

# DEMOCRATIC LEADERSHIP STRATEGY OF KH.SALAHUDIN WAHID IN IMPROVING MODERN ISLAMIC EDUCATION AT TEBUIRENG ISLAMIC BOARDING SCHOOL

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## Abstract

*K.H. Salahuddin Wahid is a national figure with a background in Architecture education, he is called a technocrat because of his role in physical development at Tebuireng Islamic Boarding School Jombang. This study discusses the figure of K.H. Salahuddin Wahid. three focuses Democratic Leadership Profile of K.H. Salahuddin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School Jombang. Democratic Leadership of K.H. Salahuddin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School Jombang. The Role of Democratic Leadership K.H. Salahuddin Wahid dedicates the development of modern Islamic education at Tebuireng Islamic Boarding School, Indonesia. Using a qualitative approach with historical methods, data were collected through interviews, observations, and document analysis. The results of this study indicate that, the profile of KH. Salahudin Wahid shows good democratic leadership Jcharacteristics, including moderate influence, inspiring motivation, intellectual, and collective consideration. His leadership strategy integrates Islamic and general education. Tebuireng Islamic Boarding School has undergone changes in the era of the caretaker K.H. Salahuddin Wahid., Through his role, Tebuireng Islamic Boarding School has undergone changes in physical and non-physical aspects. and the construction of new buildings to support facilities. In the non-physical field, K.H. Salahuddin Wahid established many units to support the process of organizing Islamic boarding schools. The impact is significant, improving the quality of education, modernizing physical facilities, strengthening the role of Islamic boarding schools in society, and expanding alumni networks. This study contributes to understanding how the principles of transformational leadership can be applied effectively in traditional Islamic educational institutions facing modern challenges.*

**Keywords:** *Democratic Leadership, Islamic Education, Modernization. Islamic boarding school*

## INTRODUCTION

Pesantren is the oldest Islamic educational institution in Indonesia,

has played an important role in shaping and maintaining the Islamic identity of

Indonesian society for centuries.<sup>1</sup> Considered as the “father” of Islamic education in Indonesia, pesantren emerged and developed along with the spread of Islam in the archipelago, making it an integral part of the national education system. The existence of pesantren is not only as a center of religious education but also an agent of social change and a center for the peaceful spread of Islam in Indonesia)<sup>2</sup> However, in the era of rapid globalization and modernization, pesantren face significant challenges in preserving Indonesian Islamic values and traditions while adapting to the times. Pesantren must maintain their traditional identity while responding to the needs of modern society for quality and relevant education.

According to Karel Steenbrink, the pesantren's response to modernization can be described as "rejecting while imitating<sup>3</sup>." On the one hand, pesantren reject the assumptions of the reformists and view them as a serious threat; on the other hand, they, to some extent, follow and imitate the steps of the reformists in order to survive.<sup>4</sup> This phenomenon illustrates the complex

challenges of pesantren in maintaining their relevance amidst rapid social change). One of the interesting Islamic boarding schools to study in this context is the Tebuireng Islamic Boarding School in Jombang, East Java. Founded by KH. Hasyim Asy'ari in 1899, Tebuireng Islamic Boarding School has become one of the most influential Islamic boarding schools in Indonesia and is known as the "mother of Islamic boarding schools" that has produced many national figures and other Islamic boarding school leaders. The long history of Tebuireng Islamic Boarding School reflects the dynamics of the development of Islam in Indonesia, from the colonial era to the reform era. KH. Salahudin Wahid (1942–2019), son of KH. Abdul Wahid Hasyim, grandson of the founder of Nahdlatul Ulama, KH. Hasyim Asy'ari, is a central figure in the transformation of Tebuireng Islamic Boarding School. Born in Jakarta, he grew up in a family of Islamic boarding schools that instilled Islamic values. KH. Salahuddin Wahid is an Indonesian national figure with a background in Architecture education. He is also known as a Technocrat kiai because of

<sup>1</sup> Abdullah, T. (1986). *The Pesantren in Historical Perspective*. In T. Abdullah & S. Siddique (Ed.), *Islam and Society in Southeast Asia* (p. 80)

<sup>2</sup> Bruinessen, M. van. *Pesantren and the Yellow Book: Maintenance and Continuity of the Tradition of Religious Learning*, 1994 p. 34

<sup>3</sup> Bruinessen, M. van. *Maintenance and Continuity of the Tradition of Religious Learning*. 1994). P. 76

