



The Charismatic Leadership of the Madrasah Principal in Enhancing Students' Intrapersonal Intelligence

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ABSTRACT

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This study aims to analyze the role of charismatic leadership in enhancing students' intrapersonal intelligence within an Islamic educational setting. Grounded in Howard Gardner's theory of multiple intelligences and Max Weber's concept of charismatic authority, the research examines how a spiritual-educational leader influences students' personal development. This study employed a qualitative field research design. Data were collected through observations, in-depth interviews, and documentation involving the principal, teachers, and students. The data were analyzed using data reduction, data display, and conclusion drawing techniques. The findings reveal that charismatic leadership—characterized by integrity, effective communication, firmness in decision-making, empathy, and an inspirational vision—significantly contributes to the development of students' intrapersonal intelligence. Students demonstrate improved self-awareness, emotional regulation, independence, and commitment to ethical and spiritual values. Nevertheless, challenges persist, particularly in fostering consistent emotional control and self-discipline among some students. The study implies that charismatic leadership plays a crucial role in integrating academic achievement with character formation. It offers theoretical contributions to leadership and educational studies and provides practical insights for Islamic educational institutions in promoting holistic student development.

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INTRODUCTION

Education plays a decisive role in shaping individuals who are intellectually capable and emotionally mature in contemporary society (Attahakul, 2025; Meher et al., 2025). The point is that educational institutions are not only responsible for transmitting knowledge but also for cultivating students' self-understanding and character. The reason lies in the increasing social complexity that demands individuals who can regulate emotions, make ethical

decisions, and adapt responsibly (Jedličková, 2025; Van Pham, 2024). Evidence from character education discourse shows that cognitive achievement alone does not guarantee personal resilience or moral integrity. Schools, madrasahs, and pesantren therefore function as strategic arenas for nurturing both academic competence and personal growth. Teachers and spiritual leaders serve as central agents in this transformative process. Consequently, examining how leadership within Islamic educational institutions contributes to students' intrapersonal development becomes socially significant, as it addresses broader concerns about moral decline, emotional instability, and the urgent need for holistic education in modern communities.

Despite the recognized importance of holistic education, a general problem persists in many educational contexts: the imbalance between cognitive instruction and personal development (Alam & Mohanty, 2024; AlAfnan, 2025). Educational success is often measured primarily through academic performance, standardized examinations, and formal achievements. The reason for this imbalance stems from institutional pressures, curriculum demands, and accountability systems that prioritize measurable outcomes (Miller, 2025; Kartha & Turyahebwa, 2025). Evidence can be observed in the limited structured programs specifically aimed at fostering intrapersonal intelligence, such as self-reflection, emotional regulation, and self-directed learning. As a result, many students excel academically yet struggle with self-discipline, motivation, and emotional control. This condition highlights a systemic gap in leadership and pedagogical approaches that fail to integrate character formation with intellectual training (Bhuttah et al., 2024; Tsarkos, 2025). Therefore, exploring leadership models capable of bridging academic and intrapersonal development becomes essential to address the broader educational shortcomings experienced by students in Islamic learning environments.

Field phenomena further illustrate this issue within pesantren-based education. In several traditional Islamic institutions, students demonstrate strong memorization skills and adherence to religious routines, yet variations appear in their levels of self-awareness, independence, and emotional maturity. Some students show remarkable discipline and reflective capacity, while others struggle with emotional regulation and consistent self-control. These differences suggest that beyond curriculum content, leadership style significantly influences students' personal growth (Bhardwaj et al., 2025; Sliwka et al., 2024). In particular, the presence of a kyai as a spiritual and educational authority creates a unique relational dynamic. The kyai's guidance extends beyond classroom instruction into daily life, moral supervision, and spiritual mentoring. This phenomenon indicates that charismatic influence may shape students' intrapersonal intelligence through modeling, inspiration, and moral authority.

