

Transformative Leadership Model of PAI Teachers as an Effort to Achieve Memorization Quality Target

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ABSTRACT

This study was motivated by a 14.11% decline in students' Qur'an memorisation quality at SMAIT Bina Umat Yogyakarta over the past three academic years, which was associated with below-standard reading proficiency, conventional instructional approaches, and limited optimisation of Islamic Education (PAI) teachers' leadership in mentoring activities. This study aimed to formulate and analyse a transformational leadership model of PAI teachers as a strategic effort to achieve memorisation quality targets. A qualitative approach with a case study design was employed. The research subjects consisted of six PAI teachers and six students. Data were collected through in-depth interviews, participatory observation, and document analysis, and analysed through data reduction, data display, and conclusion drawing. The findings reveal a transformational leadership model characterised by exemplary influence, Inspirational Motivation, intellectual stimulation, and Individualized Consideration integrated into spiritual mentoring practices. The model strengthens students' commitment, learning discipline, and memorisation strategies. Students' memorisation quality generally met institutional standards, including tajwid accuracy, articulation, reading fluency, and a minimum memorisation target of 1.5 juz annually. Leadership practices demonstrated measurable improvement in memorisation outcomes, with reading fluency achievement ranging from 88% to 98% of students. The study concludes that the transformational leadership model is an effective strategic approach for achieving sustainable targets for memorisation quality.

I. INTRODUCTION

Qur'an memorisation (tahfizh) programs have become a defining characteristic of contemporary Islamic schooling, particularly within pesantren-based educational institutions that integrate religious formation with formal academic learning. Beyond cognitive achievement, memorisation activities are expected to cultivate discipline, spiritual commitment, and moral character among students. Consequently, maintaining the quality of memorisation has emerged as a critical indicator of institutional effectiveness in Islamic education. SMAIT Bina Umat Yogyakarta, a pesantren-based integrated Islamic senior high school, has positioned Qur'an memorisation as a flagship program supported by structured mentoring schedules and adequate institutional facilities. Nevertheless, institutional evaluation reports indicate a declining trend in memorisation quality, showing an average decrease of 14.11% between the 2022 and 2025 academic years [19]. The decline is primarily due to insufficient Qur'anic reading competence among incoming students, particularly in tajwid accuracy, articulation precision, and memorisation readiness. Although institutional resources and time allocation for learning remain adequate, preliminary observations suggest that pedagogical leadership plays a decisive role in addressing these challenges. Students frequently experience motivational fatigue, inconsistent memorisation discipline, and difficulties in sustaining learning strategies. In such circumstances, Islamic Education (PAI) teachers who simultaneously function as subject instructors and memorisation mentors occupy a strategic position in shaping students' learning engagement. Transformational leadership emphasises inspiring followers, fostering intrinsic motivation, and facilitating personal growth toward shared goals [3]; [6]; [13]; [15];

[24]. Within educational contexts, this leadership orientation has been associated with improved learning commitment and adaptive instructional practices. Recent studies demonstrate that transformational leadership contributes positively to organisational productivity and institutional performance in Islamic education [12]. Leadership strategies implemented by madrasa principals have also been shown to increase memorisation achievement and strengthen institutional credibility [11].

Similar findings indicate that effective leadership improves educational quality and student motivation within tahfizh programs [25]; [18]; [22]. However, existing scholarship predominantly examines leadership at the institutional or managerial level, particularly focusing on principals or administrators. Limited attention has been given to teacher-based transformational leadership operating within daily mentoring interactions where memorisation learning actually occurs. Based on this state of the art, three research gaps can be identified. First, prior studies rarely employ qualitative case study approaches to explore leadership practices as lived experiences within mentoring environments. Second, research subjects have largely centred on institutional leaders rather than PAI teachers who directly accompany students throughout memorisation processes. Third, the quality of memorisation as a measurable pedagogical outcome remains underexplored as a specific analytical focus. Addressing these gaps is important for understanding how leadership functions not merely as managerial authority but as an instructional and spiritual transformation process. This study, therefore, investigates how transformational leadership is practised by PAI teachers, how memorisation quality is achieved, and how a transformational leadership model operates as a strategic effort to attain memorisation quality targets. Using a qualitative case study approach, the research seeks to capture leadership dynamics within their natural educational setting. The findings are expected to contribute to the theoretical development of transformational leadership in Islamic education and provide practical recommendations for improving tahfizh mentoring policies and teacher leadership practices.

