



Academic Leadership in Organizational Cultural Transformation: Building a *Biah Lughawiyyah* Ecosystem in the *Pesantren* Environment

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<p>Article Information: Received: 27 February 2026 Revised: 12 April 2026 Accepted: 14 April 2026 Published: 14 April 2026</p> <p>Keywords: Academic Leadership, Organizational Culture, <i>Bi'ah Lughawiyyah</i>, Islamic Boarding School, Islamic Education Management.</p>	<p style="text-align: center;">Abstract</p> <p>The transformation of the language environment (<i>bi'ah lughawiyyah</i>) in Islamic boarding schools is frequently hampered by weak managerial intervention, relying exclusively on classroom teaching methods. This study aims to analyze the role of academic leadership in transforming organizational culture to build a sustainable <i>bi'ah lughawiyyah</i> ecosystem at Universitas Islam Internasional Darullughah Wadda'wah. This qualitative case study collected field data through observation, in-depth interviews with key informants, and documentation studies. The results reveal that leaders successfully engineered the culture of the language ecosystem through four main strategies: internalizing the integrated educational vision (<i>Hadhari</i>), formalizing instructional policies through a tiered disciplinary structure, integrating physical and symbolic environmental engineering (applying <i>lauhatul ism</i> and <i>jasus</i> instruments), and demonstrating prophetic leadership role modeling. In conclusion, the robustness of the <i>bi'ah lughawiyyah</i> ecosystem is the result of organizational culture engineering structurally and spiritually orchestrated by top leadership, rather than mere pedagogical flexibility. This research contributes by providing a managerial governance model framework for other Islamic higher education institutions to maintain language traditions in the modern era.</p>
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INTRODUCTION

Natural foreign language acquisition depends heavily on the intensity of an individual's interaction with a supportive environment, rather than merely the duration of classroom learning. In the Indonesian Islamic education tradition, this immersion ecosystem is known as *bi'ah lughawiyyah* (linguistic environment). The creation of a *bi'ah lughawiyyah* ecosystem is a crucial strategy to bridge cognitive linguistic theory with comprehensive factual communication practices (Rohim, 2022). Within *pesantren*-based higher education institutions, Arabic language proficiency is not merely perceived as a curricular competence but has transformed into a cultural identity and institutional pride. The formation of an Arabic language environment through dormitories, designated language areas, and structured supervision has been proven to contribute significantly to the intrinsic motivation and speaking fluency of *mahasantri* (Fitriyah & Kholiq, 2026; Yazid & Fauji, 2025).

However, maintaining the consistency of the *bi'ah lughawiyyah* ecosystem amidst the onslaught of local slang and digitalization is a complex organizational challenge. The failure of many *pesantren* institutions to sustain this linguistic environment often stems from a flawed managerial paradigm. *Bi'ah lughawiyyah* is still frequently positioned narrowly as a pedagogical instrument that is the exclusive responsibility of language lecturers or tutors. In reality, the dynamics of value changes and sustainable work practices demand organizational culture engineering orchestrated directly by the institution's top-level management (Syarifudin et al., 2022). Academic leadership—at both the rectorate and *pesantren* leadership levels—becomes the most vital aspect in determining the direction of strategic policies regarding facility procurement, resource allocation, and the enforcement of language discipline rules. Without instructional leadership intervention and strong role modeling, linguistic initiatives will lose their structural authoritative footing and gradually fade away.

Several studies have extensively explored the phenomenon of *bi'ah lughawiyyah* in the context of *pesantren* and higher education. First, a study by Fahmi et al. (2024) highlighted the management of Arabic language learning programs at *Pesantren* Darul Quran Aceh, which found that the organization of the language environment significantly influences students' fluency if managed structurally. Second, Insaniyah et al. (2021) explored the strategic management of the *bi'ah Arabiyah* program at Pondok *Pesantren* Darussalam Blokagung, focusing on tactics for optimizing daily language programs. Third, in the context of technology integration, Ilmiani & Muid (2021) and Rani et al. (2024) examined the shift of *bi'ah lughawiyyah* into the Society 5.0 era, where the language environment is developed through social media and digital engineering. Fourth, research by Rasyid et al. (2022) examined the management of Arabic matriculation programs at *Pesantren* Darul Hikmah, emphasizing syllabus formulation by the management board. Fifth, a recent study by Mahmudah et al. (2025) experimentally proved the effectiveness of a cooperative learning-based language environment design in improving students' *maharah kalam* (speaking skills) on campus.