<sup>4</sup> Lukens-Bull, RA (2001). *Modernity and Tradition in Islamic Education in Indonesia*. *Anthropology* 32(3), 350

## Democratic Leadership Strategy of KH.Salahudin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School

his role in the physical development of educational institutions. He is the grandson of a great cleric, Hadratussyaikh K.H. M. Hasyim Asy'ari, so K.H. Salahuddin Wahid has a moral burden and responsibility for the progress of the Tebuireng Islamic Boarding School which was founded by his grandfather. However, K.H. Salahuddin Wahid has succeeded in making the Tebuireng Islamic Boarding School advance in all areas that he does, both physically and non-physically.

In the era of K.H. Salahuddin Wahid, Tebuireng Islamic Boarding School has undergone many changes in terms of physical and non-physical. Physically, almost all buildings of Tebuireng Islamic Boarding School have undergone changes in this case some have been renovated or initial construction. In terms of non-physical K.H. Salahuddin Wahid did not renew the educational institutions that already existed, but in some cases he often updated the learning methods that already existed.<sup>5</sup> K.H. Salahuddin Wahid also added many new institutions in terms of education to supporting institutions for Islamic boarding schools that did not exist during the previous care of K.H. M. Yusuf Hasyim. He also added diniyah

methods and revived the salaf educational institution, namely Madrasah Muallimin, which was deactivated during the care of K.H. M. Yusuf Hasyim. Madrasah Muallimin itself was originally located within the Tebuireng Islamic Boarding School<sup>6</sup> environment, in 2015 Madrasah Muallimin was moved behind the west side of Tebuireng Islamic Boarding School Jombang.<sup>7</sup> During his 14 years as a caretaker, K.H. Salahuddin Wahid has made many achievements. At the beginning of his caretakership in 2006, K.H. Salahuddin Wahid focused on renewal within the central Islamic boarding school, until in 2014 K.H. Salahuddin Wahid prioritized development outside the central Islamic boarding school by establishing the Tebuireng Islamic Boarding School branch 2 to the 15th branch Islamic Boarding School and the construction of pilgrim facilities for the tomb of K.H. Hasyim Asy'ari. In the era of the development of the branch Islamic boarding school, the central Tebuireng Islamic Boarding School also continued to experience renewal, although physically it was not too significant, but non-physically, namely in the field of education, there were many changes.<sup>7</sup> Of course, the development process at

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<sup>5</sup>Arifin, Imron.. *Kiai Leadership: The Case of the Tebuireng Islamic Boarding*. Malang: 1993) p. 2

<sup>6</sup>Masruroh, Ninik & Umiarso. *Modernization of Islamic Boarding School Education in the Style of Azyumardi Azra*. Yogyakarta 20110p.

the beginning of his caretakership was complicated because he had to prepare all the plans for its development.<sup>8</sup>

Since the beginning of his caretakership, K.H. Salahuddin Wahid believed that the Tebuireng Jombang Islamic Boarding School needed to be renewed in terms of education and facilities and infrastructure. As the caretaker, K.H. Salahuddin Wahid is fully responsible for the changes he will make. The initial steps taken have been well planned. In terms of management, K.H. Salahuddin Wahid prioritizes communication between management elements, so he often holds meetings at the beginning of his leadership to discuss the renewal of the Islamic boarding school. This is in line with his thoughts which plan to build awareness of the management of the Tebuireng Islamic Boarding School<sup>9</sup>

The development of Tebuireng Islamic Boarding School has gone through several stages according to the era of care. Initially, Tebuireng Islamic Boarding School under the care of K.H. M. Hasyim Asy'ari only taught in-depth religious knowledge. <sup>10</sup>However, over time, Tebuireng Islamic Boarding

School has a general education school that was founded in the era of care of K.H. A. Wahid Hasyim and combines general and religious education. After the care of K.H. A. Wahid Hasyim, it was continued by K.H. A. Karim Hasyim the 3rd caretaker, K.H. Achmad Baidhawi the 4th caretaker, K.H. Abdul Kholiq Hasyim the 5th caretaker, K.H. M. Yusuf Hasyim the 6th caretaker. Each of them contributed greatly to the progress of Tebuireng Islamic Boarding School. However, in the era of K.H. Salahuddin Wahid, Tebuireng Islamic Boarding School increased significantly and has grown rapidly every year in all fields of education and its existence.<sup>11</sup>

