

A Model for Planning Transformational Leadership in Mitigating Succession Conflicts at the Nurul Haq Semurup Islamic Boarding School

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Abstract: Although transformational leadership has been widely studied in Islamic educational institutions, limited research has examined its role in mitigating succession conflicts in family-based Islamic boarding schools. This study aims to analyze the transformational leadership planning model implemented at Nurul Haq Islamic Boarding School, Semurup. A qualitative case study was conducted using interviews, observations, and document analysis involving nine informants. The findings show that the model integrates *nasab*, *ashab*, moral integrity, and social acceptance through the four dimensions of transformational leadership. The novelty of this study lies in proposing an integrated succession planning model that combines transformational leadership with Islamic values to support sustainable leadership succession and minimize succession conflicts.

Keywords: *Transformational leadership; succession planning; conflict mitigation; Islamic boarding schools; educational management; leadership regeneration.*

A. Introduction

Indonesia is a religious nation-state whose philosophy of governance is underpinned by religious values. Indeed, these religious values are constitutionally protected by the state, as set out in the third paragraph of the Preamble to the 1945 Constitution, which explicitly acknowledges the role of religion (God) in the process of Indonesia's independence (Fachrurrazi et al., 2023). Islamic education, which is rooted in the Qur'an and the Hadith, is structurally part of the field of Sharia, encompassing aspects ranging from faith and worship to social matters and the sciences; the term 'Tarbiyah' itself emphasises the presence of educational elements within the holy scriptures (Najwa Habiebah, 2024).

In Indonesia, Islamic education has undergone significant development through various reform movements that have promoted the modernisation of the education system, the purification of Islamic teachings, and the strengthening of the intellectual traditions of the Muslim community. These developments have also influenced the role of pesantren as Islamic educational institutions that play a vital part in shaping the character, morals and intellectual development of the Muslim generation (Fikri et al., 2022).

As the oldest educational institutions with a long history, Islamic boarding schools play a vital role in shaping the character and morals of the nation's future generations through various Islamic values and distinctive teaching methods. These strengths ensure that Islamic boarding schools remain institutions that are trusted and respected by the community for nurturing future generations of people of integrity (Marhamah et al., 2024).

The progress of Islamic boarding schools as Islamic educational institutions is greatly influenced by the quality of leadership in managing human resources, formulating policy directions, and fostering an organisational culture that is adaptable to change. The leaders of Islamic boarding schools are not only responsible for the delivery of education, but also for ensuring the continuity of the school's vision, mission and values through effective organisational management. Leadership is therefore a strategic factor in safeguarding the survival and competitiveness of Islamic boarding schools amidst the dynamic developments in Islamic education (Aini, 2020).

In the context of Islamic educational organisations, leadership is understood not only as the ability to guide the organisation's members towards achieving its objectives, but also as the process of building an organisational culture grounded in Islamic values. Effective leadership is able to strike a balance between preserving pesantren traditions and meeting the demands of ever-evolving social change. Therefore, a pesantren leader is required to possess managerial skills, communication skills, the ability to build networks, and an awareness of the institution's internal dynamics, so that the organisation's sustainability can be maintained in the long term (Bush, 2020).

Leadership management in Islamic boarding schools is a process that is not only focused on achieving organisational objectives, but also on fostering a culture of learning, strengthening the character of the students, and ensuring the continuity of the values of the boarding school. Through effective leadership, Islamic boarding schools are able to build an organisational system that is adaptable to change without losing the identity and traditions that have become the hallmark of the institution (Machfudz, 2020).

As a central figure and head of the pesantren, the leader enjoys strong legitimacy based on their profound religious knowledge and moral integrity, which make them a role model for the community. The leader's role extends beyond the confines of the institution, as they act as a mediator and a driving force within the community; their leadership is regarded as exemplary thanks to their deep spiritual connection and unwavering commitment to the values of honesty and justice (Alfia Miftakhul Jannah et al., 2021).

