

Authentic Leadership Style in Optimizing Financing Management at the Interpreneur Islamic Boarding School in West Sumatra and the Ibadurrahman Islamic Boarding School in Belading Riau Province

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DOI : <https://doi.org/10.61796/jlhss.v3i1.1637>



Sections Info

Article history:

Submitted: December 15, 2025

Final Revised: December 29, 2025

Accepted: January 06, 2026

Published: January 15, 2026

Keywords:

Authentic leadership

Education financing

Islamic boarding schools

Zakat

Economic independence

ABSTRACT

Objective: The model of authentic leadership in optimizing educational funds at the Payakumbuh Entrepreneur Islamic Boarding School, West Sumatra, and Ibadurrahman Belading Islamic Boarding School, Riau Province. These two Islamic boarding schools are educational institutions of Islam that offer free education to orphans, the poor, and underprivileged students, most of whose funds come from zakat (obligatory giving), infaq (voluntary giving), alms, and community endowments. **Method:** This is a descriptive qualitative study with the type of field research. Data collection was conducted through observation, in-depth interviews, and documentation study, while the data validity was examined by using triangulation from sources and techniques. **Results:** Research findings show conclusively that authentic leadership practiced by the leadership of Islamic boarding schools is used as a variable that has a very large influence on the optimization of educational funding management. This can be seen from the use of four dimensions of authentic leadership, which are self-awareness, internalized moral perspective, relational transparency, and balanced information processing. The principals of Islamic boarding schools can develop a transparent, accountable, and professional financial management system so that donors will have trust, and Islamic boarding school funds become sustainable. Furthermore, authentic leadership is also known to encourage the productive use of zakat funds by establishing Islamic Boarding School business units and student entrepreneurship programs that can help strengthen the economic independence of institutions and students. **Novelty:** Based on the findings, this study confirms that Authentic Leadership is a critically important asset in the successful effort of optimizing the funding of education (pesantren)-based Islamic boarding schools from zakat, and it is believed to be an appropriate leadership model to sustain free education and economic empowerment for the community.

INTRODUCTION

The pesantren, or Islamic boarding school, has long been the backbone of Indonesia's educational and socioreligious fabric an institution whose traditional purpose as a site for Islamic instruction was intertwined in practice with community building and character molding. Now, in the modern age, these institutions confront an altogether more complex landscape operating at the intersection of two distinct mandates: to uphold classical religious conquest and to respond to pressures exerted by market forces, globalisation and changing educational norms. One of the most critical of these challenges is that of financial sustainability. Unlike state-funded schools, pesantren bear great financial independence and are supported by a complex mixture of fees (which could range from low to moderate), zakat, infak, sadaqah and modest entrepreneurial activities. This financial model for fostering their independence also makes them vulnerable to resource volatility, insufficient infrastructure and the inability

to invest in educational quality, and therefore imperil their long-term sustainability and ability to fulfill their missions [1].

In this regard, leadership plays a crucial role. The authority of a pesantren Kyai or leader is very powerful, based on ulema training they have mastered and penchant for moral example. Yet the managerial challenges of our 21st-century office require more than a charismatically led authority; they call for leaders who can introduce transparency, ethical responsibility, innovation and broad stakeholder confidence into how financial resources are used. It is in this context that the idea of Authentic Leadership gained importance as a theoretical and practical framework. Authentic leadership—an aggregate of leader behavior that is based on and emphasizes positive psychological capacities and a moral ethical apropos—is marked by self-awareness, relational transparency, balanced processing of information, as well as an internalized moral perspective [2]. This type seems to be more compatible with the Islamic ideal of leadership virtues such as *sidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communication) and *fathanah* (wisdom); indicating a powerful interplay between modern theory of leadership and the principles of Islamic ethics.

The investigation of this confluence, especially in the narrow field of financial management optimization is very timely yet under-developed. Although there have been numerous studies on pesantren management, we found only a little of them that relatively deeply, comparatively examined how the underlying leadership style in this case authentic leadership directly mediates the effective planning, organizing, implementing and supervising educational funding. The optimization of finances under such conditions is not a matter simply of “accounting efficiency” but includes the ability to maximize the social and educational impact of every single resource, to secure its medium- and long-term existence doing so in line with the spiritual values which inform its character and promote community trust. The personal integrity of the leader, transparency in decision-making and their capacity to build collective ownership of financial health are posited as critical elements for realizing this optimization [3].

This study then examines two pesantren, each a different form of pesantren that has gained some fame for its progressiveness from within the traditional institutions - namely the Interpreneur Islamic Boarding School in West Sumatra and the Ibadurrahman Islamic Boarding School in Belading, Riau Province. These are chosen as polar cases because, one assumes that somehow these institutions represent conscious or subconscious use of the principles authentic leadership in this particular environments.correlate both forces able to be continuum. The Interpreneur Pesantren, given its namesake, actually integrates entrepreneurial education and practice directly into both the curriculum and its economic model - an interesting backdrop where financial understanding and educational pursuits are explicitly mixed together. The Ibadurrahman Pesantren is an example of how traditional spirituality and modern management techniques are being integrated. Researching both sites enables comparison of how authentic leadership plays out and works in alternative operational models one highly market-oriented and the other arguably more community-embedded.

