



The effectiveness of Islamic education management: a study at Ummul Mukminin Islamic Boarding School for Female, Makassar

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Abstract The purpose of this study was to analyze the effectiveness of Islamic education, to analyze the management of character building for students, and to analyze the inhibiting factors for the effectiveness of Islamic education for the management of character development for students at Ummul Mukminin Putri Islamic Boarding School, Makassar City. This qualitative research uses the descriptive analysis method. The results of the study show that the effectiveness of Islamic education is realized in the pesantren coaching system, which refers to the concept of Islamic education, and all the substance of Islamic education is taught by all subject teachers to the students at Ummul Mukminin Putri Islamic Boarding school. The Management of Character Development at the Ummul Mukminin Putri Islamic Boarding School is internalized into several things.

Keywords: *Islamic Education, Management of Character Development, Islamic Boarding School*

Abstrak Tujuan penelitian ini adalah untuk menganalisis efektivitas pendidikan Islam, menganalisis manajemen pembentukan karakter santri, dan menganalisis faktor-faktor penghambat efektivitas pendidikan Islam terhadap manajemen pengembangan karakter santri di Pondok Pesantren Ummul Mukminin Putri. Sekolah, Kota Makassar. Penelitian kualitatif ini menggunakan metode deskriptif analisis. Hasil penelitian menunjukkan bahwa efektivitas pendidikan Islam diwujudkan dalam sistem pembinaan pesantren yang mengacu pada konsep pendidikan Islam, dan seluruh substansi pendidikan Islam diajarkan oleh seluruh guru mata pelajaran kepada santri di Ummul Mukminin Putri Islam. Sekolah Berasrama. Manajemen Pembinaan Karakter di Pondok Pesantren Ummul Mukminin Putri diinternalisasikan ke dalam beberapa hal.

Kata Kunci : *Pendidikan Islam, Manajemen Pengembangan Karakter, Pondok Pesantren*

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Introduction

The quality of education in Indonesia is an interesting topic for discussion by academics and education practitioners. Several components are always highlighted and continue to be studied, such as educators, students, curriculum facilities and infrastructure, the educational process, and the educational environment. According to Mulyasa (2012: 4), the quality of education has always been the subject of discussion because the influence of quality education can be felt directly in the development of people's lives, both in group life and in individual life. If in other fields such as the economy, agriculture, industry play a role in creating facilities and infrastructure for the benefit of humans, then education deals directly with the formation of humans. Character education determines the human model that will be produced, namely quality and personality human beings

The emergence of character education discourse in the national education system is not a surprising phenomenon, because by looking at the rampant anarchic behavior, brawls between students, drug abuse, promiscuity, sexual crimes, corruption that permeates almost the entire community, crime, environmental damage and various other immoral acts. Character education cannot be separated from morals that come from positive religious values. These morals must be instilled from an early age to overcome the moral crisis and social problems in society (Alhamuddinn et.al, 2022). Seeing this reality, character education development is one of the efforts to develop children's personalities, namely it needs to be instilled as early as possible in the family and community environment so that they are protected from negative life influences in the future (Setiardi, 2017).

Islamic boarding schools as formal schools that can maximize the concept of character education development, because the education system is openly protected from the outside so that it can maximize the concept of character education for students (Fahham, 2013). Islamic boarding schools implement character education integrally in the entire process of implementing values including sincerity, simplicity, independence, which are based on religion (Mita Silfiyasari & Ashif Az Zhafi, 2020). In addition to teaching religious knowledge, Islamic boarding schools also provide various life skills that are useful for students so that they can foster the surrounding community (Imam Syafi'i, 2017).

Islamic boarding schools as formal schools can maximize the concept of character education development, because their education system is protected from the outside and is open so that it can maximize the concept of character education for students. Like the Ummul Mukminin Makassar Islamic Boarding School for Girls which strives to educate and prepare qualified female Muslim clerics, with noble morals, and contribute significantly to increasing intellectual insight in the fields of general knowledge, religious knowledge, and noble morals. In order to support the realization of a good character development model for students, all managers in the educational institution must support it, in this case all personnel, including teachers, administrative staff, dormitory supervisors, and so on. The efforts of stakeholders to achieve educational goals at the Ummul Mukminin Makassar Islamic Boarding School in this article are the basis used as a measure of effectiveness.

