

The Role of Kyai Leadership and The Sustainability of Islamic Boarding School: Integration of Traditional Values with a Modern Approach (Case Study at Daarul Rahman Islamic Boarding School, Jakarta)

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Abstract. *Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, now face the challenges of modernization, digitalization, and demands for more professional governance. In this context, the leadership role of Kyai (Islamic scholars) is a key factor in maintaining their sustainability, particularly in the combination model that integrates Salafiyah traditions with a modern educational system. This study aims to analyze how Kyai at the Daarul Rahman Islamic Boarding School in Jakarta instill traditional values, implement modern approaches, and integrate the two as a strategy for institutional sustainability. The research employed a qualitative approach with a case study method. Data were collected through in-depth interviews, observation, and documentation. Data were then analyzed through transcription, thematic coding, triangulation, and gap analysis between ideal leadership models and actual practices. The theories of prophetic leadership (shiddiq, amanah, tabligh, fathanah) and transformational leadership served as the primary foundations of the analysis. The research results show that Kyai play a role as a spiritual leader, managerial leader, and visionary leader. In the traditional aspect, Kyai successfully maintains the values of the Islamic boarding school through exemplary behavior, strengthening adab (ethics), teaching yellow books, and establishing a religious culture. In the modern aspect, Kyai encourages professionalization of management, strengthening human resources, integrating formal curricula, and utilizing technology in administration and learning. The integration of these two approaches creates an adaptive, visionary, and sustainability-oriented leadership model. However, the research also found several gaps, particularly in the distribution of authority, supervision systems, and utilization of technology, which still require strengthening. This research contributes to the development of Islamic education management studies, especially the Kyai leadership model based on prophetic-transformational values, and provides practical*

recommendations for Islamic boarding schools in managing transformation in the modern era.

Keywords: *Kyai Leadership; Modernization of Education; Prophetic Leadership; Sustainability of Islamic Boarding Schools; Transformational Leadership.*

1. Introduction

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions, playing a strategic role in preserving scientific traditions, religious culture, and character building (Affan, 2019; Syah & Iswantir, 2023). Unlike formal educational institutions, pesantren have a system that emphasizes living tradition, a pattern of transmitting values passed down through generations through the close relationship between students and their religious leaders (kyai). Values such as morality, discipline, exemplary behavior, and etiquette are the main foundations of students' character (Sakir, 2016; Gunawan, 2022).

However, in the past two decades, Islamic boarding schools have faced a rapid wave of modernization due to technological developments, national education policies, and increasingly complex societal demands. This transformation has pushed Islamic boarding schools to implement formal curricula, integrate information technology, improve governance, and enhance the quality of human resources to become competitive (Hasyim Amrullah et al., 2024; Sunardi & Munfarida, 2024). This phenomenon often raises a dilemma: how can Islamic boarding schools adapt to modernization without losing their traditional identity.

In this situation, the Kyai (Islamic cleric) plays a central role. He is not only a spiritual leader but also a decision-maker, manager, innovator, and guardian of values. Numerous studies have shown that the quality of the Kyai's leadership determines the success of Islamic boarding schools (pesantren) in preserving tradition while managing modernization (Mulyanto et al., 2022; Hamidah, 2025; Arzi Shafaunnida et al., 2024). In fact, the Kyai's charismatic values and morality are key factors in shaping Islamic boarding school culture (Humaisi & Thoyib, 2025).

To understand Kyai leadership in the context of these changes, the theory of prophetic leadership becomes highly relevant. This concept is rooted in the ideas of Kuntowijoyo and emphasizes four core values: sidiq, amanah, tabligh, and fathanah. Syihabuddin and Huda (2024) demonstrate that prophetic leadership is able to integrate moral, spiritual, and social values, making it suitable for analyzing values-based leadership in Indonesian Muslim society, including Islamic boarding schools (pesantren). The prophetic approach helps explain how Kyai maintain traditions and provide ethical examples in the educational process.

On the other hand, to explain how Kyai encourage innovation and change, transformational leadership theory is very appropriate. Northouse (2016) and Yukl (2013) emphasize that transformational leaders have four main characteristics: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. In the context of

Islamic boarding schools, this approach describes how Kyai motivate students, develop a vision for renewal, introduce learning innovations, and provide personal mentoring. Research in various Islamic boarding schools shows that a transformational leadership style has been proven to improve student quality and institutional adaptation (Alawiyah et al., 2024; Pangestu et al., 2025; Salim et al., 2025).