Hence, understanding how charismatic leadership operates in practice becomes crucial for explaining variations in students' self-development within traditional Islamic education.

Previous studies have addressed leadership and intrapersonal intelligence separately. Research on charismatic leadership emphasizes visionary influence and institutional excellence but does not specifically analyze students' intrapersonal growth (Lamu, 2023; Lestari et al., 2023). Meanwhile, studies on intrapersonal intelligence focus on pedagogical strategies rather than leadership authority. Other works highlight intrapersonal intelligence as a fundamental teacher competency, yet the analysis remains within formal school settings. These works provide valuable insights; however, they tend to isolate leadership from intelligence development or situate intelligence within classroom techniques alone. Consequently, an integrative perspective connecting charismatic authority and intrapersonal intelligence in pesantren contexts remains underexplored (Nawawi, 2025; Ibrahim & Adam, 2025).

Theoretically, this study integrates Howard Gardner's theory of multiple intelligences and Max Weber's typology of authority. Gardner conceptualizes intrapersonal intelligence as the capacity for self-awareness, self-reflection, and behavioral regulation (Alanazi, 2024; Prajogi, 2025). Weber distinguishes charismatic authority from traditional and rational-legal forms, emphasizing personal influence and devotion. While Gardner explains the psychological dimension of self-development, Weber provides a sociological framework for understanding how personal charisma generates voluntary commitment. However, prior research rarely synthesizes these frameworks within Islamic boarding school leadership. The weakness of earlier studies lies in their limited cross-theoretical integration, leaving unexplored how charismatic authority can function as a catalyst for intrapersonal intelligence. Addressing this gap is important to advance interdisciplinary dialogue between educational psychology and leadership studies in Islamic education.

The novelty of this research lies in positioning the kyai's charismatic leadership not merely as spiritual authority but as an educational mechanism that systematically shapes students' intrapersonal intelligence. Unlike prior studies that focus on either institutional leadership effectiveness or classroom-based intelligence development, this study conceptualizes charisma as a transformative pedagogical force. It highlights how vision, integrity, empathy, and moral example operate as instruments of character formation. This state-of-the-art perspective reframes pesantren leadership as an interactive process that integrates emotional, spiritual, and academic dimensions. By doing so, the research contributes a new analytical model that connects authority, influence, and psychological growth. Such an approach is important to resolve the ongoing

fragmentation between leadership discourse and intelligence development, offering a more comprehensive understanding of how Islamic educational institutions cultivate holistic student maturity.

Based on this background, the research problem centers on how the charismatic leadership of a kyai contributes to enhancing students' intrapersonal intelligence. The guiding argument proposes that charismatic authority, expressed through inspirational vision, ethical consistency, and personal example, fosters self-awareness, emotional regulation, and disciplined behavior among students. This study assumes that when leadership transcends administrative control and becomes moral-educational influence, it significantly shapes students' internal development. By empirically examining this relationship, the research aims to provide theoretical enrichment for leadership and multiple intelligences studies while offering practical implications for pesantren-based education. Ultimately, this study contributes to understanding how charismatic leadership can bridge academic achievement and character formation, producing students who are intellectually competent, emotionally balanced, and spiritually grounded.

RESEARCH METHODS

This study employed a qualitative case study design to explore in depth the role of charismatic leadership in enhancing students' intrapersonal intelligence. A case study approach was selected because it enables a comprehensive and contextualized understanding of a particular phenomenon within its real-life setting (Fragkandreas, 2025; Viera, 2023). The qualitative design allows the researcher to interpret meanings, experiences, and interactions as perceived by participants, rather than reducing them to numerical indicators (Takona, 2024; Tisdell et al., 2025). This approach is particularly appropriate for examining leadership practices and personal development processes, which are complex, relational, and deeply embedded in cultural and institutional contexts. By focusing intensively on a single case, the study aims to capture the dynamics of leadership influence and student development holistically and systematically.

