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How do principals act as leaders and managers in boarding and public schools in Indonesia?

Abdul Karim^a , Oman Fathurohman^b, Sulaiman Sulaiman^b, Lina Marliani^c, Muhammadun Muhammadun^d and Bambang Firmansyah^b

^aDepartment of Islamic Educational Management, Universitas Muhammadiyah Cirebon, Indonesia; ^bIslamic Education Management, Universitas Islam Bunga Bangsa Cirebon, Indonesia; ^cBimbingan Konseling Pendidikan Islam, Universitas Islam Bunga Bangsa Cirebon, Indonesia; ^dIslamic Criminal Law, Universitas Islam Bunga Bangsa Cirebon, Indonesia

ABSTRACT

The principal has a crucial role in overseeing the institution he leads; this includes assuring the competence of teachers and students in the educational process. This research offers a novel perspective by examining the differing roles of school principals in managing boarding schools compared to public schools. The primary objective of this study is to evaluate the principals who act as leaders and managers within the context of three boarding schools and five public schools located in Region III of Cirebon, West Java, Indonesia. The study employed descriptive qualitative method, with data collection using interviews and questionnaires. The data gathered were subsequently subjected from nine leaders of boarding at Cirebon and five leaders of public schools at Cirebon, Indramayu, Kuningan, Majalengka, to qualitative descriptive analysis. The research conclusion is that principals act as leaders and managers, and their associated practices are comprised of various indicators, including inspiration-based situational (situational leader behaviour but relies on inspiration), collective non-structural, senior structured, and sacred-based managerial (managerial based on the sacred). The impact of this study contributes to scientific knowledge about integrating management and leadership roles in decision theories. However, the study is limited by its focus on a specific geographic region, which may affect the generalizability of the findings.

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Introduction

The quality of education is largely determined by the learning process in educational institutions, for example, schools. Apart from that, school principals and teachers play a pivotal role and exert a substantial impact on every student's learning process during their time in the school environment. Without good teacher performance and an adequate role for school principals in managing schools, it is very difficult to enhance the quality of education or attain national education standards (Gaol & Siburian, 2018).

The principal holds a significant role as an educational leader due to their direct involvement in the implementation of educational programs within the school. The attainment of educational objectives is contingent upon their skills and wisdom. Moreover, the school principal is recognized as a professional official responsible for managing all organizational resources and working closely with teachers to educate students and achieve educational goals (Manora, 2019).

For a significant period, the examination of leadership has been a crucial and focal component of the body of knowledge on management and organizational behavior (Yukl, 1989; Hersey & Blanchard, 1988). Moreover, the literature on leadership has experienced substantial expansion, particularly in the contemporary era (Lussier & Achua, 2016). This expansion underscores the persistent issues associated with leadership that manifest on a daily basis.

CONTACT Abdul Karim  karim_gml81@yahoo.co.id, abdul.karim@umc.ac.id  Department of Islamic Educational Management, Universitas Muhammadiyah Cirebon, Indonesia

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Hence, the issues associated with leadership are persistent and manifest on a daily basis. Nonetheless, by having an understanding of the anticipated timing of the most substantial obstacles, individuals can make adequate preparations to overcome them effectively (Ibrahim, 2016). An additional significant aspect pertains to the examination of proficient leadership, which is contingent upon the quantification of a leader's proficiency level (Sağlamel & Kayaoğlu, 2013).

Accordingly, leadership patterns in education clearly necessitate the role of the school principal as an organizational controller in the world of education, both in public schools and Islamic boarding school-based institutions (Mansir & Karim, 2020). This highlights the importance of effective leadership in navigating the challenges faced within the educational landscape.

Ibrahim (2016) argues that despite substantial experiential evidence and theoretical frameworks, the concept of leadership lacks a comprehensive explanation. Various sources, including leadership development models (Babiak, 2014), show inconsistencies when considered collectively. Critical rationalism (Popper, 2000) allows for the distinction between genuine scientific theories and pseudoscience. Furthermore, leadership styles can vary based on individual differences and specific circumstances, as the term 'leadership' is applied across diverse domains of human activity (Karim et al., 2019; Yusuf, 2014). Conceptualizing leadership behavior remains complex due to its multifaceted nature (Nazari & Emami, 2012), and ambiguities in measuring leadership styles persist (Babiak, 2014). Recently, there has been an increasing demand for effective strategies to enhance performance, or followership as defined by Uhl-Bien et al. (2014), resulting in extensive research on the impact of various leadership styles on organizational outcomes (Snodgrass et al., 2008). Consequently, leadership styles are developed based on leader behavior, which aligns with the leader's understanding of theoretical frameworks and practical experience.

Additionally, leadership is considered critical in directing all organizational components toward effectively accomplishing organizational goals (Buble et al., 2014). However, Holttum (2015) contends that the most effective approach to advancing human interests is through the presence of a knowledgeable and actively involved leader. Macarie (2017) also argues the critical pragmatic approach to leadership as a connector of opposing perspectives. Indeed, no philosophy has suffered such apparent misreading and conflicting analysis. In the success of any organization, effective leadership plays a critical role (Yukl, 2016). Organizational challenges might arise due to the absence of essential leadership attributes among personnel occupying managerial roles (Allner, 2008). As a result, organizational goals are designed by leaders with profound expertise and established experience by engaging organizational members, leading to effective and efficient leadership management.

The principal serves as an educational leader, playing a crucial role in developing educational institutions as the key decision-maker. To improve the quality of education, the school principal must align their actions with this leadership role, functioning as a proficient manager capable of influencing the teaching staff both directly and indirectly.

It is important to recognize the significant impact that school principals have on enhancing the quality of education (Rosyadi & Pardjono, 2015). Effective leadership entails the ability to influence subordinates, regardless of whether the leader holds a managerial position in a corporate setting or serves as a principal in a public school (Yukl, 1982).

However, current leadership education programs are insufficient to meet the growing demand for effective leaders. The field of leadership education increasingly shapes the conduct of managers and profoundly impacts entire organizations (Casta et al., 2022; Collins, 2002).

While studies on leadership effectiveness among school principals and educational administrators are fewer, some of the existing research is of the highest quality (Yukl, 1982). Management scholars often start their analyses by defining the concept of leadership and highlighting its significance within the field of management (Macarie, 2007).

Further, the behavior theory of leaders and managers underscores the importance of managerial leadership (Karim et al., 2023). Particularly in business institutions like corporations, the managerial leadership concept alleviates the rigidity of formal institutions like schools (Karim, Agus, et al., 2023; Valentine & Prater, 2011). However, it can also express the obscurity of leader behavior in non-formal and profit institutions such as boarding schools (Peterson & Fleet, 2008). Since 1959, more than 83 studies on managerial leadership have been conducted by other researchers; nevertheless, the number of scholars who

regard managerial leadership as a distinct concept is relatively small (Hendel et al., 2006; Valentine & Prater, 2011). Consequently, it is critical to conduct further research on managerial leadership to contribute scientifically to the understanding of leadership management.

Previous researchers have not extensively discussed managerial leadership in the context of education. Sveningsson et al. (2012) explored the identity, processes and interactions of managerial leadership within organizations. Similarly, Steers et al. (2006) found a robust relationship between managerial leadership, culture, and cognition in organizations. Jaques (2017) emphasized that effective organizational systems stem from good managerial leadership. Additionally, Asiah and Yusniar (2017) asserted that the managerial leadership of school principals significantly enhances teacher productivity. Pohan (2018) further highlighted the critical role of school principals in educational management. Historical perspectives, such as those from Enderle (1987), focused on defining managerial leadership (Selvarajah et al., 2018), while Yukl (1989) identified key indicators of effective leadership versus management. Strutton (2004) noted that enduring leadership challenges can empower managers to influence modern organizations. Akroyd et al. (2009) examined the impact of organizational factors on leadership behavior, and Schermerhorn (2005) and Hunt et al. (2009) integrated traditional organizational behavior with complex adaptive theories. Common themes reflecting leadership styles in the SSA region were identified by Wanasika et al. (2011). While Chin (2011) explored managerial leadership competencies, Blom & Alvesson (2014) focused on leadership actions of formal superiors. Although numerous studies have addressed managerial leadership models, this research distinguishes itself by examining the unique roles of school principals as both leaders and managers in public and Islamic boarding schools.

Recently, some relevant previous articles from 2022 to 2024 that discuss the role of leaders as managers and leaders in both schools and pesantren are Ali and Ahmad (2022). The three journal articles above highlight the importance of integration between leadership and management to achieve educational success, as well as the need for adaptation to contemporary challenges in the world of education. However, there is still a gap in that they have not directly compared how the social, cultural and spiritual contexts in pesantren and schools affect leadership styles, as well as the lack of research on differences in the responses of leaders in both types of schools to contemporary challenges.

