



Management Transformation of Organizational Behavior in Pesantren-Based Integrated Elementary Schools in the Digital Era

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Abstract

This study describes the transformation of organizational behavior management in pesantren-based Integral Elementary Schools (SDI) in the digital era, focusing on SDI Luqman Al-Hakim Bojonegoro. Using a qualitative case study approach with semi-structured interviews, observations, and documentation, data were analyzed using Miles, Huberman, and Saldana's interactive model. Results reveal: (1) leadership shifted from traditional-paternalistic to transformative-integrative patterns with data-driven decision making; (2) teacher work culture transformed from loose habits to a professional, measurable cyber ecosystem while maintaining Islamic brotherhood (ukhuwah Islamiyah); and (3) pesantren values such as sincerity (ikhlas), blessing (barakah), and humility (tawadhu') were reinterpreted into digital ethics (netizen akhlakul karimah). The study concludes that pesantren-based schools can achieve balanced cultural negotiations between spiritual traditions and cyber modernity.

Keywords: Digital Era; Integral Elementary School; Islamic Boarding School; Organizational Behavior; Transformative Leadership

Abstrak

Penelitian ini bertujuan mendeskripsikan transformasi manajemen perilaku organisasi di Sekolah Dasar Islam (SDI) berbasis pesantren pada era digital, dengan fokus studi kasus di SDI Luqman Al-Hakim Bojonegoro. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif pasif, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan: (1) pola kepemimpinan bergeser dari model tradisional-paternalistik menjadi kepemimpinan transformatif-integratif yang adaptif terhadap teknologi; (2) budaya kerja guru bertransformasi dari kebiasaan longgar menjadi ekosistem siber yang profesional dan terukur tanpa merusak kehangatan ukhuwah Islamiyah; dan (3) nilai-nilai pesantren seperti ikhlas, barakah, dan tawadhu' berhasil direinterpretasi ke dalam etika digital (netizen akhlakul karimah). Disimpulkan bahwa lembaga pendidikan dasar Islam berbasis pesantren mampu melakukan negosiasi budaya seimbang antara tradisi spiritual dan modernitas siber.

Kata Kunci: Era Digital; Kepemimpinan Transformatif; Perilaku Organisasi; Pesantren; Sekolah Dasar Islam Terpadu

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Introduction

Organizational culture changes are now an inevitable reality when Islamic basic education institutions begin to implement the comprehensive use of technology (Khabib et al., 2024). In the context of Islamic boarding school-based Integral Elementary School (SD), the application of this technology rearranges local values, ways of communication, and work culture that have been the foundation of the institution (Rivai, 2020). As said by (Sahudi, 2025) that in the context of madrasas as formal Islamic educational institutions, there are double challenges that require greater adaptability. On the one hand, madrasas need to maintain their characteristics as educational institutions based on religious values, Islamic scientific traditions, and the formation of noble morals; On the other hand, it must be responsive to the demands of modernity and technological innovation in learning technology (Darim, 2020). Likewise, work habits in Islamic boarding schools that tend to be personal and prioritize togetherness, are now faced with changes in the school operational system that demand technical efficiency and work transparency (Lutfiyah et al., 2025). This shift from old habits to an all-digital system often causes discomfort and triggers internal tension in the rhythm of daily work (Rofiq & Sonia, 2026). Teachers and education staff are not only required to master new technical skills, but also have to adjust their perspective to be able to align digital tasks with Islamic boarding school values without feeling awkward. Therefore, examining the pattern of transformation of work behavior and organizational climate at the elementary school level is an important step to ensure the sustainability of the quality of the institution. Based on preliminary observations at SDI Luqman Al-Hakim Bojonegoro conducted in early 2026, it was found that 78% of teachers experienced significant adaptation challenges when digital systems were first implemented. Initial interviews with the school principal revealed that the transition period required intensive mentoring for senior teachers who were unfamiliar with technology. These preliminary findings indicated an urgent need to investigate how organizational behavior management transforms when pesantren values intersect with digital modernization.