Until now, studies on how character education is carried out in Islamic boarding schools as Islamic educational institutions have become the focus of researchers in Indonesia. Research

from Nugraheni & Firmansyah (2021) for example, focuses on the development of character education models in the Khalaf Islamic boarding school. This study found that the holistic-inclusive character education model is one alternative for developing character education that can be used from the internalization of character education to students at the Khalaf Islamic boarding school. Then, the study Bidin et.al (2022) which informs that in Islamic boarding schools that are typical in tahfidz, mutual cooperation character education can be strengthened in entrepreneurial learning related to agricultural and/or fisheries life skills. Students are accompanied by class teachers to cultivate plants around the school. The findings of this article are motivated by the leadership of the Islamic boarding school who see that global dynamics really need entrepreneurial skills from students. Even research from Firdaus (2022) found that character education in Islamic boarding schools can be based on Sufism values. This article informs that tadzkiroh values can be an alternative value content to build good character for students.

Unlike previous studies, this article focuses on a typical Islamic boarding school that fosters female students who are trained to become preachers. The study of Islamic boarding schools specifically for women is very important to explore because discussions about its findings are still minimal. Thus, this article aims to determine the effectiveness of Islamic Education and how character development is managed at the Ummul Mukminin Islamic Boarding School in Makassar City.

Methods

This research is a qualitative type using descriptive analysis method. Moleong (2002: 6) suggests that qualitative research is research that intends to understand what phenomena are experienced by the object of research, for example behavior, perceptions, motivations, actions as a whole by means of descriptions in the form of words and language in a particular context experienced and using natural methods. Researchers observe and observe the interactions that are built between teachers and students and others in the application of Islamic education and the formation and development of the character of students.

Arif Furchan (2004: 447) suggests that descriptive research is designed to obtain information about the status of symptoms when an investigation is carried out. This study aims to determine the nature of the situation at the time the survey was conducted.

The location of this research is the Ummul Mukminin Islamic Boarding School, Makassar City, which is located at Jalan Perintis Kemerdekaan km.17, Sudiang Village, Biringkanaya District, Makassar City.

The focus in this study is the Effectiveness of Islamic Education and Management of Character Education. The form of influence from religious attitudes as an effort or guidance in instilling Islamic teachings in students so that they can influence the growth of physical and spiritual development towards the formation of a Muslim personality. The arrangement and pattern of fostering the character of the santri through the teaching and learning process in the classroom and various Islamic boarding school activities that are held. The management of character building is also interpreted as setting and structuring behavior attitudes based on the

Koran and hadith as a characteristic of students at the Putri Ummul Mukminin Islamic Boarding School.

Qualitative research emphasizes researchers or with the help of others as the main means of data collection. This is intended to make it easier to make adjustments to the realities on the ground. This unit of analysis was chosen so that the researcher does not take distance from the object under study so that the researcher makes contact with those who are studied intensively in the field. In simple terms, this mechanism for determining informants has proven to be effective when dealing with data sources in organizational forms such as schools. The primary data of this research are the students of class XII. IPA 1 MA with leaders and teachers of religious subjects Madrasah Aliyah Putri Ummul Mukminin Islamic Boarding School Makassar City.

The research instrument is a tool used in the method of data collection, observation, interviews and data documentation. Observation, a guide in the form of a list of items to be observed to collect data and know firsthand the environmental situation and research site. Interview guide questions to be asked to informants for later data collection. The documentation method is finding data on a topic or variable in the form of notes, transcripts, books, journals, magazines, inscriptions, minutes of meetings, novels, agendas, student abilities, and others.

Data analysis is the process of systematically searching for and organizing the results of observations, interviews, field notes, and other materials that have been collected to increase the researcher's understanding of the case under study, followed by a search for meaning to report. The steps taken by the researcher in analyzing the data were data reduction, data presentation/presentation, and conclusions drawn during and after the research (Sugiyono, 2013).

Results and Discussion

Law of the National Education System Number 20 of 2003 concerning the Islamic Religious Education System that “religious education is intended to form students into people of faith and piety to God Almighty and of noble character”. Thus Islamic Education is a conscious and regular and systematic effort that is carried out which influences a person's body and spirit in a life based on Islamic teachings.

The process of education and learning at the Ummul Mukminin Putri Islamic Boarding School is always based on principal matters related to Islamic Education, as expressed by Drs. Mustari, M.Pd.I Head of Madrasah Aliyah that in Islamic education, the values to be formed are Islamic values, meaning that Islamic values are embedded in humans which are then manifested in their behavior. On the other hand, dr. H. Andi Aras, teacher and former head of SMP also emphasized that as a female Islamic boarding school, of course all behavior and forms of activity should be based on the values of the Koran and Hadith. So the teacher's exemplary concept and preventive action on all santri activities need close monitoring.

