

## ***Kiai's Transformational Leadership-Based Supervision Model for Improving Santri's Multidimensional Learning Outcomes***

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### **Abstract**

Supervision in Islamic boarding schools (pesantren) is often viewed merely as an administrative function, neglecting its holistic impact on students' learning outcomes. This study aims to analyze the effectiveness of Kiai's transformational leadership-based supervision in improving santri's learning outcomes at Pondok Pesantren Raudhatut Thalibin Amuntai. Utilizing a qualitative approach with a descriptive case study design, data were collected through in-depth interviews, observations, and documentation involving the Kiai, teachers, dorm wardens, and students. Data analysis followed the interactive model of Miles, Huberman, and Saldaña. The results indicate that Mu'allim KH. Ahmad Mu'thi implements holistic supervision that integrates physical monitoring and CCTV technology with a persuasive-dialogic approach. This practice reflects four dimensions of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The impact is evident in the improvement of students' multidimensional learning outcomes, including enhanced academic discipline, higher exam performance, values-based moral internalization, and the establishment of a continuous learning culture. In conclusion, the Kiai's transformational supervision model successfully blends modern managerial-technological governance with traditional spiritual-charismatic authority to improve the quality of Islamic education.

**Keywords:** *Holistic Supervision, Kiai, Learning Outcomes, Pesantren, Transformational Leadership.*

### **Abstrak**

Supervisi di pesantren sering kali dipandang sebatas fungsi administratif, tanpa mengkaji dampaknya secara holistik terhadap hasil belajar santri. Penelitian ini bertujuan untuk menganalisis efektivitas supervisi Kiai berbasis kepemimpinan transformasional dalam meningkatkan hasil belajar santri di Pondok Pesantren Raudhatut Thalibin Amuntai. Menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif, data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi terhadap Kiai, dewan guru, pembina asrama, dan santri. Analisis data menerapkan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa Mu'allim KH. Ahmad Mu'thi menerapkan supervisi holistik yang mengintegrasikan pemantauan fisik dan teknologi CCTV dengan pendekatan persuasif-dialogis. Praktik ini merefleksikan empat dimensi kepemimpinan transformasional: pengaruh ideal, motivasi inspirasional, stimulasi intelektual, dan perhatian individual. Dampak supervisi ini terlihat nyata pada peningkatan hasil belajar multidimensional santri, yang mencakup penguatan disiplin akademik, kenaikan performa ujian, internalisasi akhlakul karimah berbasis kesadaran nilai, serta terbentuknya budaya mutu belajar berkelanjutan (*continuous learning culture*). Kesimpulannya, model supervisi Kiai berbasis kepemimpinan transformasional berhasil

memadukan legitimasi manajerial-teknologis modern dengan otoritas spiritual-karismatik tradisional untuk meningkatkan mutu pendidikan Islam.

**Kata Kunci:** Hasil Belajar, Kepemimpinan Transformasional, Kiai, Pondok Pesantren, Supervisi Holistik.

## INTRODUCTION

Studies on educational supervision have been widely conducted, particularly within the context of formal school governance and modern educational institutions. Prior research generally positions academic supervision as a structural managerial function of the school principal, focusing administratively on enhancing teacher performance, pedagogical competence, and instructional quality.<sup>1</sup> On the other hand, the literature on transformational leadership emphasizes that the principal's role as a driver of a quality culture through periodic supervision is highly significant in increasing teachers' internal motivation and achieving a positive learning climate.<sup>2</sup> This visionary and inspiring construct of transformational leadership is proven to have a strong influence on student learning outcomes through the orchestration of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration dimensions.<sup>3</sup>

Within the landscape of Islamic education, the mentoring process is essentially a holistic, integral effort grounded in spiritual values.<sup>4</sup> This integration demands that managers of religious educational institutions blend data-based quality management with spiritual leadership values and role-modeling.<sup>5</sup> This principle aligns with the word of Allah SWT in Surah Al-Baqarah verse 208, which emphasizes the importance of implementing Islamic values totally and comprehensively (*kāffah*), which ideally translates into institutional governance systems. Therefore, supervisory practices in