II. METHODS

This study employed a qualitative case study design to explore the transformational leadership model of Islamic Education (PAI) teachers as a strategic effort to achieve Qur'an memorisation quality targets. A qualitative case study was selected because it enables an in-depth understanding of leadership practices as lived experiences occurring within natural educational settings [8]. The design allowed the researcher to examine leadership interactions, mentoring strategies, and pedagogical decision-making processes embedded in daily tahfizh activities. The research was conducted at SMAIT Bina Umat Yogyakarta, a pesantren-based integrated Islamic senior high school located within the Bina Umat Islamic Boarding School in Sleman Regency, Special Region of Yogyakarta, Indonesia. The institution was purposively selected for its flagship Qur'an memorisation (tahfizh) program, which integrates formal schooling and boarding-based religious mentoring. Despite structured memorisation schedules, adequate institutional facilities, and sufficient instructional time allocation, institutional evaluations reported a decline in memorisation achievement during the 2022–2025 academic period. This condition provided a relevant context for examining how teacher leadership operates as a pedagogical and spiritual intervention within memorisation mentoring practices. Data were collected through in-depth semi-structured interviews, participatory observation, and document analysis conducted between November and December 2025. Semi-structured interviews explored leadership practices across four transformational leadership dimensions: Idealized Influence, Inspirational Motivation, intellectual stimulation, and Individualized Consideration. Interviews were conducted with teachers, students, and institutional leaders to capture multiple perspectives. Participatory observations were undertaken during memorisation mentoring sessions, Tasmi's activities, and classroom interactions in both school and boarding school environments. The researcher functioned as the primary research instrument (human instrument),

responsible for designing procedures, conducting field engagement, interpreting data, and maintaining reflexivity throughout the research process. Data analysis employed thematic analysis following an interactive analytical process involving data reduction, data display, and conclusion drawing. Interview transcripts, observation records, and documents were coded inductively to identify recurring themes related to leadership practices and memorisation outcomes. Themes were organised into analytical matrices integrating empirical findings with transformational leadership constructs. Conclusions were developed iteratively through continuous verification, triangulation, and participant confirmation to ensure analytical rigour.

III. RESULTS AND DISCUSSION

Results

This study examined the transformational leadership model practised by Islamic Education (PAI) teachers at SMAIT Bina Umat Yogyakarta and its role in achieving Qur'an memorisation quality targets. Data were analysed thematically and synthesised into four core leadership dimensions aligned with transformational leadership theory [24]: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration. The processed findings are summarised in Table 1.

Table 1. Processed Thematic Findings of Transformational Leadership Practices

Dimension	Core Practices Identified	Impact on Memorization Quality
Idealized Influence	Personal discipline, consistent muraja'ah, punctuality, ethical modeling.	Increased student trust, discipline, and imitation of memorization routines
Inspirational Motivation	Vision communication, religious reinforcement, emotional encouragement.	Strengthened intrinsic motivation and spiritual commitment
Intellectual Stimulation	Strategy differentiation, reflective error analysis, adaptive targets.	Improved metacognitive skills and learning resilience
Individualized Consideration	Personalized mentoring, flexible pacing, emotional support.	Sustained memorization consistency and reduced burnout

Idealized Influence

The results of interviews and observations conducted by the researcher are summarized in table 2, and the following analysis was carried out.

