TRANSFORMATION OF KYAI LEADERSHIP IN ADAPTATION OF LEARNING CURRICULUM AT DARUL HUFFADH TUJU-TUJU KAJUARA ISLAMIC BOARDING SCHOOL, BONE REGENCY

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ABSTRACT

This study aims to explore the transformation of kyai leadership in adapting the learning curriculum at the Tuju-Tuju Islamic Boarding School, Kajuara, Bone Regency. As one of the oldest Islamic educational institutions, Islamic boarding schools face significant challenges in integrating traditional values with the demands of modern education. This study uses qualitative-descriptive approach with observation methods, in-depth interviews, and document analysis. The results of the study show that the kyai at the Tuju-Tuju Islamic Boarding School have succeeded in transforming their leadership from a traditional pattern to a more transformative adaptation. This process involves combining the KMI curriculum with the national madrasah system, which includes religious subjects (such as tafsir and fiqh) and general subjects (such as mathematics and social sciences). This transformation not only increases the relevance of Islamic boarding school education, but also contributes to improving the quality of learning and the readiness of students to face global challenges. This study provides theoretical contributions to the study of transformative leadership in Islamic education and offers a practical model for other Islamic boarding schools in dealing with curriculum changes. However, this study is limited to one Islamic boarding school and an internal perspective, so further research with a wider scope and quantitative methods is recommended to strengthen the findings.

Keywords: leadership transformation; curriculum adaptation; Islamic boarding schools; Islamic education

1. INTRODUCTION

Islamic boarding schools are among the oldest Islamic educational institutions in Indonesia, playing a crucial role in shaping the character and religious understanding of the community. One of the key pillars of their success is the leadership of the *kyai,* who not only serves as an educator and spiritual guide but also as the primary authority in managing the

institution. The *kyai* holds a unique position of charisma and authority, recognized both within the Islamic Boarding School and the broader community. Consequently, all strategic decisions, including curriculum development, heavily rely on his vision and direction (Dhofier, 1982).

However, in the current era of globalization and modernization, Islamic boarding schools face significant challenges, particularly in adapting their curricula to contemporary needs. The integration of traditional Islamic values with national education policies is a pressing issue that requires careful adjustments without compromising the unique identity of Islamic boarding schools. A major challenge is the increasing pressure to incorporate modern sciences and general education subjects into a curriculum traditionally centered on Islamic teachings. Furthermore, policies such as the National Curriculum Framework, which emphasize competencies like critical thinking and digital literacy, often create tensions with the Islamic boarding school's traditional goals of character building and religious knowledge. As the central figure in Islamic boarding schools leadership, the kyai must navigate this transformation by adapting teaching strategies, curriculum approaches, and institutional management models. This transition necessitates a shift from a traditional leadership style to a more adaptive and transformational model (Sulthon & Khusnuridlo, 2020).

Darul Huffadh Tuju-Tuju Islamic Boarding School in Kajuara, Bone Regency, is a Islamic Boarding School with a long-standing tradition of providing education based on Islamic values. However, like other Islamic Boarding School, Tuju-Tuju Islamic Boarding school faces challenges in aligning its curriculum with national education policies. These challenges include integrating general knowledge subjects into a religious-based education system, ensuring the availability of competent educators, and providing adequate facilities for holistic student development. For example, limited access to qualified teachers for general subjects and insufficient infrastructure for modern learning methods pose significant obstacles to implementing a balanced curriculum.

Various studies highlight the importance of *kyai* leadership transformation in adapting the Islamic Boarding School curriculum, particularly in the era of globalization. Sulthon and Khusnuridlo (2020) emphasize that while *kyai* leadership is deeply rooted in traditional values, it must evolve to be more adaptive and innovative to bridge the gap between religious education and modern science. Additionally, research published in *Jurnal Pendidikan Islam Nusantara* suggests that *kyai* can act as transformational leaders, integrating Islamic values with general education to ensure the Islamic Boarding School remain relevant while preserving their identity. Similarly, *Jurnal Edukasi Islam* reports that modern the Islamic Boarding School have successfully adapted their curricula to contemporary needs through flexible and collaborative leadership approaches. However, a significant challenge persists in sustaining the leadership vision, particularly in traditional the Islamic Boarding School that tend to uphold conservative patterns (Dhofier, 1982; Kontekstualita, 2023).