Although the five previous studies above have provided a strong empirical foundation, a crucial research gap remains. The majority of research on the language environment (Ilmiani & Muid, 2021; Mahmudah et al., 2025; Rani et al., 2024) is still dominated by applied linguistics and pedagogical approaches, where *bi'ah lughawiyyah* is analyzed solely as a teaching method or a utilization of media. Meanwhile, studies touching on management aspects (Fahmi et al., 2024; Insaniyah et al., 2021; Rasyid et al., 2022) focus more on program-level management (such as scheduling or matriculation), rather than on organizational culture engineering at the executive level. There is currently no research that dissects *bi'ah lughawiyyah* purely from the perspective of Academic Leadership and Organizational Culture Transformation at the level of a *pesantren*-integrated university.

This study exists to fill that gap by offering a paradigm novelty: that the success of the *bi'ah lughawiyyah* ecosystem is not a product of classroom teaching methods, but a tangible manifestation of successful academic leadership in transforming the institution's organizational culture. Utilizing a qualitative approach with a case study method, this research aims to comprehensively describe how the top leadership at International Islamic University Darullughah Wadda'wah (UII Dalwa) formulates a vision, executes strategic policies (reward and punishment), modifies the physical environment, and provides role modeling to build an integrative language ecosystem. These findings

are expected to serve as a managerial governance model framework for other *pesantren*-based higher education institutions in designing an institutional and sustainable linguistic environment.

METHOD

This study utilizes a qualitative approach with a case study design to explore the phenomenon of organizational culture transformation through academic leadership intervention in depth. The selection of the case study method is based on the need to understand the dynamics of contemporary "cases" within a real-life context, where the boundaries between the phenomenon and its social context are not clearly evident (Yin, 2017). The research location is set at the International Islamic University of Darullughah Wadda'wah (UII Dalwa), Pasuruan, chosen purposively due to the institution's reputation as a center of linguistic excellence that has successfully maintained the *bi'ah lughawiyyah* ecosystem amidst modernization. Informants in this study were determined through purposive sampling techniques, including the Rector as the visionary authority, the language center manager as the policy executor, as well as lecturers and *mahasantri* as representatives of the established organizational culture.

The data collection process was carried out through triangulation techniques, encompassing semi-structured in-depth interviews, non-participant observation of physical environment engineering on campus, and documentation studies of official regulations and linguistic SOPs issued by the leadership. The collected data were then analyzed cyclically using the Miles et al. (2014) model, consisting of data condensation to filter relevant information, data display in the form of a systematic descriptive narrative, and conclusion drawing or verification. To ensure data trustworthiness, the researcher applied source and technique triangulation to ensure that the findings regarding the leadership's role in building the language ecosystem possess a high level of credibility and validity (Sugiyono, 2013).

RESULTS AND DISCUSSION

Internalization of Executive Vision and Mission within Organizational Culture

Academic leadership at the International Islamic University of Darullughah Wadda'wah (UII Dalwa) initiates cultural transformation through the formulation of a holistic vision: establishing the *pesantren* institution as a center for strengthening faith, developing knowledge, deeds, and noble character. This vision is not merely an administrative document but is derived into a cultural identity and core value that binds all members of the campus. UII Dalwa's leadership projects an alternative education system with an integrated curriculum that unites classical *pesantren* scholarly traditions with modern university academic standards (Himsyah & Rahmatullah, 2021). This transformation aligns with the findings of Asyhari & Budianto (2025), which state that the success of *pesantren* leadership transformation is heavily determined by the leaders' ability to marry traditional spiritual values with modern educational management needs without losing the essence of the *pesantren*.

The internalization of this vision is executed through the application of the *Pendidikan Hadhari* concept, an integrated paradigm that eliminates the dichotomy of knowledge. This concept merges three main entities: *hadharah an-nash* (based on the Qur'an and Hadith), *hadharah falsafah* (ethics and philosophy), and *hadharah al-'ilm* (modern and social sciences). *Pesantren* leaders instill the awareness that education is not just a materialistically oriented human capital investment, but a process of theocentric humanization to produce *insan kamil* who realize their existence as

khalifatullah (Himsyah & Rahmatullah, 2021). This internalization process is realized through a consistent linguistic environment (*bi'ah lughawiyyah*) engineering. Romli & Syamweil (2022) emphasize that changes in organizational culture within the *pesantren* environment—such as the habituation of *bi'ah lughawiyyah*—require cultural engineering orchestrated directly by top-level leadership to produce structured and massive habits (Kamaludin et al., 2025).

