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Hybrid Leadership in the Implementation of a Love-Based Curriculum: Transformational Integration and Servant Leadership

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Abstract

Islamic educational institutions today face significant challenges in responding to relational crises and value fragmentation amid the unstoppable wave of modernization. The Love-Based Curriculum (Kurikulum Berbasis Cinta/KBC) offers a humanistic educational approach that positions compassion, respect for human dignity, and dialogic relationships as the cornerstone of the learning process. Yet, its successful implementation depends critically on a leadership model capable of fostering organizational culture change while sustaining the depth of human relationships. This study employed a qualitative approach using a single case study design and phenomenological lens. Data were gathered through semi-structured in-depth interviews with ten informants, ten days of participatory observation, and document analysis. Data analysis followed the Miles, Huberman, and Saldaña interactive model encompassing data condensation, data display, and conclusion drawing and verification. The findings reveal that the principal of MA Al-Jauhariyah simultaneously and organically enacts hybrid leadership. The transformational dimension manifests in building a collective vision, stimulating pedagogical innovation, and demonstrating moral exemplification; while the servant leadership dimension is evident in listening leadership, empathetic mentoring, meaningful teacher empowerment, and the cultivation of a values-based community. The integration of both approaches forms a leadership model that is not only visionary, but also deeply humanistic and rooted in rahmah values within Islamic education. The hybrid model characterized by visionary-relational synchrony, a change-value preservation dialectic, trust-based leadership distribution, and leadership reflexivity contributes theoretically to hybrid leadership scholarship in the madrasah context, while offering a practical guide for the systematic and sustainable implementation of value-based curricula.

Keywords: Hybrid Leadership, Transformational Leadership, Servant Leadership, Love-Based Curriculum, Islamic Education

INTRODUCTION

Islamic education is essentially directed to form a whole human being, namely a person who grows intellectually, spiritually, emotionally, and socially (Bashori, 2017). However, in practice in the field, educational institutions often prioritize academic achievement and the fulfillment of administrative indicators (Sutrisno, 2024); (Asyha, 2026). The affective dimension and human relations have not been fully managed systematically in the education system. This problem feels even more urgent in the era of disruption, when students continue to be faced with competition pressures, floods of information, and patterns of social relations that tend to be individualistic.

In this situation, the Love-Based Curriculum (KBC) is present in response to the need for a more humane education. KBC places compassion, respect for human dignity, and dialogical relationships as the foundation of the learning process (Abdullah, 2025); (Febiana et al., 2025). This approach is not just a pedagogical innovation, but a fundamental philosophical reorientation that demands cultural change throughout the school ecosystem.

The main challenge in the implementation of KBC lies in the need for a visionary leadership model that is able to maintain the depth of human relations. Transformational leadership has been proven to be effective in building a vision of change and encouraging organizational innovation (Bass & Riggio, 2006); (Northouse, 2021). On the other hand, servant leadership emphasizes the dimensions of service, empathy, and empowerment as the core of leadership (Ortiz-Gómez et al., 2022). These two models complement each other, but most studies still examine them separately.

Studies on the integration of the two in the framework of hybrid leadership, especially in the context of the implementation of value-based curriculum in Islamic educational institutions, are still very limited (Helmi Muhammad, 2021); (Tonini et al., 2016). This gap is the basis of this research. MA Al-Jauhariyah, as a madrasah committed to strengthening character values and spirituality, is a strategic research

locus. Based on initial observations, madrasah heads show leadership practices that are not only oriented towards system transformation, but also on strengthening humanistic relationships, a phenomenon that deserves in-depth study (Rahmi et al., 2025).

MA Al-Jauhariyah as a madrasah that is committed to strengthening character values and spirituality is a strategic research locus. Based on initial observations, the head of the madrasah showed leadership practices that were not only oriented to the transformation of the system, but also to strengthening humanistic relations. This phenomenon indicates the existence of hybrid leadership practices that deserve to be studied in depth and systematically.

Based on the description above, this study aims to: Analyze the implementation of KBC at MA Al-Jauhariyah in the aspects of policy, learning, and organizational culture; Identify transformational leadership practices and servant leadership of madrasah heads in supporting the implementation of KBC; and Formulate an integrative Hybrid Leadership model that is contextual and applicative in the madrasah aliyah environment.

