



Transformational Leadership of Boarding Supervisors in Reconstructing Islamic Education through Restorative Justice: A Case Study of Indonesian Pesantren

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Abstract

Pesantren represents a distinctive form of Islamic residential education in which intensive communal interactions provide opportunities for character development while also creating potential interpersonal conflicts among students (santri). Although Restorative Justice has been widely examined in educational contexts, limited studies have explored how restorative principles can be integrated with Islamic pedagogical values to transform conflict into a process of moral and character formation within pesantren education. This study examines how transformational leadership practiced by boarding supervisors (musyrif) facilitates Restorative Justice approaches and contributes to the reconstruction of Islamic education in Indonesian pesantren. This research employed a qualitative case study approach conducted at Pesantren Hidayatullah, Depok, West Java, Indonesia. Data were collected through in-depth interviews, non-participant observations, and document analysis involving pesantren leaders, musyrif, and santri engaged in conflict-resolution processes. Data were analyzed using the Miles, Huberman, and Saldaña interactive model through data condensation, data display, and conclusion drawing. Data credibility was established through source triangulation, methodological triangulation, and member checking. The findings reveal that musyrif enact transformational leadership through idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, enabling restorative practices based on tabayyun, restorative dialogue, musyawarah, responsibility, islah, and social reintegration. These practices transform conflict from a disciplinary problem into a pedagogical process for developing empathy, moral responsibility, ukhuwah, and character. This study proposes a Restorative Justice-based Islamic education model consisting of eight stages: conflict, tabayyun, restorative dialogue, musyawarah, responsibility, islah, internalization of Islamic values, and character transformation. The study contributes a culturally grounded framework that integrates transformational leadership, restorative pedagogy, and Islamic moral formation within pesantren education.



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1. Introduction

Pesantren increasingly occupies an important position in global discussions on how faith-based educational institutions respond to globalization while preserving religious identity, cultural continuity, and educational relevance. Recent scholarship demonstrates that pesantren should not be understood as a static traditional institution, but rather as an adaptive Islamic educational system that continuously negotiates religious traditions with contemporary educational demands, including institutional formalization, curriculum transformation, foreign-language learning, and engagement with global social issues (Nurtawab & Wahyudi, 2022; Sofi & Jenks, 2025). This development reflects a broader challenge in Islamic education: how educational institutions can modernize their practices while maintaining the moral, spiritual, and communal foundations that constitute their identity (Nurtawab & Wahyudi, 2022; Sofi & Jenks, 2025). Within residential Islamic education, this challenge becomes more complex because intensive communal interaction positions pesantren not only as places of knowledge transmission but also as social environments where students negotiate differences, authority, relationships, and moral responsibility responsibility (Lopes Cardozo et al., 2022; Sofi & Jenks, 2025).

The communal nature of pesantren creates significant educational opportunities but also generates potential interpersonal tensions among santri. Conflict within residential educational environments is not merely a disciplinary issue but also represents a pedagogical situation through which students can learn responsibility, empathy, accountability, and relational ethics. Studies of Islamic boarding schools in post-conflict contexts indicate that educational leadership can function as an important mechanism for peacebuilding, social transformation, and conflict negotiation within religious communities (Lopes Cardozo et al., 2022). Therefore, the future development of pesantren education requires not only institutional and curricular transformation but also the reconstruction of relational and pedagogical practices through which conflict can become a source of learning, reconciliation, and character formation (Lopes Cardozo et al., 2022; Nurtawab & Wahyudi, 2022).

Research in educational contexts has increasingly highlighted the relevance of Restorative Justice (RJ) and transformational leadership in developing relationally responsive learning environments. Restorative practices, including restorative circles, conferences, peer mediation, and restorative dialogue, have been shown to support empathy, responsibility, social-emotional development, and community relationships (Lodi et al., 2022). Empirical studies also indicate that whole-school restorative practices



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can influence disciplinary patterns and school relationships, although implementation quality, institutional readiness, and contextual factors remain important considerations (Gregory et al., 2022; Hollands et al., 2022). Furthermore, restorative practices depend not only on formal procedures but also on educators' relational competence, commitment, and ability to create meaningful dialogue with students (Joseph-McCatty & Hnilica, 2023).

