

TRANSFORMATIVE LEADERSHIP OF TEACHER KIAI HAJI MUHAMMAD ZAINUDDIN ABDUL MADJID IN DEVELOPING THE MODERNIZATION OF ISLAMIC EDUCATION AT THE NAHDLATUL WATHAN ISLAMIC BOARDING SCHOOL, PANCOR EAST LOMBOK, WEST NUSA TENGGARA

Moh. Hifzul Muiz¹, Tedi Priatna², Mohamad Erihadiana³, Asep Achmad Hidayat⁴

^{1,2,3,4,5}Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

Corresponding E-mail: Hifzho78@gmail.com

Abstract

This study aims to elucidate the transformative leadership model employed by Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, the founder of the Nahdlatul Wathan Pancor Islamic Boarding School in East Lombok, West Nusa Tenggara, in the modernization of Islamic education. In the context of globalization, numerous Islamic boarding schools encounter challenges in adapting to contemporary demands. However, the Nahdlatul Wathan Islamic Boarding School has successfully undergone a significant transformation through the transformative leadership of its founder. This research utilizes a descriptive-analytical method with a phenomenological approach to comprehend how the implementation of this leadership contributes to the advancement of Islamic education within the boarding school. Furthermore, this study employs an inductive method for drawing conclusions, wherein general data is analyzed to yield more specific insights. The findings of the study indicate that Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid has implemented various modernizations, including the integration of religious education with general education, the introduction of the madrasah system alongside the sorogan method, the establishment of public schools, and the incorporation of multicultural education in West Nusa Tenggara. He is also recognized as a pioneer and facilitator in the development of higher education in the region. The transformational leadership model he instituted enables this Islamic boarding school to continue evolving and to maintain relevance in the modern era, positioning it as one of the leading Islamic educational institutions in West Nusa Tenggara. This study underscores the significance of transformative leadership in adapting Islamic education to the continually evolving global context.

Keywords: *Transformative Leadership; Modernization Of Islamic Education; Nahdlatul Wathan; Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid.*

A. Introduction

It appears that there is no text provided for proofreading. Please provide the text you would like me to proofread. The transformative leadership of the kiai in developing the modernization of Islamic education is an interesting example to use in running the leadership wheel. The transformative leadership of the kiai has provided a lot of inspiration for the progress of Islamic educational institutions, enabling them to adapt to all forms of change that occur (Bashori, 2019a; Kajian Konseling dan Pendidikan et al., 2022). This kind of leadership is needed in a pesantren that is led directly by a kiai who occupies the highest position. The kiai, as a source of knowledge in the pesantren, not only has full responsibility for implementing the learning of the books of the salafusshaleh ulama' to his students, but also has the responsibility of directing the pesantren toward the targets to be achieved (Afandi, 2013; Asmawan, 2018).

Transformative leadership itself is interpreted as the ability of a leader to empower his community to perform at a high level through persuasive, psychological, and educational touches, namely the human approach of an organizational leader (Sagala, 2018). In addition, transformational leaders are able to encourage the commitment of their followers to the organization and inspire them to improve the expected performance (Bass, 1999; Bass & Riggio, 2006). The kiai's transformative leadership model is a leadership style that can create a new nuance that is better and more advanced. The leadership of the kiai also has different systems, models, and methods between one and another, and these differences become the characteristics of each.

The leadership of the kiai plays a very important role as a driving force in the process of developing the modernization of Islamic education, especially in a pesantren. In addition, the kiai also has an important role and function and is the main determinant in developing Islamic education in the pesantren, so the success of an Islamic educational institution is very dependent on the ability of the kiai. The community itself views the kiai as someone who has authority accompanied by high charisma and knows the most about everything related to divinity in particular, holding a very noble title as the heir of the prophets (waratsatu al-ambiyaa') and, at the same time, as a legitimate interpreter of religious teachings, so that what he issues is used as maraji' by the Muslim community (Makki, 2021). Therefore, in the matter of developing Islamic education, especially the modernization of Islamic education in pesantren, everything relies on the figure of the kiai who has a transformational leadership spirit.