Despite the growing body of literature, there remains a critical gap in understanding how traditional Islamic Boarding School like Tuju-Tuju Islamic Boarding School specifically navigate these challenges while maintaining their distinctive identity. Unlike modern Islamic Boarding School, which have largely adopted standardized educational models, Tuju-Tuju Islamic Boarding School presents a more pronounced tension between tradition and modernization. This study seeks to fill this gap by examining how the *kyai* at Tuju-Tuju the Islamic Boarding

School manages this dual curriculum—preserving Islamic values while accommodating the demands of modern education.

The novelty of this study lies in its focus on kyai leadership within the specific socio-cultural context of Tuju-Tuju Islamic Boarding School. Unlike previous studies, which tend to generalize the Islamic Boarding School leadership patterns at the national level or focus primarily on modern Islamic Boarding School, this research delves into the localized strategies employed by the kyai to integrate traditional values into the learning process—an area that has received limited academic attention.

Furthermore, this study contributes to the fields of sociology and Islamic education by offering an in-depth exploration of leadership transformation in traditional Islamic Boarding School. It investigates how kyai implement responsive and innovative leadership strategies, such as participatory decision-making and collaborative curriculum design, to address the challenges of curriculum duality. This perspective provides valuable insights for other Islamic Boarding School facing similar dilemmas in integrating religious and general education.

Based on the background above, this study aims to examine the forms of leadership transformation undertaken by the *kyai* at Tuju-Tuju Islamic Boarding School, the curriculum adaptation strategies implemented, and the impact of this leadership transformation on the education system within the Islamic boarding school.

2. METHODS

This study employs a qualitative approach with a case study to explore the transformation of *kyai* leadership in adapting the learning curriculum at Darul Huffadh Tuju-Tuju Islamic Boarding School, Kajuara, Bone Regency. The case study method was chosen as it allows for an in-depth examination of a specific phenomenon within a defined context. This approach enables a comprehensive analysis of leadership dynamics, the curriculum adaptation process, and the interaction between local cultural values and national education policies.

The research was conducted at Darul Huffadh Tuju-Tuju Islamic Boarding School, a traditional Islamic Boarding School with a long-standing history of providing Islamic education in Bone Regency, Indonesia. The study participants included the *kyai* (as the main leader), teaching staff, and selected students. A total of 15 participants were purposively selected based on their roles within the institution, their involvement in curriculum development, and their ability to provide insights into leadership practices and curriculum transformation.

Data Collection Methods

To ensure a rich understanding of the research problem, multiple qualitative data collection techniques were employed, including:

    a.   Semi-Structured Interviews

Semi-structured interviews were conducted to gain in-depth insights into leadership transformation and its impact on curriculum adaptation. The participants included the *kyai*, four senior teaching staff members, and six students. An interview guide with open-ended questions

was used, focusing on leadership style, decision-making processes, curriculum adaptation strategies, and perceived challenges. Each interview lasted between 45 and 60 minutes and was recorded with participants' consent.

b. Participant Observation

This method focused on leadership interactions, staff meetings, classroom activities, and informal discussions. Observations were conducted over four weeks to examine daily practices and the implementation of curriculum changes. Field notes were taken to capture non-verbal cues, behaviors, and the social dynamics of leadership within the Islamic Boarding School.

c. Document Analysis

Document analysis was conducted to identify specific curriculum adaptations and assess their alignment with Islamic Boarding School traditions and national education standards. The analyzed documents included curriculum materials, meeting minutes, lesson plans, and national education policy guidelines.