To strengthen the gap and the novelty of this research, Lasrado (2015) defined managerial leadership practices. Larson (2016) then examined the association between managerial leadership and the culture of the organization. Further, Delbecq (1964) defined managerial leadership styles. Selvarajah et al. (2018) and Purnomo, Karim, Rahmatullah, and Sudrajat (2020) also found that the external environment profoundly influences managers' personal qualities. In addition, Macauley (2018) specified the managerial leadership behavior. In comparison, Scannell and Gifford (2010) identified managers' leadership behaviors; Vandergoot et al. (2019) termed managerial leadership skills. Moreover, Graves et al. (2019) revealed the managers' passive-avoidant environmental leadership by exception. For this current study, based on the results of observations made at public schools and Islamic boarding school-based schools, school principals, as leaders and managers in managing educational institutions have relatively notable distinctions in their management. Consequently, a comparative study of the role of school principals in leading public schools and Islamic boarding school-based schools would be a compelling subject for further discussion. This undoubtedly has a significant contribution in effective school management by allowing two identical institutions with distinct educational characteristics to be managed.

Learning from those past and recent studies as an approach, the novelty of this research lies in the clarity of concepts and practices about principals acting as leaders and managers in boarding and public schools. The author assumes that principals are leaders and managers, and their practice is the practical work of a leader and manager. Moreover, the importance and urgency of conducting this research is to reduce the tension of formality, rigidity and wasteful costs in management and leadership. Fundamentally, the integration of leadership and management is essential. According to Sharma and Jain (2013), any attempt to differentiate the two is likely to result in a greater number of complications rather than resolving them. Also, the exploration of principals as leaders and managers and their application within the sector will enhance the existing body of information pertaining to managerial and leadership styles. As such, the question of this research is: How do leaders at boarding schools and principals in public schools implement the concept and practice of management leadership? Thus, the primary objective of this study is to examine the theoretical framework and practical implementation of

principals as leaders and managers exhibited in boarding and public schools. Since this research discusses the role of school principals in leading public schools and Islamic boarding school-based schools, the variables studied are related to the comparison of management in these institutions. The results of this research will become a management style that school principals can practice in managing public schools and Islamic boarding school-based schools in Indonesia.

Literature of study

According to Harbani (2010), leaders have a fairly strong role in achieving organizational goals. The leadership roles are as follows: (a) The decision-making role is the leader's authority to make decisions in determining direction and making managerial improvements in an organization. Thus, all matters pertaining to the smooth running of an organization must be decided based on mutual agreement through good analysis by the leadership. (b) The influencing role refers to the role of bureaucratic leaders who must be able to exert influence over the continuity of the organization. The influence of a leader is very much needed in an organization because this influence will create respect and increase the level of respect for the leader. (c) The motivational role aims to act as a structural motivator in an organization to improve member performance. In other words, leaders must be able to motivate members in carrying out organizational goals. (d) The interpersonal role in question is the role of the leader with members personally, with the aim of fostering a stronger sense of togetherness between leaders and members. In this way, harmony between members and leaders can be well maintained, and a sense of unity in implementing organizational goals can be achieved well. (e) The informational role alludes to the role carried out by the leader to facilitate and provide information to members and ask members for information in formulating an organizational goal.

As stated by Ghiselli and Brown in Sutrisno, the function of leaders within organizations frequently diverges from that of leaders in other fields of work or organizations. Several factors contribute to this distinction, including the type of organization, the social situation in the organization, and the number of group members (Sutrisno, 2016). A successful leader possesses the capability to efficiently organize or govern an organization while also exercising effective leadership. For this reason, leaders must truly be able to carry out their functions as leaders. Meanwhile, according to Terry, the functions of leaders in organizations can be grouped into four: (1) planning, (2) organizing, (3) actuation and (4) control (Sutrisno, 2016).

The concept of managerial leadership

There is a limited body of research available on the topic of management leadership development. According to Rigii (2017), a literature study has established that there is a significant gap in our understanding of the relationship between management leadership development and performance. The phrase 'managerial leadership' refers to the integration of management and leadership into a cohesive idea (Ibrahim, 2016).

While theoretical perspectives have been extensively discussed, empirical evidence is critical to substantiate these claims. For instance, studies conducted by López et al. (2017) demonstrated a positive correlation between effective managerial leadership practices and organizational performance, providing quantitative support for the theoretical frameworks previously proposed. They found that organizations with leaders who engage in participative decision-making and effective communication strategies achieve higher performance outcomes. In their research, Burch and Guarana (2014) found that organizations with strong managerial leadership exhibited higher employee satisfaction and productivity levels, further emphasizing the importance of these leadership styles. Additionally, Mayer et al. (2009) revealed that transformational leadership behaviors significantly predict employee engagement and organizational commitment, reinforcing the argument that effective leadership is instrumental in driving organizational success.

Meanwhile, in their work, Espinoza and Schwarzbart (2015) addressed the phenomenon of role convergence within the context of management leadership. This theory indicates that in management leadership, there is a gap between theory and practice in the field, giving rise to an interesting phenomenon in organizational leadership.

Managerial leadership is predicated on the notion that leaders should prioritize activities, tasks, and behaviors. It posits that by effectively executing these roles, the leader may enhance the productivity and effectiveness of individuals inside the business.

Research by Gonzalez and Garazo (2006) corroborates this by showing that leaders who focus on task management significantly improve team outcomes. Their study highlighted that task-oriented leadership behaviors, such as setting clear goals and providing specific guidance, lead to enhanced team performance and higher levels of team member satisfaction. Additionally, Morgeson et al. (2010) found that leaders who prioritize task management not only increase productivity but also foster a more cohesive team environment, which contributes to overall organizational success.

The majority of managerial leadership approaches likewise operate under the assumption that the conduct of individuals inside an organization is predominantly rational (Leithwood & Jantzi, 2000). The managerial leadership approach is characterized by its emphasis on effectively managing current operations rather than actively envisioning and pursuing improvements for the school (Bush et al., 2012). Managerial leadership also provides good lessons in managing organizations to increase productivity and effective performance in the organizations they lead.

Additionally, managerial leadership offers a comprehensive framework that facilitates the cultivation of robust management and leadership abilities among individuals from diverse backgrounds. According to Topping (2001), the highest level of leadership is responsible for developing models and frameworks, as well as instruments for evaluating leadership capabilities and strategies for managing organizational change and development. As Rao (2018) asserted, managerial leaders are required to possess a range of talents, including strategic thinking, team-building, and fostering a positive corporate culture (Rao, 2018). To form managerial leadership in an organization, the leader must understand the framework to be achieved and his responsibilities as a leader to evaluate the organization's achievements easily.

Nevertheless, there is a slick thing about the managerial leadership definition. The designations leader, manager, boss, and supervisor have traditionally been used to refer to individuals who are typically expected to fulfill leadership responsibilities (Simmons, 2010). Before, Doyle and Smith (2009, p. 5) attempted to integrate the four traditional leadership theories, namely trait theories, behavioral theories, contingency theories, and transformational theories, into a comprehensive framework for management leadership. Kleinman (2004, p. 2) also reviewed the literature on transformational and transactional managerial leadership behaviors. The intriguing thing about managerial leadership is that there are leadership indicators that managers must have by integrating trait theory, behavioral theory, contingency theory, and transformational theory for a manager who leads an organization.

In fact, managerial leadership encompasses two key characteristics: (1) the informal dimension, stemming from the leader's abilities and expertise, and (2) the formal dimension, derived from his formal authority (Macarie, 2007). Allner (2008) further argues that managerial leadership encompasses the following roles: (1) broker and innovator, (2) director and producer, (3) monitor and coordinator, and (4) mentor and facilitator. Besides, Collins (2002) analyzed that the substance of managerial leadership development programs has undergone notable modifications, with a particular emphasis on the cultivation of strategic leadership abilities and effective team management capabilities.

Despite the substantial body of literature on managerial leadership, significant gaps remain in our understanding of the practical application of these theories within diverse organizational contexts. For instance, while much of the existing research emphasizes the positive correlation between effective managerial leadership and organizational performance (Burch & Guarana, 2014; López et al., 2017), few studies have explored how these relationships manifest across different industries or organizational sizes. According to Dinh et al. (2014), the lack of empirical studies examining the contextual factors that influence the effectiveness of managerial leadership limits our ability to generalize findings across various settings. Furthermore, although task-oriented leadership has been shown to enhance team outcomes (Gonzalez & Garazo, 2006; Morgeson et al., 2010), there is a dearth of research investigating how cultural differences impact the effectiveness of task management strategies employed by leaders. This gap suggests a need for further empirical investigation into the interplay between leadership styles and contextual variables, as well as how these dynamics affect employee performance and satisfaction in various organizational environments.

The characteristics of managerial leadership, according to experts, are depicted in Table 1.:

Table 1. Characteristics of managerial leadership.