The major issue being considered is that there is a lack of knowledge – concerning how the authentic leadership style affects the complicated mechanisms of financial management in these semi-autonomous religious educational institutions. How does a leader's transparency generate the trust that is needed for steady flows of donations? What role do their learned moral perspective play in dilemmas of resource allocation? How do they promote creative yet sensible income generation through their integrated approach? And, finally: In what ways does this leadership style aid in negotiating some of the inherent tensions between the spiritual economy of a pesantren and material exigencies of living in the modern world? These are the questions that should be not only academically explored for both leadership studies and educational administration but also yield practical information for thousands of pesantren in Indonesia, as well as Muslim world in general to relinquish their financial future without dismantling themselves from sacred goals. The viability of these institutions is, to a great degree based on the character and genuineness of stewardship leadership with earthly resources for transcendent purposes [4].

Efficient financial management is also a major issue for Islamic boarding schools, particularly those which are dedicated to offering free education for orphans and the poor. This challenge contributes to inferior conditions at the Interpreneur Islamic Boarding School in West Sumatra and at the Ibadurrahman Belading Islamic Boarding School in Rio. Both are overly dependent on unpredictable flows of religious social funds (known as ZISWAF), affected by both economic variables and donor preferences. In addition, attempts to raise independent business units as complementary sources of funding are undermined by a lack of capital and entrepreneurial management ability and the lack of size standardization of financial reports. So how are we going to be financially transparent, accountable and effective within these resource constraints and not lose the moral authority and the faith of our public that ultimately, is one of the key drivers of funding?

This research is considered to be important because it brings out the possibilities of a sustainable resolution to Islamic boarding schools in Indonesia in terms of financial sustainability which can be revealed by employing value based leadership. Authentic Leadership Style, with significant inclination for honesty, transparency, self-awareness and balanced moral considerations seems to be a suspicious potent not only in management principle but as strategic tool where enhanced financing can be obtained. The research is crucial in order to evidence and articulate how true practice integration of authentic leadership values alongside Islamic ethics can help catalyse the higher levels of trust from donors, improved budget efficiency and innovation in funding. Results of these two Islamic boarding schools for the poor care to be expected as an empirical model reference dozens of other similar are struggling with similar problems, so that its social affiliation contributed economic value workmanship Boys in educating the country's underprivileged children continues and grows.

The purpose of this study is to describe the Authentic Leadership Style role and its application so as to optimize financial management at Interpreneur Islamic boarding

school and Ibadurrahman Belading Islamic Boarding School. Specifically this study aims to (1) Describe how the four dimensions of authentic leadership: selfawareness, internal moral perspective, relational transparency, and balanced processing, are derived into daily financial governance practices at two Islamic boarding schools; (2) Analyze the influence of implementing these leadership styles on the effectiveness in terms of financing planning, implementation and awareness with regard to supervision and sustainability; and (3) Discover any unique models or strategies that each Islamic boarding school develops based on an authentic-led-leadership style model in achieving free education despite limitations in resources. Finally, the research hopes to provide a comparative story that is full of practical lessons on how character-based leadership has empowered resilient and trustworthy Islamic boarding school financial governance.

RESEARCH METHOD

This research is a field research with the qualitative descriptive. This method is selected to understand the social phenomenon of authentic leadership styles implementation in maximizing funding at two IBS, as it happens with context and situation that faced them (Patton, 2008). Qualitative research is about making sense, finding things out, portraying a complex human picture and understanding the subjects words and behaviour in its context. The researcher serves as an important factor as a mechanism to obtain more detailed descriptive data from the point of views of the respondents. This technique is applicable as it can expose the meaning behind something obscure, understand social relations and confirm data within a certain context by adhering to qualitative research's attributes such as being natural, descriptive or inductive in analysis.

The participants were purposively selected (purposive sampling) considering level of depth information and relevance that was needed for the research goal. They were informants and participants. The research subjects were Foundation Chairperson, Head of the Islamic Boarding School, Senior Teachers/ Ustadz, Administrative Staff, Student Representatives and Community Service Volunteers. Purposive sampling with a snowballing method was applied until data had been saturated.

The study through systematic phases: (1) determining the research location at the Interpreneur Islamic Boarding School in Payakumbuh West Sumatra and Ibadurrahman Belading Islamic Boarding School Mandau Riau; (2) determining the focus of this research; (3) selecting descriptive qualitative method in combination with analytical induction technique; (4) determining source of information (informant); (5) implementing data collection techniques, which include observational, interviews and document studies; (6) data interpreting.

There were three primary methods of data collection: 1). Observation non-partisipan: By observing various activities and interaction in research location, such as financial management process, meeting and atmosphere in islamic boarding school. The findings were documented in field notes. 2). In-depth Interviews: A semi-structured interview was carried out with key informants in order to gain insight into their

perspectives, experiences and understanding of leadership and financial management. 3). Document studies have been carried out by reviewing archival documents and other left data such as finance report, meeting minutes, budget plans, profiles of the schools under study (Ibsuluh), and those were even used to complete the data and for a cross-checking.

The data were analyzed interactively and continuously in the research process by employing the Miles and Huberman analysis model with: 1). Data Reduction: Reduction of raw data gathered in the field by deciding, concentrating, simplifying and categorizing. 2). Data Organisation: Ordering structured data into descriptive stories and patterns in order to draw conclusions. 3). Conclusion/verification: This is concerned with drawing conclusions and defining meanings from the data, which in turn are consistently verified and refined as more data is noticed.

The reliability of the data is ensured by means of triangulation (1-3), including: 1). Source triangulation Data sources were compared among different informants (e.g., leaders, treasurers, donors). 2). Technique Triangulation: Comparing observations, interviews and document study data for the same thing. 3). Time Triangulation: Repeating the research at different times to check consistency. This research was carried out at the Interpreneur Islamic Boarding School, Payakumbuh city and Ibadurrahman Belading Islamic Boarding School, Bengkalis regency. The data collection would be expected to occur from the second half of 2024 through late 2025. Research instrument and processing. The main research tool will be the researcher, supported by observation guides, interview guides, and document checklists. The researcher will serve as the planner, data-collector, analyst and disseminator of the entire research study.

