



THE ROLE OF ISLAMIC BOARDING SCHOOL LEADERS IN THE FORMATION STUDENTS' CHARACTER

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Abstract

Kiai have a very important role in the world of education, especially Islamic education in Islamic boarding schools. The position and influence of the kiai lies in the virtues of the kiai, namely mastery and depth of religious knowledge. The leadership of Islamic boarding school kiai is recognized as very effective in improving the image of Islamic boarding schools in the wider community. The fame of a pesantren is usually directly proportional to the role of the kiai, especially the kyai who founded the Islamic boarding school. Both of them need Islamic boarding schools, they need kiai as a symbol of leadership, and kiai need Islamic boarding schools as a place to affirm their identity as leaders and institutions of Islamic religious education. To produce the next generation who are intelligent, have noble character, it is necessary to evaluate or improve the role of Islamic boarding school leaders. This research is an effort to determine the role of Islamic boarding school leaders in the formation of the character of students. Researchers use a qualitative approach which produces data obtained from research objects using interview, observation and documentation methods which are then analyzed by describing the data from informants, reducing the data, then analyzed by the author and concluded to answer questions. The results of the research show that: (1) The character formation of students in Islamic boarding schools is by training discipline, responsibility and independence which is carried out both inside and outside the classroom. (2) The methods used are habituation, memorization, and reward or punishment methods.

Keywords: *leadership; headmaster; Teacher*



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INTRODUCTION

The era of information and knowledge, which is marked by the placement of information technology and intellectual abilities as the main capital in various areas of life, on the other hand, has a negative impact on character growth. Every day the degradation of morals, attitudes and behavior is increasingly felt in various academic circles, workers and also in society. This moral degradation is marked, among other things, by the decline in polite, friendly attitudes, togetherness and mutual cooperation in the lives of Indonesian society. Apart from that, anarchic and dishonest behavior is widespread among students, the community, and in Islamic boarding schools, for example stealing, cheating and fighting. Behavior like this shows that this nation has been entangled in low morals, morals or character (Hasbullah. 2001)

The low character of this nation is a concern for all parties. Our concern for character has been formulated into the function and goals of education for the future of this nation. Article 3 of Law Number 20 of 2013 concerning the National Education System states that "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe in and are devoted to God Almighty. One, noble character, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen." The provisions of this law can be interpreted as meaning that national education encourages the creation of the nation's next generation who have religious character, noble character, are intelligent, independent and democratic.

Overcoming the moral decline that is currently hitting the Indonesian nation, Islamic boarding schools have a big role in the world of education, especially in Islamic education. So it is not wrong if the educational discourse continues to position character education as a way out, as well as an effort to develop the character of students who are experts in dhikr, thought and endeavor. This is in accordance with the vision of the As Shighor Islamic Boarding School in Malawi. Islamic boarding schools are one of the educational institutions that will be able to shape the character of students, not only through cognitive intelligence alone, however emphasizes affective and psychomotor aspects by teaching values and norms that are in accordance with Islamic law and equipping students with "life skills" that will be useful for their future lives, especially when students have graduated from Islamic boarding school (Ismail. 2002). In this Islamic boarding school educational institution there is a kiai/cleric who teaches and educates the students using the mosque facilities which are used to provide this education. Apart from that, it is also supported by the existence

of a hut which is a place for the students to live. Thus, students do not return home to rest after studying, but instead they return to the hut (dormitory) that has been provided.

The activities to build character of santri need to be accompanied by positive leadership (Qodriah et al., 2019; Erik et al., 2024), such as ethical leadership (Karim et al., 2019), also paying attention to aspects of communication and surrounding culture (Syabibi et al., 2021; Widiantari et al., 2022; Kultsum et al., 2022; Rinto et al., 2020). Another context that needs to be seen is role models and character (Fikriyah et al., 2021; Mansir, F., & Karim, A. 2020) and implemented creatively (Casta et al., 2021), as well as being aware of santris' needs. specifically so that the activity can be accepted by anyone (Purnomo et al., 2022).