RESEARCH METHODS

This research uses a qualitative approach with a single case study design that is exploratory-constructive. The qualitative approach was chosen because the research aims to understand phenomena in depth based on the perspective of participants in their natural context (John W. Creswell, 2021); (Lichtman, 2023). The case study was chosen based on the argument (Yin, 2009) that this design is relevant to answer the "how" and "why" questions of contemporary phenomena in real-life contexts.

A phenomenological approach is also applied to understand the subjective experience of madrasah heads, teachers, and education staff in implementing KBC. Through this approach, the research not only captures formal policies, but also the meanings constructed by education actors towards the leadership practices carried out. The research was carried out at MA Al-Jauhariyah, an aliyah madrasah that is

committed to strengthening the values of character and spirituality in the Islamic education system. The selection of locations is based on criteria: Madrasas that have explicitly adopted the principles of KBC in the curriculum and culture of the school; Madrasah heads who show hybrid leadership indicators based on initial observations; and Institutional readiness to engage in in-depth research.

The research informants included: madrasah heads (1 person), madrasah deputy heads for curriculum and student affairs (2 people), senior teachers involved in KBC development (5 people), and education staff (2 people). The selection of informants uses a purposive sampling technique with criteria of direct involvement in the implementation of KBC and a minimum term of office of two years. The research was carried out from April to May 2026. Data is collected through three main complementary techniques. First, a semi-structured in-depth interview was conducted with all informants to explore leadership practices, KBC implementation strategies, as well as experiences and perceptions of the leadership model applied. The interviews were conducted face-to-face and recorded with the consent of the informant, then transcribed verbatim (Miles et al., 2014); (John W. Creswell, 2021).

Second, participatory observation was carried out to directly observe leadership interactions, school culture, learning practices, and the implementation of love values in academic and non-academic activities. Observation lasted for 10 days of field visits using structured observation guidelines developed based on the dimensions of hybrid leadership and KBC (John W. Creswell, 2021).

Third, the documentation study is carried out by analyzing official madrasah documents, including: curriculum vision-mission and policies, KBC-based learning tools, curriculum meeting minutes, and archives of teacher professional development activities. These documents are used for triangulation and reinforcement of field findings analysis (Lichtman, 2023); (John W. Creswell, 2021). Data analysis was carried out inductively and simultaneously from the time the data collection process took place, referring to an interactive model (Miles et al., 2014). The first stage is data condensation: all raw data is selected, focused, and

categorized based on themes relevant to the dimensions of transformational leadership, servant leadership, hybrid leadership, and KBC implementation.

The second stage is thematic analysis to identify patterns, themes, and relationships between concepts that emerge from field data (Lichtman, 2023). The themes are grouped into two axes of analysis: the axis of transformation (vision, innovation, cultural change) and the axis of service (empathy, coaching, empowerment). The third stage is the presentation of data in the form of an analytical matrix, descriptive narrative, and conceptual map to facilitate model construction.

The validity of the research is maintained through four strategies: source triangulation (comparing data from various informants), technique triangulation (comparing data from interviews, observations, and documentation), member checking (verification of findings to key informants), and reflexivity (critical reflection of researchers on positions and assumptions in the research process) (Lichtman, 2023); (John W. Creswell, 2021).

RESULTS AND DISCUSSION

The results of this study provide several significant theoretical contributions. First, this study confirms and expands the conceptualization of hybrid leadership (Tonini et al., 2016); (Tian, 2021) into the specific context of Islamic education in Indonesia, a context that has not been widely studied in the international literature. The implication is that hybrid leadership theory needs to accommodate dimensions of religious and cultural values that are not always apparent in studies rooted in Western traditions.

Second, this study shows that the success of the implementation of a value-based curriculum does not solely depend on the quality of curriculum documents or teachers' pedagogical competence, but is crucially determined by the leadership model that supports it. These findings are in line with the argument (Schein, 2010) about the role of leadership in organizational culture transformation, while

reinforcing the importance of integrating leadership perspectives in curriculum implementation studies.