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<sup>1</sup> Fira Wulandari Aprilia et al., "Sinergi Pendekatan Dan Teknik Supervisi Pendidikan: Kajian Komparatif Efektivitas Supervisi Klinis Dan Kolaboratif Dalam Peningkatan Mutu Guru," *Jurnal DIALOGIKA : Manajemen Dan Administrasi* 6, no. 2 (2025): 166–74, <https://doi.org/10.31949/dialogika.v6i2.16959>; Nora Elmira et al., "Manajemen Supervisi Akademik Kepala Sekolah Sebagai Upaya Peningkatan Kompetensi Pedagogik Guru Sma Negeri 02 Bombana," *Research And Development Journal Of Education (RDJE)* 12, no. 01 (2026): 098–110, <https://doi.org/10.30998/cdsptk19>; Rini Wahyuningsih and Ermayanti, "Peningkatan Kualitas Sekolah Melalui Supervisi Pendidikan," *Buletin Edukasi Indonesia* 1, no. 01 (2022): 13–18, <https://doi.org/10.56741/bei.v1i01.21>.

<sup>2</sup> Rahmat Rizky Basuki et al., "Strategi Kepemimpinan Kepala Sekolah Dalam Peningkatan Mutu Pendidikan Di SMA Islam Al-Azhar BSD," *Proceeding of Fakultas Ilmu Pendidikan Universitas Negeri Jakarta* 3, no. 1 (2025): 360–70.

<sup>3</sup> Christopher Day et al., "The Impact of Leadership on Student Outcomes: How Successful School Leaders Use Transformational and Instructional Strategies to Make a Difference," *Educational Administration Quarterly* 52, no. 2 (2016): 221–58, <https://doi.org/10.1177/0013161X15616863>; Sulis Maryati, "Kepemimpinan Transformasional Kepala Madrasah Dalam Meningkatkan Mutu Pendidikan Islam Di Era Digital," *IQRO: Journal of Islamic Education* 8, no. 2 (2025): 910–20, <https://doi.org/10.24256/iqro.v8i2.8384>; Ainul Yakin and Misbahul Arifin, "Dari Visi Menuju Visitasi: Orkestrasi Kepemimpinan Transformasional Kepala Sekolah Dalam Persiapan Akreditasi," *INNOVASI: Jurnal Inovasi Pendidikan* 11, no. 2 (2025): 158–66, <https://doi.org/10.64540/0n1pnq42>.

<sup>4</sup> Ria Maharani et al., "Hakikat Pendidikan Islam: Telaah Mengenai Dasar, Tujuan, Dan Kurikulum Pendidikan Islam Serta Implementasinya Dalam Lembaga Pendidikan Islam: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 2 (2025): 11084–93, <https://doi.org/10.31004/jerkin.v4i2.3750>.

<sup>5</sup> Basuki et al., "Strategi Kepemimpinan Kepala Sekolah Dalam Peningkatan Mutu Pendidikan Di SMA Islam Al-Azhar BSD."

religious environments cannot be reduced to mere technical-bureaucratic control; instead, they must be oriented as a form of humanistic-visionary guidance that nurtures the moral, spiritual, and professional development of teachers, as well as the overall learning development of the *santri* (students).<sup>6</sup>