Table 2. Summary of interviews with teachers about the idealized influence

No.	Identity Respondents	Consistent	Discipline	Ethical Modeling
1.	U Tnw Age : 39 years Memorizing the Qur'an: 4 Juz	Guard memorization without limitation space and time, such as moment drive, finish teaching, and when wait student's student memorization.	Committed as guarantor answer memorization with always come appropriate time and willingness listening memorization even though not on schedule.	Guard consistency memorizing and repeating memorization every day, even though Already tired.

2.	U Iaz Age : 34 years Memorizing the Qur'an: 20 Juz	Ensure memorization still awake with get used to murajaah after dhikr evening and after listening students at the time Isha.	Adjusting learning hours memorization in accordance the schedule and if felt not enough will add at night or in the afternoon in accordance with agreement student.	Believe that Work hard is form endeavor maximum for try repair memorization although face Lots challenge.
3.	U Hsn Age : 30 years Memorizing the Qur'an: 15 Juz	Guard memorization with murajaah after midday prayer or Isha.	Drafting a contract Study through communication beginning, which explains time family, and after That listening memorization.	Memorize regularly every day, make timetable murojaah, as well as evaluate memorization.
4.	U Naz Age : 30 years Memorizing the Qur'an: 30 Juz	Murajaah memorization after child a sleep, okay Afternoon and Evening.	Adjusting the tahfidz hours in accordance timetable or agreement together student If must be outside timetable.	Believe that Work hard is patience, because memorizing the Qur'an need a lot of time.
5.	U Tf Age : 36 years Memorizing the Qur'an: 1 Juz	Trying murajaah after praying even though only One sheet.	Discipline can awake Because own group few students.	No delay murojaah, as well as still try although mental condition and physique not enough support.
6.	U Zas Age : 24 years Memorizing the Qur'an: 30 Juz	guard memorization with the target of murajaah daily before Sleep or after dawn.	Share group small so that the target students achieved.	Achieve the specified memorization target institution with full seriousness to achieve the target achieved.

Idealized Influence was reflected in teachers' personal consistency in memorisation practices, disciplined time management, and visible commitment to Qur'anic values. Teachers did not merely instruct; they actively engaged in muraja'ah alongside students. This modelling behaviour reinforced behavioural imitation and strengthened students' adherence to memorisation routines. Observational analysis revealed that students internalised structured revision habits and punctuality norms.

Inspirational Motivation

The results of interviews and observations conducted by the researcher are summarized in table 3, and the following analysis was carried out.

Table 3. Summary of interviews with teachers about the inspirational motivation

No.	Identity Respondents	Vision communication	Religious Reinforcement	Emotional Encouragement
1.	U Tnw Age : 39 years Memorizing the Qur'an: 4 Juz	Convey vision memorization with repetition and reinforcement on a regular basis, for example reminder short before start memorization.	Utilise verses, prayers, and advice religious as tool For build motivation in self student with linking message religious in responsibility answer every person and intention memorize so that student pushed For manage time, effort, and commitment them in a way independent. This is expected contribute to the improvement perseverance and focus in memorizing the Qur'an	Embedding mark priority through exemplary behavior in activity daily. Values of sincerity and trust shown with consistency operate task. Attitude not quite enough answer reflected in discipline and commitment towards the learning process, while mark benefits for others to convey through example concrete How knowledge possessed should give impact positive for around him.
2.	U Iaz Age : 34 years Memorizing the Qur'an: 20 Juz	Convey vision and goals memorization in a way interactive with method invite student discuss and ask questions. This is expected student more easy understand, remember, and feel own objective in the process of	Utilise prayers and verses certain reads in a way Keep going continuously in routine learning, so that become part from culture Study memorizing the Qur'an. This pattern help form environment religious support	Embedding mark priority with behavior routine daily that is not only through verbal delivery. For example, sincerity and responsibility answer emphasized in