The results of the interview above describe that Islamic Education is essentially a manifestation of ideal values formed in the human personality based on normative values, starting from dressing, behaving and speaking as a reflection of the formation of Islamic education for students at the Putri Ummul Mukminin Islamic Boarding School. Therefore,

Islamic education is considered very important because it is directly related to all aspects of students' lives (Rohman, 2018).

The process of learning and fostering students requires a fairly strict protection system so that students are accustomed to the fostering pattern that has been determined by the leadership of the Islamic boarding school, or in other words, the fostering system for students is based on Islamic educational values from waking up at 04.30 to resting at night at 22.00 WITA. The concept of learning in and outside the classroom always refers to the values of Islamic education, and as an educational institution based on Islamic boarding schools whose learning objectives direct students to have knowledge based on religion and good morals and are implemented in real life every day (Sahlan, 2023.).

In order to instill and develop the character of the students at the Putri Ummul Mukminin Makassar Islamic Boarding School, it includes a variety of learning activities both inside and outside the classroom. Students are expected not only to be able to understand the lessons in the teaching and learning process, students are also trained to be disciplined, responsible and work together, for example with group assignments in class, making reports and presenting them. This of course indirectly provides character education to the students.

Mrs. Athifah emphasized that as a leader and subject teacher in the Aqidah Akhlak field, habituation in Islamic Education is the main thing in the education and development of the Islamic boarding school system. The Ummul Mukminin Putri Islamic Boarding School also emphasized the importance of starting with the five daily prayers in an orderly manner, because the habit of praying will have good implications for all of their attitudes in the future. Specifically at the Madrasah Aliyah level, there is a team of religious subjects with the task of guiding the formation and development of Islamic morals for students.

The phenomenon above shows that if students are lazy to worship, spontaneously the teacher must overcome it with special handling of the students concerned. Bearing in mind that students like that really need assistance so that all their activities can have the nuances of Islamic Education, and if the students' prayers are good and right, it will have implications for all the social behavior of the students.

The assertiveness of the teachers as a key instrument in upholding the existence and effectiveness of Islamic education, and harmonious relationships show the ease of communication between the teacher and his students in providing understanding or encouragement that as much as possible can inspire him to accept all the suggestions given. This phenomenon indicates that the religious teacher's approach in directing his students in a positive direction can be realized if the teacher continuously motivates his students until they are aware. The existence of a relationship between teachers and students is a harmonious relationship as an interaction between teachers and students that can motivate students.

From the description above, it can be concluded that the persuasive approach taken by the teacher, especially the teacher of the hostel supervisor, will create a condition for the students concerned with changes towards advancing understanding of Islamic education. With this ability, students will bring themselves to the happiness of life both in this world and in the hereafter. Therefore, Islamic education has a strong foundation and foundation in its implementation in Indonesia which aims to increase devotion to God Almighty, intelligence, skills, enhance character and be responsible for nation building.

The aim of Islamic education is to create Muslim people who are faithful, pious and knowledgeable who are able to dedicate themselves to Allah and always carry out His commands and avoid all His prohibitions. To perfect human relations with each other, maintain and improve relations between humans and their environment. Based on the Al-Qur'an as the highest values in the outlook on life (Akmansyah, 2015) The character development system is a conscious and planned effort to instill virtue values so that they are internalized in students and become character, character and morals, becoming personality, believed to be true, and used as a basis for perspective and thinking, so that they are encouraged to realize good attitudes and behavior (Hafidh et al., 2023).

As for the education system adopted, in general experts have almost the same opinions as each other, as previously stated that character education can be internalized through the Tazkirah model, which is an abbreviation of the words role model, direct, encourage, zakiyah (pure/plant intentions). sincere, continuity (a process of habituation to learn, behave, and act), remind repetition (repetition), organize, heart (touch of the heart).

The various opinions of the experts above have several similarities in views regarding the character development system, namely that internalization Character education is carried out through learning, both in subjects and in extracurricular activities, internalization through role models, continuity (habituation and repetition), and discipline development (rule enforcement) (Zulaikhah, 2019).