Although the urgency of transformational leadership and value-based supervision has been recognized, mapping current literature (state of the art) shows that studies within the pondok pesantren ecosystem are still dominated by the locus of the madrasah principal or formal schools under the auspices of the pesantren. Current research trends focus on how madrasah principals (MI, MTs, or MA) apply transformational leadership strategies to improve teacher performance,<sup>7</sup> build a madrasah quality culture,<sup>8</sup> optimize academic services,<sup>9</sup> and orchestrate an innovative learning vision based on religious standards.<sup>10</sup> Even the monitoring aspect of madrasah governance within pesantrens is commonly studied within the corridor of the principal's visionary leadership through the *ruhiyyah-Ilimiyyah-idāriyyah* principle<sup>11</sup> or the principal's academic supervision in managing an integrative curriculum,<sup>12</sup> alongside macro-level studies regarding pesantren institutional management,<sup>13</sup> curriculum comparisons,<sup>14</sup> and the general strategies of the Kiai in strengthening institutional quality.<sup>15</sup>

From this literature mapping, a fundamental research gap becomes apparent. Most

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<sup>6</sup> Ummul Khoiroh et al., "Integrasi Nilai Islam Dan Total Quality Management: Model Pendekatan Mutu Berbasis Spiritualitas Untuk Optimalisasi Pendidikan Islam," *Jurnal Penelitian Dan Evaluasi Pendidikan* 12, no. 2 (2025): 79–86, <https://doi.org/10.64540/v2mrpr82>; Moh Imam Wahyudi, "Penerapan Supervisi Akademik Dalam Pengelolaan Kurikulum Oleh Kepala Sekolah Di Sd Darussalam Blokagung," *Naafi: Jurnal Ilmiah Mahasiswa* 1, no. 5 (2025): 687–97, <https://doi.org/10.62387/naafi.v1i5.244>.

<sup>7</sup> Achmad Ruzi and Samiyah Samiyah, "Analisis Kepemimpinan Kepala Madrasah Ibtidaiyah Di Lingkungan Pondok Pesantren Tuhfatul Athfal Sungai Raya," *Ngaji: Jurnal Pendidikan Islam* 4, no. 1 (2024): 59–66, <https://doi.org/10.24260/ngaji.v4i1.75>; A. Shaleh et al., "Urgensi Kepemimpinan Transformasional Kepala Madrasah Dalam Peningkatan Kinerja Dan Mutu Pendidikan Madrasah Ibtidaiyah Darul Ulum PP Banyuanyar Poto'an Daya Palengaan Pamekasan," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 6, no. 1 (2025): 2238–54, <https://doi.org/10.37680/almikraj.v6i1.9279>.

<sup>8</sup> Nana Meily Nurdiansyah et al., "Transformational Leadership In The Development Of A Quality Culture Of Madrasah (Research Problems at MTs and MA Pondok Pesantren Rafah Bogor)," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2021), <https://doi.org/10.30868/ei.v10i02.1500>.

<sup>9</sup> Dian Evy Nofitasari and Muhamad Fauzen, "Strategi Kepemimpinan Kepala Madrasah Dalam Meningkatkan Mutu Layanan Akademik," *Pijar Pelita: Journal of Early Childhood Education and Early Childhood Islamic Education* 1, no. 2 (2025): 135–51.

<sup>10</sup> Alfau Fauzi et al., "Kepemimpinan Transformasional Kepala Sekolah Dalam Meningkatkan Mutu Pembelajaran Siswa Di MA Al-Amiriyyah Pondok Pesantren Darussalam Blokagung Banyuwangi," *Instructional Development Journal* 7, no. 2 (2024): 380–92, <https://doi.org/10.24014/idj.v7i2.30348>.

<sup>11</sup> Sutikno Sutikno and Asep Bambang Susanto, "Kepemimpinan Visioner Dalam Peningkatan Mutu Madrasah Di Pesantren," *At-Tahsin: Jurnal Manajemen Pendidikan* 5, no. 1 (2025): 136–46, <https://doi.org/10.59106/attahsin.v5i1.315>.

<sup>12</sup> Wahyudi, "Penerapan Supervisi Akademik Dalam Pengelolaan Kurikulum Oleh Kepala Sekolah Di Sd Darussalam Blokagung."