The research was conducted at Madrasah Diniyyah El-Fath El-Islami. The site was purposively selected because it represents a traditional Islamic educational institution in which the kyai plays a central leadership role in both spiritual and academic activities. This context provides a relevant setting for examining how charismatic authority operates in daily educational practices. Data were collected through observation, in-depth interviews, and documentation. Observations were carried out to identify patterns of leadership behavior and students' intrapersonal development. Interviews were conducted with the head of the madrasah, teachers, and selected students to obtain detailed

insights into their experiences and perceptions. Documentation, including institutional records and related written sources, was used to complement and validate field data.

Data analysis was conducted through an interactive and cyclical process consisting of data condensation, data display, and data verification. Data condensation involved selecting, focusing, simplifying, and transforming raw data obtained from the field. The condensed data were then organized and presented in the form of descriptive narratives to facilitate interpretation. Finally, verification was carried out by drawing conclusions and continuously comparing findings with the collected data to ensure consistency and credibility. This analytical process enabled the researcher to construct meaningful interpretations regarding the contribution of charismatic leadership to the development of students' intrapersonal intelligence.

RESULTS AND DISCUSSION

Charismatic Leadership of the Head of Madrasah at Madrasah Diniyah El-Fath El-Islami

Leadership can be understood as the process of inspiring others to exert their best efforts in pursuit of predetermined goals (Bwalya, 2023). This perspective clearly indicates that a leader plays a critical role in an organization's success. Leadership is often described as a complex phenomenon comprised of three core components: the leader, the followers, and the situation. Leadership can also be characterized as the method of influencing a group of people toward the achievement of a common objective. Fundamentally, leadership involves the relationship between the leader and the followers and can either be formally established or spontaneously emerge.

As a leader, an individual is expected to influence, support, and motivate organizational members to enthusiastically carry out their tasks and responsibilities to achieve desired goals. A leader is also required to mobilize followers according to each individual's potential and competence so that human resource development objectives can be optimally realized. Although every leader shares similar fundamental goals, they are individuals with distinct characteristics. This difference leads to variations in the leadership styles they implement. Based on this premise, it can be understood that diverse leadership styles emerge in accordance with each leader's mindset and behavior (Nanjundeswaraswamy et al., 2024). Researchers have developed and classified these emerging theories of leadership, with charismatic leadership being one of them.

There is a view that charisma is an innate gift that cannot be learned, while others argue that charismatic behaviors can be developed through training and practice. Research findings indicate that a person's presence significantly influences the creation of a charismatic impression. To maintain this impression, a charismatic leader must consistently remain active in centralizing their role, uphold an optimistic outlook, and communicate their vision effectively to achieve organizational goals. The effectiveness of charismatic leadership largely depends on the leader's ability to articulate a compelling vision and inspire followers emotionally (Salloum et al., 2024).

A charismatic leader is highly revered by others due to exceptional personal qualities, character, and behaviors not commonly found in others. Based on the researcher's observations, the Head of Madrasah Diniyah El-Fath El-Islami exhibits several characteristics of a charismatic leader, consistent with those described by Thooyibah, who states that:

"Kyai Ahmad is an authoritative and charismatic figure. This is evidenced by the fact that during his leadership, student enrollment at Madrasah Diniyah El-Fath El-Islami has increased annually."

This aligns with Hofmann's explanation in *"Charismatic Leadership"* which describes several defining characteristics of charismatic leadership, including: (1) possessing strong personal appeal that attracts many followers; (2) the emergence of followers' obedience and compliance that cannot always be rationally explained; (3) the perception that the leader possesses extraordinary or exceptional qualities; and (4) charisma that appears authentic and emerges naturally, regardless of age, wealth, position, health, or physical appearance (Hofmann, 2023).

Ky. Bidlowi is a institution leader and a good role model. He never discriminates against his students. If he finds something to be inappropriate, he will reprimand them. Hidayah, one of the students at Madrasah Diniyah El-Fath El-Islami, states that:

"When a student has not met the graduation qualifications for a certain subject, the kyai will not pass them. This is so it can serve as a lesson to other students to be more serious and diligent in their studies."