Santri is the term for students who study at Islamic boarding schools. Islamic boarding schools as Islamic educational institutions are experiencing developments in accordance with changing times and the impact of advances in science and technology. However, Islamic boarding schools are still Islamic religious educational institutions that grow and develop from society to society (Ismail, 2002; 1111). According to Hasbullah, there are three forms of organizing education and teaching in Islamic boarding schools, namely: 1. Islamic boarding school which is an Islamic religious education and teaching institution whose education and teaching is given in a non-classical way (bandungan and sorogan systems) where a kiai teaches students based on books written by great scholars since the Middle Ages. The students in this form of Islamic boarding school usually live in the huts or dormitories that have been provided. 2. Islamic boarding schools are Islamic educational and teaching institutions which are basically the same as Islamic boarding schools, but the students are not provided with dormitories in the Islamic boarding school complex, but live scattered around the Islamic boarding school (santri kalong). 3. Islamic boarding school which is a combined institution between the boarding school and Islamic boarding school education systems which provides Islamic religious education and teaching using the bandungan, sorogan or wetonan system with the students provided with dormitories or are kalong students. Islamic boarding schools like this are usually called modern boarding schools, apart from providing non-formal education, they also provide formal education in the form of madrasas and schools. general at various levels and various vocations according to community needs (Hasbulah, 2001).

The As Shighor Malawi Islamic boarding school stands under the Nahdhatul Ulama (NU) organization. The community acts as cadres and preachers in spreading true Islamic knowledge and is far from Bid'ah,

Superstition and Khurofat in society (Sultan, 2004: 1). As stated in the Qur'an, Ali Imron's letter, verse 104, which reads;

Meaning: "And let there be among you a group of people who call to virtue, enjoin good deeds, and forbid evil. And they are the lucky ones" (QS. Ali Imron: 104). Character education is very important to implement. Character education has a bidirectional nature, namely the development of intellectual abilities and moral abilities. It is hoped that these two development directions will become an ideal for students to be increasingly able to develop intellectual sharpness and self-integrity as individuals with strong character (Doni, 2007: 11)

Character education is very important, Simon Philips believes that character is a collection of values that lead to a system, which underlies the thoughts, attitudes and behavior displayed. Meanwhile, Doni Koesoema A. understands that character is the same as personality. Personality is considered a characteristic of a person that originates from formations received from the environment, for example family during childhood, and is also innate from birth. Character is formed by life experiences and struggles. In the end, it is the order and situation of life that determines the formation of people's character.

METHOD

In research methods, the author will use; According to James P. Spradley, ethnographic research methods are qualitative descriptive, 'ethnography is the work of describing a culture with the aim of understanding a view of life from the perspective of native people. So this research is a type of descriptive research, namely research that describes the actual field situation by presenting accurate descriptions of an event or habit. For the purpose of this description, the author attempts to provide a systematic description of the facts or characteristics of the phenomena under study (Liche Seniati, 2009).

Meanwhile, qualitative is research that prioritizes meaning rather than numbers from measurement results, the meaning revealed revolves around assumptions about what people have about their lives (Moleong, 2000). Bogdan and Taylor in Moleong define qualitative methodology as a procedure for producing descriptive data in the form of written or spoken words from people and observable behavior (Muhammad, 2011). This study is also included in studies in the field of anthropology of religion, because all societal behavior that emphasizes myth, magic, animism, or behavior that is based on rationalism or belief in God is included in the field of religious research.

RESULTS AND DISCUSSION

1. Character formation of students in Islamic boarding schools

Every human being in his life must have changes or developments, both real or physical changes, as well as abstract or psychological changes and these changes will be influenced by several factors that cannot be separated, namely internal and external, it is these factors that determine whether the change is positive or negative. Noted that Human character is flexible, and can change at any time, this change depends on one's own potential and natural characteristics and social, socio-cultural, educational and natural conditions.