Third, the hybrid leadership model formulated in this study offers a conceptual alternative to the dichotomy that often arises between managerial efficiency-oriented leadership and humanity-oriented leadership (Ghosh et al., 2025); (Sadiah Saeed, 2023). In the context of Islamic education, this integration is actually a reflection of the concept of complete leadership (*qiyadah rabbaniyah*) that combines the firmness of vision with the softness of relationships (Barizi, 2024).

1. Implementation of Love-Based Curriculum at MA Al-Jauhariyah

The implementation of KBC at MA Al-Jauhariyah takes place on three layers that interact with each other: the policy layer, the learning practice layer, and the organizational culture layer. At the policy level, the head of the madrasah has integrated the principles of KBC into the Madrasah Operational Curriculum (KOM) document as a normative foundation. An interview with the deputy head of curriculum confirmed that the values of compassion, appreciation, and dialogue relations are not simply listed as a vision formulation, but are operationalized into graduate competency standards and character-based assessment indicators.

Deputy head of curriculum (WK1) Mr. Dony Susanto, S.Pd.I in an interview described how KBC was relegated to a formal document:

"We are not satisfied with just writing a good vision on paper. Each semester, we sit down with the teachers to evaluate whether the character indicators we create truly reflect the atmosphere of love we want to build. If there is something that is not in harmony, we revise it together."

At the learning practice level, teachers involved in KBC show a paradigm shift from "*teaching-centered*" to "*relationship-centered learning*". Classroom observations show how teachers consistently apply dialogue-based learning techniques, appreciation, and compassion modeling. Mr. Ilham Ismail, M.Pd as one of the senior teachers at MA Al-Jauhariyah reflected:

"Here we don't just teach the material, we educate with our hearts. The head of the madrasah always reminds us that the way we talk to students is part of the curriculum itself."

At the organizational culture level, KBC has formed a madrasah ethos that is identified through three main characteristics: the ecology of compassion, which is an emotionally and psychologically safe madrasah atmosphere for all school residents; the practice of systematic appreciation for the diversity of students' potential; and the tradition of reflective dialogue between teachers as a professional learning community. These findings are in line with Huda's (2025) conceptualization of a love-based deep learning ecosystem.

2. Transformational Leadership Practices in KBC Implementation

The transformational leadership dimension of the head of the MA Al-Jauhariyah madrasah is manifested in four sub-dimensions that reinforce each other. First, the *idealized influence* is reflected in the consistency of the head of the madrasah in emulating the values of KBC in every aspect of his leadership behavior. This moral example has a significant impact on the internalization of values by the entire madrasah community, as shown by the findings (Subhan et al., 2025) that the example of leaders is the most influential factor in the formation of teachers' commitment to curriculum change.

Second, *inspirational motivation* is realized through strong, consistent, and touching vision communication. Madrasah heads routinely use weekly coaching forums, morning apples, and informal meetings to articulate why love-based education is a fundamental need, not just a pedagogical trend. This visionary narrative succeeded in building collective *consciousness* which became the driving energy for the implementation of KBC. Tahrisul Umam, S.Pd.I Arabic Language Teacher reveals how this vision narrative works on a personal level:

"There was one moment in the coaching last February, he said: 'A teacher who teaches with love will never feel tired, because love is an inexhaustible energy.' The words were simple, but I took them home and it felt like a reminder that this work is noble."

Third, *intellectual stimulation* is realized through the formation of a *professional learning community* that encourages teachers to continue to reflect and develop KBC practices. The head of the madrasah actively facilitates pedagogical discussions,

book reviews on humanistic education, and workshops on the development of love-based learning modules. This is in line with the findings (Tung, 2025) that effective transformational leaders create conditions that support sustainable innovation.

Fourth, individualized *consideration* is seen in the approach of madrasah heads who recognize the uniqueness and specific needs of each teacher. The provision of this personalized support not only increases teachers' pedagogical competence in implementing KBC, but also strengthens the *sense of ownership* of the curriculum. Which is illustrated in the experience of Husnul Khatimah, S.Pd:

"He knows very well that I am developing a literacy approach based on folklore. One day, he gave me a book on narrative pedagogy without being asked. It's small, but it means I feel seen as an individual, not just an employee."