No	Figure	Characteristics of managerial leadership
1	Macarie (2007)	1. Informal dimension, which comes from the leader's abilities and expertise, and 2. Formal dimension, which comes from formal authority.
2	Allner (2008)	1. Intermediaries and innovators, 2. Director and producer, 3. Monitors and coordinators, and 4. Mentor and facilitator.
3	Collins (2002)	The substance of the managerial leadership development program is focused on developing strategic leadership abilities and effective team management abilities.

Characteristics of managerial leadership

The generalized concepts of principals as leaders and managers skills relevant for managers in organizations are that they trust their subordinates, develop a vision (Karim., 2016), are experts, simplify, and encourage risk (Ibrahim, 2016). Wright (1996) also notes that the six dimensions of management leadership styles, namely structuring, participatory, autocratic, Machiavellian, distant, and rewarding, encompass a range of diverse behaviors exhibited by leaders within an organization (Babiak, 2014). In principle, managerial leadership focuses on the leader's trust in his subordinates to carry out tasks according to the responsibilities assigned to his subordinates.

In comparison, spiritual leadership encompasses essential elements of values, attitudes and behaviors necessary for both self-motivation and the motivation of others, aiming to cultivate a profound sense of spiritual well-being through one's sense of purpose and belonging (Fry & Matherly, 2006; Karim. et al., 2022). According to Fry (2003), Dickson et al. (2003) and Karim and Hartati (2020), the key characteristics of spiritual leadership include vision, hope/faith and altruistic love, which foster a supportive and uplifting environment conducive to personal and organizational growth (Karim, Fathurrohman et al., 2023).

In contrast, situational leadership (Hersey et al., 1979), as described by Hersey and Blanchard (1982), focuses on two primary dimensions: relationship behavior and task behavior. They argue that effective leaders adapt their approach based on the readiness level of their followers concerning specific tasks or objectives (Hersey et al., 1979). According to Hersey (1988), readiness reflects the preparedness of followers to engage in a particular task, which can vary based on their competence and confidence.

The distinction between spiritual and managerial leadership becomes evident when considering their foundational approaches. While managerial leadership often prioritizes organizational goals and operational efficiency, spiritual leadership emphasizes the importance of aligning the leader's values, attitudes and behaviors with the beliefs and needs of the organization. This alignment fosters a vision that not only aims for organizational success but also nurtures the spiritual growth of individuals, thereby creating a holistic work environment that promotes both personal fulfillment and collective achievement.

Furthermore, influential collegial leaders suggest that it is within informal, natural, unstructured relationships and interactions that an institution's missions and culture are carried out (Mooney et al., 2012). Collegial leadership refers to a leadership style that emphasizes collaboration, mutual respect, and shared decision-making among team members. It is characterized by leaders who foster open communication and facilitate participative engagement, allowing team members to contribute their ideas and expertise (Bennett et al., 2003). According to Singh (2005), collegial leaders connect the power that flows to the other team members, enabling a more inclusive approach to leadership that empowers individuals within the organization.

In contrast, spiritual leadership is a style that seeks to inspire and motivate individuals by appealing to their values, beliefs, and sense of purpose. This leadership approach focuses on the intrinsic motivation of followers, encouraging them to find meaning in their work and fostering a sense of community and connectedness within the organization (Fry, 2003). Shaughnessy et al. (2017) also conceptualize informal leaders as those who are perceived as repositories of knowledge for others and are more inclined to accomplish crucial tasks. As such, collegial leadership exhibits a distinct pattern in contrast to managerial and spiritual leadership; collegial leaders actually unite organizational perceptions from various relationships and informal interactions carried out by their subordinates so that organizational goals can be achieved according to their respective duties and responsibilities.

In charismatic leadership, the term "charisma" reflects the leader's ability to influence their subordinates' behavior through the cultivation of loyalty and dedication (Macarie, 2007). In contrast, transformational leadership, as described by Kleinman (2004), focuses on fostering pride and motivation among individuals. Transformational leaders communicate an inspiring vision for the organization, provide clear guidance for achieving objectives, and demonstrate openness to the ideas and input of team members. On the other hand, Kuchynkova (2013) asserts that transactional leaders employ a motivational strategy that involves providing rewards to subordinates for achieving high levels of performance, while also administering reprimands for instances of low performance (Abdillah, 2014).

Thus, the primary distinctions among these three leadership styles lie in their approaches: charismatic leadership emphasizes building loyalty and dedication through personal charm, transformational leadership focuses on inspiration and motivation by creating a compelling vision (Karim, 2016; Karim, 2019), while transactional leadership prioritizes a system of rewards and penalties based on performance outcomes. Although all three leadership styles share similarities in their influence over followers, each adopts a unique method of motivating and guiding teams toward organizational goals.

According to Fayol (1949), the definition of management function is what managers perform, i.e., planning, organizing, staffing, directing, and controlling. Mintzberg (1973) also believes that the managerial position entails the exercise of formal authority inside organizational units, enabling managers to fulfill their roles in three categories: interpersonal, informational, and decisional. As Lamm et al. (2016) stated, the model of entry conditions of interpersonal leadership is personal attributes, and the core functions of interpersonal leadership are supporting, motivating, and developing others. Based on the management theory presented, in principle, management can be built by managers starting from planning, organizing, implementing, directing and evaluating the leaders or managers who lead the organization (Kuchynkova, 2013). From the patterns and characteristics of leaders in leadership management, it can be concluded that leadership management is divided into several types with the difference indicators as shown in Table 2.

Table 2. Leadership patterns with their indicators.

No	Leadership patterns	Leadership indicators
1	Managerial Leadership	The leader's trust in his subordinates to carry out tasks according to the responsibilities assigned to his subordinates
2	Spiritual Leadership	Leadership emphasizes the values, attitudes, and behavior of the leader to produce a vision that aligns with the beliefs expected by the organization as a sign of the success it achieves.
3	Collegial Leadership	Can unite organizational perceptions from various relationships and informal interactions carried out by subordinates so that organizational goals can be achieved according to their respective duties and responsibilities
4	Charismatic Leadership	Emphasizes dedication and loyalty
5	Transformational leadership	Emphasizes the motivational and exemplary aspects of leadership
6	Transactional Leadership	Provides rewards for team members who achieve targets according to their assigned tasks

Conceptual framework

Managerial leadership was first introduced as 'managerial leadership' (Kleinman, 2004; Yukl, 1982). Then, Snodgrass et al. (2008), using the words manager's leadership, incorporated several leadership styles and managers' duties in managing the institution.

In this study, managerial leadership is a combination of situational leadership model, spiritual leadership style, collegial-informal, transformational behavior, charismatic style (Karim., Purnomo, et al., 2020), actuating and controlling function, interpersonal, and managerial role; meditation, mediation and reflection (see Figure 1). Then, situational leadership refers to a leader's ability to diagnose environmental or situation cues (Hersey et al., 1979). On the other hand, spiritual management is an integrated concept between modern management and spiritual values (Fry, 2003). The spiritual value is holy and divine, honesty, fairness, sharing with others and appreciating others.

The characteristics of principals as leaders and managers, in conjunction with the perspectives of experts mentioned above, encompass several key characteristics. These include spiritual leadership, which encompasses beliefs, attitudes, actions, vision, altruistic love, and hope/faith. In this discussion, the author will explore the concepts of situational leadership, relationship and task behavior, collegial

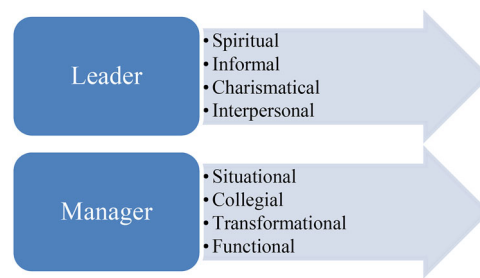


Figure 1. Leader and manager conceptual framework.

leaders, and informal leadership. Situational leadership refers to the ability of a leader to adapt their leadership style based on the specific circumstances at hand. This involves considering the needs and capabilities of the individuals being led, as well as the task at hand. The leader must balance their focus on both building relationships with their team members and ensuring that tasks are completed effectively. Then, collegial leaders are characterized by their ability to foster long-term connections within an organization. These interactions are often informal, natural and unstructured. Collegial leaders prioritize the institution's missions, culture, and the establishment of trust and respect among team members. In addition, informal leadership alludes to individuals who possess knowledge and expertise that others seek out for guidance and support. These individuals may not hold formal leadership positions, but they are recognized as valuable sources of knowledge and are often relied upon by their peers. Further, the concepts of charisma, leadership, loyalty, and devotion are of significant importance in academic discourse. In the realm of leadership, one prominent approach is transformational leadership, which encompasses several elements, such as fostering pride and motivation among followers, expressing a compelling vision, providing clear guidance to staff, and exhibiting openness in communication. On the other hand, the role of a manager involves several key functions, including planning, organizing, staffing, directing, and controlling. The roles of managers can be categorized into two main categories: interpersonal and informational. The interpersonal roles involve interactions with individuals both inside and outside the organization, while the informational roles involve the gathering, processing and dissemination of information. Additionally, managers also play decisional roles, which involve making choices and taking actions to achieve organizational goals.