<sup>13</sup> Rafika Lutfiyah et al., "Manajemen Pesantren Dalam Meningkatkan Kualitas Pendidikan Islam Di Era Modern," *Mudabbir: Journal Research and Education Studies* 5, no. 2 (2025): 1068–76, <https://doi.org/10.56832/mudabbir.v5i2.1328>.

<sup>14</sup> Salsabila Putri Maulina and Lantip Diat Prasajo, "Manajemen Kurikulum di Pesantren Tradisional dan Modern di Jawa Barat: Studi Kasus Komparatif," *Media Manajemen Pendidikan* 8, no. 3 (2026): 564–76, <https://doi.org/10.30738/mmp.v8i3.21658>.

<sup>15</sup> Muhammad Ghafar, "Kyai's Leadership Strategy and Its Implications For Improving The Quality of Education," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 3 (2022): 1388–99, <https://doi.org/10.31538/nzh.v5i3.2172>.

studies place the madrasah/formal school principal as the primary subject of managerial decision-making and operational supervision execution in the pesantren. There is an absolute lack of empirical-qualitative research specifically investigating the effectiveness of supervision carried out directly, personally, and holistically by the Kiai as the axis of highest authority in the pesantren—particularly in integrating transformational leadership dimensions with multidimensional student learning outcomes (academic, moral, and daily behavior). Consequently, the mechanism of the Kiai's supervisory intervention that transcends the administrative boundaries of formal classrooms remains rarely explored theoretically and deeply. This study is present to fill that gap by exploring this phenomenon through a case study at Pondok Pesantren Raudhatut Thalibin Amuntai. Under the primary leadership of the main caregiver, Mu'allim KH. Ahmad Mu'thi, this pesantren practices a unique model of holistic supervision: blending periodic physical monitoring through dormitory and classroom visits with the utilization of a CCTV technology surveillance system, balanced by persuasive dialogue with the board of teachers and caretakers.<sup>16</sup> This step of integrating modern technological instruments aligns with the needs of pesantren modernity in maintaining stability and discipline without eliminating the presence of an exemplary spiritual reference.<sup>17</sup> Accordingly, this study aims to comprehensively analyze how effective the Kiai's transformational leadership-based supervision is in improving student learning outcomes at Pondok Pesantren Raudhatut Thalibin Amuntai.

## METHOD

This research utilizes a qualitative approach with a descriptive case study design to explore in depth the effectiveness of the Kiai's transformational leadership-based supervision in improving student learning outcomes at Pondok Pesantren Raudhatut Thalibin Amuntai. A qualitative approach within the educational realm is considered highly effective for capturing the uniqueness of governance phenomena holistically based on objective realities in the field.<sup>18</sup> Research subjects were determined through a purposive sampling technique, which includes the Pesantren Caretaker (Kiai), the board of teachers, dormitory wardens, and student representatives. The gathered data consists of primary data in the form of direct accounts from informants through interviews, as well as secondary data encompassing the physical condition of the dormitories, documentation of the CCTV monitoring system, and administrative records of the students' learning progress.

Data collection techniques were conducted integratively through three main instruments: direct observation of the Kiai's daily supervisory activities and the learning process, semi-structured in-depth interviews with the Kiai and teaching staff, and a documentation study of the pesantren's periodic reports. To guarantee the validity and reliability of the data (trustworthiness), the researcher applied a source triangulation

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<sup>16</sup> Sultan Sultan et al., "Efektivitas Tata Tertib Pesantren Dan Sanksi Dalam Meningkatkan Kedisiplinan Santri Di Pondok Pesantren Darul Istiqamah Biroro," *Jurnal Al-Ilmi Jurnal Riset Pendidikan Islam* 6, no. 1 (2025): 24–35, <https://doi.org/10.47435/al-ilmi.v6i1.3373>.

<sup>17</sup> Sutikno and Susanto, "Kepemimpinan Visioner Dalam Peningkatan Mutu Madrasah Di Pesantren."