The kiai also has a very central position in the lives of students in Islamic boarding schools and society, so he is known as an educator, caregiver, protector, mentor, and guide. The kiai continuously provides education, guidance, direction, and teaching of Divine teachings to students and the community with full sincerity of heart and soul, helping them become knowledgeable, noble, and pious individuals who are faithful and devout. This provides a real portrait of the kiai's leadership as a central figure in the institution of Islamic boarding schools and society. Horikoshi (1987) explains that the kiai takes the role of the axis of the relationship between the people and God, is idealized by society, and is considered a symbolic leader who is not easily imitated by ordinary people.

A kiai, in addition to being a lover of God, is also a leader of the people. In terms of leadership, the kiai has a leadership model and concept that has its own appeal, so the quality of the kiai's leadership becomes a barometer of the success of the pesantren in maintaining the quality of Islamic education. The expertise, knowledge, and perseverance of the kiai in leading Islamic educational institutions in the pesantren determine the direction of the success of Islamic education itself. Islamic educational institutions and the life of the Islamic community can progress quickly and rapidly toward a better direction if accompanied by innovation and improvisation from their leaders.

The leadership of the kiai can be viewed from his very complex duties and roles, namely as a pioneer, the driver of all pesantren activities, educators and active participants in handling various social problems in society (Cronin, 1993; Firman Mansir, 2021). The existence of kiai in a pesantren is the most important element. Kiai is the figure who plays the most role in the world of pesantren itself. Also in a kiai has many advantages and privileges including: first, as a designer (architect), second, founder and developer (developer), third, as a leader and manager of the pesantren (leader and manager) (Zuhdina Ulya, Halinda Sari Lubis, 2013).

The existence, function and role of kiai as a leader of a pesantren in terms of his ability to carry out innovation can be seen as a unique leadership phenomenon. It is said to be unique, because kiai as the leader of an Islamic educational institution is not only tasked with designing the design of pesantren education, but also as a leader in all governance of the pesantren, even society. However, at present there are Islamic boarding schools that are no longer able to develop the modernization of Islamic education, and are unable to keep up with the progress of the times, which causes the existence of an Islamic boarding school and the value of Islamic education itself to decrease and decline. This results in the emergence of a condition of an Islamic boarding school that is less conducive, not profitable and in the lowest position, full of concerns and backwardness (Bashori, 2019b; Farida Jaya, 2021).

Conditions like this are certainly not expected and are very detrimental to the Islamic educational institution itself. But it is undeniable that there are also many Islamic boarding schools that continue to exist and are able to maintain themselves and develop the modernization of Islamic education, including the Nahdlatul Wathan Pancor Islamic boarding school in East Lombok, West Nusa Tenggara, because one of them is the method and model of leadership of its advanced kiai, able to make breakthroughs in a more appropriate direction and admired by many parties. Like Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, among the people of West Nusa Tenggara he is not only known and viewed as a great ulama', but also as a charismatic figure of a freedom fighter. Because of his fighting spirit, courage, and determination in leading the battle to seize the independence of the Republic of Indonesia in West Nusa Tenggara, the people of West Nusa Tenggara dubbed him as a pioneering hero of independence. In addition, he is also known by the title 'Abu al-Madaris wa al-Masajid' (father or protector of mosques and madrasas). Because Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in order to

realize his noble mission of preaching, namely guiding the people to faith and piety, always preached day and night by upholding the principle of 'the philosophy of the sun, which never knows rest. In fact, he is also known among the people of West Nusa Tenggara as 'Abul Barakat Wannafahat', namely the father who is the source of all goodness and blessings that come from the rays of faith, piety, piety and sincerity in fighting.

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid is the founder of the Nahdlatul Wathan Pancor Islamic boarding school in East Lombok, West Nusa Tenggara, which is known as the oldest Islamic boarding school, has developed and maintained Islamic education teachings towards a better, more advanced and modern direction. And the Islamic boarding school is able to innovate, compete, align its education system with the needs of society and the development of the times, develop religious and general education, which aims to produce generations of Muslims who master the fields of religious and general knowledge in accordance with the development of the times. This Islamic boarding school also carries out a very noble dual task that must be realized properly, namely: First, it is able to realize Muslim humans and society who believe and are devoted to the Almighty. So that the form of this Islamic boarding school does not only function as a divine institution, but also reproduces scholars who have the quality of knowledge and Islam and noble morals. Second, the Islamic boarding school has been able to produce cadres of Islamic boarding school graduates as scientists in accordance with the needs of the times, the development of science and technology. Because Islamic boarding schools as an institution are deemed necessary to play a role in the development of science and technology based on Islamic spiritual values.