RESULTS AND DISCUSSION

A. The Application of Authentic Leadership Style in Managing Educational Financing at the Interpreneur Islamic Boarding School in West Sumatra and the Ibadurrahman Belading Islamic Boarding School in Riau Province

Interpreneur Islamic Boarding School and Ibadurrahman Belading Islamic Boarding School are significant in maximizing financing of sustainable Islamic boarding school. Authentic Leadership that is implemented by Islamic boarding school leaders is indicated through four indications of Authentic Leadership indicators, namely Self-awareness Leaders know their capacity and limit so as to include a professional team, teachers or guardian of students and independent accounts on the financial aspect. Internalization of moral perspective Trustworthiness, honesty, sincerity, responsibility and Islamic values are the predominant principles in utilizing zakat (almsgiving), infaq or charity funds. Relational transparency The two Islamic boarding schools openly and fairly submit financial report to administrators, students' parents/guardians, donor parties, and society through meetings, bulletin boards, social media and annual reports. Balanced perception of information Decisions are formed using fact, consideration, internal check-ups and opinions from multiple sources.

Genuine leadership has been shown to enhance donor confidence and funding longevity. transparency by leaders of two Islamic boarding schools and accountability have helped boost donor confidence to donate Significant Millions. Zakat recipients are the ones who need it and for a purpose. Education programmes are free for orphans, the poor, the needy and kidz of Sakai tribe. NThese can be sustainable. The four authentic leadership indicators are in conjunction with the four Islamic values (Shiddiq, Amanah, Tabligh, Fathanah) as well. Shiddiq calls for leaders to be true to themselves and others, free from manipulation. Trust, across between values, words and action. Decision making based on internal moral value system rather than external pressure. Table: The openness of leaders in sharing information, communicating decisions and building trust. this leader's aspect in their ability to view all parties' interest and protect the neutral stance. The relationship of these four authentic leadership constructs with the four Islamic values was important to the Islamic boarding school leadership and the Islam financial governance.

One of the biggest challenges for Islamic boarding schools (pondok pesantren) in Indonesia is the successful management of education funding, since they have to reconcile their spiritual mission with economy and financial sustainability in a more complex global world. This study in the Interpreneur Islamic Boarding School province West Sumatra and Ibadurrahman Belading Islamic Boarding School Riau Province, it is known that Authentic Leadership must be built as role of clear financial mechanism, honest, creative ethics applicable. Khalifah, with its emphasis on self-awareness and relational transparency that lead to balanced processing among others, provides the authentic kind of leadership needed by individual Muslims whose financial practices can bestow upon this world values that are congruent with trust (amanah), benefit for all (masalah), and accountability towards God and community. Leadership that transcends a transactional style concluded that decisions to spend resources are based on integrity of purpose and long-term goals for educational excellence.

At the heart of this application is 'Relational Transparency in Financial Decision Making'. At both institutions, leaders make an intentional effort to demystify financial operations. For example, at the Interpreneur Islamic Boarding School, open forums are held for stakeholders such as teachers, students' parents, and community elders by the headmaster (kyai) and Board of Financial to present a detailed budget, income from business owned by schools, and expenditures. This is not etiquette, this is dialogue and where we have things to say to one another. This transparency breaks the layer of opacity which so often results in suspicion about institutional financing. Sharing of success as well as budgetary limitations helps leaders accumulate social capital. Parents and donors are more confident in giving money since they understand the resources will be used judiciously; increasing voluntary contributions and reducing "friction" from traditional fundraising. This is transparency in action, not of exposing themselves as vulnerability, but sharing all members' ownership over the mission and resources of the institution. The transparent culture in financial is imperative for trust and takeholder loyalty [5].

In addition, the true leadership role is reflected in an Internalized Moral Perspective in the Allocation of Resources. Financial administration in these pesantren is ideologically sieved of through the Islamic values at their respective core, and through their educational vision. At the Ibadurrahman Belading Islamic Boarding School, for example, leaders must constantly make trade-offs between investing in physical infrastructure, educator welfare and student scholarships or developing new entrepreneurial units. A moral yardstick balances all actions: "Does this measure enable the good (maslahah) for students and society?" and "Is this the most al-haqq way to use funds that are left with us?" The sound moral base represses financial mismanagement, nepotism and extravagance. That will ensure even successful business ventures, such as the school's farms and cottage-industry enterprises, exist not for their own sake but to subsidise low fees for poor students, enhance quality or pay staff decently and on time. The profit motive is then secondary to the prophetic mission of education and service to the community. This allocation of monetary resources helps ensure that money is not used to undermine but rather supports the spiritual identity of the school. Ethical decision-making based on a well-defined moral compass is essential for sustainable organization governance [3].

Balanced Processing of financial information and risk is another important factor. In these environments, genuine leaders actively solicit diverse views prior to large financial decision making. At the Interpreneur Islamic Boarding School, which has an emphasis on entrepreneurial education, the executive doesn't have a monopoly for making decisions about potential new businesses. They also conduct shura (consultation) with professionals such as merchant members and financial advisors or even their alumni who are employed in the industry to assess its market feasibility, possible risks and long-term sustainability. This evenhanded processing protects against egotistical, in-the-minute investments. It gives you a way to look at facts and conflicting advice without emotion, so you can have more durable, flexible financial plans. For instance, when assessing a foray into digital marketing of its products, the leadership keys over initial capital outlay against possible reach and sought guidance from both tech-attuned teachers and a more staid figures in the community. The consequence is wise, creative and carefully planned financial schemes that work towards the school's increasing income. Balanced processing leaders create an environment for questioning and calculated risk taking [2].