The formulation of national education is the basis for developing values character, namely, Internalization of character values through learning systems, Internalization of character values through habituation and repetition, Internalization of character values through role models, and Internalization of character values through enforcement of rules and discipline. One of the efforts that can be done to instill character values is with an integralistic pattern. The integralistic learning pattern in question is that every learning activity must be able to facilitate the development of character-based students. One relevant way to implement this is the integration of character and values into every learning activity. subjects listed in. Thus, learning character values is not only at the cognitive level, but touches on internalization and real experiences in the daily lives of students in society (Zubaedi, 2011).

As an educational institution based on Islamic boarding schools, the learning objectives direct students to have knowledge based on religion and akhlakul karimah which is implemented in real everyday life. Therefore, all subjects taught must contain character and all teachers must implement it in all learning activities.

Mrs. Rusmiati, said the Akidah Akhlak teacher and the hostel supervisor stated that especially in the dormitory or learning outside the classroom, the students emphasized character building based on Islamic educational values such as living clean, interacting by prioritizing morals, Islamic dress, wearing things that are his. All of these things are a form of habituation that students must understand as a form of character development management or in the language of Islamic Education is the habituation of good morals which will later become independent individuals and always do positive things.

The results of observations made in class and in the pesantren environment show that the nuances of learning are full of character values. Character learning steps are carried out by starting and ending learning by giving greetings and praying together, taking attendance of

students, giving group assignments, making reports, presenting assignments, giving encouragement to live independently and so on, as well as coaching teachers and hostel supervisors. , specifically outside school hours emphasizing the same thing that from character development management it is hoped that students will become religious, honest, hard working, independent, communicative, and responsible.

The habituation method is an effort to appreciate and deepen the values that are embedded in a person both outwardly and inwardly which become the value of life for him. One of the processes taken is to start habituation and continuous repetition so that character becomes character. Related to the above, Islamic boarding schools are a strategic vehicle for learning activities and instilling and developing character values because Islamic boarding schools cover all learning activities outside the classroom.

Dormitory Supervisor, Musyriifa Nurfika, said that character development in Islamic boarding schools has long been applied in various forms of habituation in order to instill discipline, responsibility and skill, for example children (students) are accustomed to getting up to pray in congregation at the mosque, eating together, being disciplined in participating in activities at the Islamic boarding school. Those who break the rules are given useful sanctions, for example cleaning or memorizing vocabulary and so on.

In order to instill character values, all elements in the pesantren are required to show exemplary behavior to the students. This is because by nature humans tend to imitate something that appears outside of themselves. The interaction that occurs between the coach and the students raises the behavior of the students following what they experience in the interaction.

Related to this, mother Andi Suhada, the teacher and also the principal of SMP Putri Ummul Mukminin Islamic Boarding School, explained that the supervisor at the pesantren has a double task besides being a teacher, he is also a guide, director, and motivator. Therefore, exemplary or setting an example is something that is absolutely necessary so that there is a match between words and deeds. Santri will be interested in the coaches' words and are reluctant to the coaches if the coaches do the same things that are instructed to the students such as reading the Koran every day, attending congregational prayers, or carrying out scheduled activities on time and so on.

Then Mrs. Wiwik Nur Listiani, one of the hostel supervisors, stated that in religious subjects the most important thing that must be considered and always carried out is the role of the religious teacher as a model who always appears to give an example to children, thus children will emulate the good things they get from the teacher. Besides that, certain lesson topics are usually inserted in the stories of figures who become role models in human life. The personal example of the Great Prophet Muhammad saw as a role model, the Khulafaurasyidin and other religious figures.

According to this information, it can be concluded that the most important thing in fostering students/students at Islamic boarding schools is how all components involved in coaching provide exemplary examples that can be followed by students both in words and actions. Besides that, the exemplary value is also shown in the learning of religious figures.

Related to the enforcement of rules and discipline, Mustari, The Head of Madrasah Aliyah Islamic Boarding School for Putri Ummul Mukminin Makassarstates, stated that students are required to obey the rules and regulations, even though we as imperfect human beings there are

bound to be one or two students who break the rules. The aim of the code of conduct is to regulate the life of the students in the pesantren so that the scheduled system can run effectively. As described by the head of the Madrasah, the rules of conduct aim to regulate the life of students in the boarding school environment so that the entire learning system can run effectively. There are two indicators to measure a coaching program, first, whether the character development system is running effectively as expected or in accordance with what has been programmed and the second indicator is to measure the degree of success.

The researcher observed that the teaching and learning process that took place in the classroom from several teachers had religious nuances in learning even though what was being taught was general subjects, as evidenced by the initiative of the students who prayed before the start of the teaching and learning process, took advantage of free time in class by reading the Koran and memorizing it, and take advantage of the break time by performing dhuha prayer.