Data Analysis

The study employed descriptive analysis to organize, explain, and interpret the collected data. The data analysis process consisted of three key activities:

1. Data Reduction – Field data were summarized, key information was extracted, and essential aspects were emphasized to provide a clearer understanding of observational findings.

2. Data Presentation – Data were presented using concise narrative descriptions, charts, and other visual representations, depending on the needs of the study.

Drawing Conclusions – Initial conclusions were considered tentative and subject to revision based on further data collection and validation. If the conclusions were supported by strong, credible evidence, they were deemed reliable (Sugiyono, 2015).

3. RESULTS AND DISCUSSION

a. The Form of Transformation of *Kyai* Leadership at the Darul Huffadh Tuju-Tuju Islamic Boarding School

The transformation of the leadership of the *kyai* as a leader in Islamic boarding schools, not only functions as a spiritual supervisor, but also as **an educational director** who must be able to adapt the Islamic boarding school curriculum to the development of the times.

The results of interviews and observations show that the *kyai* at the Darul Huffadh Tuju-Tuju Islamic Boarding School play a central role in leading the curriculum adaptation. The *kyai* not only acts as a spiritual leader, but also as a strategic decision maker in curriculum management. Significant changes are seen in efforts to integrate the religion-based curriculum with national education policies. The *kyai* demonstrates a transformational leadership style by providing a clear vision, motivating teachers, and involving the Islamic Boarding school community in the change process. The transformation of the *kyai*'s leadership at the Darul

Huffadh Tuju-Tuju Islamic Boarding School involves a change from a traditional leadership style to a more adaptive and innovative one, such as (1) changes in communication patterns, this can be seen from *the kyai* who began to hold regular discussions with teachers to hear input related to challenges in implementing the new curriculum. In this meeting, the *kyai* motivated teachers to align the vision of the Islamic Boarding school with the needs of modern education. In addition, the *kyai* at the Darul Huffadh Tuju-Tuju Islamic Boarding School began using WhatsApp groups as a communication medium to convey important information to teachers and staff. In this group, the *kyai* also often shares educational articles or videos that are relevant to improving the quality of learning. (2) Strengthening the role of the *kyai* as a transformational leader, such as in addition to providing direction, the *kyai* also adopts a participatory approach, where teachers are involved in the curriculum planning process and strategic decision making. In addition, the *kyai* at the Darul Huffadh Tuju-Tuju Islamic Boarding School hold leadership training for young teachers so that they are able to become leaders in the classroom and the Islamic Boarding school community. This training includes classroom management, how to build relationships with students, and how to convey the vision of the Islamic Boarding school to the surrounding community. (3) Integration of local values in leadership, for example, the *Kyai* at the Darul Huffadh Tuju-Tuju Islamic Boarding School maintain the values of *sipakatau* (mutual respect) and *siri' na pacce* (self-respect and empathy), so that the Islamic Boarding school does not lose its local identity. For example, these values are applied in the arrangement of interactions in the classroom and the development of the character of the students.

The transformation of the *kyai's* leadership at the Darul Huffadh Tuju-Tuju Islamic Boarding School can also be seen from how the *kyai* led changes in the learning curriculum to answer the challenges of the times. Previously, the education system at this Islamic boarding school only focused on traditional religious curriculum such as *fiqh, tafsir,* and *hadith*. However, under the adaptive leadership of the kyai, the Islamic boarding school began to integrate the general education curriculum through the *Madrasah* system. (1) From Traditional Leadership to Visionary Leadership; The *kyai* who initially implemented a traditional-based leadership pattern (authoritarian and centralistic) began to adopt a more visionary and collaborative approach. This transformation can be seen from the *kyai's* ability to recognize the needs of the modern era and take strategic steps to change the Islamic boarding school education system to remain relevant. For example, the *kyai* gave direction to include general subjects such as mathematics, social sciences, and Indonesian into the Islamic boarding school curriculum, while ensuring that Islamic values remain the core of the education. (2) The *kyai* as an Agent of Curriculum Change; The transformation of leadership is also reflected in the role of the *kyai* as an agent of change. *Kyai* are not only spiritual leaders, but also managerial leaders who dare to take risks in adopting new policies, such as the *Madrasah* system, to strengthen the capacity of Islamic boarding schools in educating students. For example, the existence of *Madrasahs* in Islamic boarding schools reflects the innovation of the *kyai's* leadership in combining two curricula—religious and general—without sacrificing the identity of the Islamic boarding school as an Islamic-based educational institution. (3) Strengthening the Role of *Kyai* as a Collaborator; in this transformation, *the kyai* also demonstrates the ability to work together with other parties, such as the government or educational institutions, to implement a more modern curriculum. This signifies a shift from a completely independent leadership pattern to a more inclusive and collaborative one. For