Daarul Rahman Islamic Boarding School, with its strong traditional character, is also undergoing a transformation. It has begun developing formal education, digitizing administration, and developing various programs to strengthen student competencies, while maintaining the tradition of studying the yellow texts, maintaining good manners, and maintaining the distinctive discipline of Islamic boarding schools. This integration of tradition and modernization makes this Islamic boarding school a relevant research object for examining how Kyai (Islamic scholars) develop a balanced, effective, and contextual leadership model.

To date, most research has focused on only one aspect: traditional Kyai leadership (Mu'ah et al., 2019), educational quality (Masykuri & Ali, 2023), or Islamic boarding school modernization (Mardia, 2024). Few studies have combined prophetic and transformational leadership theories to examine how they can form an integrative leadership model in the context of transforming traditional Islamic boarding schools.

In fact, as Purnomo (2025) emphasized, the combination of prophetic and transformational leadership can produce a leadership style that is not only morally and spiritually oriented, but also adaptive, innovative, and visionary. Therefore, research on Kyai leadership models that integrate these two perspectives is crucial, particularly in addressing the challenges of managing Islamic boarding schools in the modern era.

Thus, this research focuses on examining the prophetic and transformational leadership model of Kyai (Islamic boarding school) in maintaining tradition while promoting modernization at the Daarul Rahman Islamic Boarding School. It also identifies the gap between the theoretically ideal model and actual practice. This research is expected to provide theoretical contributions to the development of Islamic leadership studies and practical contributions to strengthening Islamic boarding school governance in Indonesia.

2. Research Methods

This research uses a qualitative approach with a case study method focusing on the Daarul Rahman Islamic Boarding School in Jakarta. The qualitative approach was chosen because this research aims to understand in-depth the phenomenon of Kyai leadership, Islamic boarding school governance, learning quality, and its impact on the sustainability of the combined traditional and modern Islamic boarding school education system.

According to Creswell and Poth (2018), qualitative research allows researchers to explore the experiences, perceptions, and practices of research subjects contextually through direct interaction with their social environment. In this context, researchers seek to explore the meaning behind Kyai leadership practices, including the spiritual, managerial, and

pedagogical aspects that shape the character and organizational culture of Islamic boarding schools.

3. Results and Discussion

3.1. Research Findings Based on Interview Themes

This section presents research findings obtained through in-depth interviews with six groups of informants: Kyai, administrators, ustadz/teachers, students, alumni, and guardians. The findings are mapped based on the research's two main theoretical approaches: Prophetic Leadership and Transformational Leadership.

This finding illustrates the real practice of Kyai leadership in maintaining Islamic boarding school traditions while managing the process of modernizing the institution.

1. Prophetic Leadership

Prophetic leadership is analyzed through seven values: Humanization, Liberation, Transcendence, Shiddiq, Amanah, Tabligh, and Fathanah.

a. Humanization (Amar Ma'ruf)

Humanization is reflected in the way the Kyai fosters relationships, guides morals, and shapes the character of the pesantren community. All informants agreed that the Kyai emphasizes morality as the primary foundation of education.

The Kyai emphasized that the relationship between leaders and Islamic boarding school residents must be built on humanitarian values and good manners. He said: *"Relationships in Islamic boarding schools are not just administrative, but spiritual relationships built on manners and compassion."*

Humanization has proven to be a core value in the Kyai leadership model which has an impact on a harmonious, respectful and exemplary atmosphere.

b. Liberation (Nahi Munkar)

The value of nahi munkar is reflected in the mechanisms of guidance, enforcement of rules, and prevention of deviant behavior by Kyai.

Kyai emphasizes an educational approach when dealing with violations: *"If there is a violation, we will advise you first. Yangt's important that his heart changes, not just the punishment."*

The administrator describes Kyai's balance between firmness and gentleness: *"He was firm, but never became angry without educating them. His gentleness was what made the students aware."*

Alumni remember the long-term impact of the way Kyai guided his students: *"The Kyai's way of reprimanding was gentle but strong. Now I always remember, it made me more careful."*

This shows that the value of liberation is not just a rule, but is an effective moral development process.

c. Transcendence

Transcendence is seen in the Kyai's spiritual steadfastness and the emphasis that all pesantren activities must be oriented towards God.