		memorizing the Koran	motivation Study student in a way sustainable.	every learning and evaluation process, while trust implanted through habituation guard commitment to assignment. With method these values the become part from habit, not just draft solely.
3.	U Hsn Age : 30 years Memorizing the Qur'an: 15 Juz	Explain vision and goals memorization with convey to students that memorizing the Qur'an is journey long, so that student understand the direction you want achieved and motivated memorization.	Use verses, prayers, and advice religious with see situation, when student show decline motivation or mental fatigue. In this condition said, delivered verses about the virtues of the Qur'an or a calming prayer. Approach This help student arrange emotions and back centralize attention to the goal main memorize	Embedding mark priority through a deep thinking process, namely with invite student and self Alone For realize meaning from every activities carried out. Sincerity interpreted as sincerity intention, trust as moral commitment and responsibility answer as form maturity personal. Planting mark priority done through interaction social daily. Values of trust and responsibility answer emphasized through Work equal and
4.	U Naz Age : 30 years Memorizing the Qur'an: 30 Juz	convey vision memorizing the Qur'an through stories and tales inspiring those who memorize the Qur'an. Through method this, it is hoped student more easy understand objective memorizing the Qur'an.	utilise Al-Qur'an verses, prayers, and advice nuanced religious in a way integrated in the learning process memorizing the Quran.	

				division clear role, whereas sincerity and usefulness for others to be planted through activity each other help.
5.	U Tf Age : 36 years Memorizing the Qur'an: 1 Juz	Convey vision memorization with approach heart to heart with explain priority memorizing the Qur'an as well as the benefits for worldly life and the hereafter.	Utilise verses, prayers, and advice religious For strengthening motivation done at moments certain, such as before start halaqah or after evaluation memorization. Approach This aim implant awareness that activity memorize is part from worship, so that student pushed For guard consistency and focus in Study.	Embedding mark priority with give experience real in activity everyday life. For example, responsibility responsible and trustworthy implanted through settlement task in a way consistent, while sincerity emphasized through the process, not results solely. The value of utility for others to be strengthened with linking every activity with contribution positive that can felt by the environment around guard identity and self- identity as a Muslims.
6.	U Zas Age : 24 years Memorizing the Qur'an: 30 Juz	Convey vision and goals memorize the Qur'an with simple and easy language	Utilise verses, prayers, and advice religious as means For build regulations	Planting mark priority viewed as a continuous process that is

<p>understood by students, as well as link it with life everyday so that they feel near with the Qur'an.</p>	<p>self students, so that they understand regularity in undergo activities every day especially activities memorizing the Qur'an.</p>	<p>carried out in a way consistent in daily life. The values of sincerity, trustworthiness, and responsibility answer No only delivered as principle, but practiced in attitudes and decisions everyday. With approach this, value benefits for others to grow in a way experience as part from formation character, not as demands external.</p>
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Inspirational Motivation was demonstrated through structured communication of memorisation goals, articulation of spiritual meaning, and emotionally engaging mentoring. Teachers framed memorisation not solely as academic achievement but as spiritual transformation. Students reported an enhanced sense of purpose, suggesting that motivational strategies fostered intrinsic engagement rather than compliance-based participation.

Intellectual Stimulation

The results of interviews and observations conducted by the researcher are summarized in table 4, and the following analysis was carried out.

Table 4. Summary of interviews with teachers about the intellectual stimulation

No.	Identity Respondents	Strategy differentiation	Reflective Error Analysis	Adaptive Targets
1.	U Tnw Age : 39 years Memorizing the Qur'an: 4 Juz	Get used to it give memorizing the Qur'an with mujawwad and murattal reading. Furthermore I allow student For memorize with different songs However still	Handling If student do error memorization use approach collaborative with involving student in look for solution. Next do correction and invitation student develop	Adjustment duties and responsibilities answer learning memorization with ability student is very important thing, Every student own ability