## METHOD

In this study, the researcher used a qualitative approach with a historical method, following the stages outlined by Kuntowijoyo to reconstruct past events systematically and objectively. <sup>12</sup>The historical method was chosen because of its ability to explore and analyze data from various sources to understand the context and dynamics of historical events. In this context, the focus of the study is the role and

<sup>8</sup> Arifin, Imron.. *Kiai Leadership: The Case of the Tebuireng Islamic Boarding School*. Malang: 1993) p. 67

<sup>9</sup> Masrurroh, Ninik & Umiarso. *Modernization of Islamic Boarding School Education in the Style of Azyumardi Azra*. Yogyakarta 2011 p. 23

<sup>10</sup> Zamakhsyari Dhofier, *Pesantren Tradition: Study of the Kyai's View of Life and His Vision*

*Regarding the Future of Indonesia (Jakarta: LP3ES, 2011). p. 18*

<sup>11</sup> Dhofier, Z. *Pesantren Tradition: The Role of the Kiai in Maintaining Traditional Islam* (1999) p. 23

<sup>12</sup> Arikunto, *Research Procedures: A Practical Approach*. Jakarta: Rineka Cipta. (2013). p. 23

## Democratic Leadership Strategy of KH.Salahudin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School

contribution of KH. Salahudin Wahid in the development of the Tebuireng Islamic Boarding School, his efforts to preserve Islamic values through modern Islamic boarding school education.<sup>13</sup> The data collection process was carried out using several complementary methods. First, in-depth interviews were conducted with five key informants, consisting of family members, senior students, and staff of the Tebuireng Islamic Boarding School who lived during the time of KH. Salahudin Wahid. This interview aims to collect personal perspectives and direct experiences related to his leadership and thinking.<sup>14</sup> Second, field observations were conducted at the Tebuireng Islamic Boarding School complex to obtain a physical description of the research location and understand the spatial context of the events studied. Third, document analysis, including archives and publications of the Islamic boarding school related to the history of the Tebuireng Islamic Boarding School, was conducted to collect factual data and verify information from other sources. After the data is collected, the next step is source criticism, both external and internal. External criticism is carried

out to ensure the authenticity of documents and sources of information, while internal criticism focuses on the credibility of the content and consistency of information between sources. This process is important to ensure the validity of the data used in the analysis. The data interpretation stage uses Bass's transformational leadership theory as an analytical framework. This theory was chosen because of its relevance in explaining the leadership style of KH. Salahudin Wahid, who is known as a figure who inspires and motivates change at the Tebuireng Islamic Boarding School. This analysis aims to reveal how KH. Salahudin Wahid applies the principles of Democratic leadership in the context of Islamic boarding schools and the wider community.<sup>15</sup> The final process is historiography, where the results of the analysis are arranged into a coherent historical narrative. In this stage, the researcher attempts to present a reconstruction of events chronologically and thematically, taking into account the social, political, and cultural contexts surrounding the life and struggles of KH. Salahudin Wahid. To ensure the validity of the data, this study applies source and

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<sup>13</sup> Gottschalk, L. *Understanding history: The basis of historical methods*. New York: Alfred (1969). p. 78

<sup>14</sup> Wahid, Salahuddin *Transformation of Pesantren Tebuireng: Maintaining Tradition in*

*the Midst of Challenges*. Malang: UIN-Maliki Press. 2011) p. 22

<sup>15</sup> Denzin, N. K., & Lincoln, Y. S. *Sage qualitative research handbook..* (2011). p. 78

method triangulation techniques.<sup>16</sup> Source triangulation is carried out by comparing information from various informants and documents, while method triangulation involves the use of different data collection methods to verify the findings.<sup>17</sup>

## RESULTS AND DISCUSSION

The results of this study indicate that the leadership of KH. Salahudin Wahid at the Tebuireng Islamic Boarding School shows strong transformational leadership characteristics, as described by In-depth analysis of the data collected shows that KH. Salahudin Wahid successfully implemented four main components of transformational leadership: ideal influence, inspirational motivation, intellectual stimulation, and individual consideration. The ideal influence of KH. Salahudin Wahid is strongly reflected in his personal integrity and exemplary behavior. An important example of KH. Salahudin Wahid's decision to accept government assistance to develop Islamic boarding schools is seen when building the Tebuireng Islamic Boarding School

