.

Idealized Influence (II). The concept of Idealized Influence (II) concerns how transformative leaders behave when acting as role models for their followers. They are respected, valued, and trusted. The members identify with their leader. Therefore, the leader's idealized influence has two aspects: behaviors and elements attributed by members and other peers. Through many sub-factors, the Multifactor Leadership Questionnaire (MLQ) evaluates these two aspects—ideal behaviors and ascribed characteristics.³⁵ These two

³² In explaining charismatic authority, Weber goes back to the root word of charisma; "gift". According to Weber, charisma is literally a “gift” from the Almighty. This divine gift is considered 'extraordinary' and allows the recipient to be seen as having an unusual ability to influence and inspire others. See Donna Ladkin, *Rethinking Leadership: A New Look at Old Leadership Questions*, *Rethinking Leadership: A New Look at Old Leadership Questions* (Northampton: Edward Elgar Publishing Limited, 2010).

³³ Bass and Riggio, *Transformational Leadership*, 5.

³⁴ Bass and Riggio, 4.

³⁵ Although the concept of transformational leadership received a positive response from those generally interested in the topic of leadership, as demonstrated by the popularity of Burns' (1978) book, the creation of evaluation methods that gauge this component is largely responsible for the increase in study on transformative leadership. The key tool used to assess transformational leadership is commonly regarded as being the Multifactor Leadership Questionnaire (MLQ). The MLQ assesses a range of leadership qualities, including transformational, transactional, and laissez-faire leadership (including management by exception in both active and passive forms, and contingent reward). Although the MLQ is used in the majority of studies on

characteristics show how the ideological influence of the leader interacts with others. It manifests in the behaviors and attributions made by members.

The following is an example MLQ answer that demonstrates desired influence behaviors: “The leader stresses the value of having a group mission.” An illustration of a factor from the idealized influence attribution model is the leader who assures people that challenges will be overcome. Leaders with a strong ideological perspective are also risk-takers, consistent rather than impulsive. They adhere to strong moral and ethical standards, and one can depend on them to behave honorably.

Inspirational Motivation (IM). The term “inspirational motivation” refers to the behavior of transformative leaders who inspire and energize others around them. They give each member's job a purpose and present challenging tasks. The team's morale has improved, and it is easy to see that they are optimistic. Leaders encourage followers to create compelling future scenarios and provide clear goals for followers to strive for. Commitment to achieving the shared vision and goals is instilled as a shared struggle.

The following might be an example MLQ statement for IM: “The leader effectively communicates a compelling vision for the future.” A single element that combines charismatic and inspirational leadership sometimes makes up inspirational leadership. The charismatic-inspiring factor encompasses behaviors that closely resemble those described in the charismatic leadership theory.

Intellectual Stimulation (IS). Transformational leaders create an atmosphere that motivates followers to develop originality and creativity. They do this by promoting skepticism, reframing issues, and adopting novel approaches to already common situations. They encourage their members to act more creatively. There is no public criticism of individual mistakes.

Members are asked to suggest novel ideas and unique solutions to problems. Members participate in the problem-solving and solution-finding process. Leaders also encourage members to try new approaches, and they will not criticize ideas that differ from the leader. An instance of an MLQ item that exemplifies intellectual stimulation is “Leaders encourage others to see problems from different perspectives.”

Individualized Consideration (IC). Transformational leaders are keenly aware of what each team member requires to be successful. Leaders act as coaches or mentors. The abilities of members and coworkers are gradually developed to reach higher potential. Individualized consideration is also considered by providing learning opportunities to each member. Therefore, leaders create a supportive environment for shared learning.³⁶

Differences in individual needs and desires are accommodated and considered. For example, some employees are given more encouragement, others are given more autonomy, and others are given higher achievement standards. Leaders establish two-way communication through a “management by walking around” model.³⁷ Interactions with

transformational leadership, there are other tools that may be used to evaluate this leadership style. See Bass and Riggio, *Transformational Leadership*, 19-21.

³⁶ Bass and Riggio, 6-7.