In this perspective, the digitalization of Islamic education should not be reduced to just a rejuvenation of physical infrastructure or migration of administrative applications, but should be directed at a substantive transformation of governance and academic culture (Muid et al., 2024). The urgency of this research is rooted in the fact that the adoption of technology in pesantren-based educational institutions involves a much more complex process, namely a dynamic negotiation between tradition and

modernity. At this point, schools are required to be skilled in bridging the nobility of prophetic values, sincerity, and blessings typical of pesantren with the reasoning of modernity that is all measured and pragmatic (Zein et al., 2025). If this cultural negotiation process is limp, digitalization is feared to erode the spirit of spirituality which is the main spirit of integral schools (Nuraini & Aziz, 2024). On the contrary, excessive resistance to digital updates will actually make these institutions isolated and lose their relevance in modern society (El-Mubarak & Hasan, 2021). This dilemmatic phenomenon requires an in-depth analysis of how pesantren values and digital instruments are synthesized in order to give birth to productive organizational behavior but still firmly rooted in tradition (Setiani & Andriyani, 2025).

To unravel this dilemma, the study of modernizing governance and technological adaptation in Islamic education has actually become a wide concern of previous researchers. So far, a number of studies have tended to focus on the effectiveness of communication technology-based learning in madrasas, while others have highlighted the resilience of pesantren in maintaining local values in the global era. However, the majority of the literature available today still places digital aspects and spiritual traditions as two separate poles (dichotomous), and dominantly take the locus of research at the secondary and tertiary education levels. In effect, the specific portrait of how organizational behavior at the integral elementary school level is managed in the midst of a digital vortex still goes unnoticed by academics.

This research gap is what this study tries to fill, by presenting a comprehensive analysis of the reconstruction of the work behavior of elementary educators in response to changes in the ecosystem. Success in bridging cultural conflicts and overseeing this transition phase ultimately relies on leadership transformation within schools. School principals and managerial ranks no longer simply function as implementers of conventional administration or guardians of traditional morality, but must be transformed into visionary agents of change as well as capable cultural integrators (Badriyah & Suwandi, 2024). The novelty of this research lies in its integrated analysis of three interconnected dimensions leadership transformation, work culture change, and value reinterpretation within a single elementary education institution. Unlike previous studies that examined these aspects separately, this research employs a holistic approach to understand how pesantren-based schools synthesize digital modernity with spiritual traditions. The study's contribution extends current knowledge by providing a

conceptual model of balanced cultural negotiation applicable to similar Islamic educational institutions undergoing digital transformation.

Method

This study uses a qualitative approach with a descriptive case study design to explore in depth the phenomenon of organizational behavior management transformation in the midst of digitalization (Creswell & Poth, 2018). The research was carried out at the Luqman Al-Hakim Bojonegoro Integral Elementary School (SDI) which was chosen purposively because it has unique characteristics in maintaining the pesantren culture while adopting the digitalization of education. This series of research was systematically designed for four months, starting from the planning stage such as the preparation of instruments and permit management, followed by data collection in the field, to the final analysis stage. The key subjects or informants in this study were determined through purposive sampling techniques to ensure that the data obtained was rich and relevant (Palinkas et al., 2013). The informants include the principal as an agent of change and policy maker, school management, teachers, education staff, and representatives of the caregivers of the Islamic boarding school who were selected based on their involvement in the process of transforming the school organization. The research instruments included: (1) an interview guide consisting of 15 open-ended questions covering leadership patterns, work culture transformation, and value reinterpretation; (2) an observation checklist with 20 indicators related to digital technology use, communication patterns, and organizational interactions; and (3) a documentation sheet for collecting relevant administrative data, meeting minutes, and digital platform records. A total of 12 informants were purposively selected: 1 school principal, 2 vice principals, 6 teachers (3 senior teachers with more than 10 year's experience and 3 junior teachers with less than 5 year's experience), 2 administrative staff members, and 1 representative from the pesantren foundation. Data collection was conducted over a period of four months from February to May 2026.

Data were collected through semi-structured interviews, passive participatory observations, and documentation studies. The interviews focused on changing leadership patterns, work culture, and digital adaptation in the school environment. In order to ensure the validity and reliability of the data found, the researcher applied source triangulation techniques and method triangulation. Finally, all the data collected was analyzed interactively and continuously referring to the model (Miles et al., 2014),

which included the stages of data reduction (sorting, focusing, and simplifying field data), presenting data in the form of a structured descriptive narrative, to drawing conclusions and verification. This process ensures that the reconstruction of the work behavior of educators at SDI Luqman Al-Hakim Bojonegoro can be comprehensively analyzed without separating the spirit of pesantren spirituality from digital reality.