فَرُدُّوهُ شَيْءٌ فِي تَنَزَّعْتُمْ فَإِنْ أَمَرَ بَيْنَكُمْ وَأُولَى الرَّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا ءَامَنُوا الَّذِينَ يَأْتِيهَا تَأْوِيلًا وَأَحْسَنُ خَيْرَ ذَلِكَ الْآخِرِ وَالْيَوْمَ بِاللَّهِ تَوَمَّنُونَ كُنْتُمْ إِنْ وَالرَّسُولِ إِلَّا إِلَى

Meaning: "O you who believe, obey Allah and obey the Messenger (Muhammad), and those in authority amongst you. Then, if you differ over any matter, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah), if you truly believe in Allah and the Last Day. That is better for you and will lead to a better outcome". (Q.S. An-Nisa' [4]: 59).

This verse emphasises the importance of obedience to Allah, the Messenger, and those in authority, and of making the Qur'an and the Sunnah the primary sources of reference in resolving disputes. These values form the normative foundation for leadership practices centred on justice, consultation, and conflict resolution within Islamic educational institutions (Dede & Mahmud, 2023).

Transformational leadership is a leadership style focused on change, achieved through a leader's ability to influence, inspire and empower members of an organisation to achieve shared goals. In Islamic educational institutions, this leadership model plays a role in fostering collective commitment, strengthening organisational culture and promoting human resource development, whilst upholding Islamic values as the foundation of education. The implementation of transformational leadership also requires leaders to be able to instil a shared vision, boost the motivation of the organisation's members, and create a working environment that is adaptable to change, so that the organisation's objectives can be achieved effectively (Bass & Avolio, 1994; Laily Nur Syayidah et al., 2025).

In addition to transformational leadership, succession planning is a vital part of ensuring the organisation's sustainability. Succession planning is a systematic process for identifying, preparing and developing potential leaders so that they possess the competencies, integrity and leadership capacity required by the organisation. In the context of Islamic boarding schools, succession planning is not only intended to prepare for the next generation of leaders, but also serves as a preventative strategy to minimise conflict, strengthen the legitimacy of new leaders, and maintain organisational stability and the continuity of the boarding school's values (Rothwell, 2015; Bush, 2020).

The application of transformational leadership in Islamic boarding schools must be aligned with Islamic values such as trustworthiness, setting a good example, consultation and responsibility. The integration of these values ensures that transformational leadership is not only focused on organisational change, but also on fostering a work culture grounded in Islamic ethics, thereby enhancing the commitment of the entire boarding school community to the institution's objectives (Laily Nur Syayidah et al., 2025).

Transformational leadership is closely linked to the mitigation of succession conflicts in Islamic boarding schools, as it is capable of transforming the pattern of leadership succession which was originally traditional in nature into one that is more systematic, participatory and competence-oriented. Through this approach, the succession process takes into account not only lineage but also integrity, leadership capacity and social acceptance, thereby ensuring that the organisation's sustainability is better safeguarded (Wahrudin, 2023). Transformational leadership reduces the risk of succession conflicts through four pillars: high ethical standards (idealised influence), loyalty to a shared vision (inspirational motivation), rational dialogue (intellectual stimulation), and fair succession planning (individualised consideration). This approach transforms leadership into a process of natural regeneration, thereby strengthening the sustainability of Islamic boarding schools (Roni Harsoyo, 2022).

According to Bass and Avolio (1994), transformational leadership is built on four key dimensions: idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. These four dimensions form the foundation upon which leaders build trust, inspire members of the organisation, encourage innovation, and develop individual potential in order to achieve the organisation's objectives effectively (Bass & Avolio, 1994).

Previous studies have consistently demonstrated that transformational leadership contributes significantly to improving the quality of Islamic educational institutions. Wahrudin and Maunah (2023) found that the implementation of the four dimensions of transformational leadership strengthens organizational culture, improves educational quality, and supports sustainable institutional management. Similarly, Zufadli et al. (2024) emphasized that transformational and charismatic leadership encourage educational innovation and institutional adaptability through a shared vision and collaborative organizational culture. Furthermore, Sinthia et al. (2024) reported that transformational leadership enhances teacher performance, organizational commitment, and educational innovation while strengthening institutional competitiveness in response to contemporary educational challenges.