So far, character education has only been implemented at pre-school (playground) and kindergarten levels. Meanwhile, at elementary school level and beyond, the education curriculum in Indonesia is still not optimal in touching on this aspect of character, even though there are Pancasila and citizenship lessons. The position of a method in character formation is very important, because without the right method the aim of the formation will not be successful. Moral development is the main thing in Islam. This can be seen from one of the duties of the Prophet Muhammad SAW, the main thing is to perfect morals, Islam's attention to the development of morals can also be seen from Islam's attention to the development of the soul which must be prioritized, because if someone has a good soul it will give birth to good actions. goodness which will make it easier to obtain physical and spiritual goodness.

The character building method requires serious effort so that it can be understood by students. Character formation can be done by providing an understanding that good character and morals are a tool for assessing a person's faith. Islamic boarding school leaders in carrying out their duties and responsibilities carry out various ways and methods to shape the good character of their students according to the teachings of the Prophet Muhammad SAW. The methods or methods used by Islamic boarding school leaders in forming the character of students are:

a. Habituation Method

Islamic boarding school leaders stated that this habituation method was more effective and efficient. Because here the students are taught to get used to performing congregational prayers on time, Dhuha prayers, fasting on Mondays and Thursdays, memorizing the Koran, and so on. According to him, even though the students have memorized it, if they don't get used to it, the students will definitely forget. In this case, the Islamic boarding school leadership also plays a very active role. It is the leader who provides the initial guidance so that the students follow him. Apart from conducting habituation, Islamic boarding school leaders also supervise their students. Where in this case the leadership devotes full attention and follows developments in aspects of the students' beliefs and morals.

The leadership continues to supervise everything that the students do, whether whether they carry out their duties and responsibilities as a student correctly or not, whether they comply with all the existing rules or not, etc. This is where the boarding school leaders and administrators supervise their students. The leaders and administrators of the Islamic boarding school do this every day, so that it is easier for the students to adapt.

b. Method of providing examples and role models

Exemplary or exemplary is habituation in the form of daily behavior such as speaking good words, good behavior, dressing politely and so on. An example is something worth following, because it contains good values. The exemplary human being who must be exemplified and emulated is Rosulullah SAW, as Allah SWT says in Surah Al-Ahzab verse 21, namely:

Meaning: "Indeed, there is in (the person of) the Messenger of Allah, a good example for you (namely) for those who hope for (the grace of) Allah SWT and (the arrival of) the Day of Judgment and he mentions Allah SWT a lot." (QS. Al-Ahzab: 21)

This exemplary method is applied to three aspects, namely faith formation, worship formation and moral formation. The ideal leader or caregiver is one who has within himself a good role model so that it will be one of the most important factors that will influence the hearts and souls of the students. Therefore, it must be instilled in students from an early age about aqidah, worship and morals based on Islamic teachings. In this way, the kyai have the obligation to care for the students with love in their daily lives so that the students grow above the teachings of Islam, worship only Allah and have good morals.

c. Memorization Method

This method is applied by Islamic boarding school leaders, where the leadership requires its students to memorize the Koran and daily prayers. Here, the leadership itself directly intervenes to control the students' memorization. So that the leadership knows who is serious and who is not. This memorization is implemented so that the students are more active in studying and memorizing the Qur'an. The leadership also appreciated the students by giving prizes to students who excelled in memorizing the Koran. The appreciation given by the leadership was for the students to be more active in studying and memorizing the Koran. The Islamic boarding school leader also said: "Indeed everything depends on intention. So make an intention to memorize it because Allah SWT. Correct our intentions, then things will get better."

d. Punishment and Reward Methods

This method determines discipline and responsibility for students at the As Shighor Islamic boarding school in Malawi. Punishments are carried out by

Islamic boarding school leaders, not by means of violence and unlawful actions. However, the Islamic boarding school leadership punished by:

- 1) Showing students' mistakes
- 2) Punish students by memorizing verses of the Koran.
- 3) Punish the students by lecturing in front of the other students.
- 4) Punish the students to clean the Islamic boarding school yard.
- 5) Islamic boarding school leaders also carry out certain programs to shape the character of students and so that students become good human beings and are useful to others. The programs run by Islamic boarding school leaders are:

a. Al-Qur'an

This Islamic boarding school's Al-Qur'an learning program is divided into two parts, namely:

1) Read, Write Qur'an

Reading and writing the Qur'an is one of the programs of the As Shighor Islamic boarding school in Malawi. The students are first taught to read the Koran using the correct tajwid rules. Then after that they are encouraged to write down the verses of the Koran that they have read. This is done so that it is easier for students to learn and understand what has been taught and apply it in everyday life.

