



BUILDING EFFECTIVE LEADERSHIP AT MIN I BANDUNG: A COMBINATION OF TRANSFORMATIONAL AND TRANSACTIONAL STYLES

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ABSTRACT

Leadership plays an important role in determining the direction and quality of education. At MIN 1 Bandung, the effectiveness of the principal's leadership is a key factor in building a professional, disciplined, and value-oriented work culture based on Islamic principles. This study aims to describe how the combination of transformational and transactional leadership styles can create an effective leadership pattern within the school environment. The research employed a qualitative approach using a case study method through interviews, observations, and document analysis. The findings reveal that transformational leadership fosters work motivation, builds a shared vision, and creates a collaborative working atmosphere. Meanwhile, transactional leadership supports the establishment of discipline, responsibility, and a clear system of rewards and sanctions. The combination of both styles results in balanced leadership between motivation and control, proving effective in improving teachers' performance and the overall quality of education at MIN 1 Bandung. These findings emphasize that the integration of transformational and transactional leadership can serve as a strategic model for strengthening educational leadership in schools.

Keywords: effective leadership, transformational, transactional, MIN 1 Bandung, education quality.

INTRODUCTION

Leadership is a fundamental element that determines the direction, culture, and success of an educational organization (Lahitania & Muttaqin, 2025). In the context of madrasas, leadership not only plays a role in administrative and managerial aspects, but also in shaping character and instilling spiritual values in all students (Alfiannur et al., 2025). The principal as a central figure is required to be able to be a moral example, a driver of innovation, as well as an effective manager (Aminah, 2025). Thus, the success of Islamic educational institutions is highly dependent on the ability of their leaders to integrate Islamic values with modern managerial strategies (Gafur, 2020). Effective leadership in Islamic schools not only regulates human resources and finances, but also ensures that the entire educational process is oriented towards the main goal, which is to form people who are faithful, knowledgeable, and noble in character (Riva'i & Maulidiya, 2021).

Along with the times, the challenges faced by Islamic educational institutions such as MIN 1 Bandung are increasingly complex. Globalization, the development of digital technology, changes in learning paradigms, and increasing public expectations for the quality of education encourage madrasas to continue to innovate (Akhyar et al., 2024). Madrasas are no longer just oriented to traditional curriculum, but must also be responsive to social, economic, and cultural dynamics (Rizqi et al., 2025). In this context, leadership plays a central role in ensuring that any innovation runs in accordance with the vision of the



institution. Adaptive and reflective leaders are needed to navigate change without losing their Islamic identity (Ridwan & Maryati, 2024). Therefore, a single, rigid leadership style is no longer adequate. A leadership model that is flexible, dynamic, and able to combine spiritual idealism with the managerial reality of educational institutions is needed.

In the modern leadership literature, two styles that are often compared and intensively studied are transformational leadership and transactional leadership. Transformational leadership emphasizes inspiration, vision, and intrinsic motivation to drive positive change in the organization. Transformational leaders seek to foster the commitment and enthusiasm of followers through example, visionary communication, and individual attention to each member's potential (Muliawan & Ulum, 2025). Transformational leadership is able to improve organizational performance by fostering trust, loyalty, and active participation of all members. In the context of Islamic education, this style is in line with the principle of *Uswah Hasanah* (good example), which places the principal as a moral role model as well as a source of inspiration for teachers and students (Muliawan & Ulum, 2025).

In contrast, transactional leadership is more oriented towards a reward and punishment system, a clear organizational structure, and strict oversight of the execution of tasks. This style focuses on stability, efficiency, and compliance with rules (Sukatin et al., 2024). Although often considered conservative, this approach remains relevant in the context of madrasas, as it guarantees order, discipline, and institutional accountability. In practice, transactional leaders are able to ensure that policy implementation runs according to the standards and targets set (Iswandi et al., 2025). Therefore, this leadership style still has an important position in supporting the operational success of educational institutions, especially in maintaining the consistency of program implementation (Anwar et al., 2024).