Kyai emphasized:

"A leader must be strong in his worship. If his worship is weak, his leadership is weak."

Teachers see this example in action:

"The cleric prays regularly at night. That makes us feel compelled to emulate him, so we don't just demand what our students do."

Students see the role of transcendence in daily motivation:
"Kyai often reminds us: all of this is because of Allah's help, so learning must be done sincerely."

This transcendent value is what binds all Islamic boarding school activities to the spiritual dimension.

d. Shiddiq (Honesty)

Honesty is a very prominent value in Kyai's leadership.

He said:

"Students see what we do. Therefore, leaders must be honest."

The teacher confirmed Kyai's consistency in terms of honesty:
"Kyai never lies, even about small things. That's what makes us trust him completely."

The students also gave testimony:

"Kyai always says: honesty brings blessings."

This value of shiddiq creates institutional integrity and collective trust.

e. Trust (Responsibility)

Trust is a major principle that Kyai maintains, especially regarding the trust given to parents.

Kyai said:

"Parents entrust their children with their future. It's a trust that must be held accountable."

The guardian of the students acknowledged this:

"I see that my child is really looked after. Kyai doesn't play around with trust."

The teacher shows the form of Kyai's responsibility in managing the Islamic boarding school:
"The Kyai's decisions always take into account the long-term and safety of the institution."

The value of trust is evident in the stability of management and consistency of educational quality.

f. Tabligh (Ability to Convey Directions)

Kyai is known to be very clear in conveying directions.

The administrator said:

"The Kyai's instructions were consistent, clear, and always provided a reason. So we knew where he was going."

Teachers also experience the benefits of open communication:

"If there are new policies, he explains them one by one. Never suddenly."

The students said that Kyai's advice was very memorable:

"The Kyai is gentle when advising, but it sticks in the heart."

This proves that the function of tabligh is not only informative, but also guides behavioral change.

g. Fathanah (Intelligence & Wisdom)

Kyai demonstrated strategic intelligence in seeing the future of the Islamic boarding school.

He said:

"We must prepare Daarul Rahman for the future, not just today."

The management knows that every Kyai policy is through reflection:

"All of Kyai's decisions are mature, always considering many aspects."

Alumni acknowledged that wisdom:

"The progress of Islamic boarding schools today is the fruit of Kyai's long thinking."

The value of fathanah appears dominant in the formulation of the institution's long-term vision.

2. Transformational Leadership

Transformational leadership is analyzed through four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

a. Idealized Influence (Exemplary and Vision)

Kiai is a role model who is respected by all members of the Islamic boarding school.

He conveyed his vision:

"In the next ten years, Daarul Rahman must become a center for superior and modern Islamic education."

The teacher said:

"We follow him because he gives direct examples, not just theory."

Alumni mentioned the consistency of vision since the beginning:

"In the past, Kyai had talked about the development of Islamic boarding schools, now it has been proven."

This example generates a very strong belief.

b. Inspirational Motivation (Motivation and Spirit)

Kyai is able to raise collective optimism.

The teacher emphasized:

"Kyai always encourages us, even when we're tired. He knows just the right words."

Students acknowledge its influence on learning:

"When Kyai talks about motivation, we immediately want to study harder."

The administrators felt a moral boost:

"Kyai's words made us feel like we could face any challenge."

The Kyai's motivation becomes the driving force for the modernization of Islamic boarding schools.

c. *Intellectual Stimulation* (Innovation Drive)

Kyai encourages creativity and new thinking.

He said:

"Don't get stuck in old patterns. Teachers and administrators must be innovative."

The management assessed that Kyai was very open to ideas:

"The Kyai asked us to submit any ideas, then he would consider them."

Teachers also often discuss learning innovations:

"Whenever there is a new idea, Kyai is happy to hear it and help develop it."

Innovation is a pillar in the process of modernizing Islamic boarding schools.

d. *Individualized Consideration* (Personal Attention)

Kyai is known to be close personally and provide individual guidance.