Despite these important contributions, previous studies primarily focus on the role of transformational leadership in improving educational quality, organizational culture, innovation, and teacher performance. They provide limited attention to how transformational leadership can be systematically integrated into leadership succession planning, particularly as a strategy for mitigating succession conflicts in family-based Islamic boarding schools. Moreover, existing studies have not comprehensively explained how hereditary lineage, leadership competence, moral integrity, and social acceptance interact to establish leadership legitimacy during succession processes. Consequently, the development of an integrated transformational leadership planning model for succession conflict mitigation remains insufficiently explored .

To address these limitations, this study investigates the transformational leadership planning model implemented at the Nurul Haq Islamic Boarding School, Semurup, where leadership succession demonstrates a distinctive pattern by combining *nasab* (hereditary lineage), *asbab* (leadership competence), moral integrity, and social acceptance. Unlike previous studies that predominantly examine transformational leadership as an approach to organizational improvement, this study positions transformational leadership as a strategic framework for succession planning and conflict mitigation. Therefore, this study offers a novel perspective by proposing an integrated leadership planning model that strengthens leadership legitimacy, supports sustainable leadership regeneration, and minimizes succession conflicts in Islamic boarding schools .

Accordingly, this study aims to analyze the transformational leadership planning model implemented at the Nurul Haq Islamic Boarding School, Semurup, and to examine its role in mitigating leadership succession conflicts. The findings are expected to enrich the theoretical development of transformational leadership and succession management in Islamic educational institutions while providing practical guidance for Islamic boarding schools in designing systematic, adaptive, and sustainable leadership succession systems.

B. Methods

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the transformational leadership planning model in mitigating succession conflicts at the Nurul Haq Semurup Islamic Boarding School. This approach was chosen because it allows the researcher to gain a comprehensive understanding of social phenomena in their natural context through direct interaction with informants and the research environment (Creswell & Creswell, 2018); (Cohen, L., Manion, L., & Morrison, K, 2018). The study was conducted at the Nurul Haq Semurup Islamic Boarding School in Kerinci Regency, Jambi Province, in January 2026.

Research informants were selected using purposive sampling, whereby participants were chosen based on their knowledge, experience, and direct involvement in leadership succession and organizational management at the Nurul Haq Islamic Boarding School. The study involved nine informants, comprising the head of the Islamic boarding school, teachers, and students who represented different perspectives on leadership practices and succession processes. The diversity of participants enabled the researcher to obtain comprehensive and balanced information regarding transformational leadership planning and succession conflict mitigation (Aradea et al., 2022).

Data were collected through in-depth semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews were conducted individually with each participant using an interview guide developed from the four dimensions of transformational leadership proposed by Bass & Avolio (1994). Each interview explored participants' experiences, perceptions, and understanding of leadership practices, succession planning, and conflict mitigation within the Islamic boarding school. Observations were undertaken during institutional activities to understand leadership interactions and organizational culture in their natural setting, while documentary evidence including institutional profiles, organizational documents, leadership records, and the vision and mission of the pesantren was analyzed to support and verify the interview findings (Surmana et al., 2022).

To ensure the trustworthiness of the findings, this study employed several validation strategies. Source triangulation was conducted by comparing information obtained from different categories of participants, while methodological triangulation was achieved by cross-checking interview data with observational findings and documentary evidence. In addition, member checking was carried out by confirming interview summaries with selected participants to ensure the accuracy of interpretations. Data were analyzed using the interactive model of Miles et al. (2014) which consists of data condensation, data display, and conclusion drawing and verification. These procedures enhanced the credibility, dependability, confirmability, and overall trustworthiness of the research findings.