2) Tahfidzul Qur'an

Tahfidzul Qur'an is the process of memorizing the Qur'an and preserving the purity of the Qur'an. In this case, students are required to memorize the Al-Qur'an starting from juz 30. The aim is to prevent forgetting, either in whole or in part. Depositing Tahfidzul Qur'an starts at 13.00-15.00. Islamic boarding school leaders play a very active role in accepting memorization deposits from their students and also provide direction, advice and motivation to his students.

b. Speech practice

Speech training is an activity to train students to be able to speak or lecture in front of the public and also train students in processing words, both in terms of rhetoric and speaking intonation, so that their speeches are not boring or spread to other topics. Speeches and lectures are not determined by friends. Speech practice is held on our day and Friday at 15.00.79 This is done by Islamic boarding school leaders to see the talents of their students and also continue to provide input and motivation to their students.

c. Duha prayer

Dhuha prayers are carried out to train students to always perform Dhuha prayers in congregation. The Dhuha prayer is performed during the first learning period. For students who do not attend Duha prayers for syar'i reasons, they will

receive sanctions from the boarding school leadership. This is done so that the students are independent and appreciate more time and also increase their faith and devotion to Allah SWT.

Islamic boarding school leaders also provide written guidance and character formation by providing material in the form of good morals and character. Apart from that, the leadership also provides advice directly to its students after finishing Friday prayers. And it is done more often after every Duha prayer. This activity is regularly carried out by Islamic boarding school leaders. Because Islamic boarding school leaders want the best for their students.

Pondok leaders in forming the character of students experience supporting and inhibiting factors. Among the supporting and inhibiting factors are:

1) Supporting Factors

The leadership of the Islamic boarding school stated that the supporting factors in implementing the santri character were the support of the santri's parents and cooperation between one santri and other santri. They help each other and advise each other when something goes wrong. The parents of the students also really support and appreciate the activities carried out at the Islamic boarding school.

2) Inhibiting Factors

The inhibiting factor in the formation of student character is the condition of students who come from different backgrounds and parents themselves have raised their hands to deal with this. So, the Islamic boarding school leadership will automatically improve what is not good enough to make it even better. This is what sometimes makes it difficult for administrators and leaders to deal with the behavior of students when they first enter Islamic boarding school. In developing and forming the character of students, it requires quite a long process and time. In developing and forming character, of course there are unsuccessful results. However, despite this challenge, the boarding school administrators and also the leaders continue to try as hard as possible so that they become students with good character as they want and so that they become students who are useful for the homeland and the nation.

2. The role of leaders in shaping the character of students

The role of leadership really determines the journey and development from time to time. Becoming a leader is not easy, because being a leader is a mandate that must be carried out and carried out well by a leader, because later Allah will ask him to be responsible for his leadership. As the Prophet Muhammad SAW said:

Meaning: "From Ibn Umar ra, From the Prophet SAW he said: You are leaders and you will be held accountable for your leadership. A businessman is a leader, a husband is the leader of his entire family, likewise a wife is the leader of her husband's house and children. You are leaders who will be held accountable for your leadership." (HR. Bukhari and Muslim)

According to the administrators of the As Shighor Malawi Islamic Boarding School, the trustworthy leaders are: A leader who every time he makes a promise, keeps it, is responsible for all his words which contain elements of goodness and truth.

As the head of the boarding school, he also explained that to become an administrator you must provide direction, provision and set a good example for the students. After that, they were given assignments in their respective fields, each according to the abilities they have. These areas include:

- a. Field of education
- b. Security Sector
- c. Health
- d. Cleaning Sector
- e. Fields of Interest and Talent

According to Abdurrahman Mas'ud, he includes kiai in five typologies, namely:

- a. Kiai (ulama) who concentrate themselves in the world of science; studied, taught, wrote, produced many books.
- b. Kiai who specialize in the field of Islamic science, their Islamic boarding schools are usually named according to their specialization, for example Al-Qur'an Islamic boarding schools.
- c. Charismatic kiai who derives his charisma from his religious knowledge, especially from Sufism.
- d. Itinerant clerics. Those with greater attention and involvement through lectures or preaching to the public with good interaction through effective rhetorical language.
- e. Kiai movement. Because of his extraordinary skills and leadership, both in society and in organizations, he has become a prominent leader.