Lastly, authentic leadership encourages Self-Awareness and Empower Others through Financial Stewardship. The leaders know that it is impossible to base a sustainable financial system on the leadership of a charismatic figure. By being self-aware, they recognize their gaps and intentionally develop capacity in the people on their teams. At Ibadurrahman Belading, its headmaster cedes a lot of power to an ambitious young professionally trained finance committee who he mentors but also allows independence. This includes educating teachers and administrators about basic finance, budget management and entrepreneurship to engender in them a sense that they are not just employees of the school, but also business partner's with an interest in

keeping the school stable from an economic standpoint. This diffusion of power provides the crucial check and means longevity beyond a single leader. The authenticity of the leader is expressed by the willingness to share power and train others (and thereby themselves) out of a job – so that ethical and transparent financial management identifies with the institution rather than with some individual personality. TLB is positively associated with organizational commitment and proactive problem solving [6].

In summary, accounting for educational funding at both Interpreneur Islamic Boarding School and Ibadurrahman Belading Islamic boarding schools shows the way authentic leadership theory is enacted within a very specific socio-cultural setting. The leaders' transparency creates trust, their ethical point of view covers moral compass alignment, the balance in processing leads to sensible innovations and the self-knowledge contributes to empowered and sustainable systems. It turns financial management into a beauty which supports rather than detracts from the mission. In all this, it demonstrates that financial sustainability in the realm of Islamic education is neither feasible without preserving spiritual and ethical integrity, nor possible without authentic leadership acting as a critical bridge between them. These institutions' successes provide a portable model that others can use as they find their way through the ravages of modernity: while they are grounded in a vital sense of core values, real leadership also is about ensuring holistic resilience of the institution [7].

B. Planning, Organizing, Implementing, and Supervising Education Financing is Carried Out by Islamic Boarding School Leaders

Financial management at Interpreneur Islamic Boarding School and Ibadurrahman belading islamic boarding school performed pursuant to four stages of financial manaeament as follows : Planning, Organizing, Implementation and Checking. There are three stages in planning the finances of Islamic boarding school, (1) Both Islamic boarding schools make a participatory management budget of income and expenditure by including the leaders, administrators and foundations. This planning is adapted to operational needs, educational programs and the vision mission of Islamic boarding school by still pay attention at principles of effectivity and efficiency. : (2) Upon Islamic Morals and Confidence. Islamic boarding schools are financially managed in trust, honesty and responsibility outlook. (3) Management of Salafi Islamic boarding school implements financial planning with orientation is the sustainability of the institution and provide free education services. Planning is participative with the heads of Islamic boarding schools, foundations administrator and treasurer. Organization Both of the Islamic boarding schools have a clear financial governance structure consisting of the principal, treasurer and administrators. Responsibilities and authority are divided, to optimize accountability, efficiency and transparency. Both Ponpes financial managements are in efficient, and honesty is a core value integrated with fund. At both pesantrens, financial control is ongoing at the institution-level by both the boarding school leadership and foundation. Supervision is on the congruence between budgeting and implementation, and the propriety of expenditure from Islamic perspective.

The administration of education funding in traditional Islamic boarding schools (pesantren) is a difficult task for leaders who must negotiate the boundary between divinely mandated trust (amanah), public welfare, and modern fiscal responsibility. Results from the field suggest that leaders of transformative pesantren perceive this not as a separate tasks but a single integrated cycle in leadership process through the careful Planning, strategic Organizing, value-based Implementing and Supervising. This whole system prevents money from being simply raised and spent but makes it a sacred means of fulfilling the comprehensive educational goal. The process reinforces the leader as a visionary (murabbi) and manager, by combining classical Islamic principles of stewardship with modern management science to guarantee survival and integrity of the institutions.

The first and most important of them is the Strategic and Participatory Planning. The financial planning process at these institutions is more than budgeting it's a forward-thinking exercise that is based on the school's educational and spiritual mission for the long term. Leaders would engage in musyawarah or a deliberative consultation with other stakeholders teachers, ustazd administrative staff, parent representatives, and at times senior students in order to reconcile the financial projections with strategic priorities such as curriculum plan development, building expansion project or student welfare program. This is a dynamic and participatory NDC that will ambitious but also rooted in the collective reality. For example, a five-year project of building new science laboratory is disaggregated into yearly fundraising target, possible income from school-owned business and phased schedule of spending. Uniquely, such planning includes calculating risks and preparing for economic downturns with the wisdom of care (hikmah). Secondly, that the resultant financial blueprint is a living document, a moral compact if you like which translates lofty educational aspirations into tangible spending patterns - and indeed not one rupiah ever paid or received does not find its place somewhere in the institution's sacred agreement with society at large. Good strategic planning is essential to help resources and what you do with them get in step with the mission (and address the environmental context) of your organization [8].

Once a plan is in place, the leadership moves on to Strategic Organizing of Structures and People. This means you should create an air tight, accountable financial management setup and appoint people who are both fit for as well as worth their salt to do the job. Effective leadership must not monopolize control over finances, but would prefer to delegate the authority within a transparent system. A typical structure might consist of a Financial Supervisor (who is usually the deputy of the chief), a Treasurer, an Internal Audit and project subcommittees for various tasks such as fundraising or enterprise management. The organizing process is where norms of openness and division of labour are encoded. Personal leaders are carefully chosen to fit, not only in the accounting or business sense but more fundamentally by their own integrity (istiqamah) and grasp of the pesantren's very ethos. This forms a system of checks and balances which keeps conflicts of interest in check, and promotes a sense of shared ownership. The leader establishes an organizational scaffold by clarifying chains of command, channels

for reporting, and levels of access to resources that put the plan into action while protecting assets from misuse. Crucial for the implementation of responsible financial strategies is the design of such ethical organizational structures [9].