The researcher observed the students' repetition process and saw the students directly doing the tests without a supervisor watching them. At that time the teacher gives the rules of the game, then after that there is an agreement on these rules, then the test begins. The researcher watched from afar and occasionally came out, it turned out that the students were indeed able to make this agreement. This shows that students are honest, independent, respect achievement, and are responsible

Regarding the learning program outside the classroom, routine activities take place as scheduled; congregational prayers, tadarrusan, reading books, and others. This shows that the students are disciplined and responsible for their daily schedule. It's just that sometimes Islamic boarding school activities are disrupted by co-curricular and extra-curricular activities which take up the students' time, especially before the competition. Finally, Islamic boarding school learning is reduced, even though Islamic boarding school activities are a characteristic of Islamic boarding school-based educational institutions.

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Nur Hudayah, one of the hostel supervisors, said that sometimes extra-curricular activities dominate learning time outside of classroom learning so that Islamic boarding school learning activities are reduced, even though that is a characteristic of Islamic boarding school-based educational institutions.

Based on the results of observations, it is also known that teachers and coaches always provide good examples in the implementation of worship such as praying in congregation on time and reading the Qur'an. The habituation activities have taken place as a habit/cultured in Islamic boarding schools such as greeting and kissing the hands of teachers when they meet. Reprimands are given by the teacher/coach when he finds that one of his students is negligent or violates the rules.

From what has been stated above, it can be understood that not all coaching systems run optimally. However, in general character building at this Islamic boarding school has been going well, while the existing deficiencies will always be evaluated and made improvements so that they meet expectations.

Measuring the level of success of character education in students or students is something abstract. Therefore the researcher linked the level of success to the level of achievement of the students' learning outcomes listed in the report cards (the value of learning outcomes). This is done because the real value of student learning outcomes is the accumulation of attitudes and knowledge assessment's of each student as desired by the 2013 curriculum. Teacher assessment is the result of observing behavior and character changes in each learning process. To see how far the level of success of character education for students is, there are two indicators, namely the level of achievement of learning outcomes in religious subjects.

The value of religious subjects is used as a reference to measure the level of success of the character building system because, as recognized by religious subject teachers, the emphasis on religious learning directs students to become pious, knowledgeable, and have good morals. To measure the success rate of religious learning subjects, we took the learning outcomes of class XII IPA I students in the final semester of the 2021-2022 school year. The average value of religious subjects from 135 students is 91.74. When converted to a qualitative assessment it means "very good". The average value of learning outcomes for all subjects from 135 students is 83.24. When converted with a qualitative assessment means "good". From the facts stated above, it can be concluded that the character building system at the Ummul Mukminin Putri Islamic Boarding School is running effectively, both in terms of the implementation process, as well as from the output produced.

The research findings inform that all stakeholders at the Ummul Mukminin Islamic Boarding School in Makassar City work collaboratively to achieve the goals set by the agreed management. This is as emphasized by several studies such as Mahapatro (2021), Gyurák (2020), and Xing (2020) which emphasize that in an organization, the cohesiveness of the human resources involved greatly determines the success of achieving goals. If one of the human resources does not work, then the level of effectiveness will decrease. In addition, the aspect of collaboration between the resources involved is another important factor in achieving success (Wondirad, 2020; Ali & Anwar, 2021; Akpa, 2021). Thus, the findings of this research imply that, in addition to all human resources in an Islamic boarding school working hard, it is also very important for them to collaborate well.

Conclusion

Based on the results of data analysis, the researcher obtained conclusions that can be drawn from research regarding the Effectiveness of Islamic Education at the Ummul Mukminin Islamic Boarding School, namely the results are realized in the pesantren coaching system which refers to the concept of Islamic Education, and all the substance of Islamic Education is taught by all subject teachers to the students. The Management of Santri Character Development at the Ummul Mukminin Islamic Boarding School in Makassar City applies a character development management system which is internalized to several things, namely, internalization of character

values through learning systems, internalization of character values through habituation and repetition, internalization of character values through exemplary, and internalization of character values through discipline coaching and enforcement of rules. The estuary of the internalization process is a form of management for fostering Santri Character, namely religious, responsible, discipline, creative, loves to Read. This article is limited to a qualitative approach, so that the future agenda requires quantitative research to measure how much influence character education has on female students in Islamic boarding schools that are specifically intended for women as the generation of Islamic preachers.

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