Parallel research on transformational leadership demonstrates that educational leaders influence institutional change through trust building, motivation, empowerment, shared vision, and organizational culture development (Khan, 2025; Menon, 2023; Wilson Heenan et al., 2024). These perspectives suggest that Restorative Justice explains how relational harm and conflict can be repaired, while transformational leadership explains how educational actors mobilize values, relationships, and collective commitment to sustain such processes.

Despite these developments, an important theoretical and contextual gap remains. Existing restorative-justice research has largely developed within secular educational systems, emphasizing disciplinary reduction, school climate improvement, student wellbeing, and implementation effectiveness rather than the reconstruction of Islamic educational purposes (Gregory et al., 2022; Joseph-McCatty & Hnilica, 2023; Lodi et al., 2021). Conversely, research on pesantren has predominantly focused on institutional transformation, curriculum modernization, globalization, religious identity, and peacebuilding rather than restorative approaches to everyday interpersonal conflicts among santri (Lopes Cardozo et al., 2022; Nurtawab & Wahyudi, 2022; Sofi & Jenks, 2025). Similarly, transformational leadership studies have rarely examined how leadership practices operate within residential Islamic education and how they facilitate restorative conflict resolution through indigenous Islamic values (Khan, 2025; Wilson Heenan et al., 2023, 2024).

More importantly, existing literature has not sufficiently explained how transformational leadership, restorative conflict resolution, and Islamic educational values can be integrated into a culturally grounded framework. Concepts such as *tabayyun* (clarification), *musyawarah* (deliberation), *islah* (reconciliation), and *ukhuwah* (brotherhood) represent important Islamic pedagogical resources that may provide alternative foundations for understanding restorative education beyond Western procedural models. Therefore, there is a need to investigate how conflict-management practices within pesantren can move beyond disciplinary correction and become a pedagogical mechanism for moral reflection, relational repair, and character formation.

This study addresses this gap by examining the role of *musyrif* (boarding supervisors) as relational and pedagogical leaders who connect transformational leadership with Restorative Justice practices within pesantren education. The study explores how *musyrif* enact transformational leadership dimensions, how restorative



processes are integrated with Islamic values, and how these practices contribute to the reconstruction of Islamic education through student character formation.

The novelty of this study lies in proposing an integrated model that positions transformational leadership as an enabling mechanism for implementing Restorative Justice as an Islamic pedagogical process. The model explains how conflict can move through a sequence of *tabayyun*, restorative dialogue, *musyawarah*, responsibility, *islah*, internalization of Islamic values, and character transformation. Thus, this study contributes to Islamic education scholarship by reconceptualizing conflict not merely as a behavioural problem requiring control, but as a pedagogical opportunity for developing empathy, moral responsibility, reconciliation, and transformative character formation.

2. Research Method

This study employed a qualitative case study design to examine how transformational leadership enacted by boarding supervisors facilitates Restorative Justice practices and how these practices contribute to reconstructing Islamic education within the lived context of *pesantren*, a qualitative case study is appropriate when a contemporary educational phenomenon is investigated in its real-life setting and requires contextual interpretation rather than variable-based measurement (Braun & Clarke, 2021a; King, 2021). The case was situated at *Pesantren Hidayatullah*, Depok, West Java, Indonesia, purposively selected because its residential education system provides an intensive social environment in which *musyrif* regularly supervise students and facilitate interpersonal conflict resolution.

Participants were recruited through purposive sampling based on their direct involvement in, or knowledge of, conflict-resolution practices in the *pesantren*, comprising *pesantren* leaders, *musyrif* as boarding supervisors, and *santri* who had experienced interpersonal conflict and participated in supervisor-facilitated resolution processes, purposive recruitment is appropriate for qualitative inquiry when participants are selected for their capacity to provide information-rich accounts related to the phenomenon under investigation (King, 2021). The final sample was determined iteratively through information adequacy and data saturation rather than a predetermined statistical formula, because qualitative sample adequacy depends on the specificity of the research question, richness of the data, and analytic depth (Braun & Clarke, 2021a).

Data were collected through three complementary techniques: in-depth semi-structured interviews, non-participant observation, and document analysis, allowing the study to compare participants' accounts with observed practices and institutional records (King, 2021). The interview protocol focused on the four dimensions of transformational leadership *idealized influence*, *inspirational motivation*, *intellectual stimulation*, and *individualized consideration* as well as the stages of Restorative Justice



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and the Islamic values emerging from conflict resolution, while the observation protocol focused on interactions, dialogue, mediation, participation, and post-conflict relational processes. Documentary evidence included pesantren regulations, records of student violations, guidance and disciplinary documents, and other institutional records relevant to conflict management and student development.