Results and Discussion

Transformation of Organizational Leadership Patterns in Islamic Boarding School-Based Schools in the Digital Era

Based on the results of data collection at the Luqman Al-Hakim Bojonegoro Integral Elementary School (SDI), changes in leadership patterns are the main driving force in the entire organizational transition process. From the results of in-depth interviews and observations, it was found that leadership in this school has shifted from a traditional-paternalistic leadership model, which relies on one-way instruction and the personal charisma of caregivers, to a transformative-integrative leadership pattern that is adaptive to technology. This change is crucial because elementary schools need stable supervision so that the digitalization process does not sacrifice the moral climate of students. The principal no longer moves merely as the implementer of rigid school administration, but appears as an agent of change who is able to bridge the needs of modern technology with the noble values of the Islamic boarding school.

[Interview Evidence] The school principal stated: "When we first introduced the digital attendance system, many senior teachers felt overwhelmed. But instead of forcing compliance, we created small learning groups where younger teachers helped their seniors. This approach maintained our pesantren culture of mutual respect while achieving digital literacy goals" (Interview, April 2026). [Observation Evidence] Field observations conducted on March 16, 2026, documented that teachers utilized a WhatsApp coordination group for daily communication, with an average of 45 messages per day related to academic and administrative matters. The digital platform was observed to include religious greetings (bismillah, alhamdulillah) in 87% of formal communications, indicating the integration of Islamic values into digital practices. [Documentation Evidence] Analysis of school documents revealed that the implementation of a cloud-based grade management system reduced administrative processing time by 60%, from an average of 3 days to 1.2 days per reporting period (School Documentation, 2025-2026).

At the beginning of the implementation of the cyber system, leaders were faced with internal tension in the form of technological anxiety (technostress) among senior educators. In response to this reality, the principal shows an agile leadership approach. The leadership does not use harsh structural sanctions, but prioritizes a personal approach in the form of an open dialogue space (halaqah) and technical assistance in stages. This pattern of leadership that embraces succeeds in minimizing cultural resistance. This approach is in line with the view (Maunah, 2023) that a successful institutional transition in the world of Islamic education is highly dependent on the ability of leaders to act as cultural integrators, namely figures who are able to align the acceleration of technology with the mental readiness of their staff. The leader at SDI Luqman Al-Hakim Bojonegoro proved that organizational control continues to run effectively through digital media such as cyber coordination groups, without the slightest reduction of subordinate reverence and respect for the leadership authority.

Furthermore, the results of the study show that leadership in this digital era successfully answers the dual challenges inherent in formal Islamic schools. Referring to the thought (Hasanah & Maunah, 2023), modern Islamic educational institutions bear a great responsibility that contradicts; on the one hand, it must firmly maintain the Islamic scientific tradition and the formation of noble morals, but on the other hand, it must be responsive to learning technology innovations. SDI Principal Luqman Al-Hakim Bojonegoro answered this challenge by reconstructing the perspective. Digitalization is not allowed to reduce the essence of pesantren to just physical computerization or migration of value-filling applications. The leadership drafted a governance blueprint in which technology was positioned as a "servant" to strengthen the prophetic vision of the Islamic boarding school. For example, when the periodic grade reporting platform and digital performance dashboard are implemented, the principal communicates it to the teachers not as a new administrative burden, but as a form of improving the quality of service that is transparent to the parents of students as well as part of Islamic public accountability.

Managerially, this transformation of leadership patterns has brought major changes to the decision-making mechanism (Yanti & Mursidi, 2021). The old habit of relying on verbal instruction or waiting for long-term cultural blessings from cottage caregivers, has now been complemented by data-driven decision-making models (Farid et al., 2025). The principal compiles data on academic development, attendance, and student tahfidz records through an integrated application, then presents it to the

foundation as a basis for determining policies. The caretaker of the Islamic boarding school still occupies an honorable position as a spiritual supervisor who ensures that the organization's digital movement does not violate sharia signs. In this way, the charisma of Islamic boarding school leadership is not lost or faded by the flow of digitalization, but rather strengthened by a modern, transparent, and accountable cyber governance system (Arief & Assya'bani, 2023).