³⁷ Hewlett & Packard (HP) coined the phrase “Management by Walking Around” in response to a query from a group of management researchers who were interested in learning the company's secret to success. In response, Hewlett-Packard stated that their company's success was not due to the use of well-known

members are personalized.

Leaders pay attention to individual issues and see them as whole people, not just employees. Leaders who care about individuals have practical listening skills. They delegate tasks to develop members' competencies and then monitor their progress without making them feel forced. A sample MLQ item from the scale of unique consideration is "Leaders take time to teach and mentor."

Implementation of Transformational Leadership Dimensions of Madrasah Heads to Increase Institutional Competitiveness at MI Islamiyah Ngoro Jombang

Madrasah is not just a place where students and educators share knowledge. The madrasah environment is an educational environment where madrasah residents interact positively with each other to realize educational ideals.³⁸ Therefore, leaders proficient in humanizing leadership styles must create practical communication harmony.

Madrasah Ibtidaiyah (MI) Islamiyah Ngoro Jombang is one of the madrasahs that maintains communication harmony by applying the madrasah head's leadership style with specific characteristics. The need for a conducive educational environment through a humanizing leadership style is to maintain the quality of education and win the competition between educational institutions.

Competition between educational institutions requires a leadership style to deal with it. All educational initiatives are run using the madrasah head of MI Islamiyah Ngoro Jombang's transformational leadership approach, one of which is the superior program of Al-Quran learning services. The following is the behavior of the madrasah head of MI Islamiyah based on the dimensions of transformational leadership:

1. Idealized Influence

This behavior is marked by regular and continuous socialization conducted by the head of the madrasah and the head of Taman Pendidikan Al-Quran (TPQ) about the significance of fulfilling the madrasah's mission and vision. The vision of Madrasah Ibtidaiyah (MI) Islamiyah Ngoro Jombang is the realization of cultured, intelligent people in a *Qurani* environment. This vision is translated into several indicators of achievement, namely:

- a. The realization of intelligent people in academic and non-academic fields
- b. The realization of people who love and care for the environment
- c. The realization of a comfortable, safe, and clean madrasah

management principles or theories but rather the use of "Management by Walking Around." Managers leave their offices to practice the idea of management by walking about. This way they can take a break from their daily routines and get a fresh look at the future direction of the organization and the industry they are in. According to Hewlett and Packard (HP), this concept involves personal involvement, good listening skills, and recognition that everyone in the organization contributes well. Managers are required to take responsibility and always be aware of their duties. The concept also suggests that managers at all levels should not rely solely on information obtained through authority channels, which is often inaccurate and twisted to favor a particular party. See: Okeke Raymond Njelita and Chukwuladi Eke, "Management by Walking Around: A Criteria For Evidence Based Management," *International Journal of Advanced Research (IJAR)* 6, no. 4 (2018): 470–78.

³⁸ Syarnubi et al., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 77–94.

d. The realization of people who make Islamic teachings and Quranic values as a way of life, attitudes, and life skills in everyday life.

The mission of MI Islamiyah Ngoro Jombang is (1) Creating a generation of ahlul Quran in reading and practicing through education. (2) Grounding the *rasm utsmany*. (3) Socializing *mudarasah*, *idarab*, and *musyafahah* of the Quran with *ahlul Quran* until *kebatam*.

The objectives of Al-Quran education at TPQ Al-Ichsany are: (1) Assisting in the nation's education and preparing kids to read the Quran accurately and fast. (2) Reading the Quran with ease and *tartil* under Imam Hafsh's history as told in his interpretation of Imam 'Ashim's Qiroah, known as *Qiroat Masyburoh*. (3) Being able to *mudarasah* the Quran as early as possible. (4) Correcting what is wrong and perfecting what is lacking.

The socialization of the vision, mission, and objectives of Quranic education, carried out regularly and continuously - to realize the superior program of Quranic learning - needs to be supported by strong self-confidence, high commitment, and effective communication. Through this behavior, the madrasah head tries to be a good role model for the teaching staff. The intense loyalty and respect of the teaching staff show a charismatic relationship for opening the way to fundamental change.³⁹ Through a strong charisma dimension, the madrasah head leads the teaching staff toward the Al-Quran learning model's idealism and the quality of graduates to be achieved.