The research procedure was conducted in four iterative stages, preparation and access, data generation, data analysis, and interpretive verification, with data collection and analysis occurring concurrently so that emerging findings could guide subsequent (Braun & Clarke, 2021b; King, 2021). During preparation, the researcher obtained institutional access, identified information-rich participants, and refined the interview and observation protocols according to the two research questions. During data generation, interviews were conducted with selected participants, relevant interactions and conflict-resolution practices were observed, and institutional documents were collected, the three sources were subsequently compared to identify convergence and divergence across accounts and practices. Ethical procedures included voluntary participation, informed consent, confidentiality of participant identities, and the use of research data solely for academic purposes.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification, with coding conducted iteratively to identify patterns linking transformational leadership, restorative practices, and Islamic educational reconstruction. Because the study is qualitative and interpretive, no inferential statistical test was applied instead, analytic rigor was strengthened through source triangulation, methodological triangulation, iterative comparison, and member checking, consistent with contemporary recommendations for transparent qualitative reporting and reflexive analysis (Braun & Clarke, 2021a; King, 2021). The analysis ultimately generated an interpretive model linking conflict, *tabayyun*, restorative dialogue, *musyawarah*, responsibility, *islah*, internalization of Islamic values, and student character transformation, consistent with the conceptual model reported in the study.

3. Result

The findings show that boarding supervisors at Pesantren Hidayatullah Depok performed a transformational role that extended beyond administrative supervision and disciplinary control. In conflict situations, *musyirif* functioned simultaneously as educator, mediator, and facilitator of relational repair by guiding santri toward changes in attitude, moral awareness, and social reconciliation. Rather than immediately identifying offenders or imposing sanctions, supervisors initiated *tabayyun* by listening proportionally to the accounts of victims, perpetrators, and witnesses. This practice demonstrated that supervisory authority was constructed not only through formal



position but also through integrity, fairness, objectivity, and moral example, corresponding to the *idealized influence* dimension of transformational leadership.

The transformational role was further evident in the supervisors' efforts to change how santri understood conflict. Conflict was reframed from a disciplinary failure requiring punishment into an opportunity to learn, repair relationships, and strengthen *ukhuwah*. Through this orientation, supervisors encouraged intrinsic motivation and a collective commitment to peaceful coexistence, reflecting *inspirational motivation*. Supervisors also involved santri directly in dialogue and *musyawarah*, allowing conflicting parties to articulate their perspectives, examine the causes of conflict, consider its consequences, and participate in developing mutually acceptable solutions. This process reflected *intellectual stimulation* because santri were encouraged to engage in reflection and problem solving rather than simply accept decisions imposed by authority.

A fourth pattern concerned *individualized consideration*. Supervisors assessed the individual circumstances of santri before conducting mediation by considering their psychological conditions, social relationships, and the factors underlying the conflict. Consequently, conflict resolution was not implemented through a uniform disciplinary formula but through personalized, empathic, and dialogical guidance. Across the four dimensions, transformational leadership functioned as an enabling mechanism for restorative practice: moral example generated trust, inspirational motivation redirected attention toward peaceful coexistence, intellectual stimulation created space for participatory reflection, and individualized consideration supported context-sensitive intervention. The findings therefore position the boarding supervisor as a restorative mediator and character educator whose leadership connects conflict resolution with Islamic educational aims.

The data also reveal that Restorative Justice was enacted through a sequence of relational and participatory practices rather than through formal legal procedures. After *tabayyun*, supervisors facilitated restorative dialogue in which victims, perpetrators, witnesses, and, in certain cases, parents were given opportunities to communicate their experiences and perspectives. The process proceeded through *musyawarah* to identify the roots of the conflict, express feelings, and formulate mutually acceptable solutions. Santri were subsequently encouraged to acknowledge the consequences of their actions, assume responsibility, and undertake *islah* as a form of relational repair. Resolution did not terminate with an administrative agreement; supervisors continued monitoring interactions to support social reintegration and prevent renewed hostility. Thus, the dominant pattern was a shift from punishment-centred correction toward restoration, participation, responsibility, and reintegration.