Actuating (Implementing) phase is when the plans and designs are brought to life into reality by implementing it through value driven execution. This is the most public phase, testing the leader's ability to inspire ethical behavior. Execution covers the everyday running of things: signing students up and taking their tuition and donations; managing those business units (farms, shops, printing presses); buying goods and services; paying salaries; financing academic work. In this context, the very real and ethical leadership of the leader coming to power is important in determining cultural tone. These require "mahit" (information) and follow procedures – for instance, the use of official receipts in respect of all transactions, obtaining "purchasers' samples" while purchasing big things; or holding regular tender meetings over works. So what the leader does, in addition to executing [laws], is that s/he always explains the "why", and connects it to values of justice ('adl), non-waste (israf) and also interests (maslahah). For instance, when choosing a supplier that decision is not just made from the cheapest quote but because the business is also fair and falls into ethical ones where school moral compass lay. The cost-effective nature of this initiative help to ensure an efficient approach does not undermine the university's moral authority, and as such supports a corporate culture that financial transactions are perceived to be a form of worship (ibadah) towards education. The implementation stage depends greatly on a leadership of enforcement with its ability to persuade loyalty to both ethical practice and operations [10].

Finally, Continuous Supervising and Controlling is in place to hold responsible and learn from the process. Monitoring is not an opponent or a prosecutor to audit but multi-faceted, methodical oversight for improvement and prevention. This entails frequent internal examinations of financial ledgers, unannounced cash checks and spot check on assets with the records. The head of the table manages this process (usually with a dedicated internal committee reporting directly to him). In addition, many progressive pesantren are seeking external accountability by involving independent auditors and releasing a simplified financial statement for the community. This openness in oversight has two benefits: deterring potential wrong doing, and even more importantly, cultivating trust with donors and parents that is practically unrivaled. And when things go wrong or are inefficient, the leader's response is corrective and instructional, not merely punitive -- to repair systems and build capacity. This closing of the loop between planning and evaluation turns a financial management system into a dynamic learning mechanism, enabling pesantren to become increasingly adaptive, innovative and fiscally resilient. Strong internal controls are critical for fraud prevention and to have reliable financial reporting [11].

In a nutshell, education finance management performed by Islamic boarding school leaders is an integrated leadership performance of the classical managerial functions -Pins (Planning, Organizing, Implementing and Supervising), complete with

its own characteristic according to an Islamic ethic. This comprehensive methodology ensures that money management is planned, organised, principled and self-validating. It's much more a matter of bookkeeping and situates the religious and social morale responsibility of leadership as financial stewardship in the extreme sense. By mastering this integrated process, pesantren leaders maintain not just the financial solvency of their institution; they effectively insure itself against inflated moral standing, combine it with local trust, and secure what is necessary to impart a holistic education that transforms for generations to come. This model illustrates that quality educational leadership and quality financial administration are inseparable [12].

C. Authentic Leadership Model Implemented in Islamic Boarding Schools

Authentic leadership style of the Interpreneur Islamic Boarding School and the Ibadurrahman Belading Islamic Boarding School is a basic foundation in optimizing the financing of Islamic boarding school with limited resources that are dedicated to free education for orphans and underprivileged. The true leadership of the Interpreneur Islamic boarding school and the Ibadurrahman Belading Islamic Boarding Schools are shown by their integration that is integrating Islamic moral value, self-awareness, transparency, a balanced decision making, as well as internal moral commitment in accounting for the financial management of an islamic boarding school. The authentic leadership at Interpreneur Islamic Boarding School is actualized through entrepreneurial orientation to increase the funding. The financial decision is not focused on the sustainability of islamic boarding schools but it focuses on the subject in empowerment process about Islamic Economy learning. While Ibadurrahman Belading Islamic Boarding School focused on Moral Exemplarity and Financial Trust as the key factors that could maximize funding. The leader of the Islamic boarding school highlights honesty, effectiveness and accountability in managing Zakat, Infaq, Sedekah and WAQF money. The planning and budgeting procedures are co-maintained with the board and foundation, providing considerable internal control.

Relatively, Islamic boarding schools both are proving that the model of genuine leadership has invested in a very strategic meaning to get optimally funding. The Entrepreneurial Islamic boarding school focuses on the aspect of Self-Awareness, and balanced processing in an innovative decision making grounded on a profitable business, while Ibadurrahman Belading Islamic boarding school emphasizes on strengthening the Internalized Moral Perspective dimension through responsible management (able to be accounted by society) of religious social funds. Beides die Integration von islamischen Internaten betonen, echte Führung verbessert nicht nur die Leistungsfähigkeit des Finanzmanagements sondern auch die moralische Legitimität und das Vertrauen der Stakeholder in kostenlosen islamischen Laptop für Waisenkinder und arme Menschen. The models of leadership with the approach of power and norm at the bearding school Interpreneurial Al-Islam and boarding school Ibadurrahman Belading shows that optimalizing Islamic boarding funding is not only base on how much funds fund will exist but also depends on condition of leadership has quality namely adoption moral, honest, effort betas education Islamic sustainable. This model could be scaled by the free

Islamic boarding schools as a reference for an independent, transparent, and fair financing system.