Mosque, dormitories and Ma'had Aliy Buildings and Hasyim Asy'ari University "(Interview with KH. Fahmi Amrullah Hadziq, July 8, 2024).<sup>18</sup> Another quite significant ideal action taken by KH. Salahudin Wahid is reorganizing the governance of the Islamic boarding school. Ustadz Selamat Habib<sup>19</sup>, Head of the Tebuireng Islamic Boarding School for the 1979-2012 period, said, "KH. Salahudin Wahid's simple lifestyle is also a good example for the residents of the Islamic boarding school." (Interview with Selamat Habib, August 15, 2024). In terms of inspirational motivation, KH. Salahudin Wahid showed a strong ability to motivate and inspire the residents of the Islamic boarding school. One of the methods he used was the ketok forum, a tradition at the Tebuireng Islamic Boarding School by beating the bedug as a sign for the students to gather in the mosque or veranda. KH. Salahudin Wahid's intellectual stimulation was evident in his encouragement for critical and innovative thinking among students and staff of the Islamic boarding school. One example of this freedom is through the Democracy Forum. As explained by

<sup>16</sup> Bass, *Leadership and Performance Beyond Expectation*. New York: Academic Press (1985) p. 55

<sup>17</sup> Bogdan, R., & Biklen, S. *Qualitative Research for Education: An Introduction to Theory and Methods*. (2006), Fifth Edition (5th edition).

<sup>18</sup> Interview with Mr. KH. Fahmi Amrullah Hadziq

<sup>19</sup> Interview with Ustadz Selamat Habib as the Head of the Tebuireng Islamic Boarding School

## Democratic Leadership Strategy of KH.Salahudin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School

KH. Mustain Syafi'i, "The Democracy Forum is an open stage in Islamic boarding schools where students can express their criticism and opinions at any time" (Interview with Lukman Mudir, August 9, 2024)<sup>20</sup> This reflects the open environment created by KH. Salahudin Wahid Tebuireng others,.

KH. Salahudin Wahid's intellectual stimulation can be seen from his encouragement to think critically and innovatively among students and staff of Islamic boarding schools. One example of this freedom is through the Democracy Forum. As explained by Lukman Hakim "The Democracy Forum is an open stage in Islamic boarding schools where students can express their criticism and opinions at any time" (Interview with K.H.Mustain Syafi, July 8, 2024).<sup>21</sup> This can be seen from the ongoing study of yellow books and the establishment of Mahad Aly (a higher education institution). The development of an alumni network is also an important strategy in preserving Indonesian Islamic traditions. KH. Salahudin Wahid actively expanded the alumni network of the Tebuireng Islamic Boarding School. Zamakhsari Dhofie noted that the alumni network of Islamic boarding schools played an important role in

spreading the teachings and traditions of Islamic boarding schools to various regions. KH. Salahudin Wahid also embraced modern technology and media as part of his strategy. He showed openness to the use of technology and media, especially in developing communication in Islamic boarding schools. Regarding curriculum development, KH. Salahudin Wahid showed an innovative approach. He introduced the Diniyah program as part of the Islamic boarding school curriculum. This program includes religious subjects such as the Qur'an, Hadith, Morals, and Arabic, so that students still get a strong religious education in addition to general education.<sup>22</sup>

### DISCUSSION

The democratic leadership of KH. Salahudin Wahid at Pesantren Tebuireng strongly reflects the characteristics outlined by Bass. His idealized influence, demonstrated through personal example and integrity, especially in terms of modesty and independence, is an example of what Bass and Avolio describe as a leader who "holds high moral and ethical standards and can be counted on

<sup>20</sup> Interview with Ustadz H Lukman Mudir August 9, 2024)

<sup>21</sup> Interview with K.H.Mustain Syafii

<sup>22</sup> Dhofier, Z. *Pesantren Tradition: The Role of Kiai in Maintaining Traditional Islam* 1999) p. 34