B. Method

In this study, qualitative research was used. Qualitative research is a study that uses a natural setting with the intention of interpreting a phenomenon that occurs and is carried out by involving various existing methods. Qualitative research seeks to find and describe narratively the activities carried out and the impact of the actions taken on their lives (Denzin & Lincoln, 1994). While the research method used is descriptive-analytical with a phenomenological approach, which aims to describe the transformational leadership model of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in developing the modernization of Islamic education through the Nahdlatul Wathan Pancor Islamic boarding school, East Lombok, West Nusa Tenggara (NTB). In this case, the researcher collects data, processes data, then analyzes data and describes it in narrative form, then it will be reported in the form of research results. The approach method used by the author in this study is a descriptive method that aims to describe the transformational leadership model of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in modernizing Islamic education through the Nahdlatul Wathan Pancor Islamic boarding school, East Lombok, West Nusa Tenggara (NTB). In this case, the researcher collected data, processed the data, then analyzed the data and described it in narrative form, then reported in the form of research results. According to Whitney in Moh. Nazir (2003) that the descriptive method is a search for facts with the right

interpretation. Descriptive research studies problems in society, procedures that apply in society and certain situations, including relationships, then activities, attitudes, views, and ongoing processes and the influences of a phenomenon. The instruments or tools used in obtaining data are as follows: data storage software, such as laptops and flash drives to store primary data and secondary data that have been collected both manually and online. The technique used by the author is to inventory the existing data related to the leadership that has been carried out by Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid. Then select and review the data as a whole to be analyzed to find out the results of the discussion related to data reduction, data presentation, and drawing conclusions.

C. Finding and Discussion

Short Biography

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid is a great and prominent cleric who has extraordinary charisma. He comes from Lombok Island, which is also known as the "island of a thousand mosques", located in the valley of Mount Rinjani, West Nusa Tenggara. Besides being famous as a charismatic cleric, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid is also known as the founder of the Nahdlatul Wathan organization and Islamic boarding school which has the noble title "Al-Masyhur". His leadership and character are highly respected among Muslims, so that he is recognized as one of the leading clerics in the archipelago and in the world. He is the only native son of Sasak from Lombok, West Nusa Tenggara, who was awarded the title of National Hero.

Among the people of Lombok, West Nusa Tenggara, he is often called Tuan Guru Pancor. When studying in the Holy Land of Mecca, his teachers familiarly called him al-fansyuri, because he was born and came from a village called Pancor, Selong sub-district, East Lombok regency. He was also often called al-Amfenani because he came from Lombok with Ampenan still a port or pier located in the western part of Lombok Island. Muhammad Zainuddin is the name after he went on the pilgrimage to Mecca Al-mukarramah.

Education

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid began studying since childhood, starting from education in his family environment. He learned to recite the Koran and obtained various religious knowledge directly from his father, Tuan Guru Kiai Haji Abdul Madjid, since the age of 5. At the age of 9, he entered the State Elementary School, which he attended until 1919 AD. After completing his formal education, his father gave him the opportunity to study religious knowledge in more depth from several local Tuan Gurus who used the halaqah system in teaching, where the students sat cross-legged on mats while listening to the teacher read the book being studied, and then each student took turns reading it. To deepen his knowledge of religion, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, when he was still a teenager and 15 years old, went to Mecca Al-Mukarramah and studied for the first time after arriving in the holy land with Sheikh Marzuki, an Arab-born scholar from Palembang who had long taught at the

Grand Mosque. In addition, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid also studied literature from famous poetry experts in Mecca, namely Sheikh Sayyid Muhammad Amin al-Quthbi, Sheikh Hasan Muhammad al-Massyat and Sheikh Salim Rahmatullah. Then he also became acquainted with Sayyid Muhsin Al-Palembani, an Arab descendant born in Palembang, who later became his teacher at Madrasah al-Shaulatiyah.