C. Results and Discussion

1. Research Findings

a. Idealized Influence in the Leadership of the Nurul Haq Semurup Islamic Boarding School

Based on the results of field observations conducted in January 2026, leadership at the Nurul Haq Semurup Islamic Boarding School exhibits strong characteristics of idealized influence. This is evident in the leadership's consistency in upholding Islamic values, maintaining moral integrity, and setting a good example for teachers, students, and the entire boarding school community. In day-to-day operations, leaders serve not only as decision-makers but also as central figures who set an example in terms of discipline, responsibility, and dedication to the organization.

An interview with Buya Azwar Tanjung, S.Ag., M.Pd., the head of the Islamic boarding school, on January 5, 2026, revealed that the loyalty of the organization's members is fostered through the internalization of the boarding school's vision and mission, as well as recognition of each individual's contributions. He explained that his leadership style does not rely solely on formal authority but rather on efforts to build trust and set a good example so that the entire boarding school community can move in the same direction.

These findings are supported by an interview with Evi Maryani, S.Pd.I., M.Pd., who stated that the leadership's exemplary conduct in upholding integrity, trustworthiness, and Islamic ethical values has fostered a harmonious work environment and increased teachers' trust in the policies implemented. According to her, the leadership always prioritizes deliberation, respects the opinions of subordinates, and sets a concrete example in carrying out institutional duties.

Documentation on the Nurul Haq Semurup Islamic Boarding School shows that the school has been in operation since 1982 and has undergone several leadership changes; it is currently led by Buya Azwar Tanjung, the son-in-law of the school's founder. The documentation indicates that leadership continuity has been maintained effectively without causing any significant conflict. This situation indicates strong social and moral legitimacy for the current leadership (Valianti et al., 2025).

Based on these findings, it can be concluded that the dimension of "idealized influence" in the leadership of the Nurul Haq Islamic Boarding School is manifested through moral exemplary behavior, personal integrity, and the leaders' ability to build trust among the boarding school community. The presence of respected and trusted leaders is a key factor in maintaining organizational stability while minimizing the potential for succession conflicts within the boarding school. These findings indicate that leaders' exemplary conduct not only builds organizational trust but also serves as social capital in establishing sustainable leadership legitimacy, thereby creating a more conducive environment for the leadership succession process (Rosani et al., 2023).

b. Inspirational Motivation in Leadership at the Nurul Haq Semurup Islamic Boarding School

The results of the observation show that the leadership of the Nurul Haq Islamic Boarding School actively communicates the institution's vision and goals to the entire boarding

school community. The vision is conveyed through various formal forums as well as daily interactions, thereby fostering a shared understanding of the boarding school's direction for development. This is evident in the high level of enthusiasm among teachers and the strong motivation of the students to learn as they engage in educational activities.

An interview with Fadli Eriza, S.Pd., M.Pd., on January 6, 2026, revealed that Buya Azwar Tanjung has been able to build strong trust among educators. According to him, the task of teaching is no longer viewed merely as an administrative obligation, but as a form of dedication to realizing the pesantren's grand vision. This trust fosters a strong commitment to the institution's progress.

In line with this, Wafa Nasuha, a student at the pesantren, noted that the way the leadership communicates the pesantren's vision for the future helps inspire a motivation to learn and a sense of belonging to the institution. The students feel they are part of the pesantren's historical journey, which motivates them to contribute their best to the institution's progress.

The findings of the interviews are reinforced by the documented vision and mission of the Nurul Haq Islamic Boarding School, which affirm the institution's commitment to nurturing a generation of Muslims who are faithful, God-fearing, of noble character, skilled, intelligent, and capable of mastering science and technology. The clarity of this vision serves as a crucial foundation for building the collective motivation of the entire boarding school community.