		emotion in accordance with law tajweed.	improvement strategies from error together.	memorization, speed learning, and power different focus.
2.	U Iaz Age : 34 years Memorizing the Qur'an: 20 Juz	Give input For memorize in accordance with his style. There is something that must be copy on paper first, there is something that has to be done quiet or other.	Looking error in memorize as means coaching character. The attitude that I have show is patient and educative	Adjustment task memorization with ability student play a role important in build a sense of believe self. When students feel assigned tasks Still is at in capacity, students tend more responsible responsible and consistent in operate obligation memorizing the Qur'an
3.	U Hsn Age : 30 years Memorizing the Qur'an: 15 Juz	Observing children Formerly Then I try classify style memorize children and adapt them with memorization targets.	respond error memorization with approach reflective, namely invite student examine return to the learning process that has been done. Next, I use notes development memorization as base For designing action continue as appropriate	Learning customized tahfidz with ability not quite enough answer student is form justice in education. Uniformity of memorization targets without consider potential individual abilities cause fatigue student
4.	U Naz Age : 30 years Memorizing the Qur'an: 30 Juz	Push student For No only focus on pronunciation, but also understand meaning verse. So that open outlook they	In facing the error memorization, more prioritize strengthening psychologically so that students No lost trust myself. After	Looking that duties and responsibilities answer memorizing the Qur'an is best customized

			that, given directions clear technical	gradually according to development ability students. At this stage beginning, focus given to habituation and quality memorization, then improved in a way gradually
5.	U Tf Age : 36 years Memorizing the Qur'an: 1 Juz	Help student set realistic and flexible memorization targets. Then push they adapt memorization strategies in accordance conditions and capabilities, so that they used to think creative	Responding to error student with do evaluation to the memorization process that is being undertaken. After identify reason error, done adjustment method learning in accordance need student	Adjustment task memorizing the Qur'an with ability student important For guard balance burden study. Students So capable manage not quite enough answer in accordance its capacity
6.	U Zas Age : 24 years Memorizing the Qur'an: 30 Juz	Push student with share experience personal and stories of the memorizers of the Qur'an who have method unique in memorize. This is as effort inspiring student For brave try ways memorize with method new	Looking error as part from the learning process and continued with the correction process	adjustment task learning memorization No intended For lower standard, but For help student develop not quite enough answer personal in a way realistic.

Intellectual Stimulation appeared through differentiated memorisation strategies tailored to individual learning styles. Teachers encouraged students to evaluate memorisation errors, select appropriate strategies (repetition cycles, peer-recitation, segmented memorisation), and reflect on progress. The development of metacognitive awareness contributed to improved memorisation stability and confidence.

Individualized Consideration

The results of interviews and observations conducted by the researcher are summarized in table 5, and the following analysis was carried out.

Table 5. Summary of interviews with teachers about the individualized consideration

No.	Identity Respondents	Personalized Mentoring	Flexible Pacing	Emotional Support
1.	U Tnw Age : 39 years Memorizing the Qur'an: 4 Juz	That each student have different abilities, for example There is fast students memorize However fast forget need intense murajaah, there are also those who have long memorized it But memorization attached strong in the head so it's a long process.	Give bait come back personally to one students who memorize No There is increase. then invite discussion student the about habit memorize it and determine obstacles faced. Input given dedicated to the setting time muraja'ah and consistency deposit.	Calm student the with listen complaint them and give strengthening that difficulty in memorize is a normal thing.
2.	U Iaz Age : 34 years Memorizing the Qur'an: 20 Juz	For 10 years accompany memorization student There is easy students memorize moment he see the Qur'an, but there are also students who are easy memorize if He hear over and over again.	Bait return that is done personally and with assistance sustainable proven increase performance memorization students. I give little by little and monitor development student routinely. This help student feel noticed and motivated For Keep going repair quality memorization	Show that most effective opportunity often appear through individual mentoring. In the session this, students feel more freely convey possible obstacles difficult expressed in the group forum. Mentoring the help I understand need student in a way more deep and giving proper direction.
3.	U Hsn Age : 30 years Memorizing the Qur'an: 15 Juz	Understand difference ability students and their needs in memorizing the Qur'an. There are students who need some are long and some are short For memorize Al-Qur'an.	Give bait personal feedback focused on developing learning strategies student with direct student For recognize time most suitable learning and ways appropriate	Reduce distance in communication so that students feel comfortable convey achievements memorization and its