to do the right thing<sup>23</sup>". KH. Salahudin Wahid's inspirational motivation applied through democratic meeting forums Bass' concept of a democratic leader who can "articulate a vision of the future, challenge followers with high standards, speak with optimism and enthusiasm, and provide impetus and meaning to what needs to be done<sup>24</sup>". His intellectual stimulation is evident in encouraging critical thinking, such as through the Democracy Forum, which reflects what Bass and Riggio describe as the transformational leader's efforts to encourage followers to "question assumptions, reframe problems, and approach old situations in new ways. The individualized consideration demonstrated by KH. Salahudin Wahid in developing the careers of students and staff is in line with Bass's idea of a transformational leader who "pays special attention to the needs of each individual to excel and grow by acting as a coach or mentor".<sup>25</sup> The strategy of integrating traditional and modern education implemented by KH. Salahudin Wahid shows his ability to combine Islamic values with the demands of modernity, resulting in a relevant and sustainable Islamic

education model. KH. Salahudin Wahid, by continuing to adopt elements of modern education, shows his ability to preserve the traditional identity of the pesantren amidst modernization. This is in line with Bruinessen's view of the importance of maintaining the continuity of classical Islamic scientific traditions. The alumni network of KH. Salahudin Wahid expands the influence of the pesantren and becomes a strategy to preserve and spread the Indonesian Islamic tradition. Dhofier noted that this alumni network is very important in transmitting the teachings and values of the pesantren in various regions. His openness to modern technology and media shows his ability to adapt to changing times without sacrificing the core values of the pesantren. The modernization of the management system implemented by KH. Salahudin Wahid reflects his efforts to improve the efficiency and effectiveness of institutional management. This reflects Bass' concept of a transformational leader who encourages his followers to seek new ways to improve organizational performance. The impact of KH. Salahudin Wahid's transformational

<sup>23</sup> Bruinessen, M. Van. *Pesantren and the Yellow Book: Maintaining and Continuing Tradition* (1994) p. 45

<sup>24</sup> Bass, B. M.). *Leadership and Performance Beyond Expectations*. New York: Free Press (1985) p. 78

<sup>25</sup> Gott, T., Ndiaye, SM, Sibanyoni, LK, & Afi, A. *Grassroots Leadership as Political Leadership: An African*

## Democratic Leadership Strategy of KH.Salahudin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School

leadership is clearly seen in the improvement of the quality of education at the Tebuireng Islamic Boarding School. Azumardi stated, "The integration of general education into the Islamic boarding school curriculum is a response to the community's need for nationally recognized education,<sup>26</sup> opening up opportunities for students to pursue higher education or enter the modern workforce".<sup>27</sup> Modernization of infrastructure and management systems at the Islamic boarding school is another important result of KH. Salahudin Wahid's leadership. The reorganization of his Islamic boarding school administration increased the efficiency and effectiveness of management. This improved the quality of education and strengthened the position of the Tebuireng Islamic Boarding School as a modern and professional Islamic educational institution. The Unhasy research report noted. The role of KH. Salahudin Wahid in fostering relations between the Islamic boarding school and the surrounding community by allowing underprivileged residents to sell in the Islamic boarding school environment. This policy illustrates KH. Salahudin

Wahid's social concern and efforts to make the Islamic boarding school a center for education and economic empowerment. Azyumardi Azra emphasized that Islamic boarding schools play an important role in shaping moderate and tolerant Indonesian Islam.<sup>28</sup> The model developed by KH. Salahudin Wahid at the Tebuireng Islamic Boarding School is an example of how Islamic educational institutions can maintain tradition while adapting to modernity. Despite its many successes,

He democratic leadership of KH. Salahudin Wahid contributed to what Azra et al. called the "mainstreaming of Islamic boarding schools", where Islamic boarding schools become an integral part of the national education system. By integrating the curriculum and improving the quality of education, he increased the competitiveness of Islamic boarding school graduates at the national level. This increased the relevance of Islamic boarding schools in modern education and strengthened their position as nationally recognized and respected educational institutions. Overall, the transformational leadership of KH. Salahudin Wahid at

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<sup>26</sup> Azyumardi Azra *Modernization of Islamic Boarding School Education* Yogyakarta: Ar Ruzz 2011) page 34

<sup>27</sup> Dhofier, Z. *Pesantren Tradition: The Role of Kiai in Maintaining Traditional Islam* 1999) p. 32

