

# THE PORTRAIT OF LOCAL WISDOM VALUES IN CONSTRUCTING CHARACTER EDUCATION MANAGEMENT IN INDONESIA

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**Abstract:** This study aims to interpret the value of local madrasa wisdom. Habitualization of these values is then used as social capital in building a character education management paradigm. It is based on various problems faced in Islamic education management. Thus, to provide a holistic and in-depth understanding, this research used a qualitative approach with the social construction theory of Peter L. Berger. It was through the dialectical relationship between externalization, objectivation, and internalization. This study found that 1) madrasa local wisdom is essentially a manifestation of the Qur'an as a (belief system) and becomes the basis for managing Islamic education; 2) madrasa local wisdom, such as; honesty, discipline, togetherness, commitment, simplicity, independence, sincerity, leadership, hard work, and responsibility, understood as positive energy and internalized in the madrasa environment; 3) habitualization of the value of local wisdom of madrasa, is a social capital which is then transmitted in the management of Islamic education so that it can influence all practical individual social thoughts and actions in the organization.

**Abstrak:** Penelitian ini bertujuan untuk menginterpretasikan dan memaknai nilai kearifan lokal madrasa, habitualisasi nilai tersebut kemudian dijadikan sebagai modal sosial dalam membangun paradigma manajemen pendidikan karakter, hal ini didasarkan atas pelbagai persoalan di bidang pengelolaan pendidikan Islam baik secara fondasional maupun operasional dan belum terselesaikan. Demikian untuk memberikan pemahaman secara holistik dan mendalam, penelitian ini menggunakan

pendekatan kualitatif dengan teori konstruksi sosial Peter L. Berger, melalui hubungan dialektis antara *eksternalisasi*, *objektivasi* dan *internalisasi*. Penelitian ini menghasilkan beberapa temuan; 1) kearifan lokal madrasa pada hakikatnya merupakan manifestasi dari al-Qur'an sebagai (*belief system*) dan menjadi dasar pengelolaan pendidikan Islam; 2) kearifan lokal madrasa, seperti; kejujuran, kedisiplinan, kebersamaan, komitmen, kesederhanaan, kemandirian, keikhlasan, kepemimpinan, bekerja keras dan tanggung jawab, difahami sebagai energi positif dan di internalisasikan dalam lingkungan madrasa; 3) habitualisasi nilai kearifan lokal *madrasa*, merupakan sebuah modal sosial (*social capital*) yang kemudian ditransmisikan dalam pengelolaan pendidikan Islam, sehingga dapat mempengaruhi seluruh pemikiran dan tindakan sosial individu yang efektif dalam organisasi.

**Keywords:** construction; management of character education; local wisdom

## INTRODUCTION

At the practical level, the occurrence of Islamic education problems, ranging from found a tional and operational ones, apparen tly cannot be adequately resolved. This condition attracts practitioners and thinkers of Islamic education to be parsed and found the end of the base.<sup>1</sup> The existence of Islamic education is faced with various problems that can lead to multidimensional crises, such as the decline in the attitude of honesty, exemplary, discipline, openness, care, and responsibility in organizations,<sup>2</sup> the view above is indirectly part of the weak form of the managerial system and is mechanical without prioritizing human values, so it tends to be pragmatic, materialistic, rationalistic hedonistic and spiritually dry emotionally. Based on this fact, the implementation of Islamic education today requires a breakthrough in management by transmitting the value of local madrasa wisdom as the leading force in synergizing, mobilizing, and making individual behavior in the organization effective.<sup>3</sup>

The internalization of the value of local wisdom in madrasa is essentially a representation of the Qur'an and al-Hadith, even directly related to spirituality (*tauhid*) as the core of human values that govern all individual actions and behavior, both in the broader social reality and in organizations.<sup>4</sup> thus the existence of the above values can be understood as a form of encouragement for

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<sup>1</sup> Ahmad Fauzi, *Filsafat Manajemen Pendidikan Islam (Mengurai Benang Kusut Pengelolaan Pendidikan Islam Dari Pendekatan Filosofis Menuju Praktis)* (Jogjakarta: Pustaka Pelajar, 2018), 64.