<sup>18</sup> Eka Mahendra Putra, "Konsep Umum Penelitian Kualitatif Pada Ranah Pendidikan," *Dahzain Nur* 15, no. 1 (2025): 10–17, <https://doi.org/10.69834/dn.v15i1.282>.

technique by comparing interview data across different informants, alongside technical or time triangulation to check data consistency between the interview results, field observations, and periodic documentary evidence. Furthermore, the data analysis process was carried out interactively and continuously by adapting the qualitative data analysis model from Miles et al. (2014).<sup>19</sup> This analytical phase comprises four systematic steps: data collection, data condensation, data display, and conclusion drawing/verification. Through this series of stages, the entirety of the field data was abstracted, categorized based on transformational leadership dimensions, and interpreted deeply to generate valid and credible research conclusions.

## **RESULTS AND DISCUSSION**

### **The Kiai's Holistic Supervision Mechanism: Integrating Humanistic and Technological Approaches**

The research results indicate that the supervision conducted by Mu'allim KH. Ahmad Mu'thi at Pondok Pesantren Raudhatut Thalibin Amuntai is comprehensive, continuous, and goes beyond the administrative boundaries of formal classrooms. This supervisory practice blends direct physical presence with the utilization of modern monitoring technology. The Kiai does not merely rely on written reports from the board of teachers, but is actively involved in observing the daily dynamics of the pesantren. This was expressed by one of the teachers (Informant 1) in the following interview session:

*“Mu'allim is a very detail-oriented leader. He does not just receive reports at his desk, but almost every day he takes the time to walk around personally, both to observe the classroom atmosphere during school hours and to check on the orderliness of the students' rooms in the dormitories at night. Thus, he knows exactly the real conditions of the students and teachers in the field.”*

This statement is reinforced by observation findings showing the integration of Closed Circuit Television (CCTV) systems at strategic points throughout the pesantren. This technology-based monitoring functions to strengthen the mechanisms of control, order, and environmental safety within the pesantren in real-time. From the perspective of Islamic education management, blending modern managerial data and systematic supervision like this is highly crucial to maintain institutional quality without losing its spiritual essence.<sup>20</sup> The utilization of this technology also aligns with managerial transformation trends in modern pesantrens that adopt the digitalization of monitoring instruments to enforce discipline.<sup>21</sup>

Normatively and theologically, this supervisory principle is rooted in the concept of *muraqabah* (the awareness of Allah's oversight) as implied in QS. Qaf: 18. However, in the institutional context, the implementation of CCTV is positioned as a managerial instrument that is legally permissible (*mubah*) in its origin (*al-ashlu fil asyya' al-ibahah*),

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<sup>19</sup> Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

<sup>20</sup> Basuki et al., “Strategi Kepemimpinan Kepala Sekolah Dalam Peningkatan Mutu Pendidikan Di SMA Islam Al-Azhar BSD.”

<sup>21</sup> Sutikno and Susanto, “Kepemimpinan Visioner Dalam Peningkatan Mutu Madrasah Di Pesantren.”

as long as it brings benefits (*maslahat*) to dormitory stability. To avoid harmful side effects such as the invasion of privacy or acts of *tajassus* (spying) which are prohibited in QS. Al-Hujurat: 12, the Kiai restricts camera placement solely to public spaces (corridors, courtyards, and classrooms). This technology-based structural control does not operate repressively or coercively; rather, it is balanced by intensive persuasive communication between the Kiai, dormitory wardens, and students. This value-based supervision approach is proven effective in nurturing moral, spiritual, and professional development within the pesantren ecosystem.<sup>22</sup>

### **Analysis of the Kiai's Supervision within the Dimensions of Transformational Leadership**

From a theoretical perspective, the holistic supervision practices carried out by Mu'allim KH. Ahmad Mu'thi clearly reflect the orchestration of the four primary dimensions of transformational leadership, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.<sup>23</sup>