Based on the research findings, it can be concluded that the dimension of inspirational motivation is manifested through leaders' ability to foster optimism, communicate a clear vision, and cultivate a shared commitment to achieving the institution's goals. These conditions create a strong organizational culture and serve as a vital asset in ensuring the sustainability of the pesantren. This situation demonstrates that a consistently communicated vision can foster a collective commitment among all members of the Islamic boarding school, thereby minimizing the potential for conflicting interests to arise during the leadership succession process .

c. Intellectual Stimulation in Leadership at the Nurul Haq Semurup Islamic Boarding School

The results of the observation show that the boarding school's leadership provides ample opportunity for teachers and students to express their ideas, engage in discussion, and develop various innovations in educational activities. The leadership does not adopt an authoritarian leadership style but rather encourages the active participation of all members of the organization in resolving the various issues faced by the institution.

An interview with Nina Rianti, S.P., on January 12, 2026, revealed that school administrators consistently encourage teachers to find teaching methods that are more effective and relevant to the changing times. Teachers are given the opportunity to exercise their creativity in the learning process and to integrate technology into educational activities.

An interview with Syaumi Fitri, S.Pd., revealed that school leaders serve as mentors who provide opportunities for reflection and discussion when teachers face various challenges in the classroom. This approach makes teachers feel valued and motivated to continue improving their professional competence.

Meanwhile, Alissya Septia Natasya, a member of the student council, stated that the leadership often involves students in the planning and implementation of boarding school activities. This involvement fosters critical thinking, creativity, and a sense of responsibility among the students.

These findings are supported by documentation of the pesantren curriculum, which shows the integration of the Ministry of Religious Affairs' formal curriculum with the pesantren curriculum which includes the study of classical Islamic texts, Qur'anic recitation (tahsin), memorization (tahfiz), Arabic grammar (nahwu), Arabic morphology (sharaf), da'wah, and various other Islamic disciplines. The diversity of these programs demonstrates the institution's commitment to developing the intellectual capacity of all members of the pesantren community.

The research findings indicate that the dimension of intellectual stimulation is manifested through a culture of dialogue, openness to new ideas, and support for educational innovation. These conditions contribute to the creation of a dynamic learning environment that is adaptable to change. The culture of dialogue fostered by leadership demonstrates that openness to new ideas serves as one of the organization's mechanisms for anticipating conflicts that may arise from differing viewpoints during the decision-making process

d. Individualized Consideration in the Leadership of the Nurul Haq Semurup Islamic Boarding School

The results of the observations show that the leadership maintains close relationships with both teachers and students. The leadership not only performs administrative functions but also serves as guides, mentors, and motivators who understand the needs of each individual.

The results of an interview with Desmiri, S.Hum., on January 19, 2026, indicate that the leadership shows a high level of concern for the personal well-being of the teaching staff. Teachers feel valued as individuals and receive moral support in carrying out their duties. A similar point was made by Pemil Ari Meira, S.Pd., who noted that school administrators pay close attention to the career development and professional growth of young teachers. This approach fosters a strong emotional bond between administrators and educators. These findings are supported by documentation on educational staff that reveals the diversity of teachers' educational backgrounds and competencies within Islamic boarding schools. This diversity is managed through a mentoring approach that takes into account the potential and needs of each individual.

Based on the research findings, it can be concluded that the dimension of individualized consideration is manifested through personal attention, ongoing guidance, and the provision of equal opportunities to all boarding school residents to develop according to their potential. Attention to the needs of each individual strengthens a sense of belonging to the organization, thereby making the relationship between the leadership and the boarding school residents more harmonious and supporting the sustainability of leadership.

e. A Transformational Leadership Planning Model for Mitigating Succession Conflicts at the Nurul Haq Islamic Boarding School in Semurup

Based on the results of observations, interviews, and documentation, it was found that the leadership succession model at the Nurul Haq Semurup Islamic Boarding School is not based solely on lineage (nasab), but also takes into account competence (asbab), integrity, and social acceptance. This phenomenon is reflected in the leadership of Buya Azwar Tanjung, who did not come from the founder's immediate family but gained legitimacy through his leadership abilities, educational background, and acceptance by the pesantren community.