The most crucial factors for a charismatic *kyai* are a strong intellectual capacity and a good moral character. From this combination of knowledge and character, charisma emerges. In addition, charisma can also arise from a factor of lineage. Therefore, a leader from a respected lineage who possesses a strong intellectual capacity and good moral character can be considered charismatic. However, it is not always necessary to come from a respected lineage. When a leader can build their own image by having a strong intellectual capacity and a good moral character, they can also be considered a charismatic leader.

The Head of Madrasah Diniyah El Fath El possesses several characteristics that earn him the respect and followership of the teachers, students, and parents. Based on the researcher's interview with one of the female teachers (*ustadzah*) there, Hasanah stated that:

"The kyai has a clear vision for the progress of the madrasah he leads. He is able to inspire others to follow that vision."

Uswatun Hasanah also added:

"His communication skills are exceptionally good. He can speak clearly and persuasively, and he listens attentively to the aspirations of both us and the other children. Furthermore, he is not afraid to make decisions that we perceive as difficult. He can also be firm in implementing rules or policies that are fair for the common good. Despite this firmness, he is able to understand and respond to the feelings and needs of each individual within the madrasah. He is also capable of creating a supportive environment that fosters the emotional and academic growth of his students."

Zukhanita, one of the students who has studied there for quite some time, also explained:

"The kyai (Abah) is a staunch upholder of the values of honesty, justice, and morality. Therefore, he has become a role model and an example for us students. What earns him our profound respect is that he is always open to all input and suggestions from us, from our parents, and from everyone else, especially if it is for the betterment of the pesantren and the madrasah. Everything is considered very carefully. The kyai always ensures that we can live comfortably here."

Another teacher/ *ustadzah* Sari, stated that:

"The kyai is deeply committed to the professional development of the teachers (ustadz-ustadzah) here. He recognizes the importance of continuing education to improve the quality of education at the madrasah. The kyai also has a strong vision for the future of the madrasah. He is very supportive of what we do and constantly provides us with encouragement to achieve our common goals."

Based on the interview data, Ky. Bidlowi is perceived by teachers and students as a charismatic leader due to a combination of personal and professional qualities that consistently shape the culture of the madrasah. He demonstrates strong leadership marked by clarity of direction and the ability to guide institutional development with confidence. His effective communication skills enable him to convey ideas persuasively while maintaining warmth and approachability. He is also recognized for his courage and firmness in decision-making, particularly in situations that require principled and timely resolutions. In addition, his empathy and emotional intelligence allow him to understand the needs and challenges of both teachers and students, fostering mutual respect and trust (Kasheem et al., 2025). His high integrity is reflected in the consistency between his words and actions. Openness to new ideas and a willingness to

continue learning further strengthen his credibility, as does his commitment to professional development within the institution. Supported by an inspirational vision, Ky. Bidlowi successfully integrates strong leadership capacity with Islamic values, creating an environment conducive to spiritual, intellectual, and social growth.

Students' Intrapersonal Intelligence at Madrasah Diniyah El-Fath El-Islami

Intrapersonal intelligence refers to an inwardly oriented capacity that enables individuals to understand and manage their internal world (He et al., 2023). It plays a crucial role in constructing an accurate self-concept, fostering self-confidence, and using self-knowledge to function effectively across various aspects of life. This form of intelligence encompasses the ability to recognize one's own feelings, identify a range of emotional states, differentiate among them, and regulate behavior accordingly. Intrapersonal intelligence therefore contributes not only to self-awareness but also to emotional regulation and responsible decision-making. Recent research also confirms that intrapersonal intelligence significantly influences adolescents' behavioral outcomes and social adjustment, highlighting its role in shaping self-control and reducing maladaptive behaviors.