First, the dimension of idealized influence manifests through the spiritual role-modeling, consistency of values, and moral integrity demonstrated by the Kiai in his daily activities. The Kiai's charismatic authority is not used to pressure, but serves as an ethical reference standard for the entire pesantren community. This role-modeling builds strong moral legitimacy, so that the Kiai's commands and oversight are obeyed by the students voluntarily based on respect (*ta'dhim*), rather than fear of sanctions. The character of idealized influence based on high moral-spiritual standards is the primary foundation of transformational leadership in Islamic educational institutions.<sup>24</sup>

Second, the dimension of inspirational motivation is applied through the Kiai's communication patterns, which are deeply imbued with religious values. The Kiai consistently provides an orientation that learning activities in the pesantren are an integral part of worship and *jihad fi sabilillah*. A student (Informant 3) expressed how motivation from the Kiai influenced their perspective on learning:

*“When Mu'allim gives advice during study circles (taklim) or after the dawn (Subuh) congregational prayer, it really ignites our enthusiasm for learning. He always reminds us that we are here not just to get grades or a diploma, but for thalabul 'ilmi (seeking knowledge) and preserving the heritage of the scholars. That is what keeps us comfortable and wanting to be earnest despite the tight schedule.”*

The delivery of this transformative learning vision successfully fosters intrinsic motivation within the students. The learning process is no longer perceived as a burden of institutional regulations, but as a moral calling born out of value awareness.<sup>25</sup>

Third, the dimension of intellectual stimulation is reflected in the Kiai's efforts to

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<sup>22</sup> Wahyudi, “Penerapan Supervisi Akademik Dalam Pengelolaan Kurikulum Oleh Kepala Sekolah Di Sd Darussalam Blokagung.”

<sup>23</sup> Yakin and Arifin, “Dari Visi Menuju Visitasi.”

<sup>24</sup> Fauzi et al., “Kepemimpinan Transformasional Kepala Sekolah Dalam Meningkatkan Mutu Pembelajaran Siswa Di MA Al-Amiriyyah Pondok Pesantren Darussalam Blokagung Banyuwangi.”

<sup>25</sup> Fauzi et al., “Kepemimpinan Transformasional Kepala Sekolah Dalam Meningkatkan Mutu Pembelajaran Siswa Di MA Al-Amiriyyah Pondok Pesantren Darussalam Blokagung Banyuwangi”; Yakin and Arifin, “Dari Visi Menuju Visitasi.”

encourage academic quality improvements with discipline, yet remaining innovative. The Kiai encourages the board of teachers to develop learning models that do not focus solely on passive memorization, but instead activate the students' reflective thinking abilities and contextual analysis regarding both the classical Islamic texts (*kitab kuning*) and general sciences. This step aligns with transformational strategies that emphasize the importance of intellectual stimulation to drive pedagogical innovation among teaching staff and independent thinking among students.<sup>26</sup>

Fourth, the dimension of individualized consideration is strongly demonstrated through the Kiai's emotional sensitivity and recognition of the students' backgrounds and personal problems. The Kiai provides spaces for empathetic dialogue and personal guidance for students experiencing learning obstacles or disciplinary infractions. A representative of the dormitory wardens (Informant 2) confirmed this approach:

*“If there is a student whose grades drop significantly or who frequently violates rules, Mu'allim usually calls us as dormitory wardens first. He asks about the family background or what the issue might be. After that, he personally invites the child to the residence (ndalem) to speak from heart to heart, giving advice gently. Such a personal approach makes the students feel deeply valued and cared for.”*

This supportive individual approach builds a sense of security and a positive psychological climate within the pesantren environment. Emotional support for individual needs, ideas, and contextual value-based mentoring represents a concrete application of individualized consideration that strengthens the students' collective commitment to self-improvement.