Transformative Leadership

As a senior kiai, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in carrying out his transformative leadership has exemplified and emulated the transformative leadership model of the Prophet Muhammad SAW. which is based on the teachings of the Qur'an and al-Hadith. The transformative leadership of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid himself is clearly visible in the educational issues he developed. His thoughts on education are very advanced and inspiring which can be used as a reference for other educational institutions. Among his thoughts that can be realized are:

First, the initiator of Islamic education with the madrasi system in addition to maintaining the sorogan system. At the beginning of Islam's arrival in Indonesia, there were two known educational methods that had been practiced, namely the sorogan system and the bandongan system (Aripin, 2018; Wahyuni et al., 2021). The word sorogan in the Indonesian dictionary comes from the word sorog (Javanese) which means long wood whose function is to stick something, for example fruit on a tree. Then it changed into the noun "sorogan" which means the result of the protrusion. So, the sorogan model when associated with Islamic boarding school learning, can be interpreted as one of the learning activities that requires patience, diligence, and discipline between teachers and students. Because, the principle of implementing learning in this sorogan model (Sternbrink, 1986), the students practice independently to mature their skills by meeting face to face with the teacher, so that the meaning of sorogan is the same in its learning practice, namely submitting, submitting, or handing over their books to the teacher (Zamakhsyari 1994).

The sorogan method is described by a student who comes forward to his teacher one by one by bringing the book he will study. In principle, it states that sorogan can be defined as a learning activity that prioritizes an individual service approach between teachers and students. Technically, the implementation of the sorogan model learning activities is individual, namely students face the teacher individually, one by one by bringing the book they are studying (Pimay, 2005). Meanwhile, the bandongan method according to Zuhri (2002) is a learning activity that is an approach that prioritizes collective services (collective approach) in studying classical books. The bandongan learning procedure is classical, namely students participate in learning activities by sitting around the teacher who explains the book. In principle, both learning models contain translation activities, grammatical analysis, semantics and morphology of the book. In addition, the kiai and students do not only read the text, but also provide interpretations of the contents of the learning material from the book. In addition, the bandongan model is almost the same as the halaqoh model. In halaqoh learning activities, the students sit in a circle and surround the teacher, students listen to what the teacher says, so that the

learning activities are oriented towards teacher-centered learning (Faisal, 2016; Mubarak, 2015).

In learning activities with the bandongan model, a student does not have to show his ability in reading yellow books because, in this activity, students write more, listen, and pay attention to the kiai in translating books into Javanese. Generally, the kiai reads books at a fairly fast pace because the bandongan model is intended for expert students, so learning activities using the bandongan model will only be effective for students who have graduated and are intensive in following the sorogan model learning activities (Zamakhsyari 1994).

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, after studying in depth the learning methods with the sorogan and bandongan systems, considered that both educational methods needed to be complemented and perfected by developing an educational system with the madrasa model. This system is believed to provide a new nuance in terms of advancing education in Islamic boarding schools. In relation to the importance of the madrasa model, in addition to its special halaqah in terms of making teaching and learning activities effective in the Nahdlatul Wathan Islamic boarding school, this madrasa system became the main goal of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, which was realized by establishing the Nahdlatul Wathan Diniyah Islamiyah madrasa and other madrasas. The main idea behind the establishment of the Nahdlatul Wathan Diniyah Islamiyah madrasa was the strong desire to deepen and develop Islamic knowledge and general knowledge to improve the quality of Muslims and free them from conditions of backwardness and ignorance.

The halaqah education system and traditional religious studies, as generally applicable in Islamic educational institutions, are considered less capable of improving the quality of religious education. Then, in order to maintain the sorogan and bandongan systems in addition to madrasas, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid established a continuing education institution that specifically deepens the traditional books written by previous scholars. This educational institution is called MDQH (Ma'had Daru al-Qur'an wa al-Hadits). The length of study at this institution is four years, starting from grades one, two, three, and four. The students consist of boys and girls who have graduated from madrasah aliyah or equivalent. This educational institution applies the bandongan and classical systems. The learning process starts at 07:00 and goes until 13:00 every day except Friday. Every morning, all students participate in learning activities in one place and are taught by one teacher, or called masyaikh. After finishing studying together at 09:00, they then move to the classroom according to their respective levels and continue learning until the end of the lesson. The books that are used as references in this school are, among others, 1) the book of tafsir al-Jalalain, 2) the book of fiqh Anwaru al-Masalik, 3) the book of tauhid Husnu al-Hamidiyah, 4) the book of hadith Bulugu al-Maram, 5) the book of nahwu Afiyah Ibnu Malik, 6) the book of shorof Kailani, 7) the book of Azkar an-Nawawiyah, 8) the book of Sama'il Muhammadiyah, 9) the book of Nasa'ih al-Ibad, 10) the book of Ihya'ulumu ad-Din, 11) the book of Fathu al-Mu'in, and