Transforming Teachers' Work Culture in the Face of Educational Digitalization

The results of data analysis on how teachers' work culture has transformed in the face of the digitalization of education at SDI Luqman Al-Hakim Bojonegoro revealed a fundamental phenomenon that transcends mere administrative digitalization. This study identifies this transformation as a process of organizational cultural hybridization the systematic integration of modern digital professionalism with traditional pesantren values to create a distinctive organizational model. Before the digital system was widely adopted, the work culture of teachers in integral elementary schools was greatly influenced by the rhythm of the pesantren which was characterized by close personal relationships (*silaturahmi*), fluid oral communication, and togetherness in informal spaces (*kebersamaan*). This family work pattern possessed significant strength in building loyalty (*wala'*) and a sense of belonging to the institution. However, these habits often triggered obstacles in terms of time efficiency, neatness of administrative documentation, and measurable standardization of work quality. The presence of digital instruments such as school management applications, geolocation-based attendance, and online teaching journals necessitated the emergence of a new work culture that demands high professionalism (Riesmawati et al., 2025). This transformation, however, did not occur through the replacement of one cultural system with another, but rather through a dialectical process of cultural negotiation that produced a hybrid organizational identity.

[Interview Evidence] Multiple informants provided rich testimonies that illuminate the psychological and cultural dimensions of this transformation. A senior teacher with 15 years of experience shared a narrative of attitudinal evolution: "At first, I felt like the digital system was controlling us. Every minute felt monitored. But now I realize it actually frees us from paperwork. I spend more time preparing quality lessons instead of filling manual attendance books. What surprised me most was that the digital system did not diminish our pesantren spirit we still begin every task with *bismillah*, and now our digital records become a form of *amanah* (trust) that we must fulfill"

(Interview, April 2026). Another informant, a junior teacher with 3 years of experience, offered a complementary perspective: "For us younger teachers, the digital system felt natural. But what we learned from our senior colleagues was how to infuse these tools with pesantren values. They taught us that inputting student tahfidz data accurately is not just administrative work it is part of our worship (ibadah) because we are recording the students' journey with the Quran" (Interview, April 2026). The school principal elaborated on the institutional strategy: "We deliberately avoided framing digitalization as modernization versus tradition. Instead, we presented it as tajdid renewal that remains rooted in our foundational values. When teachers understood this framing, resistance transformed into creative adaptation" (Interview, April 2026). [Observation Evidence] During classroom observations, it was noted that teachers actively used digital tablets to record student Quran memorization progress, with immediate data synchronization to the school's central database. This practice was observed in 8 out of 10 observed classes. Significantly, teachers were observed reciting basmallah before logging into digital systems, demonstrating the integration of spiritual practice with technological engagement.

The transition from a manual work culture to an all-digital system did not proceed without friction. In the initial phase, there was a pronounced culture shock where teachers experienced discomfort with the strict supervision based on a cyber system operating in real-time. This field phenomenon can be understood through the lens of organizational change theory, wherein the disruption of established patterns inevitably generates resistance before adaptation occurs (Mathews & Linski, 2016). The findings confirm observations in the literature ("Principal Leadership and the Challenge of Improving School Quality in the Digital Era," 2024) that the transition to a digital ecosystem in Islamic educational institutions often triggers tension in the daily work rhythm because it forces sudden changes in work habits. However, a critical cause-and-effect relationship emerged from the data: the manner in which leadership framed and facilitated the transition directly determined whether teachers experienced technology as a threat or an opportunity (Seeletso, 2022). At SDI Luqman Al-Hakim Bojonegoro, management employed what can be termed an 'integrative habituation strategy' consistent exposure to digital tools paired with humanistic guidance that emphasized continuity with pesantren values rather than rupture from them. This approach enabled teachers to progress through the change curve from denial and resistance to exploration and eventual commitment. Teachers began to realize that digital devices were not

control mechanisms that curtailed their professional freedom, but rather enablers that liberated them from the tedious burden of manual administrative work, thereby creating space for more meaningful pedagogical and pastoral activities.

To facilitate understanding of the dynamics of organizational behavior change and to illustrate the hybridization process, the following comparative data presents teachers' work culture before and after the digital transformation at the research site:

Table 1. Work Culture Transformation at SDI Luqman Al-Hakim Bojonegoro

Dimension	Before Digitalization	After Digitalization	Behavioral Impact
Governance	systems with high risk of data loss	platform for data entry and web administration	and data accuracy; administrative processing time reduced by 60%
Staff Communication	Lengthy face-to-face meetings and informal verbal exchanges	Digital coordination groups (WhatsApp) and task management applications with average 45 messages per day	Faster, responsive, and location-independent coordination while maintaining Islamic greetings (87% bismillah/alhamdulillah usage)
Performance Evaluation	Subjective periodic assessments based on personal relationships	Objective KPI-based assessments via digital systems with real-time monitoring	Enhanced motivation through healthy competition and transparent accountability
Leadership Approach	Traditional-paternalistic with one-way instruction	Transformative-integrative with data-driven decision making and halaqah dialogue	Cultural resistance minimized; technology positioned as "servant" to prophetic vision
Teacher Adaptation	Manual attendance books and paper-based documentation	Digital tablets for student progress recording with immediate data synchronization	Increased time for quality lesson preparation; intergenerational knowledge sharing
Value Integration	Pesantren values applied in physical interactions only	Islamic values (ikhlas, barakah, tawadhu') reinterpreted as digital ethics (netizen akhlakul karimah)	Maintained spiritual identity within cyber ecosystem; work commitment as worship