### **The Impact of Supervision on Enhancing Student Learning Outcomes**

The orchestration of transformational leadership implemented through Mu'allim KH. Ahmad Mu'thi's holistic supervision exerts a significant and systematic impact on improving student learning outcomes in a multidimensional manner. In a pondok pesantren ecosystem, indicators of learning success are not narrowed down to cognitive numerical grades alone, but encompass affective, spiritual, and psychomotor domains reflected directly in the formation of the students' morals and daily behavior. Based on field data analysis, the tangible impact of this supervision's effectiveness can be mapped into three dimensions of learning outcome excellence:

#### **1. Increased Academic Discipline and Student Learning Enthusiasm**

In the academic aspect, periodic supervision by the Kiai clearly boosts the discipline and learning enthusiasm of the students. The active presence of the Kiai in classrooms, alongside a systematized remote monitoring system, makes students feel continuously accompanied and spiritually watched over, which then stimulates their learning focus to be above average. The quality improvement of learning outcomes in the cognitive domain was confirmed by a teacher from the curriculum department (Informant 4) through the following quote:

*“Since Mu'allim intensified direct oversight and evaluated monthly reports*

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<sup>26</sup> Nofitasari and Fauzen, “Strategi Kepemimpinan Kepala Madrasah Dalam Meningkatkan Mutu Layanan Akademik”; Yakin and Arifin, “Dari Visi Menuju Visitasi.”

*from teachers, there has been a very positive shift in the learning outcomes graph. Students have become more competitive and disciplined in reviewing lessons, both during independent study hours and outside the classroom. Their semester exam averages, particularly in mastering the kitab kuning and general materials, have experienced a periodic increase. They know that their academic performance is monitored directly by the Kiai, so they do not dare to underestimate study time.”*

This significant academic impact empirically proves that the oversight, control, and managerial protection functions provided by a leader are capable of triggering innovations in the teaching process, which ultimately leads to a much better level of student learning development.<sup>27</sup> The transformational leadership style of the Kiai successfully stimulates the performance of the board of teachers to present optimal pedagogical performance, which linearly drives the students' intrinsic motivation to achieve superior academic accomplishments.<sup>28</sup>

## 2. Internalization of Noble Character (*Akhlakul Karimah*) and Spiritual Discipline

In the aspect of character building, the Kiai's holistic supervision provides a massive contribution to the spiritual discipline of the students. A balanced control pattern between the utilization of CCTV technology in public areas and persuasive dialogic approaches in the dormitory environment has proven effective in reducing the number of rule violations and nurturing independent worship awareness. A representative of the dormitory wardens (Informant 2) elaborated on the impact of this behavioral change in detail:

*“The most gratifying change is in the daily character of the children. Previously, before there was an integrated CCTV monitoring system and periodic visits from Mu'allim to the dormitory rooms, we from the boarding management were often overwhelmed trying to discipline students who were late for congregational prayers or lazy to join the collective litany (wirid). Now, their compliance grows from value awareness, because they see the spiritual role-modeling of Mu'allim himself. Disciplinary infractions have decreased drastically, and the dormitory atmosphere has become very serene because the culture has already been formed.”*

This field phenomenon strengthens the scientific argument that academic supervision practices grounded in Islamic values and transformational leadership do not only target technical-operational aspects, but are capable of touching, nurturing, and developing the moral and spiritual growth of learners holistically.<sup>29</sup> When monitoring instruments are oriented toward high moral standards, the ecosystem of a religious educational institution will transform into a school culture that is religious, humanistic, and collaborative. Student compliance with pesantren rules is no longer

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<sup>27</sup> Shaleh et al., “Urgensi Kepemimpinan Transformasional Kepala Madrasah Dalam Peningkatan Kinerja Dan Mutu Pendidikan Madrasah Ibtidaiyah Darul Ulum PP Banyuanyar Poto'an Daya Palengaan Pamekasan.”

<sup>28</sup> Ruzi and Samiyah, “Analisis Kepemimpinan Kepala Madrasah Ibtidaiyah Di Lingkungan Pondok Pesantren Tuhfatul Athfal Sungai Raya.”