Historical records of the pesantren show that since its founding in 1982, the pesantren's leadership has undergone several changes without causing any significant conflict. This success has been supported by a culture of deliberation, respect for the founders' values, and the foundation's involvement in the decision-making process.

Interviews with various informants indicate that transformational leadership has become a key tool in building trust, loyalty, and organizational solidarity. Through leading by example, inspirational motivation, intellectual stimulation, and individual attention, leaders are able to create a conducive environment that minimizes the potential for succession conflicts.

These findings show that the leadership succession process at the Nurul Haq Semurup Islamic Boarding School occurs through a combination of cultural legitimacy, leadership competence, and social acceptance, resulting in a more adaptive model of leadership regeneration compared to succession patterns that rely solely on lineage. The model shows that the process of leadership succession in Islamic boarding schools is influenced not only by lineage but also by leadership capacity, moral integrity, and the ability to build trust among all members of the boarding school community.

2. Discussion

a. Discussion on Idealized Influence

The findings indicate that idealized influence serves as the primary foundation for strengthening leadership legitimacy during the succession process at the Nurul Haq Semurup Islamic Boarding School. The exemplary behavior demonstrated by the leader through integrity, consistency, responsibility, and commitment to Islamic values has successfully fostered trust, respect, and organizational commitment among teachers and students. This finding supports the transformational leadership theory proposed by Bass

and Avolio (1994), which emphasizes that leaders who become ethical role models are more capable of inspiring followers and encouraging them to internalize organizational values.

These findings are consistent with the studies of Wahrudin and Maunah (2023), Zufadli et al. (2024), and Sinthia et al. (2024), which concluded that idealized influence contributes significantly to strengthening organizational culture, improving educational quality, and enhancing organizational commitment. However, unlike these previous studies, the present study demonstrates that idealized influence also functions as an effective mechanism for mitigating leadership succession conflicts in family-based Islamic boarding schools. Leadership legitimacy is established not solely through hereditary lineage (*nasab*), but also through the integration of leadership competence (*asbab*), moral integrity, and social acceptance.

From a theoretical perspective, these findings extend the application of transformational leadership theory by positioning idealized influence as an essential component of leadership succession planning and conflict mitigation within Islamic educational institutions. From a practical perspective, Islamic boarding schools should develop succession systems that emphasize exemplary leadership, competence, moral integrity, and stakeholder acceptance alongside hereditary considerations to ensure sustainable institutional leadership.

b. Discussion on Inspirational Motivation

The findings reveal that inspirational motivation plays a significant role in developing a shared vision and strengthening collective commitment among members of the Nurul Haq Semurup Islamic Boarding School. Through continuous motivation, effective communication, and a clear institutional vision, the leader encourages organizational members to work collaboratively toward common goals. This shared commitment contributes to creating organizational harmony and facilitates the leadership succession process.

These findings are in line with the studies of Wahrudin and Maunah (2023) and Zufadli et al. (2024), which reported that inspirational motivation strengthens organizational commitment and encourages educational innovation through a shared vision. Nevertheless, the present study extends previous findings by demonstrating that inspirational motivation also serves as a strategy for reducing potential succession conflicts. Open communication and a collectively shared vision encourage organizational members to prioritize institutional sustainability over individual interests, thereby strengthening leadership legitimacy during succession.

Theoretically, these findings broaden the application of transformational leadership theory by demonstrating that inspirational motivation contributes not only to organizational performance but also to succession planning and conflict mitigation. Practically, leaders of Islamic boarding schools are encouraged to communicate succession plans transparently and continuously build a shared institutional vision to strengthen organizational stability and long-term leadership continuity.

c. Discussion on Intellectual Stimulation

The findings demonstrate that intellectual stimulation contributes significantly to fostering a participatory organizational culture in which teachers and students are encouraged to express ideas, engage in dialogue, and participate in problem-solving processes. Such an approach creates an environment where organizational members are actively involved in institutional development and leadership preparation, thereby strengthening collective responsibility toward the sustainability of the Islamic boarding school.