			muraja'ah with style study. After apply style said, students capable increase quality memorization and keeping stability his achievements	obstacles. With a more approach equal and open, students tend more believe self For share experience Study they. This is seen from increasing participation student in discussion related to the tahfidz process.
4.	U Naz Age : 30 years Memorizing the Qur'an: 30 Juz	For shorten time for the child Can store everything I ask for the child who stores forward two by two, but For special child I ask for student the proceed alone.	Give bait personal return with help student create memorization targets that fit his ability. This process accompanied by with monitoring periodic and evaluation light. As a result, students show improvement performance memorization in a way gradual and more responsible answer towards the targets that have been agreed	Student given chance For convey obstacle memorization through the evaluation forum periodically. In the activity this, students invited For reflect on the learning process they. The forum become means very important for student For convey challenges faced, so that solution can formulated in a way collaborative.
5.	U Tf Age : 36 years Memorizing the Qur'an: 1 Juz	Difference That Can So Because background behind family, loving family reading the Qur'an usually more fast memorize than families who do not	Give input personally to students who experience decline performance memorization. Bait come back delivered after listen obstacles faced students. Based	Chance for student For convey memorization and obstacles has facilitated through good communication,

		fond of Reciting Al-Qur'an.	on matter said, I together student formulate realistic solutions. Approach This help student feel get support, so that capable repair focus and consistency memorization.	good in group forums and personally. Experience I show that when student given room For speak without evaluation directly, they more brave convey condition memorization in a way Honest Student has given enough opportunity For convey development memorization and the obstacles they face experience in a way open. I try create atmosphere fun learning, so student No feel Afraid For disclose difficulties. In practice, students become more open in convey constraints, which then can followed up in a way together.
6.	U Zas Age : 24 years Memorizing the Qur'an: 30 Juz	Get treatment or approach learning different tahfidz (for example targets, tasks, or method explanation) because I evaluate ability student the No The same with student others, usually students who are like This I guidance independent.	give bait personal return with emphasize the power possessed students, such as accuracy makhraj and discipline. After That is me convey What only what is necessary improved little by little. Approach This make student more believe self-motivated and self-motivated, so that impact positive on improvement performance memorization.	

Individualized Consideration manifested in personalised target adjustments, counselling support, and recognition of students' emotional states. Teachers monitored memorisation fatigue and provided adaptive pacing. This dimension minimised dropout tendencies and sustained long-term memorisation discipline.

Memorisation Quality Outcomes

Students' memorisation quality met institutional standards across four indicators: tajwid accuracy, articulation precision (makharij al-huruf), reading fluency, and annual memorisation targets (minimum 1.5 juz). Institutional documentation indicated measurable improvement in reading fluency, with active participants achieving 88%-98% of the target.

Discussion

The findings confirm that transformational leadership, when enacted at the classroom and mentoring level, functions as both a pedagogical and spiritual catalyst in improving memorisation quality. Unlike conventional instructional leadership models that emphasise administrative authority, this study demonstrates that leadership embedded within daily mentoring interactions produces sustained behavioural transformation. Idealized Influence aligns with transformational leadership theory, emphasising role modelling as the foundation for trust formation [23]; [21]; [1]; [6]; [24]. Teachers' personal consistency fostered social learning processes consistent with behavioural imitation theory. This extends prior findings that predominantly focus on principal-level leadership by demonstrating that teacher-level modelling directly influences memorisation discipline [17]; [7]; [14]; [10]. Inspirational Motivation supports previous studies highlighting value-based leadership in Islamic educational institutions [18]; [11]. However, this study deepens the analysis by illustrating how spiritual framing transforms memorisation from task compliance into identity-based commitment. The motivational shift observed suggests that transformational leadership operates through meaning construction rather than procedural enforcement. Intellectual Stimulation reflects constructivist learning principles by encouraging active cognitive engagement and self-regulated learning. While earlier research emphasised strategic management approaches at the institutional level [22], this study reveals micro-level instructional innovation within tahfizh mentoring contexts. The differentiation of memorisation strategies represents adaptive pedagogical leadership rather than rigid instructional control [5]; [9]; [20]; [2].