<sup>2</sup> Amani F Qashmer, 'Character Education And Adolescents' Moral Identity Development (*Actual and Ideal*)'; Dissertation (University of Missouri-Saint Louis, 2016), 21.

<sup>3</sup> Abdul Munir Mulkham, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam* (Yogyakarta: PT Tiara Wacana, 2002), mcmxcviii.

<sup>4</sup> Abd'la, *Pembaharuan Pesantren* (Jogjakarta: LKis, 2016), 65.

the realization of individual social behavior and actions in managerial activities, and is part of the attraction between positive-negative, spiritual-material, spiritual-physical energies.<sup>5</sup> In this context, the encouragement of spirituality can always bring a material dimension to spirituality by internalizing and actualizing the value of local wisdom in all aspects of Islamic education management.<sup>6</sup>

At the practical level, the internalization of local madrasa wisdom is used as a fundamental value in various Islamic education management<sup>7</sup>. It is expected to influence all individual social actions and behavior. This relationship is a process of character building in the organization. The relationship between the two can create character education management, a crisis solution to various problems. Even the management of character education is understood as the culmination of the evolution of various educational management so far.<sup>8</sup> In this context, character education management is a management approach and model built based on the value of local wisdom and religious ethics, prioritizing exemplary attitudes and integrity in the organization. Internal wisdom comes from the local wisdom of the madrasa as a source of positive values.<sup>9</sup>

Thus the habitualization of local wisdom madrasa built by MIN 1 and MINU Unggulan Bojonegoro is interpreted and interpreted as a value system that can inspire, influence, and move individual social behavior in managerial activities, how important the value system is so that it then gives birth to effective action.<sup>10</sup> Even Aburdene and Fukuyama said that value is the most influential force influencing individual actions in all social life, especially in Islamic education management. It produces a healthy performance and organizational culture. In this context, the essence of management is an essential aspect in various managements,<sup>11</sup> even the progress of education can be determined from

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<sup>5</sup> Fathul Himam. Sus Budiharto, *Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik*, Psikologi UGM Yogyakarta, 33 (2001), 300.

<sup>6</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Penerbit Kalimah, 2010), 44.

<sup>7</sup> M. Quraish Shihab, *Wawasan Al-Qur'an Tafsir Maudhui Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 68.

<sup>8</sup> Syaiful Sagala, *Manajemen Strategik Dalam Peningkatan Mutu Pendidikan* (Bandung: Alfabetha, 2011), 11.

<sup>9</sup> Blumberg dan Greenfield, *The Effective Principle: Perspectives on School Leadership* (Bonton: Allyn and Bacon Inc, 1980), 90.

<sup>10</sup> Ahmad Fauzi, *Transformation Of Values In Developing Leadership Prophetic Islamic Education*, in 2nd ICET Theme: Improving The Quality Of Education and Training Through Strengthening Networking (Faculty of Education, State University of Malang, 2016), pp. 1196–1204.

<sup>11</sup> Ahmad Fauzi, *Building Transformative Management Epistemology at Pondok Pesantren Based on Local Wisdom*, in Proceedings of the 1 St International Conference on Education and Islamic Culture 'Rethinking Islamic Education Toward Cultural Transformation' Faculty of Tarbiyah, Islamic Institute of Nurul Jadid Probolinggo (Probolinggo, 2017), pp. 199–203.

the management system, along with the development of globalization, various problems occur in organizations both in the corporate world and in the noble industry, so that various approaches are needed, one of which is by incorporating the value of local madrasa wisdom as a magnet to inspire, influence and mobilize individual social behavior in organizations, especially in the management of Islamic education.<sup>12</sup>

The significance of the value of local madrasa wisdom is then interpreted and interpreted as part of the character. It becomes the primary value of Islamic education management.<sup>13</sup> In this context, the habitualization of the values of local madrasa wisdom is expected to color the managerial system so far, which is perceived to have experienced various moral inequalities.<sup>14</sup> The internalization of the value of local madrasa wisdom is used as social capital in building character education management, as well as a new paradigm in the field of Islamic education management, by transmitting the value system referred to in various managerial activities, so that it is expected to create individual morality (character building) in the management of Islamic education, as a result of the multidimensional crisis and the decline in morality in the field of managing Islamic education today.<sup>15</sup>