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<sup>28</sup> Azyumardi Azra *Modernization of Islamic Boarding School Education* Yogyakarta: Ar Ruzz 2011) page 34

the Tebuireng Islamic Boarding School offers valuable lessons on balancing tradition and modernity in the development of Islamic education in the modern era.<sup>29</sup> His success in maintaining a balance between preserving the values of modernity is a relevant model for other Islamic educational institutions facing the challenges of globalization and technological disruption. K.H. Salahuddin Wahid is the third son of six children of K.H. Abdul Wahid Hasyim and Nyai. Solichah, he was born on September 11, 1942, in Jombang, East Java. Having a childhood name, namely Salahuddin Al-Ayubi, he is a grandson of a great cleric in Indonesia, namely Hadratussyaikh K.H. M. Hasyim Asy'ari as the founder of the Tebuireng Jombang Islamic Boarding School and Nahdlatul Ulama. Being part of the Bani Hasyim family, he is aware of his responsibility for the continuity of the Tebuireng Islamic Boarding School and the Nahdlatul Ulama organization.<sup>30</sup> So he was taught by his parents about the importance of literacy to learn about science in order to balance all problems in the world. K.H. Salahuddin Wahid grew up in Jakarta when his father was

part of President Soekarno's cabinet. His experiences and life journey from a young age to success in politics were spent in Jakarta. K.H. Salahuddin Wahid died on February 2, 2020 after 14 years as the caretaker of the Tebuireng Jombang Islamic Boarding School.<sup>31</sup> The role of K.H. Salahuddin Wahid in the development of the Tebuireng Islamic Boarding School became the forerunner of significant changes in various fields. His position as a caretaker made him the initiator of the changes in the increasingly advanced Tebuireng Islamic Boarding School. He poured out his thoughts through his innovations in managing the Hasyim Asy'ari Foundation, encouraging the awareness of the elements of the Tebuireng Islamic Boarding School, becoming a figure who took the initiative towards the solidarity of the Bani Hasyim (Dzurriyah) family, and forming an orderly institutional system in the institution under the auspices of the Hasyim Asy'ari Foundation. Thus, the Tebuireng Islamic Boarding School was formed which was strong against the problems in Indonesia through its students.

<sup>29</sup> Gott, T., Ndiaye, SM, Sibanyoni, LK, & Afi, A. Grassroots Leadership as Political Leadership: An African Approach. *Journal of Leadership Studies*, 16 (2022). (1) page 31

<sup>30</sup> Bass, B. M.). *Leadership and Performance Beyond Expectations*. New York: Free Press (1985) p. 72

<sup>31</sup> Bruinessen, M. van. *Pesantren and the Yellow Book: Maintaining and Continuing Tradition* (1994) p. 42

## Democratic Leadership Strategy of KH.Salahudin Wahid in Improving Modern Islamic Education at Tebuireng Islamic Boarding School

### CONCLUSION

Democratic Leadership of KH. Salahudin Wahid in Pesantren Tebuireng illustrates how Islamic educational institutions can face the challenges of modernity while preserving classical values. By showing ideal influence, he upholds democracy, such as accepting government assistance for the development of the pesantren. Through meetings, he inspires and motivates the pesantren community, articulating a vision that balances tradition and progress. His intellectualism encourages critical thinking and democracy, allowing students to express ideas and criticisms freely. Furthermore, his individual considerations encourage students' personal and academic growth that prepares them to excel in both religious and modern contexts. The role of K.H. Salahuddin Wahid in the development of the Tebuireng Pesantren became the forerunner of significant changes in various fields. His position as a caretaker made him the initiator of changes in the Tebuireng Pesantren which is increasingly advanced. He poured out his thoughts through his innovations in managing the Hasyim Asy'ari Foundation, encouraging the awareness of the elements of the Tebuireng Islamic Boarding School, becoming a figure who took the initiative towards the compactness of the Bani Hasyim (Dzurriyah) family,

and forming an orderly institutional system in the institution under the auspices of the Hasyim Asy'ari Foundation. Thus, the Tebuireng Islamic Boarding School was formed which was strong against the leadership problems of KH. Salahudin Wahid also modernized the Tebuireng Islamic Boarding School by integrating the traditions of the Salaf and modern, creating a modern curriculum. His emphasis on the development of physical facilities, such as the physical condition of the Islamic boarding school and the change of IKAHA to UNHASY, ensured the relevance of the Islamic boarding school in modern education. However, this study is limited to the period of his leadership and does not assess the long-term effects of his strategy or its adaptation in other Islamic boarding schools. Future research can explore how transformational leadership is applied in different Islamic boarding school contexts and its role in fostering moderate Islam in response to globalization and technological advances. Such studies would provide deeper insights into how pesantren can maintain their cultural and educational heritage while addressing the demands of a changing world

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