Individualized Consideration demonstrates that emotional recognition and personalised pacing are critical in sustaining long-term memorisation programs. This finding partially contrasts with leadership research that centres on standardised performance targets. In the tahfizh context, flexibility enhances endurance and consistency rather than weakening standards [4]; [16]. This study contributes to theory by reconceptualising transformational leadership in Islamic education as an instructional-spiritual hybrid model. Leadership is not merely organisational but relational and developmental. The contextual model integrates spiritual motivation, pedagogical differentiation, and behavioural modelling into a unified framework for achieving memorisation quality. The findings expand transformational leadership discourse beyond administrative domains into faith-based instructional settings, offering a nuanced understanding of leadership as lived pedagogical practice. In practice, the study suggests that the tahfizh program's effectiveness depends not solely on institutional policy or time allocation, but also on teacher-level leadership competencies. Schools implementing memorisation programs should: Strengthen teacher mentoring capacity in transformational dimensions; Incorporate differentiated memorisation strategies into training modules; Develop monitoring systems emphasising motivational and emotional indicators alongside quantitative targets.; Institutionalise reflective mentoring practices. The study underscores that sustainable memorisation quality requires integrated spiritual leadership rather than procedural supervision.

IV. CONCLUSION

This study demonstrates that transformational leadership practised by Islamic Education (PAI) teachers at SMAIT Bina Umat Yogyakarta plays a significant role in achieving Qur'an memorisation quality targets within a pesantren-based senior high school context. Leadership effectiveness emerged through the integration of four interrelated dimensions: Idealized Influence, Inspirational Motivation, intellectual stimulation, and Individualized Consideration. Teachers functioned not only as instructors but also as moral role models, spiritual motivators, learning facilitators, and emotional mentors. Consistent personal example, disciplined mentoring practices, adaptive instructional strategies, and empathetic guidance collectively fostered students' responsibility, confidence, and psychological resilience in maintaining memorisation consistency. Students' memorisation quality was reflected in their ability to recite the Qur'an accurately according to tajwid principles, in their articulation precision, fluency, and in meeting institutional memorisation targets of at least 1.5 juz annually. Transformational leadership contributed positively to memorisation achievement, as demonstrated by students' reading fluency ranging from 88% to 98%. Leadership characterised by vision, inspiration, innovation, and empathy transformed memorisation activities from routine academic obligations into meaningful spiritual learning experiences that strengthened intrinsic motivation and sustained engagement. Despite these contributions, the findings remain context-specific to a pesantren-based integrated Islamic school and are not intended for broad generalisation across diverse educational settings. The study relied on purposively selected participants consisting of school leaders, PAI teachers, and students, while perspectives from other institutional stakeholders were not fully represented. Limited observation duration and incomplete archival documentation also required partial reliance on participants' narratives, supported by triangulation methods. Future research may expand this work through quantitative investigations examining the measurable influence of each leadership dimension on memorisation outcomes, exploration of digital learning media as intellectual stimulation strategies in tahfizh programs, and comparative studies between boarding and non-boarding educational contexts to better understand variations in individualised mentoring practices. Overall, the contextual leadership model developed in this study provides a practical and conceptual framework for strengthening Qur'an memorisation mentoring systems in similar Islamic educational institutions.

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