The success of the leadership's vision internalization is also reflected in the strengthening of the prophetic leadership spirit within students and the council of teachers. Leadership instills values of integrity, kinship, *jihad*, piety, and morals as the ethical foundation in every interaction and decision-making process (Abidin & Sirojuddin, 2024). As a concrete manifestation, the cultivation of discipline is not only interpreted as structural compliance but as a means of accounting for a mandate. *Pengasuhan Santri* (Student Affairs), as an extension of the leadership, translates this vision through transparent and directed discipline planning (Ubaidillah & Ulyan, 2023). This is consistent with research by Jaosantia & Shobri (2025), which suggests that highly competitive Islamic educational management and organizational culture are formed when bureaucratic system efficiency is merged with prophetic spiritual values such as sincerity and *uswah hasanah* (role modeling) from its leaders.

Instructional Leadership and Formalization of Language Policy

Commitment to the vision will not have an optimal impact without instructional leadership manifested through the formalization of institutional policies. At UII Dalwa, efforts to transform the linguistic environment (*bi'ah lughawiyyah*) and discipline are not left to flow naturally but are strictly guarded through structural regulations instructed directly from the highest level of leadership. Discipline planning begins with the formulation of written regulations that must be strictly applied, subsequently socialized to all students to be followed and obeyed. Madrasah or institutional leaders position themselves not only as spiritual figures but also managerially supervise educational performance and set professional operational standards. This aligns with instructional leadership theory where a leader must act proactively in developing strategic plans that directly support the effectiveness and learning climate of students (Amran et al., 2025).

To ensure this policy is implemented systematically and comprehensively, top leadership delegates execution authority through a specific organizational structure called "*Pengasuhan Santri*," supported by *Qism Aman* (Security Department). This Student Affairs institution specifically operates as the extension of the *Pesantren* Director, bearing the central responsibility in guiding, teaching, and developing all student activities for a full 24 hours. This delegation of leadership authority was emphasized by Ustaz Amir as the *Na'ib Ro'is 'Aam Qism Aman*, who stated:

"In terms of student discipline education at Pondok Pesantren Darullughah Wadda'wah, the implementers generally include the Pesantren Director, teachers, and all students. However, specifically, it is the Student Affairs institution, because this institution is the extension of the Director in enforcing student discipline education in this Pondok, and in other matters, so there is an expression that 'the progress or decline of student discipline in this Pondok is the responsibility of Student Affairs'."

With this structured delegation, policies on discipline and foreign language use transform from mere moral advice into a bureaucratic system with educative force. Student Affairs has the

authority to set schedules, monitor worship and class attendance, and ensure that environmental habituation is implemented programmatically in daily life.

At the controlling stage, this policy formalization is enforced through a unique, tiered, and measurable reward and punishment system. UII Dalwa formulates a multi-layered supervision mechanism that combines direct and indirect supervision. Direct supervision is conducted through intensive monitoring by dormitory supervisors, weekly routine evaluations, and attendance calls in every room and during class period changes. Meanwhile, indirect supervision is executed effectively through the formation of *jasus* agents (secret monitors/spies) tasked with recording language and disciplinary violations, after which the violators are tried and given sanctions oriented toward a deterrent effect in the disciplinary court (*mahkamah*). Leadership intervention ensures that such sanctions are not destructive. This was confirmed by Ustaz Atho'illah Mahfudz as the Treasurer of *Qism Aman*:

"Everything related to students undergoing discipline education in this Pondok has been regulated in the student discipline regulations; all students are treated equally. And if anyone violates, they will receive a penalty or sanction. All sanctions here will not burden the students because the pondok provides only good and positive sanctions. So they remain beneficial but serve as a deterrent to the students who violate them."

Through structural firmness and continuous evaluation, leadership has succeeded in instilling a deep awareness in students that sanctions are not a form of torture, but an educational instrument to produce a generation with militant levels of discipline and responsibility.

Physical and Symbolic Environment Engineering as a Manifestation of Organizational Culture

The vision and regulations formalized by leadership will not endure if they are not supported by a physical ecosystem representing those values. Referring to Schein's (2010) organizational culture theory, physical artifacts and spatial layout are the most visible manifestations of culture (Khripunov, 2023). Leadership in the *pesantren* environment fully realizes that environmental creation (*conditioning*) plays a fundamental and inseparable role in the disciplinary education process of university-level students (*mahasantri*). The campus environment is not allowed to grow as a vacuum; instead, it is engineered physically and symbolically to act as a "silent teacher," continuously instilling *bi'ah lughawiyah* (linguistic environment) values naturally into the subconscious of the academic community.