The data presented in the table above demonstrates that the transformation of work culture at SDI Luqman Al-Hakim Bojonegoro succeeded in shifting the organizational anchor from a loosely structured system to a scalable and accountable work ecosystem. Viewed through the lens of technology acceptance theory, this transformation can be understood as a successful alignment of perceived usefulness and perceived ease of use with the teachers' existing value system. The teachers did not merely accept digital technology; they appropriated it within their cultural framework, thereby achieving behavioral intention to use through cultural consonance rather than cultural displacement. These empirical findings strengthen the argument (Susanto et al., 2026), that the modernization of school operational systems in the digital era requires a leap in work culture towards technical efficiency and information disclosure. However, this study extends that argument by demonstrating that such modernization need not be culturally corrosive when implemented through hybridization rather than substitution. Notably, this transformation also catalyzed the emergence of a knowledge-sharing climate (*ta'awun 'ilmi*) between teachers. Young teachers who are more technologically proficient voluntarily guided senior teachers in operating interactive learning applications and creating digital-based educational content. [Interview Evidence] A senior teacher reflected: "The young teachers helped us with the technology, but we helped them understand why we do things the *pesantren* way. It became mutual learning they gave us digital skills, we gave them spiritual grounding. Together, we created something new" (Interview, May 2026). This intergenerational exchange itself represents a form of hybridization, merging digital native competencies with traditional wisdom in a mutually enriching process.

A critical finding that merits particular emphasis is that cyber automation at SDI Luqman Al-Hakim Bojonegoro did not damage or erode the warmth of social relationships characteristic of *pesantren* culture. The concern that digitalization would engender a cold, individualistic organizational climate was not substantiated by the field evidence. Instead, the free time created by the reduction of manual administrative burdens was strategically utilized by teachers to strengthen face-to-face gatherings (*halaqah*), discuss students' psychological and spiritual development, and maintain the tradition of collective recitation (*tilawah jama'iyah*). This finding directly challenges the dichotomous framing prevalent in much of the existing literature, which positions technology and tradition as inherently opposing forces. At SDI Luqman Al-Hakim Bojonegoro, digitalization did not produce rigid work mechanization, but rather what

this study proposes to term 'cyber professionalism' a distinctive organizational behavioral model wherein digital efficiency is harmoniously integrated with traditional relational warmth. Cyber professionalism, as a conceptual contribution of this study, can be defined as a mode of professional conduct that embraces digital tools and data-driven practices while simultaneously preserving and expressing core cultural and spiritual values in digital interactions. It represents neither the wholesale adoption of technocratic efficiency nor the defensive rejection of digital modernity, but rather a creative synthesis that honors both imperatives. Educators demonstrated the capacity to adjust their perspectives such that digital tasks could be aligned with pesantren values without awkwardness or cognitive dissonance, consistent with observations by (Muzakky et al., 2023). This cyber professionalism remains wrapped in the warmth of Islamic brotherhood (*ukhuwah Islamiyah*), proving that pesantren-based schools can develop organizational models that harmoniously integrate tradition and modernity. The implications extend beyond the immediate research site: this finding suggests that Islamic educational institutions facing digital transformation need not choose between technological relevance and cultural authenticity, but can pursue a third path of cultural hybridization that preserves institutional identity while enabling organizational evolution.

Reinterpretation of Islamic Boarding School Values in School Organization Behavior

The most in-depth theoretical findings in this study are related to how pesantren values are reinterpreted in school organizational behavior in the digital era. The organizational community at SDI Luqman Al-Hakim Bojonegoro does not view digitalization as a form of external threat that will damage morality, but adopts it as a tool to expand the range of *da'wah* values. The main values of pesantren such as sincerity (*ikhlas*), blessing (*barakah*), absolute obedience (*sami'na wa atha'na*), and politeness (*tawadhu'*) are not abandoned or replaced with secular corporate values, but rather undergo contextualization of meaning so that they remain in line with the reasoning of modernity that is measurable.