## RESEARCH METHOD

This research aims to interpret the values of local madrasa wisdom built by MIN 1 and MINU Unggulan Bojonegoro. It provides a holistic and in-depth understanding. In addition, this study employed a qualitative approach. It produced a grounded theory.<sup>16</sup> The construction of local wisdom values of the madrasa is essentially a representation of the Qur'an, al-Hadith, and local culture. Thus, this dialectical relationship then gives birth to local wisdom, habitualization of the value of local wisdom gives birth to various positive energies and becomes social capital for madrasa in building character education management paradigm.<sup>17</sup> In that context, to build a paradigm of character education management, this study used the theory of social construction of reality between the dialectics of externalization of objectivation and internalization. Through externalities, local wisdom is built and becomes objective to build a system. The internalization

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<sup>12</sup> Peter P. Schoderbek, *Management* (London: Harcourt Brace Jovanovich Publishers, 1988), 68.

<sup>13</sup> Goerge R Terry, *Prinsip-Prinsip Manajemen, Terjemahan J. Smith D.F.M* (Jakarta: PT Bumi Aksara, 2003), 11.

<sup>14</sup> Sanerya Hendrawan, '*Spiritual Management; From Personal Enlightenment Towards God Corporate Governance*' (Bandung: PT Mizan Pustaka, 2009), 80.

<sup>15</sup> Ibrahim Bafadal, *Manajemen Peningkatan Mutu Sekolah Dasar (Dari Sentralisasi Menuju Desentralisasi)* (Jakarta: Bumi Aksara, 2006), 65.

<sup>16</sup> Lincoln, *Handbook Of, Qualitative Research* (Jogjakarta: Pustaka Pelajar, 2009), 55.

<sup>17</sup> John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* (Yogyakarta: Pustaka Pelajar, 200AD), 28.

value includes honesty, discipline, togetherness, commitment, simplicity, independence, sincerity, leadership, hard work, and responsibility. Thus, the whole value system is then transmitted in various managerial activities. It is expected to initiate individual morality (character building) in the management of Islamic education.<sup>18</sup>

## THEORETICAL FRAMEWORK

### Islamic Education Management Paradigm

Theoretically, management comes from the verb (*to manage*), which is interpreted as management, stewardship, and regulation in carrying out various tasks through the roles and actions of others. In contrast, the term management has various meanings both as an approach and strategy and aims to influence and regulate individual actions and behavior in implementing a program through planning, organizing, coordinating, and evaluating. Organizational goals can be achieved effectively efficiently. In that context, the essence of management lies in implementation by empowering others to achieve an organizational goal. Terry explains it; management is a distinct process consisting of planning, organizing, actuating, and controlling, performed to determine and accomplish stated objectives by using human beings and other resources,<sup>19</sup> and various other resources in achieving organizational goals.<sup>20</sup>

In this context, management activities combine thoughts (*minds*) and individual actions or behavior within an organization.<sup>21</sup> In addition, management can be interpreted as a science and art related to achieving organizational goals through using human resources and other resources effectively and efficiently. At the same time, James A.F. Stoner explained that management is understood as a practical approach to influence individual social actions through planning, organizing, directing, and evaluating.<sup>22</sup>

Thus, when the term management is applied in education, it will lead to education management. However, it seems that the study of education management is still comprehensive in scope. Therefore, it must be focused on various policies so that educational institutions truly have independence in developing their institutions.<sup>23</sup> In comparison, the interpretation of education

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<sup>18</sup> M.Q Patton, *Qualitative Evaluation Methods* (Beverly Hills: Sage Publication, 1980).

<sup>19</sup> George R. Terry, *Prinsip Prinsip Manajemen* (Jakarta: Bumi Aksara, 2014), 66.

<sup>20</sup> D.D.N. Benty and I. Gunawan, *Manajemen Pendidikan Suatu Pengantar Praktik* (Bandung: Alfabeta, 2017), 78.

<sup>21</sup> Made Pidarta, *Manajemen Pendidikan Indonesia* (Jakarta: Bumi Aksara, 1988), 90.