12) books compiled by the founder himself. The majority of the masyaikh council who teach in this school are alumni of al-Saulatiah Makkah al-Mukarromah and Cairo, Egypt, as well as outstanding alumni from the school itself. Furthermore, specifically for students who will move up a level, they must take a written exam, except for fourth-level students who will graduate, as they are required to take a written exam and an oral exam as prerequisites for graduation and receiving a diploma. The main purpose of establishing this school is to produce ustaz and ustazah who have special expertise in the field of Islamic religious knowledge and who understand ahlussunnah wa-al jama'ah ala mazhabi al-imamissyafi'i.

Second, Initiator of General Education Institutions in Addition to Madrasah Education Institutions. Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in an effort to open and establish public schools and religious schools is a must. This is also one of his preaching strategies by training his students to have qualified abilities in the fields of general and religious knowledge. The idea of developing abilities in the field of general knowledge is actually part of the need for integration between religious knowledge and general knowledge. This idea was then used by Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid as a policy in the educational institutions he managed and is one of the educational modernizations he encouraged.

The ability in the field of general knowledge for Nahdlatul Wathan madrasahs according to (Muhammad Nasikin et al., 2023) does not have to be taken in public schools because in madrasahs general knowledge is also taught even though the percentage is still minimal. This can be seen from the development in the field of curriculum, the following composition has been formed:

- a. Madrasahs and PGA follow the curriculum of the Ministry of Religion.
- b. Public schools follow the curriculum set by the Department of Education and Culture (now the Department of National Education).
- c. Madrasah Muallimin and Muallimat use a 55% religious curriculum and 45% general.
- d. Nahdlatul Wathan special project schools use a 90% religious curriculum and 10% general.
- e. Universities refer to the curriculum set by the Directorate of Higher Education of the Department of Education and Culture and the curriculum implemented by the Directorate of Islamic Religious Institutions (Bagais) of the Department of Religion.

In the field of curriculum, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid believes that mastering religious studies such as tauhid, fiqh, akhlak, ushul fiqh, ilmu mantiq and so on, only appears in the field of morals, but is not professional in the fields of science and technology. This means that by mastering religious knowledge, a person is only able to act as a spiritual guide and is not yet able to play a role in the world of bureaucracy and technology, because they do not have skills in certain fields. According to Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid, in this case there is no dichotomy of knowledge (general knowledge and religious knowledge), both are important to achieve happiness in this world and the hereafter. From here then arose his thoughts about the integration of religious and general knowledge.

Third, Integrating Religious Knowledge and General Knowledge. The continuation of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in developing public schools is the integration between general knowledge and religious knowledge. Even in religious schools, Nahdlatul Wathan follows the government curriculum by providing general subject matter in addition to religious lessons. In this case, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid emphasized not to separate knowledge that is considered new and not to question knowledge that is not known. This phenomenon is caused by the tendency of Muslims to focus more on religious knowledge and consider it unimportant to study science (secular knowledge) that comes from the west. Related to the dichotomous attitude of Muslims, as an elderly kiai criticizes the actions of Muslims as actions that are not justified in Islam.

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid also emphasized that not integrating science will result in the backwardness of religion and state and is a sin that will lead to disbelief. The spirit of integration from the thoughts of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid cannot be separated from the reality of Islamic history in the 7-13th century H when the operationalization of Islamic education was still concerned and intense on the basics of religion. Muslims were able to create a very diamond level of culture and civilization and a golden age with the predicate The Golden Age of Science Of Islam. The Islamic world at that time became a symbol of the glory of science for the world community. At that time, integrated and holistic science between the secular and the religious, between the material and the spiritual, between the worldly and the hereafter went hand in hand.

Fourth, Implementing Multicultural Education in West Nusa Tenggara. It must be admitted that in the career of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in pioneering and implementing education at the Nahdlatul Wathan Islamic boarding school, the students who studied came from various elements of society. Some came from the islands of Lombok, Sumbawa, Bali, Java and others. They came from very diverse ethnic backgrounds. This means that the education that was developed had a multicultural vision. Even to prove this concept, Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid never used his national title even though he was a descendant of the king of Selaparang.