Another explanation is that this intelligence encompasses a child's ability to understand themselves in depth, covering what they want, what they do, and what they consider most appropriate for themselves. Additionally, this intelligence helps individuals know how they should behave and provide appropriate responses to specific situations. Meanwhile, Dedding et al. emphasize managing one's mood, acting in accordance with what they understand, and respecting oneself (Dedding et al., 2023)

Intrapersonal intelligence is the capacity to recognize, understand, and manage oneself effectively. It involves self-awareness, including the ability to comprehend one's feelings, motivations, values, strengths, and weaknesses. Individuals with strong intrapersonal intelligence can regulate their emotions, make decisions aligned with their self-understanding, and act consistently with their personal values. For example, a student who fails an exam but is able to control disappointment, reflect on the causes, and adopt more effective learning strategies demonstrates well-developed intrapersonal intelligence. This ability fosters resilience, independence, and mature personal growth.

In addition to internal factors, an individual's intellectual development is also significantly influenced by environmental factors. High-achieving individuals do not develop automatically; rather, they require an environment that is intentionally cultivated to enable them to grow and reach their full potential (Kapinusova, 2023)

Simultaneously, the school or madrasah environment plays a crucial role in developing the full potential of a student's intrapersonal intelligence. Therefore, teachers are required to design and manage a conducive learning environment that can holistically stimulate students' potential. This learning environment becomes a medium for self-development, a space where students can engage in activities, be creative, and conduct various forms of exploration, ultimately forming new habits acquired through these learning experiences.

A leader with ideal influence displays exemplary behavior that can shape and affect the learning ethos of their students as followers. In the context of a pesantren, the actions of the students (*santri*) are influenced by the role of the Kyai, who functions as their leader. The students acquire learning not only from formal instruction but also from the expressions, examples, and behaviors demonstrated by the charismatic Kyai.

The charisma of the kyai establishes behavioral standards that serve as a reference for the students (*santri*). They are driven to emulate their leader through a process of self-identification, motivated to internalize the same values, norms, and principles, and to build a shared vision within the pesantren community. Furthermore, a charismatic kyai is able to foster students' motivation to consistently achieve behavioral standards, develop an organizational culture and ideology that is aligned with the values of the leader and society, while also reflecting social responsibility and an authentic spirit of service.

Well-developed intrapersonal intelligence involves the students' ability to understand and manage themselves effectively. Based on the researcher's interview findings, some characteristics of intrapersonal intelligence shown by the students of Madrasah Diniyah El Fath El Islami are as stated by Nafisha, one of the students there:

"From my observation, the students here are able to recognize and understand their thoughts and feelings, and motivate themselves. They understand their strengths, weaknesses, and what their true-life goals are. In addition, they also have a strong motivation to achieve those goals—both their personal and academic ones. The students here also try to be focused and committed to achieving those goals, although they are also often distracted by things that disrupt their focus."

According to another student, Rosyidah, who stated that:

"Naturally, many students here are still learning to adapt, especially the newcomers. Even the older students still often complain, get stressed when they have many assignments, and are often frustrated thinking about their families, academic pressures, or religious studies at the pesantren. Especially during adolescence, if one cannot manage and control their emotions, they will certainly give up and withdraw from the pesantren. However, to this day, many of my peers have persevered. This is because we realize that all of it is a process of self-maturation, and we also understand that in life, challenges are inevitable."

Regarding the ethics and values of the students, Ustadzah Hasanah stated that:

"The students here have a strong understanding of moral and ethical values, which leads to good and responsible behavior. This is because at the madrasah, they are also taught the proper etiquette of a student. In addition, the students are often given examples of correct etiquette, behavior, and ethics. They also frequently observe what their seniors typically do. Therefore, the role of the environment here is extremely important in producing students who are ethical and have good character (akhlakul karimah)."