<sup>22</sup> James C Sarros and Joseph C Santora, 'Leaders and Values : A Cross-Cultural Study', *Leadership & Organization Development Journal*, 22.5 (2001), 243–7739.

<sup>23</sup> Eric C K Cheng, 'Knowledge Management for Improving School Strategic Planning', *Educational Management Administration & Leadership*, 1.17 (2020), 1–17.

management is understood as implementing various programs by utilizing various sources effectively and efficiently to achieve an institutional goal.<sup>24</sup> Meanwhile, Islamic education management is understood as implementing various tasks by utilizing human resources and other resources in achieving an organizational goal. In another perspective, Islamic education management is a technique, art, and science regarding the management of Islamic education through planning, organizing, directing, and monitoring Islamic teachings to achieve Islamic education goals. As explained in the letter As-Sajadah verse 5, this view is that Allah SWT is the One Who rules over this life (*al Mudabbir*, manager). The natural order above is a sign and proof of His greatness. Thus the interpretation of the arrangement based on the verse above can be interpreted as a management system.<sup>25</sup> According to Mudjamil Qomar, the existence of Islamic education is essentially built on the values of the Qur'an and al-Hadits as the primary basis for the implementation of Islamic education.<sup>26</sup>

Practically speaking, Islamic education management is essentially a combination of thoughts and actions in carrying out various activities<sup>27</sup> by influencing and moving individual behavior based on the Qur'an and al-Hadith. Hence, the essence of Islamic education management lies in the implementation related to organizational ethics. It is also in governing and influencing people. In this context, Islamic education management is understood as a series of activities that are guided by the value system in mobilizing and streamlining individual behavior, which is based on the goals of Islamic educational institutions,<sup>28</sup> is based on the fact that each individual has a set of abilities to mobilize and inspire the actions of other individuals, is at the same time the core of the task of humanity, namely as the caliph of Allah as described in the QS. al-An'am: verse, 165, thus human existence is essentially equipped with a set of abilities, in the form of sight, hearing, and heart to carry out various duties as caliph, in the language of caliph it is interpreted as a leader who then becomes an essential part in managerial activities, where a leader is also a manager at an educational institution, he must be able to carry out his duties and functions as well as possible and be fully responsible for what he does, this is as emphasized in QS. al-Isra, verse: 36.

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<sup>24</sup> Syafaruddin, *Manajemen Lembaga Pendidikan Islam* (Jakarta: Ciputat Press, 2005), 34.

<sup>25</sup> Edi Santoso, 'Spiritualisasi Pendidikan Agama Islam', *Jurnal Nuansa STAIN Pamekasan*, 11.2 (2014), 66.

<sup>26</sup> Mujamil Qomar, *Dimensi Manajemen Pendidikan Islam* (Jakarta: Penerbit Erlangga, 2016), 44.

<sup>27</sup> Andrew Giddings, *Elements of Sociological Theory of Religion* (Sacred Canopy, 2020), 42.

<sup>28</sup> Colette Lombard Hoover, Edwin A., *Getting Along in Family Business The Relationship Intelligence Handbook*, Edisi Bahasa Indonesia, (Jakarta: PT. Raja Grafindo Persada, 2010), 75.

The portrait of Islamic education management is essentially related to the value system, which is then understood as a social magnet to influence various behaviors and social actions of individuals in the organization, the significance of the value above is believed to be a change in the field of management and development (*ruh al-jihdd*) Islamic education. In contrast, the term value in the Oxford Advanced Learner's Dictionary is interpreted as soul or spirit, which is seen as building morality for the individual. In Arabic, spirituality has similarities with the word *ruhani* which leads to the essence and immortality. In Islam, spirituality is related to divinity (*tauhid*). It is the essence of the true nature of humanity, where human behavior is part of the attraction between positive and negative energies or spirituality and materiality. Epistemologically the value system in Islamic education management is something that originates from divinity (*tauhid*) and prophethood through the Qur'an and al-Hadith and is expected to bring change from worldliness to divinity, namely as a form of enlightenment and cleansing of the heart for actions. Individual behavior in the education management, inspiring and mobilizing through examples based on divine and prophetic traits, such integrity (*as iddiq*), trust (*amanah*), working (*faianah*) to create ethical and social behavior. They are inspiring without indoctrinating, awakening without hurting, awaken without forcing, and commanding.<sup>29</sup>