In the early days, the most students came from Central Lombok, then East Lombok, and finally West Lombok. Then in the next generation, many students at the Nahdlatul Wathan Madrasah also came from outside the island of Lombok such as Bali, Sumbawa, Bima, East Nusa Tenggara, Kalimantan, and even from Jakarta. Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid has begun to implement the concept of multiculturalism through the education he developed. He often uses the principle of accommodation by using cadres from outside the village of Pancor as his assistants in managing the madrasah and the Nahdlatul Wathan organization. The concept of multicultural education that he developed is inseparable from his mission to spread the teachings of Islam that he understands inclusively through the Nahdlatul Wathan

organization that he founded. This understanding of multiculturalism continues to be developed and spread to the people through religious studies and educational channels. And it is also proven by the *Ishlahul Ummah* prayer that he compiled in the book *hizib Nahdlatul Wathan* which reads: *Allahumma ashlih ummata Muhammadin Saw, wafarrij'an ummati Muhammadin Saw, warham ummata Muhammadin Saw, wansyur wahfaz wa'ayyid Nahdlatul Wathan fil aalmiin bihaqqi Muhammadin Saw.* (O Allah, improve the affairs of the people of the Prophet Muhammad SAW, clear the way (affairs) of the people of the Prophet Muhammad SAW, love the people of the Prophet Muhammad SAW, and spread, guard and strengthen Nahdlatul Wathan with the truth of the Prophet Muhammad SAW). This effort to spread the banner of Nahdlatul Wathan is the vision of the founder of Nahdlatul Wathan to spread it not only on the island of Lombok or Indonesia but even to all corners of the world as can be seen from several of his writings, including in *Hizib Nahdlatul Wathan*: "*Wansyur liwa'a nahdlatil wathan fi al-alam*" (spread the banner/flag of Nahdlatul Wathan in all corners of the world), and "*wansyur wahfazh wa ayy id nahdlatul wathan*" (spread, protect and strengthen the struggle of Nahdlatul Wathan).

Fifth, Initiator and Driver of Higher Education. Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid is a figure who is a role model for the people. It is said so, because he implements whatever he says. So whatever is said by his mouth is always realized in the reality of his life. This is one of his leadership attitudes that reflects the high exemplary character that is given and shown to students and also the community. In addition, his character can be seen from his role in fighting for the interests of the people. His role in building the people greatly reflects the meaning of the organization he built, namely Nahdlatul Wathan. As is known, the word Nahdlatul Wathan means the awakening of the nation.

The organization has a special orientation in the fields of education, social, and Islamic preaching. The core of its struggle is to try to develop quality and advanced human resources. This struggle is very strategic, because development in the field of human resources can be reflected in other fields of development. This means that the success of development fields is very dependent on the quality of human resources. In order to develop human resources, he has tried to establish educational institutions at all levels with various disciplines, starting from kindergarten to college. The establishment of colleges aims to complement the education that exists in the Nahdlatul Wathan Diniyah Islamiyah and Nahdlatul Banat Diniyah Islamiyah environments, namely the pedagogic academy which was officially established in 1964, and in 1965 a non-formal college was opened which specifically studies classical or modern books, namely *Ma'had Darul Qur'an wal-Hadits al-Madjidiyah asy-Syafi'iyah Nahdlatul Wathan (banin)* and followed 9 years later by the establishment of *Ma'had Darul Qur'an wal-Hadits (banat)*. In further developments, in 1977 Hamzanwadi University was also established in Pancor, East Lombok, which consisted of the Faculty of Tarbiyah, then in 1978 to perfect the University, the College of Teacher Training in Education (STKIP), the College of Sharia and the College of Da'wah were established. In 1987 in the capital city of the province of West

Nusa Tenggara, Mataram, Nahdlatul Wathan University was also established, which consisted of the Faculties of West Asian Literature, Indonesian Literature, English Literature, Faculty of Biology, Faculty of State Administration, and Agriculture. In the same year, the Hamzanwadi College of Law was also established.