The characteristics of principals as leaders and managers, in conjunction with the perspectives of experts mentioned above, encompass several key attributes. Among these is spiritual leadership, which emphasizes beliefs, attitudes, actions, vision, altruistic love and hope/faith. This leadership style is selected for its ability to foster a profound sense of purpose and belonging among team members, thereby enhancing overall well-being and motivation (Fry & Matherly, 2006; Karim et al., 2022).

Additionally, this discussion will explore situational leadership, which refers to a leader's ability to adapt their leadership style based on the specific circumstances at hand. This flexibility is crucial as it allows leaders to consider the needs and capabilities of their followers, as well as the demands of the task, ensuring both effective task completion and strong relational dynamics (Hersey & Blanchard, 1982).

Collegial leadership is highlighted for its focus on fostering long-term connections within an organization. This style prioritizes informal, natural interactions, which are essential for building trust and respect among team members, and aligning with the institution's mission and culture (Gunter, 2001). Such relationships can enhance collaboration and collective problem-solving, which are vital in educational environments.

Moreover, informal leadership refers to individuals recognized for their expertise and knowledge, who may not hold formal leadership positions. These individuals serve as invaluable resources for guidance and support, often influencing their peers significantly despite their lack of official authority (Harris, 2004).

The concepts of charisma and transformational leadership are also significant in this context. Transformational leadership is selected due to its focus on inspiring followers through a compelling vision, fostering pride and motivation, and providing clear guidance while promoting open communication (Bass & Riggio, 2006). This style is particularly effective in educational settings where engagement and commitment are critical for success.

Conversely, the role of a manager involves several key functions: planning, organizing, staffing, directing, and controlling. These managerial roles can be categorized into interpersonal roles, which involve interactions with individuals both inside and outside the organization, and informational roles, which involve gathering, processing, and disseminating information (Mintzberg, 1975). Managers also play decisional roles, making choices and taking actions to achieve organizational goals, highlighting the importance of both leadership and management in effective school administration.

Figure 1 below illustrates the combination of the manager's work and the leader's behavior as the foundation of the principals as leaders and managers concept. The author prioritizes combining the leader's behavior and the manager's work.

In conclusion, effective managerial leadership in educational settings integrates various styles, including spiritual, situational, collegial, informal and transformational leadership. Spiritual leadership fosters purpose and motivation, while situational leadership emphasizes adaptability to specific circumstances. Collegial leadership builds trust through informal relationships, and informal leaders provide valuable guidance despite lacking formal authority. Transformational leadership inspires and engages followers with a compelling vision. Together, these styles enable principals to navigate complexities and enhance organizational success by fostering a supportive environment that promotes collaboration, trust and individual growth among team members.

Method

Research design

The object of this research was to help principals act as leaders and managers in the three oldest boarding schools and five public schools (public senior high schools) in Region III, Cirebon, Indonesia. Region III is known for its rich cultural heritage and is a significant educational hub within Cirebon, which influences the educational landscape of the area. The research locations were chosen for several reasons. The Islamic boarding schools were selected since they are the oldest Islamic boarding schools in Cirebon and have a substantial student population, fostering a strong community of learners. Meanwhile, the schools were chosen as they are favorite schools in Cirebon, boasting a large number of students and impressive academic achievements. Besides the object (Sparks, 2014), the subject of this study was the head of boarding and public schools and the principals. Because this research examined leadership, the research subjects were leaders of Islamic boarding schools and principals of public schools in the Cirebon area.

The research method employed was qualitative research (Bazeley, 2013), which allowed for an in-depth exploration of the leadership dynamics within these educational institutions. This qualitative research (Myers, 2009) applied a phenomenology approach (Moustakas, 1994), which emphasizes understanding the lived experiences of individuals and the meanings they ascribe to those experiences (Patton, 2002). This approach guided the data collection and analysis by focusing on how principals and educational leaders perceive their roles and responsibilities within their respective schools. Data collection consisted of observation, interviews, questionnaires, and documentation (Mcmillan, 1996), with each method selected to capture the essence of the participants' experiences. For example, semi-structured interviews were conducted to elicit rich, descriptive responses from the principals, allowing them to articulate their concepts and practices as leaders and managers. The observations provided context to these responses, highlighting interactions and behaviors within the school environment. By utilizing phenomenology, this research aims to discover the nuanced understandings of principals as leaders and managers in both boarding and public schools (Buble et al., 2014).

Participants and procedures

This research was conducted in three Islamic boarding schools—Bendakerep, Buntet, and Gedongan—and five public senior high schools in Cirebon, specifically in Cirebon City, Indramayu, Majalengka, and Kuningan, all located in Region III, Cirebon. To ensure a representative sample of the student population, a simple random sampling method was employed to select 30 students from the Islamic boarding schools (Etikan, 2017). This method provided each student with an equal opportunity to be included in

the sample, which enhances the generalizability of the findings. For the secondary sources, 24 individuals from the surrounding community of the boarding schools were also selected randomly, ensuring diverse perspectives related to the schools' impact and reputation. In the case of public schools, the researcher did not utilize random sampling for secondary sources; instead, interviews were conducted with all relevant leaders and principals, as these primary sources were crucial for understanding leadership dynamics. This included 14 leaders from the boarding schools and five principals from the public schools (Alvi, 2016). This approach allowed for comprehensive insights into the experiences and perceptions of those directly involved in the educational leadership of the selected institutions.

Primary data subjects were collected through interviews with leaders and principals at Islamic boarding schools and public schools, while secondary data subjects were obtained from the results of questionnaires distributed to students and previous references from books and scientific journals. The research procedure began with an observation of the research objects to gain a contextual understanding of the educational environment (Creswell, 2014). Following the observations, semi-structured interviews were conducted with the leaders and principals. These interviews included open-ended questions designed to explore their leadership styles, management practices, and the challenges they face in their roles. Sample questions included "How do you define your leadership style?" and "What strategies do you implement to foster student engagement?" which are consistent with best practices in qualitative research (Brinkmann & Kvale, 2015).

In parallel, questionnaires were distributed to 30 students at the boarding schools, incorporating both closed and open-ended questions to gather qualitative data. The questionnaire included Likert-scale items measuring students' perceptions of their principals' leadership effectiveness and open-ended questions allowing students to express their thoughts on school leadership and management practices (Bryman, 2016). For example, students were asked to rate their agreement with statements such as "My principal encourages student participation in decision-making" on a scale from 1 (strongly disagree) to 5 (strongly agree). After the interviews and questionnaires were collected, the data were processed and analyzed to derive meaningful insights from the research results, following the thematic analysis approach as described by Braun and Clarke (2006).

Ethical considerations were paramount throughout this research. Informed consent was obtained from all participants, ensuring that they were aware of the research purpose and their rights, including the right to withdraw at any time without any consequence. For minors, parental consent was also sought prior to participation. Confidentiality was maintained by anonymizing responses and securely storing data to protect the identities of the participants. Additionally, the research adhered to ethical guidelines established by the relevant institutional review board, which ensures the welfare and rights of participants in educational research (Gaol & Siburian, 2018).

Measurement instruments and analysis

The tools and instruments used in this research included interviews, questionnaires, observations, and documentation (Cohen et al., 2000). The questionnaire comprised statements aimed at confirming the characteristics of principals as leaders and managers in boarding and public schools. This questionnaire was distributed to secondary sources, as done by Kleinman (2004), while the interview sheets were administered directly to primary sources from November 2022 until October 2023. Additionally, the researcher developed an observation sheet based on the interview results, which was complemented by the collection of documentation, including photographs, videos, and other evidence from both boarding and public schools (Paterson et al., 2016).

Data obtained from interviews were analyzed as qualitative tools through a systematic process involving categorization, reduction, classification and interpretation after triangulation (Green et al., 2006). Triangulation in this study involved cross-verifying data from multiple sources: interviews with school leaders and principals, student questionnaires, and observational data. This approach helped ensure the validity and reliability of the findings by confirming that the insights gained from one method were supported by evidence from others (Denzin, 1978). To further enhance the validity of the results, member checking was employed, wherein participants were invited to review and confirm the accuracy of the interpretations of their responses (Birt et al., 2016). Peer debriefing sessions were also conducted with

fellow researchers, providing an opportunity to discuss the analysis process, explore alternative interpretations, and ensure that the findings were grounded in the data (Lincoln & Guba, 1985).