The first manifestation of this engineering is seen in UII Dalwa's leadership strategy in modernizing campus infrastructure without uprooting the *pesantren*'s traditional roots. The *pesantren* proactively and progressively continues to expand the area and complete facilities for basic needs to *mahasantri* lifestyles, ranging from the construction of Cafes, Mini Markets, Fast Food Outlets (*Dalwa Fried Chicken*), to boutiques. From the perspective of Islamic Education Management (MPI), the provision of commercial and modern facilities within the campus environment is not merely an institutional business expansion, but a strategic spatial engineering. Leadership creates a closed-loop campus ecosystem. With all needs met within the *pesantren* area, *mahasantri* have no urgency to leave the campus gates. The isolation of *mahasantri* activities within the campus area directly ensures that every transaction, social interaction, and conversation—even while shopping or eating—remains within the zone of mandatory Arabic or English language supervision.

The second equally important manifestation is symbolic engineering through disciplinary attributes. To support the effectiveness of the *jasus* system (cross-monitoring among students) discussed in the previous sub-section, leadership mandates the use of identity instruments in the form of name tags (*lauhatul ism*) on the chest of every *mahasantri*. Sociologically, this policy breaks anonymity among the population of thousands of students. Anyone who commits a disciplinary violation or is caught speaking in a local language will be easily identified and recorded, even if the reporter (*jasus*) is from a different class or educational level. This *lauhatul ism* instrument creates a panopticon effect (all-round supervision), where *mahasantri* feel they are constantly being watched, eventually forcing them to exercise self-regulation over their speech and behavior. The effectiveness of this physical instrument engineering was confirmed by Ustaz Ahmad Subki, who explained the system's operational mechanism:

"Within 24 hours, they (the violators) must find the mistakes of their own friends. The names of friends recorded and reported by the jasus will be brought to court the next day to be judged and punished according to the report. Likewise, after being punished, they automatically become a new jasus. They have no difficulty knowing their friends' names, even from different classes, because every student is required to use a name tag (lauhatul ism)."

Thus, physical and symbolic environment engineering at UII Dalwa does not merely serve as aesthetic accessories but as managerial control instruments that lock *mahasantri* into a single cultural frequency.

Furthermore, the existence of other visual artifacts such as slogans, motivational calligraphy in foreign languages, and the naming of buildings and campus corners (*lughah corner*) with Arabic nomenclature, further thickens the *pesantren's* cultural atmosphere. Mohammed et al. (2025) emphasize that the management of facilities and infrastructure integrated with religious and linguistic symbols is psychologically proven to reduce student stress levels (caused by strict regulations) while accelerating the adaptation (acculturation) process of new students to the campus culture (Ansori et al., 2023; Perera et al., 2018). Consequently, physical and symbolic environment engineering at UII Dalwa is not just an aesthetic addition, but a managerial control instrument that locks *mahasantri* into a single cultural frequency: living and breathing with international languages and prophetic discipline.

Leadership Role Modeling and Integration of *Pesantren* Values

The effectiveness of a policy is not only determined by the quality of the text on paper or the strictness of physical supervision but depends heavily on the moral integrity and role modeling of the leading figures who execute it. It is on this pillar that UII Dalwa places *uswah hasanah* (leadership role modeling) as the highest governance instrument, surpassing structural approaches. The process of cultural transformation and discipline enforcement in the *pesantren* environment is not seen merely as a hierarchical compliance between superiors and subordinates, but as a transmission process of prophetic leadership values—namely *siddiq*, *amanah*, *tabligh*, and *fathanah*—internalized directly from the *masyayikh* and teachers to all *mahasantri* (Abidin & Sirojuddin, 2024).

UII Dalwa's leadership does not position itself exclusively in an ivory tower of bureaucracy but practices a style of transformational leadership and mentorship that directly touches the cognitive and affective domains of the *mahasantri*. This is explicitly seen in the character education provided by central figures of the *pesantren*, such as Dr. Habib Segaf Baharun and Syarifah Ruqayyah.