The teacher explains:

"Kyai asked about our condition one by one, that made us feel appreciated."

Students feel the same attention:

"If there's a problem, Kyai can be contacted to talk. He's a patient listener."

The management emphasized:

"He not only leads institutions, but also leads hearts."

This approach strengthens loyalty and emotional attachment.

The findings show that:

1. The vision and mission of the Islamic boarding school are well understood by the residents of the Islamic boarding school because they are conveyed effectively by the Kyai.
2. Modernization goes hand in hand with the preservation of traditional values.
3. Prophetic values become the foundation, while transformational values become the driving force of innovation.

Kyai's leadership combines tradition (morals, manners, spirituality) with modernization of curriculum renewal, governance, and program innovation.

3. Ideal Practices of Prophetic Leadership

Prophetic leadership is rooted in universal prophetic values and is rooted in Islamic teachings. According to Kuntowijoyo, prophetic leadership aims to build humanization, liberation, and transcendence as the foundation for social and moral transformation (Syihabuddin & Huda, 2024). In the institutional context of Islamic boarding schools, the ideal leader must display four prophetic qualities: shiddīq, amanah, tabligh, and fatānah.

1. Humanization (Amar Ma'ruf)

From a prophetic perspective, humanization is an effort to humanize humans through manners, morals, respect, and empowerment. The ideal leader:

- a. respect the dignity of every Islamic boarding school resident,
- b. prioritizing manners before knowledge,
- c. creating healthy emotional relationships,
- d. develop a culture of affection and mutual respect.

Humanization is seen as a moral principle that forms a civilized educational atmosphere (Syihabuddin & Huda, 2024).

2. Liberation (Nahi Munkar)

Liberation in prophetic leadership refers to the effort to free humanity from practices that are morally and spiritually destructive. The ideal leader:

- a. enforce Islamic boarding school rules fairly,
- b. preventing evil through an educational approach,
- c. become the moral guardian of the institution,
- d. provide an example in the courage to speak the truth.

Liberation is carried out not through repression, but through coaching and moral guidance.

3. Transcendence

Transcendence is the highest value in prophetic leadership, namely linking every activity to the divine dimension. The ideal leader:

- a. maintaining the quality of worship,
- b. be a spiritual role model,
- c. emphasizes that the goal of education is to get closer to Allah,
- d. forming awareness of monotheism among Islamic boarding school residents.

This value is the foundation of all actions of the leader as a spiritual authority in the Islamic boarding school.

4. *Siddiq* (Honest)

The quality of shiddiq is a key component of a leader's integrity. Ideally, its practice includes:

- a. be honest in words and actions,
- b. transparent in decision making,
- c. maintain moral and material trust,
- d. be a role model for teachers and students.

Honesty is the basis of trust and stability of an institution.

5. *Trust* (Responsibility)

The nature of trust requires leaders to safeguard the trusts entrusted to them in the form of institutions, teachers, and students. Ideally, leaders:

- a. responsible for the development of students,
- b. carry out the management of the institution professionally,
- c. be responsible for the trust of the guardians of the students,
- d. demonstrates a commitment to maintaining the sustainability of the institution.

Trust be proof of the moral and spiritual commitment of the leader.

6. *Tablīgh* (Communicative and Effective in Delivering Directions)

The ideal practice of *tablīgh* includes the leader's ability to:

- a. convey the message well and clearly,
- b. provide guidance, direction and institutional fatwas,
- c. ensure that Islamic boarding school residents understand the vision and policies,
- d. be communicative and open to dialogue.

In the context of Islamic boarding school management, *tablīgh* is an element of organizational communication.

7. *Fatānah* (Smart and Wise)

The qualities of *fatānah* include intellectual intelligence and strategic wisdom. The ideal leader:

- a. able to make the right decisions,
- b. have a long-term vision,
- c. able to read the situation and needs of the times,
- d. carry out innovations that remain rooted in traditional values.

Fatānah is a characteristic of a visionary leader who is able to bring Islamic boarding schools forward.