These findings support previous studies emphasizing that intellectual stimulation promotes organizational innovation and adaptability. However, this study further reveals that participatory dialogue also functions as an effective strategy for mitigating succession conflicts. By encouraging critical thinking and open discussion, organizational members gain a better understanding of leadership succession decisions, reducing misunderstandings and strengthening institutional trust.

From a theoretical perspective, these findings enrich transformational leadership theory by extending the role of intellectual stimulation to leadership succession planning in Islamic educational institutions. From a practical perspective, Islamic boarding schools should establish participatory forums and collaborative decision-making mechanisms to strengthen leadership legitimacy, encourage organizational transparency, and minimize the potential for succession conflicts.

d. Discussion on Individualized Consideration

The findings indicate that individualized consideration strengthens interpersonal relationships through mentoring, personal guidance, and continuous attention to the needs and potential of organizational members. By recognizing individual capacities and providing opportunities for personal and professional development, the leader creates a supportive organizational climate that enhances loyalty, trust, and long-term commitment to the institution.

These findings are consistent with previous studies reporting that individualized consideration improves organizational commitment and employee performance. Nevertheless, the present study demonstrates that individualized consideration also contributes to the successful implementation of leadership succession by preparing prospective leaders through continuous mentoring and capacity development. Consequently, organizational members become more receptive to leadership transitions because they perceive the succession process as fair, inclusive, and development-oriented.

Theoretically, these findings reinforce the relevance of individualized consideration within transformational leadership while extending its application to succession management in Islamic boarding schools. Practically, pesantren leaders should

institutionalize mentoring programs, leadership coaching, and systematic cadre development to prepare future leaders who possess managerial competence, moral integrity, and social legitimacy, thereby ensuring sustainable institutional leadership.

D. Conclusions

Based on the research findings, it can be concluded that the transformational leadership model at the Nurul Haq Semurup Islamic Boarding School is implemented through the four main dimensions of transformational leadership, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The implementation of these four dimensions fosters trust, loyalty, participation, and commitment among all members of the boarding school toward achieving the institution's vision and goals. Furthermore, transformational leadership plays a crucial role in mitigating leadership succession conflicts by strengthening moral legitimacy, effective communication, participatory deliberation, and sustainable human resource development. The findings indicate that leadership succession at the Nurul Haq Semurup Islamic Boarding School is determined not only by *nasab* (hereditary lineage), but also by *ashab* (leadership competence), moral integrity, and social acceptance, resulting in a leadership regeneration model that is more adaptive, participatory, and sustainable .

The novelty of this study lies in the identification of a transformational leadership planning model that integrates hereditary lineage, leadership competence, moral integrity, and social acceptance as complementary elements in mitigating succession conflicts within Islamic boarding schools. Theoretically, this study extends the application of transformational leadership theory by demonstrating its relevance not only for improving organizational performance but also for strengthening leadership succession planning and conflict mitigation in Islamic educational institutions. Practically, the proposed model provides a reference for Islamic boarding schools and other Islamic educational institutions in designing leadership succession systems that are systematic, competency-based, adaptive, and sustainable while preserving their institutional values and traditions.

Despite these contributions, this study has several limitations. First, the research was conducted as a single case study at the Nurul Haq Semurup Islamic Boarding School, which may limit the transferability of the findings to Islamic boarding schools with different organizational and cultural contexts. Second, the study involved nine purposively selected informants, whose perspectives may not fully represent the diversity of leadership succession practices in other pesantren. Therefore, the findings should be interpreted within the context of the institution where the study was conducted.

Future research is recommended to examine the applicability of this transformational leadership planning model across various types of Islamic boarding schools through comparative case studies or mixed-methods approaches. Further studies may also explore additional factors influencing leadership succession, such as organizational culture, governance systems, stakeholder participation, and institutional policies, in order

to develop a more comprehensive and generalizable model of sustainable leadership succession in Islamic educational institutions.

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