Hasanah added:

"Some students are indeed already independent in carrying out responsibilities and decision-making. This includes both major decisions about their future life goals and trivial ones, such as what to buy for a snack. However, there are also some who need to be guided in performing those tasks. It's not uncommon for them to consult with us. But our role is only to provide direction and give them an overview of what the options for their goals might look like. Ultimately, we always leave the final decision to them."

Afifatul, a student at Madrasah Diniyah El Fath El Islami, stated that:

"Many of my friends are diligent and accustomed to journaling or planning. Some make circles on a calendar, while others write neatly in a notebook, on their phone's notes, and so on. They also often share, evaluate, and collectively reflect on their experiences and the activities they undertake, discussing what needs to be improved, what should be enhanced or developed, and what should be abandoned. However, not everyone does this; only a portion of my friends are this diligent."

Afifatul also added that:

"After sharing and collective evaluation, we also learn to accept the reality that not everything in a structured activity can be carried out. Obstacles and challenges often occur that may be beyond our control. After that, we become able to give each other input, encouragement, and foster self-confidence to get through those obstacles."

The development of well-established intrapersonal intelligence among students (santri) is a continuous process strengthened through guidance, values education, and opportunities for reflection and self-improvement. This growth is reflected in their ability to complete both formative and summative assessments effectively. The daily assessment system includes requiring students to read passages from the *kitab kuning* related to the previous lesson before beginning a new one, followed by explaining (*murod*) the content of the material that has been studied. These activities not only measure academic understanding but also cultivate discipline, self-confidence, responsibility, and reflective thinking as integral components of intrapersonal intelligence.

Summative assessments are conducted at the end of each semester: the first, or odd, semester in Rabi' al-Awwal and the second, or even, semester in Sha'ban. The students must undergo several assessments, including:

The *Kitab Memorization Test (Muhafadzah)* requires students to complete the memorization of a designated kitab, and their achievement is classified into four categories. Students who successfully memorize 91–100% of the material are placed in the *Mumtaz* category, those who reach 71–90% are categorized as *Tam*, students who achieve 50–70% fall into the *Naqis* category, and those who memorize less than 50% are classified as *Ta'liq*. This classification system not only measures mastery of content but also reflects students' discipline, persistence, and personal responsibility in the learning process.

Table 1. Students Memorization Test

| KELAS | IKHTIBAR AWAL | IKHTIBAR AKHIR |
|-------------------|--|---|
| I Ula | <ul style="list-style-type: none"> • Aqidatul Awwam: nadzam 1- 30 • Amsilah At-Tashrifiiyah Tsulatsi Mujarrood bab 1- 3 | <ul style="list-style-type: none"> • Aqidatul Awwam: nadzam 31 s/d khatam • Amsilah At-Tashrifiiyah: Tsulatsi Mujarrood bab 4 s/d 6 |
| II Ula | <ul style="list-style-type: none"> • Jurumiyyah: Muqoddimah s/d Muqtada' • Amsilah Tashrifiiyah: Ruba'I Mujarrood s/d Tsulatsi Mazid | <ul style="list-style-type: none"> • Jurumiyyah: Muqtada' Khobar – khatam • Amsilah Tashrifiiyah: Ruba'i Mazid s/dTashrif Lughowiy |
| III Ula | <ul style="list-style-type: none"> • Nadhom 'Imrithi: Muqoddimah s/d muqtada' khobar • Nadhom Maqshud: muqoddimah s/d fashlun fil fawaid | <ul style="list-style-type: none"> • Nadzam imrithi: muqtada' khobar s/d khatam • Nadzam maqshud: fashlun fil fawaid s/d khatam |
| I Wustho | <ul style="list-style-type: none"> • Alfiyyah: Muqoddimah-100 Bait • Alfiyyah Tashrif -Bab Fashl Fi Ibdalil (915-965) | <ul style="list-style-type: none"> • Alfiyyah: nadam 101-200 • Shorf Alfiyyah: nadzaam 966-1002 |
| II Wustho | <ul style="list-style-type: none"> • Alfiyyah Bab Laa Allati Linafyil jinsi-Bab Chal (201-355) | <ul style="list-style-type: none"> • Alfiyyah: nadzam 356-500 |
| III Wustho | <ul style="list-style-type: none"> • Alfiyyah Bab Af'al Tafdhil- Bab Maa Laa Yanshorif (501-648) | <ul style="list-style-type: none"> • Alfiyyah: nadzam 648-790 |
| 1 Ulya | <ul style="list-style-type: none"> • Alfiyyah nadhom 791-860 | <ul style="list-style-type: none"> • Alfiyyah: nadzam 861-914 |