The charismatic relationship has implications for Quranic educators' awareness of achieving collective rather than individual goals. It can be seen from their togetherness when attending the morning *tadarus* before teaching the Qur'an, synchronizing the reading of the *Thoriqoh Yanbu'a* volumes, and evaluating learning for each learning group. Through this charismatic trait, transformational leaders inspire followers to go beyond their individual needs and ambitions to attain more significant communal goals.⁴⁰ Madrasah's head can create an educational environment that motivates and empowers educators and learners. It positively impacts the competitiveness of Islamic education institutions at local and broader levels.⁴¹

2. Inspirational Motivation

The leaders of MI Islamiyah Ngoro put the vision and mission of the madrasah and the goals of Quranic education as a foothold to articulate expectations for the achievements of Quranic educators, maintain commitment to the quality of Quranic education, and inspire the spirit through inspirational behavior to motivate Quranic educators to remain enthusiastic and optimistic through every challenge.

The results of inspirational motivation behavior can be seen in the morning *tadarus* activities routinely carried out before teaching the Quran. This activity aims to equalize the frequency and mission of teaching as a form of *khidmah* or their devotion to the Quran. The *tawasul* editorial read before reciting the Quran is not just a sentence to send Al-Fatihah to the Prophet Muhammad and the elders. This sentence carries the spirit of

³⁹ Afsaneh Nahavandi, *The Art and Science of Leadership* (New Jersey: Prentice-Hall, Inc., 2000).

⁴⁰ Linda Klebe Trevino and Michael E. Brown, *Ethical Leadership: A Developing Construct, Positive Organizational Behavior: Accentuating The Positiveat Work* (London: SAGE Publications Ltd., 2007), 102.

⁴¹ Nuurun Nahdiyah KY and Binti Maunah, "Kepemimpinan Transformasional Di Lembaga Pendidikan Islam," *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme* 3, no. 2 (2021): 76-84.

realization that during the process of teaching and learning the Quran, the Prophet Muhammad and those who are the *ahlul Quran* are present with them.

Prophetic inspiration is believed to be a strong internal motivation, so educators teach the Quran wholeheartedly, painstakingly, and patiently.⁴² This leadership behavior is closely related to how leaders bring Quranic educators to a stage of essential awareness and high morality. It is natural considering that Inspirational Motivation behavior does not only rely on personal charisma but seeks to inspire and motivate educators to the highest level of awareness.⁴³ Inspirational motivation from the madrasah head can shape an environment that encourages enthusiasm, creativity, and high performance, ultimately increasing the institution's competitiveness.⁴⁴

3. Intellectual Stimulation

The efforts to realize the madrasah's vision and mission and the goals of Quranic education have weaknesses and threats. The weaknesses faced by MI Islamiyah Ngoro are: (1) Some Quranic educators have not applied the standard *makbarijul huruf* and *shifatul huruf* uniformly among students; (2) Some Quranic educators tend to be passive and reluctant to ask about the application of learning methods that are not yet understood; (3) Not all parents can read the Quran let alone teach their children at home.

The threats identified are: (1) Some elementary schools / MIs have the potential to seize market share by imitating MI Islamiyah Ngoro Jombang's flagship program; (2) Some elementary schools / MIs have begun to promote Quranic activities and make learning the Quran as one of the programs to attract public interest; (3) Some community members consider the cost of education at MI Islamiyah Ngoro Jombang to be quite expensive; (4) This is exacerbated by negative campaigns so as not to send their children to MI Islamiyah Ngoro Jombang because the cost is expensive.