4. Ideal Practices of Transformational Leadership

Transformational leadership is a leadership model oriented toward change, inspiration, and human resource development. According to Northouse (2016) and Yukl (2013), the ideal leader must fulfill four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

1. Idealized Influence (Exemplary Behavior and Moral Integrity)

In ideal practice, transformational leaders should:

- a. be a moral role model for all members of the organization,
- b. have a strong and inspiring vision,
- c. demonstrate courage and commitment to values,
- d. trusted by all residents of the Islamic boarding school.

The ideal leader is respected not because of his position, but because of his character.

2. *Inspirational Motivation* (Motivation and Motivation)

This dimension requires leaders to:

- a. provide motivation that fosters optimism,
- b. instilling the value of collective spirit,
- c. building an enthusiastic and positive work culture,
- d. able to turn challenges into opportunities.

Inspiration is the driving force behind change in educational institutions.

3. *Intellectual Stimulation* (Stimulation of Thought and Innovation)

Ideal practices include the leader's ability to:

- a. encourage creativity and innovation,
- b. open space for new ideas,
- c. facilitate teachers and administrators to think critically,
- d. foster a culture of discussion and problem solving.

Transformational leaders not only lead, but develop the intellectual potential of the organization.

4. *Individualized Consideration* (Personal Attention and Individual Coaching)

An ideal leader should:

paying attention to the needs of each individual,

- a. become a personal mentor and guide,
- b. understand the differences in character and potential,
- c. create positive emotional connections.

In the context of Islamic boarding schools, this personal attention is very relevant to forming the character of teachers and students.

Overall, the ideal practice of Kyai leadership according to theory includes:

1. *Spiritual-moral leadership* (prophetic value)
2. *Visionary–innovative leadership* (transformational values)
3. Balance between tradition and modernization
4. Leadership based on manners and exemplary behavior

This section serves as an ideal standard that will later be compared with real practices in the gap analysis in the next section.

3.2. Kyai Leadership in Instilling and Strengthening Traditional Values

Research findings indicate that Kyai at the Daarul Rahman Islamic Boarding School play a central role in maintaining and instilling the traditional values of the Islamic boarding school. In daily practice, Kyai display strong moral exemplars, discipline, and spirituality. This is reflected in their routine worship practices, attention to the morals of their students, and communication that emphasizes politeness and honesty. This pattern aligns with the concept of prophetic leadership as explained by Syihabuddin and Huda (2024), which emphasizes the values of humanization, liberation, and transcendence, as well as basic prophetic qualities such as shiddiq (honesty), amanah (trustworthiness), tabligh (discipline), and fathanah (unclearness).

Administrators and teachers reported that Kyai frequently counseled on the importance of maintaining religious observances, improving intentions, and respecting teachers. This demonstrates that Kyai fulfill a moral-spiritual function as described in traditional Islamic boarding school leadership models. This finding aligns with Hasanah's (2025) research, which explains that Kyai remain a source of values and strengthening religious character amidst social change.

From a leadership theory perspective, this pattern aligns with Yukl (2013), who stated that effective leaders build influence through exemplary behavior, closeness to members, and reinforcement of organizational values. Thus, in the context of tradition, the Kyai acts as a guardian of tradition, ensuring that the pesantren's identity is maintained by internalizing prophetic values throughout the pesantren community.

1. The Role of Kyai Leadership in Realizing a Modern Education System

In addition to upholding tradition, Kyai Daarul Rahman also acts as an agent of change, encouraging the modernization of Islamic boarding schools. Interviews indicate that Kyai has a long-term vision related to strengthening the curriculum, developing facilities, improving teacher quality, and implementing educational technology. This attitude reflects the characteristics of Transformational Leadership as conceptualized by Northouse (2016), particularly in the elements of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

Teachers and administrators stated that Kyai encouraged them to innovate, provide new ideas, and improve the quality of learning. This finding supports Widodo's (2025) research, which showed that Islamic boarding school modernization is highly dependent on the Kyai's capacity to provide direction for change and motivate the pesantren community. In this context, Kyai are not only symbols of tradition but also catalysts for modernization.

Umiarso's (2018) research also explains that prophetic transformational leadership is a leadership style that can support the development of Islamic boarding schools in the era of disruption, namely when spiritual values serve as the foundation for driving innovation. Similarly, Zubedi, Lamatenggo, and Arifin (2022) emphasize that Islamic boarding school transformation will be successful when Kyai (Islamic scholars) are able to combine traditional authority with the ability to strategically manage change.