The second research question is answered through the emergence of an integrated model of Restorative Justice-based Islamic education. The findings show that conflict became a pedagogical space through which santri experienced and internalized *ukhuwah*,



islah, *musyawarah*, *empathy*, and responsibility. The reconstructed educational process followed eight interconnected stages: conflict, *tabayyun*, restorative dialogue, *musyawarah*, responsibility, *islah*, internalization of Islamic values, and character transformation. The resulting model shifts Islamic education from an emphasis on rule compliance and disciplinary control toward experiential moral formation through dialogue, reflection, relationship restoration, and ethical responsibility. In this formulation, Restorative Justice functions not merely as a conflict-resolution technique but as a pedagogical mechanism for transforming conflict into character education within the pesantren environment.

4. Discussion

The findings of this study suggest that the transformative potential of Restorative Justice in pesantren depends less on the formal adoption of restorative procedures than on the way boarding supervisors enact leadership through trust, moral modelling, participation, and individualized guidance. This interpretation is consistent with international evidence that transformational school leadership shapes educational cultures through relational trust, shared vision, empowerment, and collective commitment rather than through formal authority alone (Wilson Heenan et al., 2023). The finding therefore extends transformational leadership research by positioning the *musyirif* as a relational-pedagogical leader whose influence is exercised directly within the students' everyday residential environment rather than primarily through institutional management (Wilson Heenan et al., 2024). In this context, idealized influence is manifested through fairness and moral consistency, inspirational motivation through the reconstruction of conflict as an opportunity for *ukhuwah*, intellectual stimulation through dialogical reflection, and individualized consideration through context-sensitive mentoring, indicating that the four dimensions operate as an integrated leadership mechanism rather than as isolated behaviours (Wilson Heenan et al., 2023, 2024). This interpretation is particularly important because previous restorative-practice scholarship has shown that implementation quality is shaped by the relational conditions in which restorative encounters occur rather than by the restorative technique itself (Joseph-McCatty & Hnilica, 2023). Thus, the present study indicates that leadership is not simply an organizational background variable but an enabling condition through which restorative principles acquire pedagogical force.

A second theoretical implication concerns the meaning of conflict itself. Rather than treating conflict as a behavioural deviation requiring rapid correction, the findings indicate that conflict can be pedagogically reconstructed as an occasion for moral reflection, accountability, and relational learning, which is compatible with the broader restorative literature emphasizing relationships, participation, responsibility, and repair (Lodi et al., 2021). Evidence from the United States similarly suggests that school-wide



restorative practices can reduce disciplinary incidents, with Gregory et al. (2022) reporting that 11.1% of students in restorative-practice schools received a discipline incident record compared with 18.2% in comparison schools. However, restorative approaches should not be interpreted as universally or automatically superior to punitive approaches, because systematic evidence also identifies variation in implementation quality, institutional conditions, and distributional effects (Samimi et al., 2023). The present findings help explain this variation by suggesting that restorative effectiveness may emerge when practitioners do more than replace punishment with dialogue; they must also cultivate trust, reflection, responsibility, and reintegration through sustained interpersonal engagement (Joseph-McCatty & Hnilica, 2023). Consequently, the key contribution of the present study is not to claim that sanctions are inherently ineffective, but to demonstrate that disciplinary authority can be repositioned within a broader educational process oriented toward restoration and character formation.

The culturally embedded nature of the findings further differentiates this study from much of the existing restorative-education literature. Restorative Justice scholarship has largely evolved within secular school contexts, whereas pesantren research has more commonly examined institutional restructuring, curriculum modernization, globalization, and the negotiation between traditional Islamic identity and contemporary educational demands (Lodi et al., 2021; Nurtawab & Wahyudi, 2022). The present study demonstrates that restorative principles can acquire a distinctly Islamic pedagogical meaning when enacted through *tabayyun*, *musyawarah*, *islah*, and *ukhuwah*, thereby suggesting that contextual adaptation is more productive than simply importing a standardized restorative model (Nurtawab & Wahyudi, 2022). This interpretation is supported by research on Islamic educational institutions in post-conflict Aceh, where educational leadership has been shown to function as an arena for peacebuilding and social transformation rather than merely for formal instruction (Lopes Cardozo et al., 2022). The theoretical significance lies in viewing these Islamic concepts not merely as cultural equivalents of Western restorative terminology but as indigenous normative resources that redefine the goals of restorative practice from conflict settlement toward moral and relational reconstruction. Such an interpretation responds to the broader challenge of restructuring Islamic education while retaining the moral and communal foundations of pesantren education (Nurtawab & Wahyudi, 2022).