example, *the Kyai* collaborates with the education office to ensure that the *Madrasah* curriculum is in accordance with national standards, while maintaining religious lessons as the main focus. (4) Implementation of the Transformational Leadership Model; the transformation of the *kyai's* leadership in this Islamic boarding school also reflects the transformational leadership model, where the *kyai* motivates students and teachers to adapt to change without losing the core values of Islamic education. Example: Kyai provides guidance to *ustazd* so that they are able to teach general lessons with an approach that still integrates Islamic values, such as building Islamic ethics in learning mathematics or social sciences.

The transformation of the leadership of the kyai at the Darul Huffadh Islamic Boarding School reflects a fundamental change in leadership patterns, from traditional to visionary and transformational. *Kyai* not only leads spiritually but also becomes an agent of change who ensures that the Islamic boarding school can adapt to the needs of the times without losing its identity. This step is a real example of how adaptive and innovative leadership can bring Islamic boarding schools to a more relevant and competitive direction in the modern era.

The leadership of the *kyai* at the Tuju-Tuju Islamic Boarding School can be associated with the theory of transformational leadership (Bass & Avolio, 1994), which emphasizes the importance of leaders inspiring and influencing followers to achieve higher goals. In this case, the kyai does not only act as a spiritual leader, but also as an agent of change who encourages adaptation and innovation in the Islamic boarding school. Through his charisma and authority, *the kyai* provides a new vision of the importance of integrating religious knowledge with general knowledge in response to the needs of the times. For example, the *kyai* motivates teachers and students to support curriculum changes by providing training and opening open dialogues about the implementation of these updates.

b. Learning Curriculum Adaptation Strategy

Curriculum adaptation is carried out by combining Islamic values with general subjects that are relevant to the needs of the times. The strategies implemented include: (1) curriculum revision: the curriculum is revised to integrate general subjects such as science and technology without reducing the portion of religious education. For example, the Fiqh subject is equipped with a discussion of the ethics of using technology in everyday life. In addition, at the Darul Huffadh Tuju-Tuju Islamic Boarding School, subjects such as English are also integrated with religious knowledge, such as composing sermons in English. (2) Teacher training: the *kyai* provides training to increase the capacity of teachers in using modern teaching methods. One example is training in the use of technology in teaching, such as presentation software to explain the material. (3) Collaboration Between Religious and General Teachers: Religious and general teachers work together to compile learning modules that reflect the combination of general knowledge and Islamic values. For example, discussing the calculation of zakat using a mathematical approach that is in accordance with Islamic law. (4) Adaptation of Teaching Methods: Teachers are encouraged to use interactive methods such as group discussions that integrate case studies from the Qur'an with modern scientific phenomena.

Another example of the implementation of the curriculum adaptation strategy at the Darul Huffadh Islamic Boarding School is the integration of two curricula, namely the traditional religious curriculum which includes subjects such as interpretation, *fiqh, hadith, and aqidah,* with

the general education curriculum which includes mathematics, Indonesian, and social sciences. This adaptation is carried out to ensure that students not only receive a religious-based education but also have general knowledge that is relevant to face the needs of the modern world.