The leaders of MI Islamiyah Ngoro Jombang openly state that all weaknesses and threats are fundamental, not assumptions. However, there are also strengths and opportunities that they have. This behavior shows the characteristics of transformational leadership because the leaders of MI Islamiyah Ngoro acknowledge the weaknesses in their institution while being aware of threats from outside. It means that weaknesses, threats, strengths, and opportunities are identified rationally to invite educators to find solutions for better change.⁴⁵

The Intellectual Stimulation component is also evident through MI Islamiyah leaders who understand weaknesses and threats through different perspectives. This perspective appears when dealing with weaknesses. For example, not all parents can read

⁴² Tri Setyo, Sri Minarti, and Ahmad Fauzi, "The Portrait of Local Wisdom Values in Constructing Character Education Management in Indonesia," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 305–27.

⁴³ Shoni Rahmatullah Amrozi, *The Power of Rasulullah Leadership: Menelusuri Perilaku Uswah Sifat Fundamental Kepemimpinan Rasulullah Saw* (Yogyakarta: Sabil, 2012).

⁴⁴ Siti Aisyah Hanim, Zainuddin Zainuddin, and Darwin Darwin, "The Effect of An Institution's Environment, Leadership, Inspiration for Accomplishment, and Work Happiness on the Performance of Teachers in Medan Aliyah Negeri (MAN)," *Randwick International of Education and Linguistics Science Journal* 3, no. 2 (2022): 317–31.

⁴⁵ Tobroni, "Kata Pengantar," in *Transformational Leadership: Ilustrasi Di Bidang Organisasi Pendidikan* (Jakarta: Rajawali Pers, 2013), xvi.

the Quran, let alone teach their children at home. Parents admit they send their children to MI Islamiyah because they are interested in the best Al-Quran study curriculum. The knowledge that he is not adept at correctly and adequately reading the Quran underpins this fascination.

This two-way communication eventually led to the conclusion and agreement that the madrasah and parents share the task of educating children. Parents' concern for Quranic education is realized through their involvement in accompanying their children at home while learning the Quran. This communication is established thanks to the Volume Increase Test program parents must attend.

The facts above show that Intellectual Stimulation behavior is considered quite sensitive in building organizations by developing a shared vision and influential communication culture to solve problems.⁴⁶ Even this style seeks to fully convince its members by using all the leader's potential to build trust.⁴⁷

Intellectual stimulation from the madrasah head encourages educators and learners to think beyond conventional boundaries.⁴⁸ They are allowed to find new and innovative solutions so that educational institutions can adapt to the dynamics of the environment. This effort can increase educational institutions' competitiveness because educational stakeholders can produce methods and approaches that are more effective and relevant in facing current educational challenges.⁴⁹

4. Individualized Consideration

Overcoming all the weaknesses and threats above, the leadership of MI Islamiyah Ngoro does not hesitate to accept suggestions, criticisms, and even complaints submitted by parents of students. For example, the complaints about the stigma circulating in the community made the cost of education at MI Islamiyah relatively expensive. The stigma is a threat that needs to be found a solution.

However, the stigma is not necessarily overcome in an authoritarian way. The value of educational benefits is not only determined by academic achievement. The capacity of kids to correctly and accurately read the Quran is a priceless skill that benefits the community as a whole, as well as parents.

As a result, the community has to be more aware of pupils' proficiency with Quranic reading. The mobile *tadarus* program in several *mushollas* that students participate in is an effort to add value to that benefit. The relationship between educators, students, parents, and the community becomes closer. The negative stigma about MI Islamiyah Ngoro is answered through the value of benefits that are felt directly by the community.

Through Individualized Consideration behavior, leaders have provided space for

⁴⁶ Faisal Rahman, Uus Ruswandi, and Mohamad Erihadiana, "The Strategy of Developing Multicultural Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 373–87.

⁴⁷ Stephen P. Robbins & Mary Coulter, *Management* (New Jersey: Prentice Hall, 2012), 470. Even the vision is a type of declaration intended to convey leadership goals. See Sedarmayanti, *Manajemen Strategi* (Bandung: Refika Aditama, 2014), 101.

⁴⁸ Marjuni, Adly Rosyad Fudhulul Ulwani, and Ahmadi, "The Innovation of Moderate Islamic Curriculum in Islamic and Western Education Debate," in *International Conference on Islamic Studies (ICIS) LAIN Ponorogo*, vol. 3, 2022, 117–40.