3. Servant Leadership Practice in KBC Implementation

In parallel with the transformational dimension, the head of the madrasah carries out the practice of servant leadership which is manifested in five core characteristics. First, listening leadership: madrasah heads consistently create safe spaces for teachers and staff to voice concerns, difficulties, and innovative ideas related to the implementation of KBC. This practice reflects the basic principle of servant leadership that an effective leader is a leader who prioritizes listening before directing (Ortiz-Gómez et al., 2022).

Second, empathy in leadership is reflected in the ability of madrasah heads to understand the burdens and challenges faced by teachers in changing their teaching paradigm. Instead of providing performative pressure, madrasah heads provide the emotional and practical support teachers need to grow. Third, teacher empowerment is realized through the delegation of meaningful authority to teachers to adapt and develop KBC modules according to the context of their respective classes. Mr. Ilham Ismail narrated:

"There was a time when I felt that this KBC was too heavy to be implemented in Fiqh classes where the material was quite rigid. I told him, and to my surprise, he

did not immediately provide a solution. Instead, he asked, 'What makes you feel burdened?' That's what I need to hear first."

Fourth, the commitment to individual growth is seen in the structural mentoring program designed by the head of the madrasah to facilitate the professional and personal development of each teacher. Fifth, building a community is reflected in the efforts of the head of the madrasah to build the cohesion of the madrasah as a community bound by the values of love and mutual respect. These five characteristics are in line with the findings (Salam, 2017) and (Sahirman & Nurdin, 2023) on the impact of servant leadership on a humanist and participatory organizational climate.

4. Hybrid Leadership Model in KBC Implementation: Theoretical Construction

Based on the analysis of field data, this study formulates a contextual Hybrid Leadership model for the implementation of KBC in aliyah madrasahs. This model is not simply a superposition of two leadership approaches, but rather an organic integration that forms a leadership pattern with four distinctive characteristics.

First, visionary-relational synchronization: leaders simultaneously establish a clear strategic direction (transformational dimension) and maintain the quality of deep humanistic relationships (servant dimension). In the context of KBC, this synchronization means that the head of the madrasah is able to articulate the "why" (transformational vision) and at the same time show the "how" through relational example (servant).

Second, the dialectic of value-preservation change: hybrid leadership in KBC is not only managing structural changes, but also preserving and strengthening the core values that are the foundation of the madrasah. Leadership works on two axes simultaneously: encouraging curriculum innovation (transformational) while maintaining the identity of humanist-religious (servant) madrasah values. These findings extend the proposed hybrid model (Montaudon-Tomás et al., 2022) with a value preservation dimension specific to the context of Islamic education.

Third, the distribution of trust-based leadership: this model rejects the centralization of leadership. The head of the madrasah distributes leadership authority to teachers and key staff through mechanisms that build trust and belonging. This distribution allowed KBC to develop as a joint movement, rather than a top-down program.

Fourth, leadership reflexivity: madrasah heads consistently reflect critically on their own leadership practices, are open to feedback, and are willing to adapt their approach to evolving needs. This reflexivity is a learning and adjustment mechanism that ensures hybrid leadership remains relevant and responsive.

This model can conceptually be described as two vectors interacting with each other: the transformation vector (vision-innovation-change) and the service vector (empathy-empowerment-community). The meeting point of these two vectors produces a leadership space that forms a madrasah ecosystem that is conducive to the growth of KBC organically and sustainably. This model responds to the gap identified by (King et al., 2025) about the need for a socio-culturally contextual hybrid model, and extends the findings (Muhammad & Sari, 2021) into the context of madrasah aliyah with a more systematic theoretical articulation.