The integrated model generated by the study therefore contributes to Islamic educational theory by connecting leadership, restorative pedagogy, and character formation within a single process. The sequence from conflict to *tabayyun*, restorative dialogue, *musyawarah*, responsibility, *islah*, internalization of Islamic values, and character transformation indicates that educational reconstruction occurs through a cumulative process in which relational repair and moral learning reinforce one another. This interpretation extends restorative scholarship because the desired outcome is not limited to reduced disciplinary incidents or improved school climate, which have



dominated much empirical work on restorative practice (Gregory et al., 2022; Lodi et al., 2021). Instead, the outcome is a reconstructed educational logic in which students learn justice, empathy, accountability, and fraternity through actual participation in resolving harm. At the same time, the findings extend transformational leadership theory by showing how leadership can be enacted through conflict mediation and moral development in a residential Islamic setting, a context that remains comparatively underrepresented in international leadership research (Wilson Heenan et al., 2023, 2024). The model thus proposes a theoretical shift from disciplinary compliance toward experiential moral formation, positioning conflict as a potential site of educational transformation rather than merely institutional disruption.

The practical implications are consequently broader than introducing a restorative-conference procedure into pesantren disciplinary systems. Because restorative implementation is highly dependent on educator support, relational competence, and institutional conditions, *musyraf* development should incorporate active listening, conflict facilitation, dialogical questioning, reflective practice, and individualized mentoring alongside conventional disciplinary competencies (Joseph-McCatty & Hnilica, 2023). Pesantren management can also integrate restorative mechanisms into existing Islamic educational structures so that *tabayyun* functions as an evidence-seeking stage, *musyawarah* as participatory deliberation, *islah* as relational repair, and *ukhuwah* as the long-term educational objective rather than merely as rhetorical values (Nurtawab & Wahyudi, 2022). The continued monitoring of relationships after conflict is equally important because restorative resolution requires reintegration and sustained relational repair rather than a one-time agreement between the parties (Lodi et al., 2021). Accordingly, the study implies that reconstructing Islamic education through Restorative Justice does not require the abandonment of institutional discipline, rather, it requires discipline to be embedded within a more comprehensive pedagogical architecture in which accountability, restoration, participation, and character development are pursued simultaneously. This perspective is consistent with the study's empirical finding that the *musyraf* ultimately functions as educator, mediator, and transformation agent within the pesantren community.

5. Conclusion

This research demonstrates that the reconstruction of Islamic education through Restorative Justice at Pesantren Hidayatullah is facilitated by transformational leadership enacted by boarding supervisors (*musyraf*). The findings indicate that *musyraf* function not merely as disciplinary supervisors but also as educators, mediators, and relational leaders who transform conflict situations into opportunities for moral reflection, responsibility, reconciliation, and character development. Through the dimensions of idealized influence, inspirational motivation, intellectual stimulation, and



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individualized consideration, musyrif create the relational conditions necessary for restorative practices based on tabayyun, restorative dialogue, musyawarah, responsibility, islah, and social reintegration.

Restorative Justice within pesantren should be understood not only as a conflict-resolution mechanism but also as a pedagogical approach that reconstructs the meaning of Islamic education. The restorative process transforms conflict from a disciplinary issue into an experiential learning process through which santri internalize Islamic values such as ukhuwah, empathy, accountability, and moral responsibility. The proposed model consists of eight interconnected stages: conflict identification, tabayyun, restorative dialogue, musyawarah, responsibility, islah, internalization of Islamic values, and character transformation.

This research contributes to Islamic education scholarship by integrating transformational leadership, restorative pedagogy, and Islamic moral formation within the context of residential Islamic education. It extends discussions of restorative education by demonstrating how indigenous Islamic values can provide a culturally grounded foundation for restorative practices. Practically, these findings suggest that pesantren can strengthen conflict management by developing the relational competencies of musyrif and integrating restorative principles into existing Islamic educational traditions. However, this research is limited to a single pesantren context using a qualitative case study approach. Further research involving comparative pesantren contexts, longitudinal designs, and broader participant perspectives is required to examine the sustainability and wider applicability of Restorative Justice-based Islamic education models.



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