The qualitative data analysis process began with data collection, which was followed by coding the data into meaningful categories. Initial codes were developed inductively, allowing themes to emerge from the data (Saldaña, 2015). Subsequently, these codes were organized into broader themes that reflected the leadership practices and management strategies of principals in boarding and public schools. The final stage of analysis involved presenting the findings in a way that highlights the nuances of the participants' experiences, thereby providing a comprehensive understanding of how principals navigate their roles as leaders and managers in the educational context (Braun & Clarke, 2006).

Findings

The concept of principals as leaders and managers in boarding and public schools

In line with Figure 2 about conceptualization, leadership and managerial could be combined simultaneously with principals as leaders' and managers' terms. In this section, the author made several terms after analyzing the field data in boarding and public schools. The concept of principals as leaders and managers is modified by the relationship between the characteristics of managers and what leaders naturally do in boarding and public schools. This modification produces the following terms. (1) Inspiration-based situational leadership refers to a leadership style where the leader adapts their approach based on the situation and motivates their team through inspiration. It consists of figures, values, attitudes, behaviors, altruistic love, hope/faith and task behavior. (2) Collective non-structural leadership refers to a leadership approach where leadership roles are shared among members of a group without formal hierarchy. It comprises informal, natural, unstructured relationships, culture, trust in and respect, and sources of knowledge for others. (3) Senior structured leadership refers to a leadership style where experienced leaders hold formal, hierarchical positions with defined roles and responsibilities. It encompasses loyalty, pride, motivation, sharing vision and providing staff direction. (4) Sacred-based managerial refers to a management approach that is influenced by sacred or spiritual principles, where leadership decisions are guided by religious. It includes organizing, actuating, controlling, interpersonal, informational, and decisional. From the preceding figure, it can be deduced that the leadership styles of leaders in Islamic boarding school-based schools and public schools differ significantly, but the leadership concept can be combined to obtain management, both for managerial leadership in boarding and public schools.

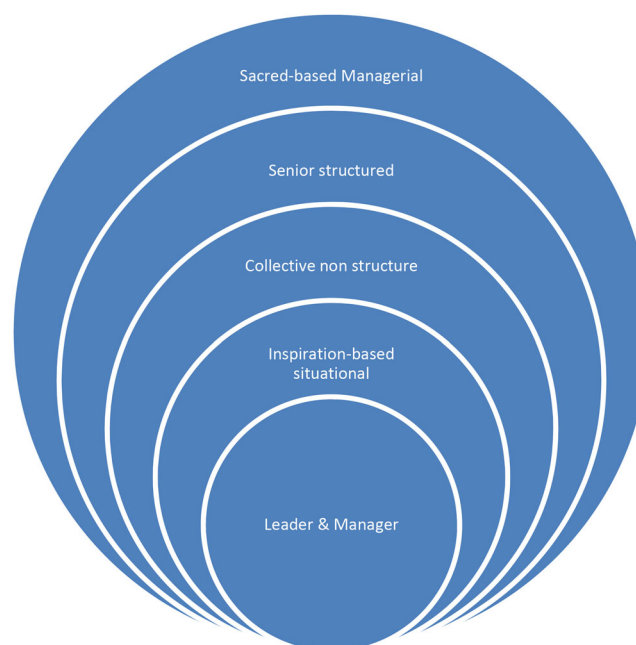


Figure 2. The act of leader and manager in boarding and public schools.

Inspiration-based situational

The principal indicators of leaders and managers listed in Table 3 are generated from interviews confirmed with a questionnaire, validated by observation and documentation, and then analyzed descriptively. Table 3 presents the variables, indicators, and descriptions of managers' work and managerial roles as a table containing the principals as leaders and managers concept in detail, accompanied by the results of questionnaires and their percentages.

The indicators of the spiritual-managerial model in boarding and public school are figures, values, attitudes, behaviors, altruistic love, hope/faith, and task behavior. Ancestral figures are as values, God is a source of inspiration, and inspirations are the basis of works (see Table 3). Some boarding leaders mentioned that altruistic love is seen when they organize social programs, with the aim of not only educating academically but also helping the surrounding community. KH. A. as one of the interviewees added, "We always teach students to not only focus on knowledge, but also how to give benefits to others."

The concept of spiritual leadership already practiced in boarding is explained below: Regarding spirituality, the leadership figure is the ancestor of boarding as a trustee. Spirituality at the leadership level of the leader in boarding school is based on the ancestor's discourse of mutual doctrine, discourse, and action. As expressed by KH. M (leader in Bendakerep), one of the heads of the pesantren, 'leadership here is not only about organizing, but also about implementing religious teachings in every decision we make.'

On the other hand, there is no ancestor's discourse in public schools' figures as a spiritual indicator, but rather as a national leader. In addition, there is a spiritual appeal at boarding schools; the leaders do not adopt the outer culture but accept it nonetheless. They allow Western theories as long as they are adapted to the ancestral teachings regarding the Holy Book and prophetic teaching. However, the theory is applied in boarding schools, so its moral values remain (Mansir & Karim, 2020).

Moreover, the boarding environment is also mystical. Some ancestral teachings at boarding are commands and prohibitions of the Holy Book, prophetic teaching, and the classical Arabic text. Another inspiration-managerial step of the boarding's leader is handling conflicts by referring to the Holy Book's teachings and prophetic teaching, believing the *washilah* (connection) to the ancestor's blessing and feedback, and the feedback is done wisely and with a joint decision.

As the Gedongan boarding leader stated, 'We always seek inspiration from the holy books and the teachings of the previous scholars, as they are the main basis for all our policies.' On the other hand, some of public schools leaders stated, 'We mostly refer to the needs analysis and national education policy (Karim et al., 2019).

Hence, based on the table above, the leadership patterns of Islamic boarding schools and public schools clearly have differences, including that Islamic boarding school leadership tends to be closer to the aspect of worship, where every decision is based on religious teachings, Holy Books, and the spirituality of the leader. Meanwhile, public school leadership actually prioritizes achievement, cognitive, professional and success aspects in leading the organization they lead.

In practice and statistically, the difference in the way leadership in spirituality-based pesantren compared to public schools that prioritize academic achievement can be seen in the level of influence on student and teacher satisfaction. Statistically, the analysis shows that religious value-based leadership in pesantren has a greater impact (89%) on student satisfaction in terms of moral and spiritual values. In contrast, in public schools, the focus on academic outcomes showed a stronger relationship (75%) with students' academic satisfaction.

This data is consistent with a study by Smith (2015), which states that in the context of religious schools, leadership is often influenced by local religious and cultural factors, while in mainstream schools, leadership relies more on managerial and academic principles. This is in accordance with the findings of this study which show that principals in pesantren prioritize spiritual values in policy making.

Table 3 about sources of inspiration and policy also indicates that the different leaders' efforts between boarding and public schools are the way to getting inspiration, exhibited by descriptions of inspiration coming from God, ancestral, other institutions, the matter, or place. In the indicator of the source of inspiration, there are three similarities between boarding and public schools from another

Table 3. Indicators of principals as leaders and managers in boarding and public schools.

Variable/indicators	Description	Institution			
		Boarding schools	Number	Public schools	Number
Sources of Inspiration	(01) God, (02) ancestral, (03) superior boss, (04) other institutions, (05) other people, (06) an environment, (07) a matter place, (08) circumstance and experience, (09) by self-knowledge,	(01), (02), (04), (05), (06), (07), (08), (09)	8 of 9 89% Very strong	(03), (05), (06), (08)	4 of 9 44%
Inspiration/dream /thought/planning as the basis of policies	(10) by understanding, (11) through self-evaluation, (12) through discussion, (13) through consultation with elders, (14) to view and analyze needs	(10), (11)	2 of 5 40%	(11), (12), (14)	3 of 5 60%
Though sacred objects	(01) teachings, (02) status as guardian, (03) thought, (04) <i>fatwa</i> of ancestors, (05) mosque, (06) heritages, (07) classic books, (08) believe to a sacred object, (09) do not believe to the sacred object	(01), (02), (04), (05), (06)	5 of 9 55%	(09)	1 of 9 11%
The capital and terms become leaders.	(01) ancestry, (02) reviewing of Arabic book, (03) a will, (04) an ability, (05) knowledge, (06) belief, (07) experience, (08) relationship, (09) organization	(1), (2)	2 of 9 22%	(05), (07), (08)	3 of 9 33%
Secrets of success	(01) piety to God, (02) obedient to the ancestors, (03) awareness of the role, (04) being an example, (05) giving <i>paragon</i> , (06) much action, (07) do not feel right-self, (08) establishing cooperation, (09) unity of the family	(1), (2), (3), 04), (06), (07), (08), (09)	8 of 9 89% Very strong	(01), (05), (06), (08)	4 of 9 44%
Leader's attitudes to subordinates	(10) customizing capabilities, (11) giving attention, (12) kinship, (13) not discriminate	(10), (12)	2 of 4 50%	(10), (12), (13)	3 of 4 75%
Self-correction	(01) appealing to God, (02) reading the Holy Book and peace to the prophet, (03) busy with their disgrace, (04) not blaming others, (05) requesting correction from others, (06) asking family, (07) evaluating, (08) submissive self, (09) a roles model	(01), (02), (03), (04), (05), (08)	6 of 9 67%	(01), (04), (05), (07), (09)	Very strong 5 of 9 50%
Adhered policies	(10) benefit, (11) awareness of subordinates, (12) sincerity, (13) motivation and understanding, (14) harmonious	(10), (11)	2 of 5 40%	(10), (13), (14)	3 of 5 60%
Contemplation of leader	(01) <i>Tirakat</i> /meditation, (02) fasting, (03) reciting of the Holy Book, (04) sharing, (05) deepening religion, (06) prayer, (07) remembrance, (08) <i>keramat ganduli</i> /sacred-suspended, (09) concern	(01), (02), (03), (06), (07), (08)	6 of 9 67%	(05), (06)	2 of 9 22%