<sup>29</sup> Wahyudi, “Penerapan Supervisi Akademik Dalam Pengelolaan Kurikulum Oleh Kepala Sekolah Di Sd Darussalam Blokagung.”

driven by external factors like fear of coercive sanctions, but is a manifestation of respect (*ta'dhim*) and value awareness deeply rooted in their hearts.

### 3. The Formation of a Continuous Learning Culture

The long-term impact resulting from the effectiveness of the Kiai's supervision is the birth of a sustainable quality culture (continuous learning culture) at Pondok Pesantren Raudhatut Thalibin Amuntai. Educational interventions consistently carried out by the Kiai successfully bridge the theoretical gap between an ideal leadership vision and daily operational practices within the pesantren environment. This cultural transformation places every element of the pesantren—ranging from the Kiai, the board of teachers, and dormitory wardens, to the students themselves—into a single unit of collective commitment to continuously improve personal quality.<sup>30</sup> Behavior accreditation and academic quality are no longer viewed as seasonal administrative burdens, but as a daily necessity to maintain the quality of Islamic education.

Overall, the successful improvement of multidimensional learning outcomes reinforces the main theoretical assumption that when supervision functions are executed humanistically, adaptively to technology, and rely on the strength of transformational leadership, traditional Islamic educational institutions are capable of producing graduates of high scholarly quality who are concurrently robust in character.<sup>31</sup> The supervision model practiced at Pondok Pesantren Raudhatut Thalibin Amuntai offers a prototype of contemporary quality management that successfully marries modern managerial-technological legitimacy with the unique spiritual-charismatic legitimacy of the pesantren.

## CONCLUSION

The supervision conducted by Mu'allim KH. Ahmad Mu'thi at Pondok Pesantren Raudhatut Thalibin Amuntai is proven highly effective in improving student learning outcomes holistically. This supervisory practice is not trapped within purely formal administrative boundaries; rather, it is comprehensively orchestrated through the integration of daily physical monitoring, the utilization of CCTV surveillance technology in public areas, and a humanistic-dialogic approach. This value-based supervision pattern successfully creates a conducive educational climate in both dormitories and classrooms, where modern structural control is harmoniously blended with the unique spiritual-charismatic legitimacy of the pesantren.

The success of this supervision model is driven by the complete application of the four primary dimensions of transformational leadership: idealized influence through the Kiai's moral role-modeling, inspirational motivation that shifts learning orientations into a spiritual calling of worship, intellectual stimulation to encourage teachers' instructional innovation, and individualized consideration that prioritizes empathetic personal

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<sup>30</sup> Nurdiansyah et al., "Transformational Leadership In The Development Of A Quality Culture Of Madrasah (Research Problems at MTs and MA Pondok Pesantren Rafah Bogor)"; Yakin and Arifin, "Dari Visi Menuju Visitasi."

<sup>31</sup> Ghafar, "Kyai's Leadership Strategy and Its Implications For Improving The Quality of Education"; Khoiroh et al., "Integrasi Nilai Islam Dan Total Quality Management."

guidance. This transformative conditioning exerts a tangible impact on enhancing multidimensional student learning outcomes, encompassing increased academic discipline, rising exam performance charts, internalization of *akhlakul karimah* born out of value awareness, and the formation of a continuous learning culture across all lines of the pesantren organization.

Although this study provides significant theoretical and practical contributions, there are limitations that need to be noted, namely the use of a single case study design (*single case study*) at one pondok pesantren, so that these findings cannot be instantly generalized to other pesantren institutions that possess different organizational culture characteristics or geographic distributions. In addition, the focus of this research is still limited to a qualitative exploration of internal pesantren stakeholders. Therefore, future research is recommended to expand the locus through multi-pesantren comparative studies, adopt a mixed-methods approach to quantitatively measure the magnitude of the supervision's influence on learning outcomes, and involve external perspectives such as students' guardians and alumni to test the long-term consistency and impact of the Kiai's transformational leadership.

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