Note: Students who fall into the *Naqis* and *Ta'liq* categories will receive a *ta'zir* (punishment) and are required to complete their memorization within a timeframe set by the board of teachers.

Taftisyul Kutub (book inspection) requires students to maintain complete study books accompanied by proper notes. If the inspection team finds any deficiencies, students are obligated to complete them immediately, reinforcing responsibility and academic discipline. In addition, *Ikhtibar* (written tests) are conducted using various formats depending on the teacher's approach. Some teachers apply objective assessments such as true–false, multiple choice, completion, and matching questions, while others employ essay tests to evaluate deeper understanding and analytical ability.

Although several characteristics of intrapersonal intelligence have been identified, some challenges remain among the students (*santri*). A number of students still show limited self-awareness, as they do not fully recognize their personal values, strengths, and weaknesses. This condition can influence their ability to set realistic goals and make decisions aligned with their potential. In addition, some students experience difficulties in managing emotions, particularly when facing academic demands or social pressures within the madrasah environment.

Challenges in sustaining motivation and resilience are also evident. When confronted with failure or obstacles, certain students struggle to maintain persistence and optimism. Furthermore, while students are introduced to religious values, some require deeper guidance to internalize and apply these values meaningfully in daily life.

Other limitations include a lack of independence and time management skills, especially in balancing academic responsibilities and religious routines. Students may also need stronger encouragement to practice regular self-reflection and to deepen their spiritual understanding, particularly in cultivating a more personal and conscious relationship with God in their everyday experiences.

It is important to remember that every student has a different level of intrapersonal intelligence development, and these challenges can be an opportunity for deeper and more supportive education. By providing the right support and a conducive environment, the madrasah can help students overcome these challenges and develop holistically as individuals who are spiritually, mentally, and emotionally strong.

The Charismatic Leadership Role of the Madrasah Principal in Enhancing *Santri*'s Intrapersonal Intelligence

The students at El Fath El Islami Islamic Boarding School view the madrasah principal as an authoritative figure who can serve as a motivating role model. This aligns with the view that leadership is closely related to personality and is reflected in the behaviors displayed when an individual assumes a leadership role within an organization (Soeari et al., 2023). This means that the behavior of leadership is demonstrated through the role played by leaders to achieve effective performance in guiding their followers. A leader is expected to be able to influence, support, and provide motivation so that followers willingly carry out their tasks and responsibilities with enthusiasm to achieve desired goals. The leader must be able to mobilize their members effectively, based on the potential and competence of each follower, so that the goal of Human Resource (HR) development can be maximally achieved.

Based on observation, the researcher found that the head of the madrasah, as a charismatic kyai, employs several integrated approaches to develop students' intrapersonal intelligence. He fosters self-awareness by guiding students to recognize their strengths, weaknesses, values, and life goals through reflective dialogue and personal advice. He also helps students understand and manage their emotions, particularly when conflicts arise, encouraging patience in seeking knowledge and resilience in facing life's challenges.

Character formation is strengthened through exemplary conduct and continuous moral guidance. The kyai reinforces values such as sincerity, steadfastness, and responsibility through advice and *mau'idhah hasanah* (good counsel). He further promotes independence by entrusting students with responsibilities aligned with their abilities and providing constructive feedback. Spiritual development is emphasized as the foundation of intrapersonal growth, nurturing piety and a deeper personal relationship with Allah subhanahu wata'ala.