⁴⁹ Muhammad Alwi, "Kepemimpinan Transformasional: Meningkatkan Daya Saing Perguruan Tinggi Di Era Industri 4.0," *JUPENJI: Jurnal Pendidikan Jompa Indonesia* 1, no. 2 (2022): 87–97.

educators, students, and parents to actualize themselves. The madrasah facilitates the actualization of the common good. In this context, transformational leaders will empower their members to no longer depend on themselves, such as delegating authority to educators or parents, developing competence and confidence, and building an influential and humanist communication culture.⁵⁰

The personalized approach and attention given by the head of the madrasah to the teaching staff, learners, and parents strengthens their sense of involvement in the learning process.⁵¹ This engagement results in an inclusive learning environment.⁵² When everyone in the madrasah feels valued and supported, they are more motivated to contribute positively to achieving the goals of the educational institution. Their contributions can strengthen the competitiveness of educational institutions through effective human resource management.⁵³

Table 2. Transformational Leadership Dimensions and Behavior

Dimensions of Transformational Leadership	Transformational Leadership Behaviour
Idealized Influence	Consistent socialization by the Head of Madrasah and the Head of TPQ regarding the importance of fulfilling the mission and vision of the institution.
Inspirational Motivation	Routine morning <i>tadarus</i> activity before Al-Quranic learning. It harmonizes the goals and dedication to the Al-Quranic mission among educators.
Intellectual Stimulation	The leaders of MI Islamiyah Ngoro Jombang openly state that all weaknesses and threats are fundamental and not assumptions. However, they also have strengths and opportunities.
Individualized Consideration	The mobile <i>tadarus</i> program in various <i>mushollas</i> involving students enhances its advantages. It fosters a closer connection among educators, students, parents, and the community, dispelling negative stereotypes about MI Islamiyah Ngoro through tangible community benefits.

The explanation above shows that efforts to improve the competitiveness of MI Islamiyah Ngoro Jombang are pursued through an effective leadership style in managing Quranic learning. The transformational leadership of the madrasah head significantly

⁵⁰ Gary Yukl, *Leadership in Organizations* (New Jersey: Prentice-Hall, Inc., 2010).

⁵¹ Asep Aziz Nasser et al., "Strengthening Character Education of Madrasah Students Based on Boarding School," *International Journal of Educational Research and Social Sciences (IJERSC)* 3, no. 2 (2022): 653–67.

⁵² Rahman Tanjung et al., "Manajemen Penyelenggaraan Pendidikan Inklusi Pada Lembaga Pendidikan Islam," *JHIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 339–48.

⁵³ Iwan Sopwandin, "Paradigma Baru Kepemimpinan Madrasah," *Al-Idarah: Jurnal Kependidikan Islam* 9, no. 2 (2019): 149–58.

contributes to increasing the competitiveness of educational institutions by creating the quality of Quranic learning.

The increasing competitiveness of MI Islamiyah Ngoro Jombang can be seen from the high enthusiasm of the community at the time of admission of new students. The high interest shows that MI Islamiyah Ngoro Jombang is considered to have good quality, precisely the level of knowledge of the Al-Quran, in preparing the future of students.

CONCLUSION

The madrasah head of MI, Islamiyah Ngoro Jombang, shows strong transformational leadership attitudes. These attitudes are reflected in how the madrasah principal socializes the vision, mission, and goals of al-Quran education regularly and consistently, inspires and motivates educators, builds mutual trust, and encourages members to think critically and creatively. Through these behaviors and actions, the madrasah head positions himself as an ideal figure who serves as a role model for educators, maintains consistency with the quality standards of al-Quran education, and builds enthusiasm in facing challenges.

These transformational leadership attitudes significantly contribute to developing Islamic educational institutions and increasing their competitiveness. The level of competitiveness of MI Islamiyah Ngoro Jombang can be seen from the number of applicants and the community's enthusiasm while admitting new students. This high interest shows that MI Islamiyah Ngoro Jombang is of good quality, especially in teaching the Quran, and is recognized as an institution capable of fostering students' potential for a successful future.

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