This strategy is in line with the adaptation steps taken at the Tuju-Tuju Islamic Boarding School, where the *kyai* and the boarding school management integrate religious-based lessons with a general education approach. For example, the introduction of the *Madrasah* system within the boarding school environment provides students with the opportunity to learn practical skills, such as social analysis and logical thinking skills, while maintaining their religious identity.

The existence of *a madrasah* at the Darul Huffadh Islamic boarding school is a strategy of curriculum dualism, which gives an inclusive impression to the development of students' education. This reflects how curriculum adaptation not only adds subject matter but also creates a holistic learning approach. For example, *Tafsir* lessons are integrated with critical reading techniques that can be applied in the analysis of other texts, such as news articles or academic papers, and *Fiqh* lessons are combined with positive legal studies in Indonesia, so that students understand the relevance of religious law in the context of national and state life.

This step shows that the Darul Huffadh and Tuju-Tuju Islamic boarding schools are not only responding to the demands of change, but also preparing students to play an active role in global society without losing their traditional roots.

The curriculum changes at the Tuju-Tuju Islamic Boarding School are in line with the curriculum adaptation theory (Print, 1993) and the educational dualism theory (Makdisi, 1981). This theory emphasizes the importance of a flexible curriculum that is able to integrate two worlds—religious knowledge and general knowledge. The strategy implemented by the *kyai* is to combine the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum with the Madrasah system, so that the Islamic boarding school does not only focus on religious knowledge such as *fiqh, hadith*, and interpretation, but also includes general subjects such as mathematics, science, and social studies. This step not only aligns the Islamic boarding school with national education policies but also ensures that students receive sufficient provisions to face the challenges of the modern world without losing Islamic values.

c. The Impact of Leadership Transformation on the Islamic Boarding School Education System

The transformation of the *kyai*'s leadership has had a significant impact on various aspects of education at the Tuju-Tuju Islamic Boarding School, including: (1) Improved Teaching Quality: Teachers show increased ability in delivering lessons in a more interesting and relevant way. This is evidenced by the positive response from students who feel more motivated to learn, both religious and general subjects. (2) Strengthening the Identity of the Islamic Boarding School: Local values remain the hallmark of the Islamic boarding school, even though the Islamic boarding school has adopted a modern approach to learning. This can be seen from learning activities outside the classroom that still emphasize local culture, such as mutual cooperation. (3) Improved Student Competence: Students not only have a strong understanding of religion, but

also competence in general fields such as technology and science, which allows them to compete in the outside world. One indicator is the success of several students in participating in district-level scientific competitions. (4) Continuity of the Islamic Boarding School's Vision: The *kyai*'s visionary leadership helps the Islamic boarding school face the challenges of globalization without losing its traditional roots. The Islamic boarding school now has a continuous curriculum evaluation system, where revisions are carried out annually by involving teachers and students.