These efforts are reflected in students' personalities, which demonstrate characteristics of intrapersonal intelligence such as self-confidence, reflective capacity, independence, realistic self-assessment, and strong personal motivation. This finding is consistent with the view that intrapersonal intelligence involves deep self-understanding and the ability to use that awareness as a foundation for effective decision-making and personal development (Arteaga-Checa et al., 2023).

The charismatic leadership model of the madrasah principal is capable of enhancing students' intrapersonal intelligence at Madrasah Diniyyah El Fath El Islami. Based on the observation results, the idealism of the charismatic leader can also influence the students' insight and awareness in their learning. A leader with idealized influence will exhibit noble behavior that can affect the work ethic (*etos belajar*) of the students under their guidance. This is reflected in the students' attitudes and their success in completing the assessments at Madrasah Diniyyah El Fath El Islami, including both formative and summative assessments. This information proves that successful learning outcomes are also related to intrapersonal intelligence.

Furthermore, this aligns with Kurniawan's findings in "The Influence of Kyai's Charismatic Leadership and Parental Motivation on Students' Learning Ethos: A Case Study at 'Ainurrafiq Kuningan Islamic Boarding School." The research results indicate that the higher the influence of the Kyai's charismatic leadership, the higher the students' learning ethos. The Kyai's charisma has an impact on the students' enthusiasm for learning and for all their activities at the Islamic boarding school.

Intrapersonal intelligence, which involves self-understanding, emotional control, and self-reflection, is highly important for the development of students at Madrasah Diniyyah El Fath El Islami. The development of intrapersonal intelligence not only supports students' academic success but also helps them better prepare themselves to face challenges and capitalize on opportunities in the future.

The research data indicate that the charismatic leadership of the madrasah principal contributes significantly to the enhancement of students' intrapersonal intelligence. As an inspirational figure, the principal models values such as honesty, integrity, and enthusiasm for learning, which motivate both teachers and students to cultivate self-awareness and personal growth. This inspirational influence strengthens students' internal drive to improve themselves academically and morally.

Charismatic leadership also fosters close and positive relationships within the madrasah community. Students feel comfortable expressing their thoughts, emotions, and personal challenges, creating a supportive environment for emotional understanding and regulation. Through consistent encouragement, the principal promotes not only academic success but also self-confidence, independence, and responsibility—core components of intrapersonal intelligence.

Moreover, the principal serves as a positive behavioral model in addressing conflicts, solving problems, and responding to challenges with composure and wisdom. By facilitating regular self-reflection—such as evaluating goals, recognizing strengths and weaknesses, and clarifying personal values—the leader helps students internalize self-understanding as a daily practice. Integrating these elements into the madrasah culture prepares students not only for formal education but also for future life challenges.

CONCLUSION

The most important finding of this study is that charismatic leadership functions as a transformative force in nurturing students' intrapersonal intelligence. The presence of a leader who embodies integrity, firmness, spiritual depth, and exemplary conduct creates a moral and psychological environment that strengthens students' self-awareness, emotional regulation, independence, and commitment to learning. The key lesson drawn from this research is that intrapersonal intelligence does not develop solely through instructional techniques, but through sustained personal influence, modeling, and value-based guidance. By integrating the concept of charismatic leadership with intrapersonal intelligence, this study contributes theoretically to the intersection of educational leadership and multiple intelligences theory, offering a more holistic framework for understanding character formation in Islamic educational settings.

However, this research is limited to a single institutional context and relies primarily on qualitative data, which may restrict broader generalization. Future studies could expand the scope by involving multiple pesantren or comparative educational institutions, as well as incorporating mixed-method approaches to strengthen empirical validation. Further research may also explore the long-term impact of charismatic leadership on students' academic trajectories and psychosocial development. Such investigations would deepen understanding of how leadership models sustainably shape students' intellectual, emotional, and spiritual growth.

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