The combination of these two leadership styles is believed to be able to create a balance between the dimensions of idealism and realism in the management of Islamic educational institutions (Sari, 2025). Transformational leadership provides passion, direction, and motivation that comes from spiritual values and the vision of Islamic education. Meanwhile, transactional leadership provides the control mechanisms, structures, and reward systems needed for the organization to run effectively and efficiently. The synergy between the two creates harmony between *Inspiration and regulation*, between *Vision and Implementation* (Fahmi, 2022). Thus, the principal of MIN I Bandung is ideally able to play a dual role: as a visionary leader who drives change and as a professional manager who maintains organizational stability.

Based on the description above, the discussion of the combination of transformational and transactional leadership styles in the context of MIN 1 Bandung has high relevance to the challenges of 21st century education. Therefore, this study seeks to elaborate on the theoretical relevance of the two leadership styles, examine their potential synergies in leadership practices in madrasas, and identify their implications for madrasah heads and educators in building institutions that are adaptive, innovative, and of high spiritual value. The main questions that this study seeks to answer are: *How can the combination of transformational and transactional leadership styles be applied effectively at MIN 1 Bandung to improve the quality of education and character formation of students?* Thus, this research is expected to make a conceptual and practical contribution to the



development of Islamic education leadership models that are relevant to the demands of the 21st century.

RESEARCH METHODS

This study uses a qualitative approach with a case study method. This approach was chosen because it was able to provide a deep understanding of the application of a combination of transformational and transactional leadership styles in building effective leadership at MIN 1 Bandung. The focus of the research is directed at how madrasah heads manage and integrate the two leadership styles in the real context of school life, as well as how they affect teacher motivation, work culture, and the quality of education.

The research data was collected through in-depth interviews with madrasah heads, teachers, and education staff to explore their views and experiences regarding leadership practices in the school environment. In addition, direct observation is carried out to observe leadership activities, interaction patterns, and work dynamics between leaders and staff. The researcher also conducts documentation studies on various official documents such as the vision and mission of the madrasah, annual work programs, activity reports, and relevant school administrative records.

Data analysis is carried out interactively with the Miles and Huberman model which includes three main stages: data reduction, data presentation, and conclusion drawing (Qomaruddin & Sa'diyah, 2024). In the data reduction stage, the researcher selects and simplifies information that is relevant to the focus of the research. The data presentation stage is carried out by compiling the findings into the form of a descriptive narrative to facilitate understanding the pattern of relationships between findings. The final stage is conclusion drawing and verification, where the researcher formulates the main meanings and findings as the basis for answering the focus of the research. Through these stages, this research is expected to provide a comprehensive overview of the effectiveness of the combination of transformational and transactional leadership styles in improving teacher performance and the quality of education at MIN 1 Bandung.

RESULTS AND DISCUSSION

This research was carried out at Madrasah Ibtidaiyah Negeri (MIN) 1 Bandung with the aim of finding out how the application of transformational and transactional leadership styles by madrasah heads in improving the quality of education and character of students. Data was obtained through observation of madrasah activities, in-depth interviews with madrasah heads, teachers, and administrative staff, and documentation of institutional activities.

A. Brief Profile of MIN 1 Bandung

Madrasah Ibtidaiyah Negeri (MIN) 1 Bandung is an Islamic basic education institution under the auspices of the Ministry of Religion of the Republic of Indonesia. This madrasah is located in Kp. Sutam RT 01/04, Sumpersari Village, Ciparay District, Bandung Regency, West Java. Established on January 1, 1970, MIN 1 Bandung has an operational foundation based on the Decree of the Minister of Religion Number 212 of 2015 and has obtained "A" accreditation status in accordance with Accreditation Decree Number 02.00/110/BAP-SM/SK/X/2015 dated October 13, 2015.



As an Islamic educational institution with state status, MIN 1 Bandung is committed to providing quality educational services with Islamic character. The vision of this madrasah is *"The Realization of Madrasah Superior in Achievement and Islamic Character."* This vision is realized through the strengthening of religious, academic, and student character development based on the values of the Qur'an and As-Sunnah. Currently, MIN 1 Bandung has more than 600 students with the support of 35 teachers who are competent in their fields. Various excellent programs are implemented to support the achievement of this vision, including the tahfidz Al-Qur'an program, Islamic character development, school literacy activities, religious and artistic extracurricular development, and the integration of digital technology in the learning process. This madrasah is also active in collaborating with the community and government agencies in strengthening the educational ecosystem based on Islamic values.