[Interview Evidence] The pesantren foundation representative explained: "Sincerity (*ikhlas*) in our digital era means doing our best work even when no supervisor is watching the screen. When a teacher diligently inputs student data at night, that is worship"(Interview, April 2026). [Documentation Evidence] The school's digital communication guidelines document (2025) explicitly states: "All digital

communications must reflect *akhlakul karimah* (noble character), including responding to parent inquiries within 24 hours and using polite language at all times."

The value of sincerity, which in traditional organizational management is often biased as the willingness to work without a clear system or disregard for professionalism, undergoes a very advanced reconstruction of meaning. At SDI Luqman Al-Hakim Bojonegoro, sincerity translates as a total work commitment, honesty, and orientation to the highest quality (*itqan*). Teachers conceptualize the activity of entering students' Qur'an memorization data in a timely manner, compiling digital teaching materials, or responding to students' parents' consultations in communication applications as a form of real worship in the modern era. The reinterpretation of this value is in line with the view (Barizi, 2025), which emphasizes the importance of directing the digitalization of Islamic education at a substantive transformation of governance and academic culture, not just the renewal of physical infrastructure.

Furthermore, the value of seeking blessings (*barakah*) and organizational compliance (*sami'na wa atha'na*) is manifested in real terms through teacher discipline in complying with all digital regulations that have been set by school management and *pesantren* foundations. Indicators of obedience are no longer measured from the physical proximity of teachers to the caregivers of the boarding school, but from their responsibility in meeting the target of work achievement in the school application system. Filling in administrative data honestly and on time is seen as a manifestation of maintaining the mandate of knowledge in Islamic boarding schools.

Finally, the value of traditional politeness (*tawadhu'*) has been successfully translated into communication ethics in the school cyberspace, or what is often referred to by the school community as *netizens akhlakul karimah*. Teachers apply the principle of prudence in disseminating information, show polite speech when replying to students' guardian messages in the application, and maintain the confidentiality of students' personal data. This data interplay proves that SDI Luqman Al-Hakim Bojonegoro has succeeded in building a unique organizational behavior model; A model that harmoniously marries the nobility of Islamic boarding school values with a long-term dimension (hereafter) with the precision of digital technology that is oriented towards the efficiency of worldly work in a balanced manner. The success of this cultural negotiation prevented the decline of the value of spirituality in integral elementary schools, while saving the institution from the risk of being isolated from the development of modern society. This transformation of organizational behavior finally

proves that the tradition of pesantren and digital modernity can go hand in hand for the sustainability of the quality of educational institutions.

Conclusion

Based on the results of an in-depth analysis and discussion of the dynamics of organizational behavior management transformation at Luqman Al-Hakim Bojonegoro Integral Elementary School (SDI), this study produced three main conclusions that answered the research questions: First, leadership patterns shifted from traditional-paternalistic to transformative-integrative models, successfully integrating data-driven decision making while preserving spiritual authority. Second, teachers' work culture transformed from personal and loose practices to a professional cyber ecosystem, with culture shock mitigated through humanist guidance and intergenerational knowledge sharing, all while maintaining Islamic brotherhood (*ukhuwah Islamiyah*). Third, core pesantren values sincerity (*ikhlas*), blessing (*barakah*), obedience (*sami'na wa atha'na*), and humility (*tawadhu'*) were reinterpreted into cyber organizational ethics (*netizen akhlakul karimah*) rather than being replaced by secular corporate values.

The novelty of this research lies in its integrated analysis of three interconnected dimensions leadership transformation, work culture change, and value reinterpretation within a single elementary education institution, addressing a gap in the literature that predominantly examines these aspects separately at secondary and tertiary levels. This study contributes a conceptual model of balanced cultural negotiation demonstrating that pesantren-based schools can harmonize spiritual traditions with digital modernity without destructive resistance or loss of spirituality.

Research Limitations: This descriptive case study focuses on one institution (SDI Luqman Al-Hakim Bojonegoro) with specific pesantren leadership characteristics, limiting direct generalizability to schools with different pesantren backgrounds (*salaf* or *modern-contemporary*). Additionally, the observation timeframe in the early-to-intermediate transition phase could not capture long-term impacts. Future research should conduct comparative studies across pesantren-based elementary schools with different affiliations (*Nahdlatul Ulama*, *Muhammadiyah*, and independent modern pesantren) to obtain a more comprehensive portrait of organizational behavior variations.

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