Furthermore, it can be said that the transformation of the leadership of the kyai at the Darul Huffadh Islamic Boarding School, which is marked by the integration of religious and general education curriculum through the *Madrasah* system, has had a significant impact on the education system at the Islamic boarding school. This impact is not only felt in the aspect of student learning, but also in the structure and management of education at the Islamic boarding school, which has become more adaptive and relevant to the needs of the times. (1) Diversification of Student Competence; the integration of religious and general curriculum allows students to gain balanced knowledge. They not only study religious knowledge such as interpretation, *fiqh*, and *hadith*, but also acquire skills that are relevant to the modern world, such as logical analysis skills, scientific literacy, and mathematics. This impact makes students more competent to compete in the world of work while also playing a role as a religious leader in society. For example, a student who previously only focused on religious lessons now has the opportunity to understand mathematics and social sciences, so that he is able to become a cleric who understands the modern context and has practical insight in managing his community. (2) Increasing the Relevance of Islamic Boarding Schools in the Modern Era; The inclusion of the Madrasah system within the scope of Islamic boarding schools marks the success of the *kyai* in combining traditional values with contemporary needs. This strengthens the position of Islamic boarding schools as educational institutions that are relevant not only to religious communities, but also within the framework of national development. For example, Islamic boarding schools not only produce graduates who are able to become *ulama*, but also professionals in various fields, such as education, law, or socio-economics, without abandoning their Islamic identity. (3) Changes in Educational Management Patterns; this transformation also has an impact on educational management patterns in Islamic boarding schools. With the dual curriculum, Islamic boarding schools must develop a more complex administration system and involve teaching staff from various educational backgrounds. This change shows that the leadership of the *kyai* is not only adaptive, but also visionary in preparing Islamic boarding schools to face global challenges. For example, Islamic boarding schools have begun to recruit teachers for general subjects such as mathematics and natural sciences, in addition to teaching staff who focus on religious knowledge. This shows a significant change in the organizational structure of Islamic boarding schools. (4) Increasing Public Trust in Islamic Boarding Schools; this transformation increases public trust in Islamic boarding schools as institutions that are able to provide comprehensive education. This not only has an impact on increasing the number of students, but also expanding support from the community and government. Example: many parents who were previously hesitant about sending their children to Islamic boarding schools now feel confident because Islamic boarding schools also offer competitive general education.

The impact of the transformation of the *kyai*'s leadership at the Darul Huffadh Islamic Boarding School shows positive changes in the Islamic boarding school education system. The

combination of religious and general curriculum, led by the *kyai*, creates a holistic, relevant, and adaptive education model to the needs of the times. This not only improves the competence of students, but also strengthens the role of Islamic boarding schools as educational institutions that contribute to the development of society and the nation.

This leadership transformation has a significant impact on the Islamic Boarding School education system, as explained in the theory of educational change (Fullan, 2001) and the theory of social systems in education (Parsons, 1951). *Kyai* are able to create changes in organizational culture where Islamic Boarding School are no longer merely centers of religious teaching, but also centers of more comprehensive and relevant learning. This change increases the competitiveness of Islamic Boarding School graduates, who now have the capacity to continue their studies at both religious and general universities. In addition, the holistic education system resulting from the integration of these two curricula allows students to excel not only in spiritual insight, but also intellectually.

4. CONCLUSION

This study highlights the crucial role of *kyai* leadership in addressing the challenges of curriculum adaptation in Islamic boarding schools. The leadership transformation at Tuju-Tuju Islamic Boarding School demonstrates that traditional values can be effectively integrated with the demands of modern education. By combining *the Kulliyatul Mu'allimin Al-Islamiyah* **(KMI)** curriculum with the national *madrasah* system, the *kyai* successfully implemented a dual curriculum model that bridges religious education and general knowledge, ensuring the continued relevance of Islamic boarding school education in the contemporary era.

Beyond curriculum innovation, this leadership transformation has positively impacted the overall Islamic boarding school education system by enhancing the quality of learning and equipping students to navigate modern challenges. The findings of this study underscore the importance of adaptive and transformative leadership in preserving of Islamic boarding school identity while fostering progress amid globalization.

These findings also carry practical implications for Islamic education management. A leadership model that embraces adaptation while upholding traditional values can serve as a guide for other of Islamic boarding school in responding to curriculum changes. Policymakers and education stakeholders can leverage these insights to design leadership training programs and support systems tailored to the needs of Islamic boarding schools.

However, this study has certain limitations. Its focus on a single of Islamic boarding school restricts the generalizability of the findings to a broader context. Additionally, as a qualitative study, it does not capture large-scale statistical trends. Moreover, perspectives from alumni or external stakeholders were not included, which could have provided a more comprehensive understanding. To address these gaps, future research should conduct comparative analyses across of Islamic boarding school in different regions and incorporate quantitative methods to enrich the findings. Further studies could also explore the long-term impact of leadership transformation on the success of of Islamic boarding school graduates in navigating the modern world.

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