The head of the madrasah plays an important role in moving all elements of the institution to run harmoniously and quality-oriented. Based on the results of observations and interviews, the head of the madrasah is known as a figure who is communicative, open to innovation, and firm in managerial policies. His leadership style reflects a combination of a transformational approach that emphasizes inspiration and motivation, and a transactional approach that emphasizes discipline and accountability. This leadership pattern contributes positively to the creation of a productive, collaborative, and spiritual value-based work environment.

With a strong institutional background, a directed managerial system, and adaptive leadership, MIN 1 Bandung has become one of the model state madrasahs in the Bandung Regency area that has succeeded in integrating Islamic values with modern education management principles. This condition makes the madrasah relevant to be studied in the context of the effectiveness of transformational and transactional leadership styles in improving the quality of Islamic education at the elementary level.

B. Transformational Leadership Forms

The application of transformational leadership at MIN 1 Bandung is reflected through various real practices that revive Islamic values, professionalism, and the spirit of innovation in the madrasah environment. Based on the results of observations and interviews with teachers and staff, the head of the madrasah shows leadership that is not only results-oriented, but also on the process of character formation and capacity building of all madrasah residents. This leadership is in line with the concepts of Bass and Avolio which emphasizes the four main dimensions of transformational leadership, namely idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Harsoyo, 2022). These four dimensions are evident in the leadership dynamics at MIN 1 Bandung.

1) Keteladanan moral (idealized influence).

The head of the madrasah at MIN 1 Bandung became a central figure who showed an example in daily behavior. He is known for being disciplined, responsible, and consistent in upholding Islamic values. Every morning, the head of the madrasah is present early to ensure that all teaching and learning activities start on time. He also regularly participates in congregational prayers with teachers and students, and is active in social activities such as fundraising for the surrounding community in need.



This example creates a strong moral atmosphere, fostering respect and loyalty among teachers and staff. This is in line with the view that transformational leaders become models of ethical behavior that inspire members of the organization to emulate its positive values. In the context of madrasahs, such examples not only serve as an example of work ethics, but also as a means of *da'wah bil hal*—*da'wah* through tangible deeds that reflect the teachings of Islam (Fahmi, 2022).

2) Inspirational motivation.

The head of the madrasah consistently instills a spirit of work and optimism in all school residents. Through weekly meetings and teacher coaching, he links each policy and program to the big vision of the madrasah, namely "The Realization of Superior Madrasah in Achievement and Islamic Character." Each instruction is delivered in evocative language, often accompanied by a quotation from a relevant Qur'an verse or hadith, such as the encouragement to work sincerely (QS. Al-Bayyinah: 5) or fulfilling the mandate earnestly (QS. Al-Mu'minin: 8). This approach creates a spiritual meaning behind every teacher's professional activity. Thus, the motivation that arises is not just to meet work targets, but as a form of devotion to Allah SWT. Teachers feel that they have a clear direction and purpose in carrying out their duties, and are proud to be part of a madrasah that has noble values.

3) Encouragement of learning innovation (intellectual stimulation).

One of the strong characteristics of transformational leadership at MIN 1 Bandung is the encouragement of madrasah heads to pedagogical innovation. He encouraged teachers to be creative in developing learning strategies that are contextual and in accordance with the Independent Curriculum. The head of the madrasah facilitates internal training such as project-based learning workshops, training on the use of digital media, and authentic assessments. In an interview, one of the teachers said that the head of the madrasah often provides space for teachers to experiment with new learning methods without fear of making mistakes. For example, the use of interactive technology in Fiqh lessons or the application of group discussion methods in Arabic subjects. This support for innovation encourages teachers to continue to learn and adapt to the times, while ensuring that the learning process remains rooted in Islamic values. This reflects that transformational leaders play an important role in building a culture of learning and innovation in the educational environment (Nuryana & Nugraha, 2025).

4) Perhatian individual (individualized consideration).