That being a manager must be truly serious and obey existing regulations and carry out the duties and responsibilities that have been given with full trust. Apart from that, the leadership also tries to establish practical and effective work procedures by giving trust to the management by continuing to accompany and provide the things or assistance needed. For example, assisting in providing material about the morals of the students and also the extracurricular field of scouting. In carrying out their duties, the Islamic boarding school leader is

assisted by the ustad and ustadzah. Ustad or teachers in the context of Islamic education are often referred to as "Murabby, mua'llim, and m'adib." The meanings and differences between these terms are:

a. Murabby

The role of the Islamic boarding school leader as a Murabby is to educate, nurture from childhood to adulthood, convey things little by little until they are perfect. Murabby's education covers aspects cognitive in the form of religious knowledge, morals, doing good to parents, effective aspects that teach how to respect parents, and psychomotor, acts of filial piety and praying for both parents. Allah SWT says in QS. Al-Isra: Meaning: "And say, O my Lord, love them both, as he has loved me since childhood."

Murabbi in Islam carries a broad meaning beyond the mu'allim level. The Murabbi concept refers to educators who not only teach knowledge but at the same time try to educate their students spiritually, physically, physically and mentally to appreciate and apply the knowledge they have learned. Murabbi concentrates more on appreciating knowledge, as well as shaping the personality, attitudes and habits of his students. So, the duties of "Muallim" mostly hover in the "mind" but Murabbi's duties hover in the "heart".

Spiritual Quotient (SQ) can be formed in students because teaching in the form of spiritual education is strengthened by providing awareness, belief and also through practice. In noun form, the word rabba is used for God, this is because God is also educational, nurturing, nurturing, and even creating. Word of Allah SWT:

Meaning: "Praise be to Allah, Lord of the worlds." (Q.S. al-Fatihah:2).

Therefore, the term murabby as an educator contains a broad meaning, namely:

- 1) Educate students so that their abilities continue to increase.
 - 2) Providing assistance to students to develop their potential.
 - 3) Increasing students' abilities from being immature to becoming mature in their mindset, insight, and so on.
 - 4) Gather all educational components that can make education a success.
 - 5) Mobilize children's growth and development.
 - 6) Responsible for the child's education process.
 - 7) Improve children's attitudes and behavior from bad to better.
 - 8) A sense of love cares for students, just as parents care for their biological children. that is
- 1) Educators have authority, honor, power over the development of children's personalities.

2) Educators are the second parents after the parents at home who have the right to the child's growth and development.

In summary, Murabby as an educator contains four main tasks

- 1) Maintaining and preserving the nature of students as they approach adulthood
- 2) Develop all potential towards perfection.
- 3) Directing all nature towards perfection.
- 4) Implementing education in stages.

The leader of the Islamic boarding school as Murabby is a capable leader carry out duties and responsibilities as best as possible. The duties and responsibilities of Islamic boarding school leaders are:

- 1) Educate students so that their abilities continue to increase
- 2) Providing assistance to students to develop their potential
- 3) Improving students' abilities from less mature to mature with mindset, insight and so on
- 4) Collecting all educational components that can provide access to education.
- 5) Mobilize children's growth and development
- 6) Responsible for the educational process
- 7) Improve children's readiness and behavior from bad to better
- 8) Educators are the second parents after the parents at home who have the right to the child's growth and development.

b. Navigator

The task of Islamic boarding school leaders as Muallim is to teach and provide education that does not conflict with the moral order of humanity. Teaching itself means education by providing knowledge and skills. Because the knowledge possessed is solely the result of knowledge, in terms of Muallim, he is a transferr of knowledge, while students are in a passive state. Allah SWT says in QS. Al-Ankabut: 43.