These figures do not only deliver high-level theological doctrines but provide practical formulations in facing social life and domestic households. For example, instilling domestic leadership values and emotional discipline for female *mahasantri* is conveyed through down-to-earth acronyms, such as the encouragement to become "WWSDCPR" (*Wanita-Wanita Sholehah Dalwa Calon Pendamping Rasulullah*) with the 3M discipline principles (No Anger, No Arguing, No Asking) as well as rational criteria for choosing a partner with 3T (*Taqwa, Tajir, Tampan*) (Himsyah & Rahmatullah, 2021). These advices, packaged in a contemporary yet virtue-laden manner, prove that *pesantren* leaders possess adaptive communication competencies to transform classical teachings into an organizational culture that is easily understood and practiced by the millennial generation.

Furthermore, the integration of these *pesantren* values is also practiced through the tradition of *Khidmah* (service) and managerial assignments. Senior *mahasantri* are gradually given real mandates to be involved in dormitory management, organizations (ORSADA), language supervision, and finally the obligation of being sent as teaching envoys (*dakwah*) to the wider community. This delegation of tasks is not a form of releasing leadership responsibility, but acts as a real leadership laboratory (experimental learning) where *mahasantri* directly practice ethics, decision-making, conflict resolution, and public service under leadership guidance (Ubaidillah & Ulyan, 2023). This involvement gradually erodes the *mahasantri's* egocentric mentality, replacing it with a *khadimul ummah* (servant of the community) mentality willing to sacrifice for the common good (Abidin & Sirojuddin, 2024). As explained by Ustaz Muhammad Amiruddin:

"The assignment method implemented in this Pondok is a high dynamic; students are given this and that task, from tasks in the dormitory, in the organization, tasks anywhere, making the students look more vibrant and enthusiastic. This is clearly reflected in the students' faces, attitudes, and behaviors, because within those tasks lies high student discipline dynamics as well as high soul and philosophy of life content."

The practice at UII Dalwa aligns with recent empirical studies by Aimah & Wiarsih (2026), which emphasize that the prophetic leadership of a Kiai/Habib in a *pesantren* acts as a very strong soft control system. This consistency of role modeling ensures that all management policies are always imbued with authentic Islamic values, which automatically project behavioral standards that are morally binding, not just administrative. Ultimately, the harmonious blend of firm physical environment engineering with the softness of prophetic role modeling is the secret of UII Dalwa's success in transforming its organizational culture—producing alumni who are not only intellectually tough but also established as spiritual leaders within society.

CONCLUSION

The success of Universitas Islam Internasional Darullughah Wadda'wah (UII Dalwa) in building and maintaining the *bi'ah lughawiyah* (linguistic environment) ecosystem proves that language mastery in *pesantren* is not merely a product of classroom pedagogical methods, but a tangible manifestation of the success of academic leadership in transforming organizational culture. Top leadership plays a central role in orchestrating this change through four integrated managerial pillars. First, the internalization of an integrated educational vision (*Pendidikan Hadhari*) that eliminates the dichotomy of knowledge, so that foreign languages are internalized as both an intellectual and spiritual necessity. Second, the formalization of instructional policies through the

firm delegation of authority to the *Pengasuhan Santri* (Student Affairs) institution and a measurable reward-punishment system. Third, comprehensive physical and symbolic environmental engineering, such as the creation of an independent campus ecosystem and the mandatory use of *lauhatul ism* (name tags) which generates an effect of comprehensive supervision. Fourth, the implementation of prophetic leadership through the role modeling of the *masyayikh* and the involvement of *mahasantri* in the *khidmah* tradition, which transforms administrative compliance into deep-rooted moral awareness.

Although this research provides in-depth insights into the governance of the linguistic environment, there are several limitations that should be noted. This study utilizes a single case study design at an institution that historically already possesses very strong roots in *bi'ah lughawiyah* culture, so the findings of this cultural engineering model may require further adaptation if applied to newly established *pesantren* or general boarding schools. Furthermore, data collection still relies heavily on observation and qualitative interviews which are susceptible to interpretation bias. Therefore, future research is strongly recommended to conduct comparative studies involving several *pesantren* models (salaf, modern, and integrated) to find a more universal formula for organizational culture management. Future research could also utilize a quantitative approach to test the statistical correlation between the effectiveness of the rectorate's instructional leadership and the level of anxiety (academic stress) of students in facing mandatory language regulations.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author utilized ChatGPT solely to enhance the readability and linguistic clarity of the text. All AI-generated outputs were thoroughly reviewed, edited, and validated by the author, who maintains full responsibility for the final content and the integrity of the publication. The author confirms that this technology served strictly as a supporting tool for language refinement and was not used to generate original research ideas, perform data analysis, or formulate substantive scientific conclusions.

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