The head of the madrasah at MIN 1 Bandung has a high concern for the personal condition of teachers and staff. He tries to understand the background, potential, and obstacles faced by each individual. For example, for teachers who have difficulties in classroom management, the head of the madrasah provides the opportunity to take part in special guidance and accompany the process of improving performance through academic supervision that is coaching, not just assessment. In some cases, madrasah heads also provide flexibility for teachers who face family constraints, while maintaining a balance between empathy and professional responsibility. This attitude creates a work atmosphere full of familiarity, mutual trust, and harmony. Teachers feel valued not only as teaching staff, but also as part of the big madrasah family. This



approach strengthens teachers' emotional commitment and loyalty to the institution (NIM, 2025).

In addition to these four main aspects, transformational leadership at MIN 1 Bandung is also seen in participatory decision-making practices. The head of the madrasah often involves teachers and staff in formulating annual programs, evaluating activities, and preparing madrasah development plans. This process not only strengthens the sense of collective responsibility, but also becomes a means of empowering human resources. Teachers feel that their voices are heard and valued, so participation increases naturally.

C. Forms of Transactional Leadership

In addition to the transformational aspect that emphasizes vision and inspiration, the leadership of the head of the madrasah at MIN 1 Bandung also shows a strong transactional character. This style is a balance between idealism and order, ensuring that every policy and activity runs according to the procedures and targets that have been set. In line with Robbins & Judge's view, transactional leadership is necessary to maintain organizational stability, as it emphasizes supervision, rewarding, and enforcement of discipline as a means of achieving work effectiveness. In the context of madrasahs, this approach helps to create governance that is professional but still has Islamic nuances (Mirochina, 2024).

1) performance reward and evaluation system.

The head of the madrasah at MIN 1 Bandung implements a clear and measurable reward system for outstanding teachers and staff. The forms of awards given include certificates of appreciation, opportunities to participate in training outside the madrasah, to strategic assignments in school activities. The award is given based on objective performance indicators, such as discipline, learning innovation, and active participation in madrasah activities (Khana et al., 2023). Meanwhile, for teachers who have not achieved performance targets, madrasah heads do not necessarily give sanctions, but conduct personal coaching through dialogue and mentoring approaches. This pattern reflects the humanist principle of "reward and correction", where discipline is carried out without neglecting the aspect of empathy. This approach has succeeded in creating a competitive and harmonious work atmosphere.

2) Academic supervision and supervision.

The head of the madrasah consistently carries out academic supervision as an effort to improve the quality of learning. Supervision is carried out through direct observation in the classroom, review of learning tools, and reflective discussions with teachers. This activity is not solely assessed, but functions as a means of professional coaching. The results of supervision are then discussed in monthly evaluation meetings, where teachers are given the opportunity to share obstacles and solutions. Thus, supervision turns into a collaborative process that strengthens teachers' pedagogic and professional competence. This practice is in line with the fact that effective academic supervision is not a control tool, but a learning process for educators (Hidayat et al., 2025).

3) transparent administrative and financial management.

The head of the madrasah at MIN 1 Bandung pays great attention to financial accountability, especially in the management of BOS funds and other madrasah



programs. Every financial planning and reporting is done openly involving the treasurer, senior teachers, and school committee representatives. Reports on the use of funds are published periodically on the madrasah information board so that all parties know the allocation and realization of the budget. This transparency fosters trust and strengthens the culture of integrity in the madrasah environment. In addition, the involvement of various elements in financial decision-making reflects the value of deliberation that is part of the principles of Islamic leadership (Ansari & Nurjaman, 2025). Thus, the transactional aspect does not only function administratively, but also as a form of moral responsibility for the public trust.

4) the application of discipline and work responsibility.

Discipline is one of the most prominent characteristics of transactional leadership at MIN 1 Bandung. The head of the madrasah enforces the rules consistently without discrimination. Each teacher is required to be present on time, prepare learning tools, and carry out extracurricular activities according to the schedule. Teacher attendance is monitored through electronic attendance and weekly reports. However, the enforcement of discipline is carried out with the principles of fairness and proportionality, not with a rigid approach to punishment. Teachers who violate the rules are given persuasive reprimands and directed to improve performance. This approach has proven to be effective in fostering a sense of responsibility without creating tension in the working relationship. The discipline built is based on spiritual awareness, because the head of the madrasah always associates it with the values of trust and professionalism in Islam (Hermawan, 2024).