person, the environment, and the circumstances/environment, as well as on indicators of policy source evaluation indicator. Thus, boarding school leaders do not assume the boss is the source of inspiration. Likewise, discussion, consulting with older people, and analysis of their needs are not used as a source of policy. Moreover, the variable/indicator of inspiration/dream/thinking/planning as a basis of policies demonstrates that the boarding school leaders did several works to get the basis of policies by understanding the purpose of life in boarding and self-evaluation. The school principals did some indicators: self-evaluation, discussion, and view and analysis needs. Meanwhile, the similarity between leaders in boarding and principals in public schools is self-evaluation. Based on Table 3, Islamic boarding school leadership provides good inspiration for its members by setting an example in every management they lead. Additionally, from the established management strategies, the managers or principals conduct self-evaluations. Conversely, managers in public schools focus more on implementing management functions in the schools they lead, i.e., by planning, organizing, implementing, and evaluating all planned activities.

Collective non-structural

The concept of collective non-structural in boarding and public schools displays the indicators: informal and natural, unstructured relationships, culture, trust in and respect, and sources of knowledge for others. They have been demonstrated in boarding, proved with the following data:

The leadership is collectively characterized by the large number of leaders who lead dormitories and even the cottage in the boarding; the leaders are siblings or relatives from one lineage. There are no written structures and tasks at boarding; however, all boarding dwellers know their roles. The leaders try to have a discussion about the gathering and manage to appoint someone who is better prepared to be the leader than the heir. The structure of the boarding's leaders is also relatively modest, consisting only of the respected elder leader as the primary and caregiver leader.

As one Bendakerep boarding leader said, 'Leadership in this pesantren is not based on written positions, but rather on trust and family relationships. Everyone who lives here knows their role, even though there is no formal structure.'

Meanwhile, the leadership structure in schools has been written in structural but not collective. This data denotes very contrasting differences, and there is no similarity between leaders in boarding and school principals. Some of public school leaders said, 'In our school, although there is a clear structure, we still prioritize discussion and consensus in making decisions. However, all decisions must ultimately refer to the written policy.'

Thus, leadership management in Islamic boarding schools refers to collective leadership, where all students and boarding school residents will obey the Islamic boarding school leadership even though it is not written structurally, and it differs from the existing leadership pattern in public schools.

The collective leadership applied in boarding leadership to the creation of a more democratic atmosphere, although it is not formally structured. The boarding residents feel involved in decision-making even though there is no clear organizational structure. This is very different from leadership in public schools, which is more structured with a clear division of tasks, both for the principal and teaching staff.

This collective leadership model found in boarding is very much in line with the value-based leadership theory proposed by Sergiovanni (2007), which emphasizes the importance of shared values and collective engagement in creating a strong organizational culture. On the other hand, the structural leadership found in public schools is more towards transactional leadership theory, where the focus is on efficiency, achievement, and measurable results, as described by Bass (1990).

Practically, these differences in leadership styles have an impact on how leaders manage conflict, motivate, and build organizational culture. In pesantren, with collective leadership, there is a stronger sense of involvement from the members of the organization, which makes them feel they have a shared responsibility in achieving the goals. In contrast, in public schools, with a more defined structure, decisions are more leader-centered, which may speed up decision-making but also risks lowering members' sense of ownership and involvement.

Results from Table 3 show that there are significant differences between leadership in pesantren and public schools in terms of organizational structure and sources of inspiration. For example, 89% of

pesantren principals consider religious teachings and ancestral values as the main source of inspiration, while only 44% of public school principals consider the same.

Although there is no statistically significant difference between boarding and public schools, the difference in leadership structure has a great practical impact. Collective leadership in boarding, although not formally structured, allows each individual to feel a shared responsibility towards the organization, which can strengthen the sense of solidarity and commitment among members. In contrast, the more structured leadership in public schools facilitates faster and more efficient decision-making, but may reduce the sense of involvement and ownership among teaching staff.

A comparison between collective leadership in pesantren and structural leadership in public schools shows profound differences in the way decisions are made and policies are implemented. In pesantren, although there is no formal structure, leaders prioritize discussion and mutual consensus, which increases the sense of shared responsibility among all residents. In contrast, in public schools, the formal structure allows the principal to make decisions more quickly but may reduce the active participation of staff in the decision-making process.

Further, the evidence of cultural indicators is that the leader in boarding schools considers the ancestral environment, a matter of place, and circumstance and experience as sources of inspiration. Conversely, the principals of public schools show that cultural indicators include environment, circumstance, and experience as sources of inspiration. Meanwhile, the evidence of trust in, respect, and sources of knowledge for other leaders in boarding are shown by variable adhered policies in [Table 3](#), which are benefit and awareness; the principals of public schools show that the indicators are benefit, motivation, understanding, and harmony. Based on this information, it can be concluded that leadership in Islamic boarding schools and leadership in schools have differences and similarities. The difference lies in the indicators of organizational culture in Islamic boarding schools and public schools, while the similarity is that they both provide motivation and benefits to the organizations they lead. This corroborates with research (Rosyadi & Pardjono, 2015), which explains that school principals are educational leaders with a crucial role in developing educational institutions, namely as holders of control in educational institutions. In this case, the role of the school principal must be moved in a way that aligns with his role in improving the quality of education, namely as a manager, so that he can influence the teaching staff, both directly and indirectly. Also, a study (Badurun, 2024) elucidates that Islamic boarding school leaders can carry out management reforms according to the needs of the students and teachers based on the benefits obtained from these reforms.

Senior structured

The senior structured's characteristics exhibited by indicators of loyalty, pride, motivation, sharing the vision, and providing staff direction that the leader has performed in boarding are as follows:

The senior structured in boarding schools is the most respected leader because their descendants are believed to be closest to their ancestors. An elderly leader, not a descendant of the ancestors, has a role at the frontline in every activity. In boarding leadership, the older leader takes roles as a knowledge practitioner, a smiley figure, has friendly behavior, and willingly learns with subordinates rather than training them. They take part as an example. However, an elder in school terms is called a senior teacher. Senior teachers in schools are highly respected and admired, but they are not necessarily elements of leadership. The difference between leaders in Islamic boarding schools and managers in public schools comes from the family structure, where Islamic boarding schools respect leaders who are closest to the Islamic boarding school and have the highest knowledge of the family structure. In contrast, in public schools, school managers can be appointed by senior teachers who are authoritative and influential even though the teacher is not yet a leader.

Next, the indicators of loyalty, pride, motivation, sharing vision, and providing staff direction are shown by variable secrets of success and leader's attitudes toward subordinates in [Table 3](#). The variable of secrets of success describes that leaders in boarding are piety to God, obedient to the ancestors, aware of the role, are an example/model, have many actions, do not feel right, and establish cooperation and unity of the family. In public schools, principals are piety to God, giving paragon, much action, and establishing cooperation. Besides, the variable of a leader's attitudes toward subordinates explains

that leaders in boarding customize capabilities and kind-ship. Principals of public schools also customize capabilities and kind-ship and do not discriminate against others. This suggests that indicators of the success of leaders in these two institutions, both Islamic boarding schools and public schools, can be seen from the leader's piety and devotion, both to his religion and to the rules made by his institution.

Further, the leadership in boarding schools favors the offspring, implying that the requirements to be a leader are that he is an offspring of the former leader, able to review the Arabic book, and is respected due to his relation to the ancestors. The mosque is used as a place for family gatherings, the form of kinship is a family structure, and the descendants of the teacher-student are called *Azmat Khan*. In addition, to keep the heirs, the regeneration leader's effort is to build a family leadership system termed '*Ya besan Ya misan*.' Since the process of becoming boarding leaders is automatic, the subordinates obey the leader automatically. In comparison, school principals do not have to have blood relations with their ancestors and do not have to master Arabic books, in which they must have strong relationships with superiors. Another difference between leaders in Islamic boarding schools and public schools can be seen in the model of appointment. Leaders in Islamic boarding schools are usually based on lineage and depth of religious knowledge, while leaders in schools are based on professionalism and closeness to previous leaders or superiors.