Field findings indicate that the Kyai opened up dialogue between teachers and administrators, encouraged creativity, and provided personal guidance. This aligns with Yukl's (2013) concept of leadership behavior, which states that effective leaders not only motivate but also facilitate learning and support the development of their members.

Thus, the role of Kyai in the modernization of Daarul Rahman shows that transformational leadership has been implemented and has become the main driving force in building a more adaptive education system.

2. Kyai Leadership in Integrating Traditional Values and Modern Approaches

The integration of traditional values and modern approaches is a key strength of the Kyai's leadership at Daarul Rahman. Field findings indicate that the Kyai does not pursue modernization head-on, but rather considers it part of a gradual process that remains rooted in prophetic values. This strategy allows innovation to occur without losing the pesantren's identity.

This integrative pattern aligns with the theoretical framework of prophetic-transformational leadership (Umiarso, 2018), which places spiritual values as the foundation of change. At Daarul Rahman, values such as manners, morals, diligent worship, and respect for teachers are maintained, while innovations in curriculum, management, and technology are developed in a targeted manner. Thus, modernization does not conflict with tradition, but rather strengthens it.

Al-Ayubbi's (2024) research confirms that Kyai leadership, capable of integrating tradition and modernity, impacts the resilience of Islamic boarding schools (pesantren) in facing the challenges of the digital era. Meanwhile, Widodo (2025) demonstrates that the quality of Kyai's transformational leadership is a distinguishing factor determining the success of Islamic boarding school modernization. This is also consistent with Yukl's (2013) model of leadership behavior, which states that integrating values and change strategies requires flexibility in leadership behavior according to the organizational context.

Thus, Kyai Daarul Rahman's traditional-modern integration creates a stable, adaptive, and visionary leadership model. Traditional values remain the soul of the pesantren, while modernization is directed toward improving the quality of education and the sustainability

of the institution. This pattern makes Kyai's leadership relevant, effective, and able to maintain a balance between continuity and renewal.

4. Conclusion

This study aims to analyze the leadership of Kyai in maintaining traditional values while implementing a modern approach at the Daarul Rahman Islamic Boarding School in Jakarta. Based on field findings and analysis of prophetic leadership theories (shiddiq, amanah, tabligh, fathanah; humanization, liberation, transcendence), transformational leadership (Northouse, 2016), and organizational leadership perspectives (Yukl, 2013), the following main conclusions were obtained. 1. First, the Kyai's leadership is very strong in instilling and strengthening the traditional values of the Islamic boarding school. The Kyai demonstrates high moral exemplars, consistent spiritual commitment, and close relationships with students, teachers, and administrators. The values of humanization, transcendence, and shiddiq (honorable conduct) are dominant characteristics that characterize the entire educational process at the Islamic boarding school. The Kyai's moral development, disciplined worship, and personal example serve as effective social capital for maintaining the traditions of the Islamic boarding school. 2. Second, in realizing a modern education system, Kyai have implemented various innovative measures, although they are not yet fully structured. Several initiatives, such as improving teacher competency, opening spaces for dialogue, providing development opportunities, and providing academic motivation, are emerging transformational leadership practices. However, the planning process, evaluation mechanisms, and development of a modern management system are still not systematic. 3. Third, the integration of traditional values and modern approaches is carried out by Kyai through a prophetic-transformational leadership pattern combined with personal charisma. This integration is evident in the Kyai's efforts to maintain the unique characteristics of Islamic boarding schools, such as religious traditions, moral discipline, and etiquette, while simultaneously opening up space for educational innovation and modern-based management. However, the study found a gap between ideal and actual practices, particularly in aspects of institutional management, delegation of authority, and the cadre system in decision-making. The high dependence on the Kyai figure is also a significant factor influencing the sustainability of Islamic boarding school transformation. Overall, this research confirms that prophetic leadership is an irreplaceable and timeless core strength, while transformational leadership serves as a reinforcement that enables Islamic boarding schools to dynamically adapt to changing times. Islamic boarding schools are able to maintain their traditional identity while responding to the demands of modernization precisely because of the combination of these two leadership styles, with prophetic values as the deepest foundation and transformational values as the driving force of change.

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