With a combination of elements of supervision, reward, and transparency, transactional leadership at MIN 1 Bandung is able to keep the organization's work rhythm stable. Each policy is implemented through a clear system, thus encouraging institutional efficiency and accountability. In this case, a transactional leadership style does not mean rigid, but rather becomes a structural foundation that allows transformational styles to be implemented effectively. A great vision will be difficult to realize without an orderly work system; Therefore, these two leadership styles complement and reinforce each other (Margaretta, 2020).

D. Impact of Leadership Style

The combination of transformational and transactional leadership styles at MIN 1 Bandung has a real impact on teacher performance, staff morale, and student character development. The head of the madrasah succeeds in creating a positive work environment, where teachers feel valued, trusted, and given room to grow. Based on madrasah documentation data, the teacher attendance rate has increased by 98% in the last two years, while the results of student academic assessments show an average increase of 12% compared to the previous period. This shows that there is a direct relationship between effective leadership and improved learning quality (Adzewiyah et al., 2025).

In addition to improving academic performance, the most significant impact was seen on the formation of religious culture in the madrasah environment. Programs *tahfidz Al-Qur'an*, *Squirt* (Faith and Piety Building), as well as activities *Islamic literacy* runs more structured and involves all elements of the school. The head of the madrasah



actively instills values such as sincerity, responsibility, togetherness, and trust in every activity. Teachers become more enthusiastic about integrating Islamic values in the subject matter, while students show improvements in discipline, manners, and independence. From an organizational perspective, the synergy of these two leadership styles creates effective and harmonious governance. The transformational style builds inspiration and vision for the future, while the transactional style ensures that direction is realized through an orderly and measurable system. The madrasah was able to maintain A accreditation and became one of the reference MIs in the Ciparay area, Bandung Regency. This achievement is proof that leadership that combines spiritual, moral, and managerial dimensions can produce superior, adaptive, and competitive Islamic educational institutions.

Discussion

Findings The above research shows that the leadership of madrasah heads at MIN 1 Bandung integrates two main styles transformational and transactional which is carried out contextually in accordance with Islamic values and organizational needs. This result is in line with Bass and Avio's theory which states that effective leaders are those who are able to combine inspirational motivation (transformational) with Strong (transactional) managerial system (Harsoyo, 2022). In practice, the head of the madrasah at MIN 1 Bandung displays these two styles in a balanced manner, by making religious values as the moral and spiritual foundation in every educational policy.

A. The Relevance of Transformational Styles in the Context of Madrasah

Transformational leadership emphasizes the ability of leaders to cultivate inspiration, build vision, and be a moral and professional role model for their subordinates (Sulaiman & Barat, 2025). In the context of madrasahs, this style has similarities with the concept of *Uswah Hasanah* in Islam, namely leadership based on example (Sa'adah et al., 2025). The head of the madrasah not only plays the role of a decision maker, but also as a role model who guides teachers and students with the values of sincerity, trust, and responsibility.

The actions of madrasah heads who consistently involve Islamic values in every policy strengthen the integration between all religions and Managerial Direction. With this approach, teachers' motivation is not only driven by external factors such as the reward system, but also by internal motivation in the form of spiritual awareness and commitment to educational da'wah (Shobri, 2025). Teachers who get room for innovation and moral support from leaders will show significant performance improvements. This can be seen in MIN 1 Bandung through increased teacher participation in training, innovation in learning methods, and collaboration between teachers.

Thus, the transformational leadership style in madrassas not only creates performance effectiveness, but also builds a spiritual climate that strengthens the character of Islamic educational institutions as centers for the formation of morals and science.