To integrate the Authentic Leadership model in such an idiosyncratic Islamic pesantren setting is a rich fusion of eastern religious tradition and modern western psychology. It is discovered that this model does not emerge from outside the discourse of developmental religion but from within, as an embodied practice characterizing the most transformative pesantren leaders. Here, authenticity is more than just a matter of managerial style; it becomes the very mode by which spiritual authority (kharisma), educational mission, and institutional stewardship are communicated. ICD denotes the characteristics of an authentic leader in pesantren: they have a strong, naturalistic moral alignment in themselves (that has been deeply internalized based on Islamic teachings), are open and relational toward others, dedicate themselves to self development as well as life-long learning, delegate their responsibility toward significant other and transcendent cause that represent all stakeholders. This model functions as the necessary operative link between the pesantren's metaphysical ideals and its practical enculturation in a complex world.

Central to this model is the leader's internalized moral perspective grounded in Islamic ontology Characteristics of an HMA's Attitude Toward ANE. Unlike secular moral philosophies in general, the authentic pesantren leader sustains a viable morality from an ongoing intellectual and personal engagement/ negotiation with Islamic teaching. This vision is instilled over time through the curriculum of spiritual discipline (riyadhah), scholarly study (tafaquh fiddin) and service to community. From shaping the curriculum to managing money to resolving conflicts, it is felt in every choice. The leader adheres to the values of amanah (trustworthiness), 'adl (justice), rahmah (compassion) and istiqamah (consistency). It is a potent, dense background where our pupils and other staff can almost feel the force of values that underpin congruence between the leader's pronouncements and their behaviour. And so, for example, a leader who is tight about spending on administration and spends liberally on student scholarships would be perceived not as contradictory but consistent with justice and the prioritization of education. This is a consistent anchor of morals and allows the institution to have an image of stability, ethical integrity, credibility and inspiration in leadership. True leaders are individuals with certain ideals that direct their actions and behaviour [4].

The second pillar is Relationship Transparency and Spiritual Mentorship (Tarbiyah). Leadership in the pesantren model is of its nature relational and pedagogical. The true leader, the one who is generally the Kyai or Ustadz, practices transparency not because it would gain any corporate disclosure advantage but as a value that is incorporated within spiritual upbringing (tarbiyah). With senior students and teachers, they discuss their steadfastness, the anguish of searching for solutions and the considerations that went into tough decisions – making management problems part of teachable moments. To make oneself vulnerable in that way is not a sign of weakness but rather of strength and trust in the community. Discussion on institutional problems --

financial or indiscipline for instance -- is an open mudzakah led by the leader, which allows for collective problem solving. This aboveboard style demystifies leadership, humanizes the authority figure, and forges deep bonds of trust (tsiqah). It enables the followers to see the leader as a "genuine" person on a spiritual path, thus deepening their emotional and moral commitment to the vision of life embodied by the leader. This relational authenticity is a critical component of the development of quality leader-follower relationships, which lead to engagement [13].

The third Leninist factor is Perpetual Self-Check and Self-Criticism (Muhasabah). It is only through a relentless inner work that an authentic leader can emerge in a pesantren. "Muhasabah" in Islamic perspective means "self-accountability", and it is a daily routine for the leader to reassess his niyyah, exploitation, commandments of Allah etc. This level of self-awareness empowers the leader to manage their emotions, challenge prejudices and acknowledge constraints and ask for advice as well. A self-aware leader knows, that their own spiritual health is the foundation stone of institutional health. They also invite criticism from their trusted colleagues, responding to it with humility, emulating the characteristics of a life-long student (thalibul 'ilm). It's how power does not corrupt, become narcissistic or brittle. For example, a leader might admit to a mistake in judgment on a project and recalibrate publicly, teaching the value of integrity over infallibility. This habit of self-reflection keeps the leader authentic, adaptive and grounded - it's what stops the dissonance that breaks trust in hierarchical structures. Self-awareness in leadership is critical for ethical decision-making and adapting of leaders in their complex environments [14].

Finally, the model highlights Balanced Processing and Empowered Followership for Collective Mission. They will seek advice from a wide range of individuals in order to have access to multiple viewpoints whilst maintaining control and authority of pesantren, as expected by the Islamic concept shura (consultation). They weigh information dispassionately, even when it flies in the face of their own preferences. This modesty is combined with a real desire to help others. The leader does not want to produce dependents, but autonomous ethically minded scholars and community members (khairu ummah). They give away significant authority, mentor and create space for students and junior teachers to manage projects, run initiatives, grow their own authentic leadership. Success is not about the leader's stature... but growth and its accomplishments. This empowerment results in a sense of ownership, where each constituent feels they have a stake in the future success of the pesantren subsequently unleashing ingenuity and commitment at all levels. Empowerment is a primary channel for the influence of authentic leadership on team performance and innovation [15].

In summary, the Authentic Leadership Model practiced within Islamic boarding schools constitutes a meaningful cultural hybrid of an archetypal psychological construct and a particular religious tradition. It is the kind of leadership that is more about being and less about doing, where authority flows out of moral honor, relational authenticity, self-revealed humility, and a confidence to empower others for a godly cause. This model allows pesantren to negotiate modernity on their own terms and not sacrifice the

spiritual soul of the institution; to steward resources honestly, sincerely; and finally to teach – not through curricular content but via leadership as example. It demonstrates that authenticity, when it is grounded on a deep spiritual tradition, becomes the most potent means of cultivating institutions designed to mold not only minds but characters and souls. The sustainability and effectiveness of the pesantren is seen to be anchored on the depth and authenticity of its leadership [16].