Meaning: "And we have created these parables for humans, and no one will understand them except those who have knowledge." Muallim is a person who has superior abilities compared to students, with whom he can be trusted to lead students towards perfection and independence.

c. Muaddib

The leader as muaddib is a student whose job is to create a learning atmosphere that can enable students to behave or be civilized in accordance with the norms, morals and manners that apply in society. The leadership role as Muaddib is very necessary so that the students are more civilized and behave well. Lafaz muaddib is the isim fa'il of masdar ta'dib. According to Al-Athos, the term ta'dib is closely related to the condition of knowledge in Islam, including

the content of education, so the word ta'dib includes the words taklim and tarbiyah. Even though this lafaz is very valuable, it is not mentioned in the Qur'an. The muaddib's duties are not limited to teaching, supervising, paying attention, but to instilling moral values and manners as well as forming morals for children.

The leadership of the As Shighor Malawi Islamic boarding school plays a very active role in carrying out its duties and responsibilities. Where a leader provides a good example and role model. The main thing done by the leadership of the As Shighor Malawi Islamic boarding school is to improve the development and character formation program in order to achieve the expected goals, namely forming a young generation with character, good character and noble morals. Character formation includes morals, behavior and behavior in forming a noble person.

The leadership of the As Shighor Malawi Islamic boarding school plays a very important role in changing, developing and forming the character of the students. In this case, the leadership is directly involved in forming the character of the students. What he emphasized most to the students was having good character and good morals. Islamic boarding school leaders also instill the values of discipline, responsibility and independence which are implemented both outside and inside the classroom. This is done by the Islamic boarding school leaders themselves, where the leaders set a good example for their students. So before the leader teaches his students, the leader must first set an example. This is the principle that is firmly adhered to and implemented by the leadership of the As Shighor Malawi Islamic boarding school. Because if students are given real examples, then students will see it directly and will gradually apply it in their lives them every day. Islamic boarding school leaders in providing examples of Islamic values cannot be separated from directing the students as taught by the Prophet Muhammad, namely sincerity, trust, trust, honesty and patience.

Islamic boarding school leaders in carrying out their duties also have their own methods that are more effective in improving the character of their students. Among them, leaders do things like the following:

1. Approaching Santri

The approach taken by the leadership to its students is to use a trait approach. Because this trait approach is more effective in the process of character building of students. An example of this approach is that the leader carries out individual da'wah to the students, the leader explains to the students religious knowledge and amr maruf nahi munkar.

2. Guidance Counseling

Guidance Counseling is the process of solving problems experienced by students. Islamic boarding school leaders are directly involved in solving the problems faced by their students and are assisted by other Islamic boarding school administrators. Leaders play a very active role in this matter, things that leaders do are:

The leadership gives good advice and also motivates students who have problems to stay enthusiastic and get rid of any grudges or hatred they have. The leader said that feelings of revenge and hatred are what cause problems and unrest in the human soul so we need to eliminate them

CONCLUSION

Islamic boarding school leaders in carrying out their duties and responsibilities are assisted by ustadz and ustadzah. Ustadz or teachers in the Islamic context are often referred to as "Murabby, mu'allim, and muaddib." The role of a leader as a murabby is to educate, nurture from childhood to adulthood, convey something little by little until it is perfect. The task of Islamic boarding school leaders as Muallim is to teach and provide education that does not conflict with the moral order of humanity. Teaching itself means educators by providing knowledge and skills. Meanwhile, the leader as Muaddib is an educator whose job is to create a learning atmosphere that can move students to behave or be civilized in accordance with the norms, morals and manners that apply in society.

Islamic boarding school leaders use certain methods in carrying out their duties and responsibilities. The method used is: a). The habituation method is that Santi is taught to perform congregational prayers on time, fast Monday and Thursday, memorize the Koran and so on. b). The memorization method means that students are required to memorize the Koran and daily prayers. The leadership directly supervises the students' memorization and provides motivation to the students. c). The method of reward and punishment is to emphasize discipline and responsibility to the students. The Islamic boarding school leadership also emphasized to its students to always behave in good morals wherever they are.

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