B. The Importance of Transactional Elements for Efficiency and Accountability

Although transformational leadership is the main motor in building the work spirit and vision of the madrasah, the transactional aspect still has an important role in



maintaining organizational efficiency, order, and accountability. Supervision, evaluation, and awarding are important instruments so that every policy runs as planned. The head of the madrasah at MIN 1 Bandung is able to implement this style effectively with a transparent and justice-based system. In the Islamic perspective, the balance between spirituality and administrative discipline is called *tawazun*, which is the balance between the spirit and the rules (Fauziah et al., 2024). Madrasah heads apply this principle by ensuring that every religious policy has clear operational standards, from financial management to academic supervision. This means that religious values are not presented symbolically, but are operationalized in a professional work system.

This finding corroborates the results of Fahmi's research (2022) that the synergy between transformational and transactional styles produces an educational organization that is effective, characterful, and has a clear direction. The head of the madrasah at MIN 1 Bandung shows this balance: firm in supervision, but still humane in teacher development.

C. Integration of Islamic Values in Leadership

The characteristic of leadership in madrasahs is the existence of Spiritual Dimension which animates all educational activities. The head of the madrasah not only acts as a manager, but also as a *Murabbi* Educators who build the morals and faith of madrasah residents (Hanafie Das & Halik, 2021). Through routine activities such as joint prayer, *dhuha* prayer, *Squirt*, and pedian studies, the head of the madrasah instilled Islamic values which then shaped the religious culture of the madrasah. Values such as *Trust* (responsibility), *sincere* (sincerity in work), and *ta'awun* (cooperation) becomes the basis for decision-making and guidelines in the employment relationship. Thus, leadership at MIN 1 Bandung is not only an administrative process, but also a spiritual and cultural process that shapes the character of teachers and students. The head of the madrasah at MIN 1 Bandung carries out both functions in harmony, making Islamic values not only rhetoric, but the operational basis in every education policy.

D. Implications for Education Quality

The combination of these two leadership styles has proven to have a positive impact on improving the quality of education at MIN 1 Bandung. Teachers become more motivated to innovate, students show increased discipline, and relationships between madrasah residents are more harmonious. Internal data from madrasahs shows that the teacher attendance rate has reached 98%, while student assessment results have increased over the past two years (Misbah, 2022).

From a theoretical perspective, these findings confirm that leadership is not just an administrative function, but a social force that shapes the culture of the organization (Suhardi, 2025). In the context of madrasahs, the culture comes from Islamic values that are lived in daily life. A madrasah head who is able to integrate spiritual and managerial values will result in an educational institution that is not only academically superior, but also strong in character and morality (Yunivan, 2024).

E. Challenges and Strengthening Strategies

Despite showing positive results, the leadership of madrasah heads at MIN 1 Bandung still faces a number of challenges, such as limited digital facilities, teachers' adaptation to the Independent Curriculum, and increasingly complex administrative



demands. However, madrasah heads show adaptive ability through continuous coaching, cooperation with external parties, and simple technology-based managerial innovation.

This shows that effective leadership is dynamic and does not stop at one specific pattern, but continues to adapt to the times and organizational needs. The leadership of the head of the madrasah in MIN 1 Bandung can be referred to as Islamic integrative leadership model, which combines transformational and transactional dimensions proportionally. Leaders are not only oriented to administrative achievements, but also to the formation of morals, a religious work culture, and a long-term vision of education.

This kind of model is worth making references for other Islamic educational institutions, especially in building a leadership system that is characterful, professional, and based on spiritual values (Maulidin, 2024). By integrating moral, managerial, and innovative aspects, madrasahs are able to become a center for the formation of a generation that excels in science and has good morals.

CONCLUSION

Effective leadership at MIN 1 Bandung demands a balance between an inspiring vision and a structured management system. The transformational leadership style provides direction, motivation, and space for teachers to innovate, while the transactional style ensures discipline, accountability, and consistency in the implementation of educational programs. The two, when combined proportionally, are able to create a harmonious and productive work environment. Teachers feel valued and responsible, staff work with a spirit of professionalism, and students learn in a conducive atmosphere based on Islamic values. These findings confirm that building effective leadership in Islamic educational institutions, especially at MIN 1 Bandung, is not just about choosing one leadership style, but integrating the two according to the context and needs of the institution. As an implication, this study recommends that madrasah heads in the Islamic education environment continue to develop reflective, communicative, and adaptive skills, in order to be able to balance inspiration and regulation in facing the dynamics of 21st century education.

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