E. Conclusion

Based on the results of the discussion related to the Transformative Leadership of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in Developing the Modernization of Islamic Education at the Nahdlatul Wathan Pancor Islamic Boarding School, East Lombok, West Nusa Tenggara, it can be concluded as follows: First, the transformative leadership model of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid has emulated the leadership model of the Prophet Muhammad SAW. which is contained in the holy verse of the Koran, Surah Ali-Imran verse (3): 159), namely: a) gentle; b) not rude either in speech or deed; c) forgiving and democratic; d) commitment and surrender to Allah SWT. Second, the initiator of Islamic education with the madrasa system in addition to maintaining the sorogan system. Third, the initiator of general education institutions in addition to madrasah education institutions. Fourth, Integrating Religious and General Sciences. Fifth, Implementing Multicultural Education in West Nusa Tenggara. Sixth, Initiator and Driver of Higher Education.

F. Bibliography

- Afandi, R. (2013). Efektifitas Kepemimpinan Transformasional Pesantren Bagi Peningkatan Mutu Lembaga Pendidikan Islam. *Jurnal Kependidikan*, 1(1), 99-122.
- Aripin, S. (2018). Revitalisasi Pendidikan Islam Pada Madrasah. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*. <https://doi.org/10.15408/kordinat.v17i1.8101>
- Asmawan, M. C. (2018). Kepemimpinan transformasional kepala sekolah dalam mendukung gerakan literasi sekolah. *JPIS*, 28(1), 46-57.
- Bashori. (2019a). Transformasi Kepemimpinan Perguruan Tinggi dan Jejaring Internasional. *Produ: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam*, 1(1).
- Bashori, B. (2019b). Kepemimpinan Transformasional Kyai Pada Lembaga Pendidikan Islam. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 3(2), 73-84. <https://doi.org/10.33650/al-tanzim.v3i2.535>
- Cronin, J. F. (1993). Four Misconceptions about Authentic Learning. *Educational Leadership*, 50(7), 78-80.
- Faisal, R. (2016). Pengaruh Fungsi Manajemen terhadap Kepuasan Kerja Karyawan. *Jurnal Ilmu Pert Anian Dan Peternakan*, 4(2), 159.
- Farida Jaya. (2021). Desain Pembelajaran Pendidikan Agama Islam Transformatif. *Tazkiya*, X(2), 6.
- Firman Mansir. (2021). Kontribusi Kepemimpinan Kepala Sekolah Dalam Mewujudkan Pendidikan Humanis. *Tadbir Muwahhid*, 5(2), 149-166. <https://doi.org/10.30997/jtm.v5i2.4523>
- Kajian Konseling dan Pendidikan, J., Nurabdiah Pratiwi, S., & Ngayomi Yudha Wastuti, S.

- (2022). Kepemimpinan Transformasional dalam Menghadapi Era Digitalisasi. *Biblio Couns: Jurnal Kajian Konseling Dan Pendidikan*, 5(1), 101-108. <http://jurnal.umsu.ac.id/index.php/biblio/article/view/9886>
- Mubarak, F. (2015). Faktor dan Indikator Mutu Pendidikan Islam. *Jurnal Management Of Education*, 1(1). <https://doi.org/ISSN 977-24442404>.
- Muhammad Nasikin, Umar Fauzan, & Noor Malihah. (2023). Penguatan Kompetensi Professional Guru PAI Dalam Menghadapi Era Society 5.0 (Studi Deskriptif Strategi Peningkatan Mutu Guru PAI di SMP Negeri 16 Samarinda). *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 20(1), 1-18. <https://doi.org/10.19105/nuansa.v20i1.6350>
- Pimay, A. (2005). *Paradigma Dakwah Humanis: Strategi dan Metode Dakwah Prof. K.H. Saifuddin Zuhri*. Rasail.
- Sagala, S. (2018). *Pendekatan dan Model Kepemimpinan*. Pernada Media Group.
- Sternbrink, K. A. (1986). *Pesantren Madrasah dan Sekolah*. LP3ES.
- Wahyuni, E. N., Aziz, R., Wargadinata, W., & Efiyanti, A. Y. (2021). Investigation of Primary School Teacher Readiness in Online Learning during the Covid-19 Pandemic. *Madrasah*, 13(2), 97-113. <https://doi.org/10.18860/mad.v13i2.11343>
- Zuhdina Ulya, Halinda Sari Lubis, I. M. S. (2013). *Pengaruh Motivasi Kerja Terhadap Pelaksanaan Program Keselamatan Dan Kesehatan Kerja Di Unit Pengolahan Heavy Oil Complex (Hoc) Pt Pertamina (Persero) Refinery Unit Ii Dumai Riau Tahun 2013*.