Table 3 shows the indicator of terms for becoming leaders, mentioning transcendent leadership. In this case, it is seen from the leadership of lineage that one can ever be a leader. Terms for becoming leaders in boarding schools are more stressed on the description, ancestry and elders who review the classic book (the book in Arabic writing). Meanwhile, in public schools, the leader emphasizes having knowledge of management education, being full of experience, and having friendships/relationships. Therefore, leaders in boarding schools have a description of the requirement for reviewing the book in Arabic writing, which public schools do not share. Another indicator of the difference between leaders in Islamic boarding schools and public schools can be described in their mastery of Yellow Book/classical knowledge in Islamic boarding schools, whereas in schools, it is based on management experience and relationships.

Sacred-based managerial

The sacred-based managerial is shown by indicators of actuating, informational and decisional, which were carried out by leaders in the boarding and public schools with the following solid evidence:

The leadership of sacred-hanged can practice the faith (contemplative act) with the indicators as follows: insights based on virtues, such as values, norms, and traditions of the ancestors, activities of meditation through *Shattariyah*, i.e., the understanding of asking for blessings and sacred-hanged, i.e., they believe that there is an endless blessing as long as continue to recite, following the ancestral wisdom, and practicing the sharia Islam firmly, *al-sunnah wa al-jamaah*, i.e., the core of the organization. This sacred-hanged leadership is a leadership pattern that upholds ancestral practices by prioritizing spiritual practices of dhikr so that all organizational problems will be resolved well.

Several leaders in boardings of Bendakerep, Buntet and Gedongan said: "Meditation and dhikr are not just a routine, but a way for us to get closer to God and find solutions to every challenge we face" KH.S. added that 'Whenever we face a big problem, we gather to pray together. It is a moment when we feel a greater presence and often have an epiphany.'

Boarding leaders often emphasize that spirituality is an important part of their leadership style. This is reflected in KH. A's statement: 'We believe that good leadership starts from inner peace. If the leader does not have peace, it is difficult to lead others.'

The data are relevant to Bass' (1985) theory, that transformational leaders motivate followers by creating an inspiring vision. In this context, pesantren leaders not only lead administratively but also inspire through their spiritual practices.

The actuating function is carried out by the boarding's leaders, students and society performing their tasks. In the implementation, there is always deliberation to handle obstacles. In addition, some leaders coach senior students and guide their peers. At the same time, the principals do all the functions of managers: planning, organizing, actuating and controlling. Furthermore, the evidence of informational indicators is that the leaders manage to get information from their trusted subordinates, attending

meeting invitations, and from the media by first checking the truth. They then spread the information to all the students in the reading Qur'an session or to the other leaders in an exclusive activity. Meanwhile, the principals of schools get the information from the internet and technology (IT) with full facilities (Dillman, 2000). Thus, leaders of public schools are superior in informational roles primarily because schools are equipped with advanced information tools. This can be seen from the use of information media to organize subordinates according to their respective tasks.

Additionally, boarding leaders make decisions based on their abilities. External fundraising is handled directly by the leader. The student-handling ability is preferred. Problem handling in the community is done with kinship. Natural disruption is believed to be avoided by approaching God. The relationship between leaders is based on their offspring. Although the interaction between leaders is infrequent, they have understood each other's characteristics. This implies that in terms of management, school leaders can provide services to students and the community with a family system and get closer to God Almighty. Based on the data in Table 3, principals in Islamic boarding schools and public schools are quite different in implementing sacred-hanging leadership. Islamic boarding school leaders do some contemplation: meditation, fasting, reciting the Holy Book, prayer, remembrance of God, and penance. Meanwhile, public school leaders only carry out two contemplations: religious study and prayer.

Table 3, about the indicators of thought and sacred objects, reveals that leaders in boarding consider several objects: teaching, status as guardian, and *fatwa* of ancestral, as well as mosque and heritages as sacred objects. However, the principals in public schools do not consider and believe any object as sacred, including ancestral *fatwas*. In the context of contemplation, a similar activity carried out by Islamic boarding school leaders to that carried out by state school leaders is prayer. The contemplation activities that are not considered by the leaders of Islamic boarding schools and public schools are descriptions of sharing and concern. The leadership of the Islamic boarding school carried out several contemplations, namely meditation, fasting, reciting the Qur'an, prayer, remembrance of Allah, and sacred hanging. In contrast, public school leaders only carry out two contemplations: sacred hanging and praying. This is a great difference in that Islamic boarding school leaders focus more on spiritual activities compared to general school leaders who only focus on contemplation.

Discussion

As leaders and managers in this study, the principal combines the inspiration-based situational, collective non-structural, senior structured and sacred-based managerial (Karim, Faiz, et al., 2020).

The efforts to handle the convergence of roles are also performed by Dieonne et al. (2010). As Ibrahim (2016) combines leadership and managerially, it is more specified as the development of manager (Topping, 2001) and leader skills, while Leithwood & Jantzi (2000) bring together the functions, tasks and behaviors of a leader. In fact, Doyle and Smith (2009) are more interested in combining the two with the four classical leadership theories: trait, behavioral, contingency and transformational. These theories state that, basically, leadership patterns can be applied according to the environmental conditions of the organization and the leader's experience in managing the organization to achieve the intended goals.

The concept of spiritual leadership was initiated by Jordan (2005). A study also indicates the existence of institutional founders' teachings, discourses and actions (Karim, 2019). In terms of Fry and Matherly (2006), the action is more clearly called attitude and behavior. Meditatively, these three things become a source of inspiration for the leader (Johnson, 1986). The author uses the term managerial inspiration to define it. Spiritual leadership, according to Skordoulis and Dawson (2007), is characterized by the ability to mediate of leaders in addressing global trends and deal with conflicts with Holy Books and prophetic teaching; more firmly by Fry (2003) was called hope/faith. Contemplative communication enables understanding of an event by believing the founder's blessing and reflection of a leader in the form of adhered policy caused by learning to be an example rather than setting an example and a policy emphasizing attention to the subordinates' benefit (Purnomo et al., 2022). In this study, the situational leadership only found the aspect of renewal by the leader in situational situations. In general, the boarding's leaders still have a traditional way of prioritizing and maintaining the way of their ancestral leadership. The author associates this traditional situational leadership with the term relationship behavior and

psychological strokes (Bogert, 1986). Fundamentally, this spiritual leadership can give birth to traditional situational leadership patterns, which place the leader's attitudes, behavior and psychological relationships as a form of role model for leaders in organizations.

Collective leadership is characterized by the number of leaders who lead institutions within an organization. It is done by carrying out joint leadership tasks (Bush & Coleman, 2012). This finding supports Bush and Coleman's (2012) view of collective leadership, where many leaders in one organisation come from different backgrounds but seek to achieve a common goal. However, in the context of pesantren, collective leadership is not only guided by a common goal, but also by family and spiritual values that form the basis of the leaders' decisions and actions. This suggests that in certain cultural contexts, collective leadership can be strengthened by factors of kinship and spirituality that broaden the definition and application of collective leadership itself.

The leaders are relatives or connected from one lineage. The togetherness of the leaders is expected to meet Mooney's criteria (Mooney et al., 2012): very different backgrounds and objectives. In informal leadership, there is an organization of unwritten structure or hierarchy (Burns, 1978). However, according to Shaughnessy et al. (2017), the informal term is a form of social perception. The structure of the leaders in this study is relatively modest, consisting only of the elder leaders, the prominent leaders, and the caregiver leader. The holder of leadership is the elder leader. Mooney et al. (2012) refer to this structure as natural. The influence is characterized by the awareness of the respective roles of leaders, followers, and the wider community, which is indicated as a significant influence (Yukl, 1998). Influence is also referred to as power by Singh (2005), and influence is the form of demonstrating profound trust. Informal collective leadership has advantages and disadvantages. The advantage is that each member of the organization is aware of carrying out their duties according to the leader's orders, while the disadvantage is that this collective leader tends to prioritize close family relatives to occupy important positions in the organization. This makes the collective leadership pattern part of family leadership management.

In boarding schools, leadership decisions based on religious teachings and ancestral values are seen to strengthen social solidarity and harmony among students. This is in contrast to public schools, where decisions are more influenced by national education policies and focus on academic outcomes. Practically speaking, this difference creates different dynamics in terms of conflict management and student empowerment.

The transformational leadership model, as described by Bass (1990), emphasizes the importance of leaders who are able to inspire their followers through a shared vision and values. The findings of this study are in line with this concept, especially in pesantren, where leaders not only act as managers of the organization, but also as a source of moral and spiritual inspiration for community members. In contrast, in public schools, although leaders also inspire, the focus is more on academic achievement and efficient resource management, which is more relevant to the transactional leadership model identified by Burns (1978).