The overall framework of the findings of this study is summarized in Tables 1 and 2 below:

Table 1.1 Dimensions and Indicators of Hybrid Leadership Practices in KBC Implementation

Dimensions	Behavioral Indicators	Bukti Empiris	Impact on KBC
Ideal Influence (TL)	Exemplary KBC values in daily life	The head of the madrasah is present in class, greeting students warmly every morning	Internalization of the value of love by teachers and students

Inspirational Motivation (TL)	A touching and consistent vision narrative	Weekly coaching forums, morning apples mean	Growing collective awareness of KBC
Intellectual Stimulation (TL)	Facilitate pedagogical discussions and book reviews	Professional Learning Community is active twice a month	Love-based learning module innovation
Individual Attention (TL)	Personal mentoring for each teacher	Needs-based teacher mentoring program	Increase the competence and sense of belonging of teachers
Listening Leadership (SL)	Creating a safe space for teachers	Monthly one-on-one sessions with no formal agenda	Teachers' confidence in leadership increases
Leadership Empathy (SL)	Understanding the burden of teacher transformation	Emotional support during implementation difficulties	Teachers' resilience in running KBC
Teacher Empowerment (SL)	Delegation of authority for module development	Teacher autonomy in KBC adaptation per class	KBC grows organically in every classroom
Building Community (SL)	Building value-based cohesion	Annual retreat and madrasah value forum	A humanist and inclusive madrasah culture

Table 1.2 Research Findings Framework: Hybrid Leadership and KBC Implementation.

Components of Findings	Description of Findings	Theoretical Implications
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KBC Implementation Layer	KBC operates on three simultaneous layers: policy (KOM), learning practice (relationship-centered), and organizational culture (ecology of compassion)	Expanding the value-based curriculum implementation model from a linear model to an ecological-layered model
Transformational Dimension of Leadership	Four active sub-dimensions: idealized influence, inspirational motivation, intellectual stimulation, individualized consideration—all directed at the internalization of KBC	Confirming Bass & Riggio (2006) and expanding to the context of Islamic madrassas
Dimensi Servant Leadership	Five core characteristics: listening, empathy, empowerment, commitment to individual growth, and building a community of values	In line with Ortiz-Gómez et al. (2022) with the addition of a spiritual-religious dimension
Visionary-Relational Synchronization	Leadership moves on two axes simultaneously: building the strategic direction of KBC and maintaining the depth of humanistic relations	New findings that expand the concept of hybrid leadership Tonini et al. (2016)
Dialectics of Change-Preservation of Values	Curriculum changes are carried out without sacrificing the identity of the humanist-religious values of the madrasah	A new dimension of hybrid leadership that has not been articulated in the international literature
Leadership Distribution	Authority is meaningfully delegated to teachers; KBC is a joint movement, not a top-down program	Strengthening the importance of distributed leadership in the context of the implementation of the value curriculum

Leadership Reflexivity	Madrasah routinely critically and to feedback teachers	heads reflect are open from	Adding a metacognitive dimension in contextual hybrid leadership models
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CONCLUSION

This research succeeded in formulating an integrative Hybrid Leadership model that combines transformational leadership and servant leadership in the context of the implementation of the Love-Based Curriculum at MA Al-Jauhariyah. Key findings show that: first, the implementation of KBC is effective when supported by leadership that is simultaneously able to build a transformative vision and maintain the quality of humanistic relationships; Second, transformational leadership contributes through the development of collective awareness, stimulation of pedagogical innovation, and moral example; While servant leadership contributes through leadership empathy, teacher empowerment, and value community building.

The resulting Hybrid Leadership model is characterized by four characteristics: visionary-relational synchrony, dialectic of change-value preservation, trust-based leadership distribution, and leadership reflexivity. This model is not just a theoretical construction, but a model rooted in real practices that have proven effective in building a madrasah ecosystem that is conducive to the organic growth of KBC. Theoretically, this research contributes to the development of hybrid leadership studies in the context of Islamic education, especially in the dimension of the preservation of religious-cultural values that have not been widely discussed in the international literature. Practically, this model offers leadership guidance that is applicable to madrasah heads who are or will implement a value-based curriculum.

The limitation of this research lies in focusing on one research locus, so generalizations need to be done theoretically and carefully. Further research is recommended to: Test this hybrid leadership model in multiple madrassas with different characteristics to produce a more robust theory; Develop quantitative measurement instruments to operationalize models; and Examining the impact of the model on educational outcomes, especially the development of students' character and social-emotional competence.

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