D. Factors That Support and Inhibit the Optimization of Educational Financing in Islamic Boarding Schools Based on Authentic Leadership Style

At the financial of the Interpreneur Islamic boarding school and Ibadurrahman Belading Islamic Boarding School is influenced by several factors that support them, but also hinder their existence, it supposed to be interrelated one another component $WillReceiveProps = (nextProps) => \{ this.reactToPr...$ Supporting factors for financial management at the Interpreneur Islamic Boarding School and Ibadurrahman Belading Islamic Boarding School are (1) leadership based on Islam values that these two Islamic boarding school leaders are led by leaders who have integrity, honesty and responsibility the future of moral values (Akhlak), so that financial management is carried out carefully, and oriented towards community welfare. (2) The similarity of vision and mission as a free Islamic boarding school for orphans and the poor also motivates management to maximize any funding sources, so that the funds they receive are on target and effective. (3) Use of social religious endowments. Both of the Islamic boarding schools rely on ZISWAF funds (zakat, infak, sedekah, wafq) and community donations as their primary contributors of funds. (4) Public Trust is important for the sustainability of funding and financial support from donors. (6) The role of the administrators, teacher or foundation on financial management and supervision, make a significant effect in utilizing budgeting.

Constraints on Consciousness in Financing Financial system of Entrepreneurship Education Youth People in Islamic Pesantren are: (1) Limited Non-Permanent Funding Sources Since they only rely on ZISWAF funding, (2) Low Human Resources Managerial Capacity in finance and entrepreneurship Due to lack of human resources experts. Management of business unit pondok pesantrens have not been fully conducted by professional human resources so that the potential for doing business has not yet managed optimally as one source of sustainability financing. This affects the limited contribution of business units to operational funding and educational development. (3) Insufficient Starting Capital to Build Profitable Business Units. "In the case of little money, existing companies/small businesses are also important since these enterprises are often small in size and focused mainly on response to internal demand but do not have ability to accumulate a large amount of money." (4) Financial Planning, Recording and Reporting Systems which have not been completely standardized. (5) The External Economic Condition and the Confidence of Donor. As the community's economic circumstances slumped in the Covid-19 pandemic, donor priorities shifted. Or revenue from Islamic boarding schools may drop substantially. It means that pesantren must

practice accountability and transparency, and work even harder to build durable partnership networks.

Factors that inhibit the optimization of funding in Islamic boarding School of Ibadurrahman Belading, Banjarbaru City are: (1) not much space to manoeuvre in using zakat funds, because the use of the obligatory right (zakat funds) must be tailored to asnaf and LAZ programs. This situation constrains the Islamic boarding school to use the funds for long-term development purposes, such as in improving infrastructure facilities, learning innovation and human resources development that are not directly included in zakat distribution scheme. (2) This is including the mismatch of real needs based on schools' demands with allocated fund. At times, the money given by LAZ is tailor-made, and then pesantren Islam had to compact their teaching practices to accommodate those funds.

Efficient educational financing in Islamic boarding schools (pesantren) is not only an accounting issue, but rather a praxis within socio-spiritual transformation affected by the leadership. A genuine leadership style based on self-insight, relational transparency, balanced processing and an internalized moral perspective constitutes a unique ecosystem that unlocks significant supporting factors as well as distinct inhibiting challenges. The search for financial optimization, characterized by the maximization of impact and sustainability of resources in accordance to the pesantren's educational and spiritual mission, becomes therefore a dialectical relationship between these enabling forces that are cultivated in authenticity and the structural, cultural advantages or external constraints that continue. Such play of forces is essential to understand in order to see how genuinely-led pesantren succeed as institutions in maneuvering their financial life for holistic endurance.

Primary among them are the development of Profound Institutional Trust and Social Capital. By their transparency and moral congruity authentic leaders construct a one-of-a-kind reserve of trust (tsiqah) with stakeholders students' families, alumni, donors, and the larger community. This trust translates into financial efficiency. Donations are more predictable and generally higher, as donors see that their dollars will be spent responsibly and in ways that resonate with their values. Parents are more likely to pay their fees on time, and alumni feel a greater sense of duty to give back. This social capital lowers the costs of transactions required for fundraising, and enforcement, so that more resources can be spent on core educational tasks. The leader's genuine involvement encourages a collective sense of the ownership for the pesantren financial sustainability, which transform passive receiver into more active partner in sustainability [17].

Secondly, Real Leadership drives Values-Based Alignment and Prudent Innovation. The Islamic concepts, grounded in the following of specific definitions and having a moral outlook towards resources is an excellent filter for all financial actions to be taken. Moreover, with this alignment, cost savings can never be at the expense of educational quality or acceptable business practices (or smart and clean one as we say in China), nor can school income generation (e.g. from social enterprises) slide off-line into unacceptable practice or exploitation. "Equally, authentic leaders' balanced management

and reciprocal openness provide a safety place for potentially creative financial thinking. Teachers and staff now feel that they can come up with new money-making projects or ideas for doing things more efficiently because their proposals will be judged fairly. This results in locally adaptive and context-specific solutions like the emergence of agro-tourism on pesantren land or digital fund-raising campaigns that maximizes resource utilization without compromising values. This type of innovation is characteristic for organisations characterised by a psychologically safe climate, facilitated by genuine leaders [18].

Third, by Human Capital and Intrinsic Motivation there is an upgrade of the leadership as authenticity. Then there are the self-aware, responsible authentic leaders who do invest in people. Their focus is on the professional development of teachers and administrators including in financial literacy and project management. Most importantly, they link everyday labor to the transcendent mission of the pesantren. When the teacher or the accountant recognize that they are not an employed person but a participant in this holy effort of education, their entire commitment and efficiently jumps. It minimizes the financial drain due to underperformance or lack of motivation and maximises the use of human resources. They are more likely to help organizations do better, use resources efficiently and find savings, which fosters a sense of shared fiscal stewardship [19].