The value-based leadership in pesantren found in this study can be linked to the value-based educational leadership model proposed by Bush and Coleman (2008). In this model, religious or cultural values play an important role in shaping the vision and mission of the school. In pesantren, these values become the basis for decision-making, while in public schools, decision-making is more influenced by practical needs and national education policies.

Charismatic leadership (Simpson, 2012) is performed by a leader who cares, does not discriminate against people, builds togetherness and spreads kindness, having the behavior of being an example. It is to produce influence and loyalty (Kultsum et al., 2022; Winkler, 2010). One researcher does not use the term 'loyalty' but 'devotion' (Macarie, 2007). The older leader is respected because his descendants are closest to the founder, having the role of a knowledge practitioner or what is called by Kleinman (2004) as sharing and demonstrating visions, openness to staff input and ideas, smiley person, friendly behavior, and has supernatural power (Weber, 1966). Charismatic-transformational leadership in this study favored the leadership of the descendants of brother-in-blood and teacher-student descendants (Burns, 1978). This may concern Bass and Steidlmeier (1999), who concentrate on the attention of individual followers, which is also used by Avolio and Gardner (2005). Charismatic leadership is thus a leadership pattern based on the charisma of the leader due to the depth of knowledge, management

experience, and hereditary factors of the founder but still cares about the members he leads and does not differentiate between members based on family, ethnicity, race and class because charismatic leadership prioritizes dedication and loyalty of its members compared to others.

In this study, the interpersonal role of a leader (Mintzberg, 1973) is shown as the leadership as a protector, i.e. someone who is willing to learn together and become an example for subordinates, establish relationships with other people such as parents and children, as well as the ability to sustain its economy independently. Moreover, they overcome volatility (Rao, 2018). As a figure, the kindness Babiak (2014) called rewarding that is spread to subordinates is considered part of the strategy for handling disturbance in BSI. In the terms of Lamm et al. (2016), all these interpersonal behaviors are personal attributes. The leader's effort to get information is from his/her belief by first checking the truth and then spreading the information to all subordinates; in this case, Kleinman (2004) gives an example of sharing visions. The attitude of the leaders to develop relationships, what is called by Mooney et al. (2012) with unstructured relationships and interactions, lies in the leader's ability not to feel superior to avoid the leaders from blaming others. Leaders make decisions based on their ability. It is relevant to what Fry (2003) expected in simplifying more detailed decisions, i.e., simplifying more detailed decisions, mediation problem-solving skills (Rinto et al., 2020), leader's interaction with an understanding of fellow leader and subordinate characters, or helping others (Bret, 2010). In this theory, a good leader can protect his subordinates, set a good example, solve problems according to his capacity fairly, and be responsible so that his leadership reflects a leader who is wise in making decisions and the interpersonal role of the leader is clearly visible and authoritative.

The function of planning, another term for functional leadership (Fayol, 1949), is to help the leader in this principal study as leaders and managers by living the habit of holding deliberations and dividing tasks. In the study, functional leadership refers to the habit of holding deliberations and dividing tasks. Planning is interpreted as desire in the heart without being spoken (Rodriguez & Brown, 2016). The organizing function of the leader is the role of the leader behind the scenes for organizations within and outside institutions, including government or various community organizations. The actuating function is done by performing their respective tasks, both leaders and subordinates (Terry, 1968). The controlling function of the leader is more about the activities passed down through generations or what is called by Mooney et al. (2012) with natural behaviors; then, the evaluation result will be used as the standard for the next activity. This leader believes there is a blessing, which Allner (2008) refers to as values, in carrying out hereditary policies. Based on this information, management functions must be carried out well, starting from planning, organizing, implementing, controlling, and evaluating organizational performance, which must be performed in accordance with proportions so that organizational performance turnaround can be achieved according to the expected goals.

The practical implications of the findings of this study are that value-based leadership in pesantren shows that leadership is not only about managerial, but also about strengthening family and spiritual values. Principal training could adopt this approach by teaching leaders to understand and integrate deep local cultural values in their leadership practices.

The limitation of this research data is that it compares pesantren with public schools, but does not take into account the variation of leadership within each group. For example, modern pesantren and traditional pesantren may have differences in the leadership styles applied. Likewise, public and private schools may have different leadership challenges even though both fall under the category of public schools. Further research needs to explore these differences.

Indications of potential future research areas include research on how different religious values (Islam, Christianity, Catholicism) influence leadership styles in faith-based schools in Indonesia, and the fundamental differences between Islamic boarding schools, Catholic schools, and public schools in terms of management and decision-making.

Conclusion

Based on the results of the research and discussion elucidated above, school principals or managers can become leaders in Islamic boarding schools and public schools according to the leadership style of each leader. This can be observed from the results of this research, concluding that principals as leaders and

managers are combined with several terms of pattern, model, style, role, and function of a manager and leader. The practice of principals as leaders and managers is shown by the characteristics of inspiration-based situational, collective non-structural, senior structured, and sacred-based managerial. In fact, the concept of principals as leaders and managers is not a new theory. Experts like Yukl have discussed it by the early 80s. However, he tended to be hesitant to combine the two despite calling the term managerial leadership. Likewise by the early 2000s, the concept of principals as leaders and managers. Nevertheless, some fundamental differences need to be acknowledged. Some experts also combine task and behavior, while others combine the theory or the role. Overall, this research adds insight into how leadership in Indonesian schools can be better approached in a contextualized and value-based way, both in the context of pesantren rooted in spirituality and religious traditions, as well as in public schools that focus more on academic performance and results-based management. Thus, it implies that this conclusion supports what many experts assert that leadership and management are different, although complementary.

The recommendations of this study are for policy makers: The government or education office can develop policies that encourage the integration of religious or cultural values in the leadership development curriculum for principals and teachers. This training program can teach leaders to balance managerial skills and deep value-based leadership.

Research limitation

The research limitation is that it combined management theory with leadership only from aspects of the manager's function and the leader's role. Another limitation is the location of research in non-profit and non-formal institutions compared to public schools. Research limitations were also found on the subjects, i.e. only school principals and boarding school leaders. Methodologically, this research was limited to only the use of qualitative research.

Social implications

The findings of this study provide clear guidance for principals and leaders in boarding schools to play a role not only as a manager but also as a leader so they can minimize behavior rigidity.

Originality

The originality of this research is the behavior of leaders combined with the behavior of managers in reinforcing the opinion that leadership and management theory can be integrated.

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Ethical standard statement

This article does not contain any studies with human participants or animals performed by any of the authors.

Author contributions

All authors listed have significantly contributed to the development and the writing of this article.

Disclosure statement

The authors declare that they have no conflict of interest.

About the authors



Abdul Karim is a writer and researcher in the fields of leadership and management in the world of education and *pesantren*, as well as an interest in the study of local and international cultures, traditions and values, and a vice-president of international organization such as CCE Finland, and ECDF International. Some of his works can be found at 57218212979 (Scopus ID), AAV-4672-2020 (WoSR ID), 0000-0003-3402-3828 (ORCID), and BFhOOpcAAAAJ&hl=en (GS ID). His personal Contact and correspondence is karim_gml81@yahoo.co.id/+628310-1244-085.

Oman Fathurohman adalah seorang rektor di Universitas Islam Bunga Bangsa, dan doktor dalam bidang manajemen pendidikan Islam terutama pada Pendidikan anak usia dini, risetnya banyak dilakukan untuk bidang manajemen pendidikan yang dapat ditemui di <https://scholar.google.com/citations?user=KotVL5QAAAAJ&hl=id&oi=sra>.

Sulaiman Sulaiman is a vice-chancellor 1 at Bunga Bangsa Islamic University, and a doctoral candidate in Islamic education management, with much of his research in education management available at <https://sinta.kemdikbud.go.id/authors/profile/6851324>.

Lina Marliani is a vice rector 2 at Bunga Bangsa Islamic University, and a doctoral candidate in Islamic education management, with much of her research in the field of counselling and can be found at <https://scholar.google.com/citations?hl=id&user=1o-yO4kAAAAJ>.

Muhammadun Muhammadun is a Vice-Chancellor 3 at Bunga Bangsa Islamic University, and has a doctorate in Islamic Criminal Law, with much of his research in criminal law available at <https://scholar.google.com/citations?hl=id&user=H9S3WmcAAAAJ>.

Bambang Firmansyah is a lecturer at Bunga Bangsa Islamic University who is active in campus journals, and a master in Islamic educational management, much of his research is done in the field of educational management which can be found at <https://scholar.google.com/citations?hl=id&user=IZcNJAEAAAAJ>.

ORCID

Abdul Karim  <http://orcid.org/0000-0003-3402-3828>

Data availability statement

Data included in article/supp. material/referenced in article.

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