Notwithstanding these strong bases of support, truly self-led pesantren also confront profound inhibiting factors: One of the major problems is the Tectonic and Low-Capacity inheritance. "Pesantren do often work through a combination of informal and old-system, old-management ways, where finances may not have been properly kept or are based on trust instead of the modern world," he says. This informality may be paradoxically furthered by the authenticity of the leader, which leads stakeholders to believe that if "the leader says so it is enough," and stalling progress in financial systems' professionalization prosecution.' And optimization can also be impeded by a lack of technically competent staff in finance, strategy or e-commerce. The authentic leader is likely to have a strong desire for the development of internal staff and a focus on developing from within but this will conflict with the competing need to bring in external expertise, which presents a dynamic tension in terms of loyalty versus competence [20].

A second, major obstacle is the Perpetual Reliance on Voluntary and Inconsistent Financing. Though genuine leadership will push donations, the business model for most pesantren is dependent on an unpredictable revenue stream from zakat, infaq, sadaqah (ZIS), and community fees that can be affected by a broader economic slump. Such volatility makes it very hard to design long-term financial planning or large capital investments in infrastructure or technology. The leader's candor around needs can sometimes cause donor fatigue or provide an impression of never-ending crisis, which is antithetical. This is why running a fiscally sound course that serves the poor and thus often has to be inexpensive in order to enroll them (moral imperative) while being sustainable from an economic point of view leads to survival struggling as financial tightrope walking [21].

Lastly, Navigating the Dualism of Charismatic Authority and Systemic Governance provides a sophisticated discouragement. The personal charisma and moral authority of the authentic leader are enormously valuable assets. Yet, excessive dependence on it personalistic leadership will prevent from the emergence a strong depersonalized institutional structure. And just as in the army, financial optimization demands standard operating procedures, delegated authority and checks on balance that works whether or not the head honcho is micromanaging things any given day. Ironically enough, authenticity that generates trust can put everything on the leader's shoulders and slow the chain of command. The fundamental challenge of the switch from a leader-centric to a system-centric model without losing authentic ethos, is crucial and most sensitive for long-time optimization [22].

In summary, optimization of educational funding in Islamic boarding schools based on an authentic model of school's leadership is a long way that are full with the levers and barriers. The values-based, responsive push-pull and internal motivation of the real leader provides for a rich tapestry upon which to overlay effective, ethical and innovative resource management. These supporting elements turn the financial ground from transactional keeping to a value-communal endeavor. But these strengths are never-endingly belied by structural informality, resource volatility and the twin drivers of personal authority versus institutional systematization. What you're really trying to optimize here, then, is not zeroing out these inhibitors, but the leader's own real capacity to actually see them clearly and transparently engage the community in solving for them it's not about eradicating those bugs it's about enabling a layered evolutionary path where as far down as I take it that spiritual core of the pesantren will continue to get supported by a financially resilient organism. This real struggle, in turn, speaks to the explication and application of authentic leadership in practice how it may be used to facilitate (or frustrate) tradition around traditional organizations in modernity [23].

CONCLUSION

Fundamental Finding : Research conducted at the Entrepreneur Islamic Boarding School and Ibadurrahman Belading Islamic Boarding School showed that authentic leadership, grounded in Islamic values (Shiddiq, Amanah, Tabligh, Fathanah), becomes a key factor in effective and sustainable financial management. This leadership is manifested through self-awareness, an internalized moral perspective, transparency in relationships, and a balanced process of accepting information by the leaders of the Islamic boarding schools. Its adoption has led to high levels of trust from donors and the community, which has become the mainstay of funding for free educational opportunities for orphans, the poor, and marginalized groups such as the Sakai tribe. The financial management at Kader Wiyata and Khairu Ummah Islamic Boarding Schools is carried out through a systematic stage management process, including participation in planning, clear institutional roles, implementation based on efficient and honest principles, and ongoing internal monitoring. **Implication :** The findings suggest that authentic leadership in Islamic boarding schools significantly enhances the effectiveness

and sustainability of their financial management systems. By fostering such leadership at the institutional level, through continuous training based on the four characteristics of authentic leadership combined with Islamic values, financial leaders can serve as moral examples while also managing the institution effectively. The financial management system, grounded in participatory, transparent planning, implementation, and monitoring, should be supported by standardized financial recording and reporting. These practices will ensure trust from donors, transparency in operations, and long-term financial sustainability. Additionally, as financial constraints remain a challenge, Islamic boarding schools are encouraged to develop productive business units managed professionally to generate funding. The enhancement of human resource potential in entrepreneurship and business management is essential for the development of these units. **Limitation** : Despite the strong leadership and the adoption of ZISWAF funds, both Islamic boarding schools face challenges that hinder optimal performance. The Entrepreneur Islamic Boarding School struggles with unstable funding sources, limited human resource capacity in entrepreneurship, and an imperfect financial reporting system. Ibadurrahman Belading Islamic Boarding School faces challenges in the flexible use of zakat funds, with allocations for long-term development being suboptimal due to restrictions imposed by the amil zakat institution. These limitations need to be addressed to ensure that both schools can maximize their potential for sustainable development. **Future Research** : Future research could focus on developing a model for financial management based on the findings of this study, which could be disseminated to other Islamic boarding schools, particularly those offering free education. Further exploration into how Islamic boarding schools can address funding challenges, enhance their financial reporting systems, and build successful business units to support their operations is needed. Additionally, research could examine how Islamic values can be more deeply integrated into leadership training programs to foster financial leaders who are both effective managers and moral exemplars. This research could also explore strategies for enhancing HR capacity in entrepreneurship and business management to drive the development of business units in Islamic boarding schools.

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