### **Local Wisdom as the Core Value of Islamic Education Management**

At the theoretical level, local wisdom can be understood as a way of life built by a group of people and madrasa organizations, which are believed to be a value system and become the basis for influencing various individual social behaviors and actions. Therefore, local wisdom contains a set of policies, norms, and social ethics based on the form of community knowledge (*local knowledge*) through the thinking or intelligence of the community (*local genius*) in answering various social problems, so that it can influence individual social actions based on the intended value. In another perspective, local wisdom is defined as identity, personality, or culture built by a group of communities, organizations, and education as a means to strengthen their institutions. In this context, Wales first introduced local wisdom in Ayatrohaedi; (*the sum of the cultural characteristics that the vast majority of people have in common due to their experiences in early life*) by placing local wisdom in line with wisdom and virtue.<sup>30</sup> Besides that, local wisdom is often conceptualized as a policy by showing a particular place (*local wisdom*), local knowledge (*local knowledge*), and local intelligence (*local genius*).

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<sup>29</sup> Dian Andayani Abdul Majid, *Pendidikan Karakter Dalam Perspektif Islam* (Bandung: Insan Cita Utama, 2010), 95.

<sup>30</sup> Ayatrohaedi, *Kepribadian Budaya Bangsa (Local Genius)* (Jakarta: Pustaka Pelajar, 1986), 63.

Therefore, local wisdom is part of the intelligence possessed by a group of people or organizations based on their respective experiences in seeing social reality to create a value system that is believed to be the basis for their social footing and actions.

In another perspective, local wisdom is also understood as a view of life or knowledge about the activities carried out by the community in answering various problems. In that context, the value of local wisdom contains a set of morality, ethics, and wisdom. It becomes the basis for guidance in all social life to build individual social behavior and actions based on the standardization of social values. Meanwhile, Keraf emphasized that local wisdom is a form of knowledge, belief, insight or understanding, and habits that require forming a social behavior.<sup>31</sup> Therefore, the various local wisdom above are then passed on to the next generation and are expected to become social magnets to influence various social behaviors and actions better social behavior.<sup>32</sup>

The local wisdom of madrasa can be understood as a value system built on the Qur'an and al-Hadits. It becomes the basis for the implementation of Islamic education both foundationally and operationally.<sup>33</sup> In that context, the existence of madrasa is essentially believed to be an educational institution that can shape and influence individual social behavior. It cannot be separated from individual thinking on the interpretation of the Qur'an as a universal value; dialectical relationships and the combination of the two are better known as the anthropocentric.<sup>34</sup> Thus, the existence of the Qur'an as a source of truth (*dharuriyyah*), law, and wisdom have never made revelation the only source of knowledge, in addition to providing an understanding of the text above requires other thoughts and knowledge so that it can lead to new knowledge, especially in Islamic education management. In this context, the construction of madrasa values is essentially a combination of the Qur'an and the logic of individual thought in seeing social reality based on the conditions of society. In contrast, individual thinking is built through scientific genealogy, which is influenced by previous education. It makes these values part of the great tradition that must be maintained so that the existence of madrasa survives amid global changes. Azra

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<sup>31</sup> Gorys Keraf, *Argumentasi Dan Narasi* (Jakarta: PT Gramedia Pustaka Utama, 2016), 23.

<sup>32</sup> Mukhibat Mukhibat, Muhammad Fahim Tharaba, and Munair Yusuf Abdalhafiz Salah, 'The Management of IAIN Ponorogo-Assisted Madrasas: Religious, Populist, Center of Excellence, Diversity', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 18.2 (2020), 171–87

<sup>33</sup> Supriyanto Muh. Ikhsan and Ismail Suardi Wekke Fahmi Gunawan, *Islam and Local Wisdom: Religious Expression In Southeast Asia* (Yogyakarta: Deepublish, Grup Penerbitan CV Budi Utama, 2018), 8.

<sup>34</sup> M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi Pendekatan Interaktif Interkonektif* (Jogjakarta: Pustaka Pelajar, 2012), 107.



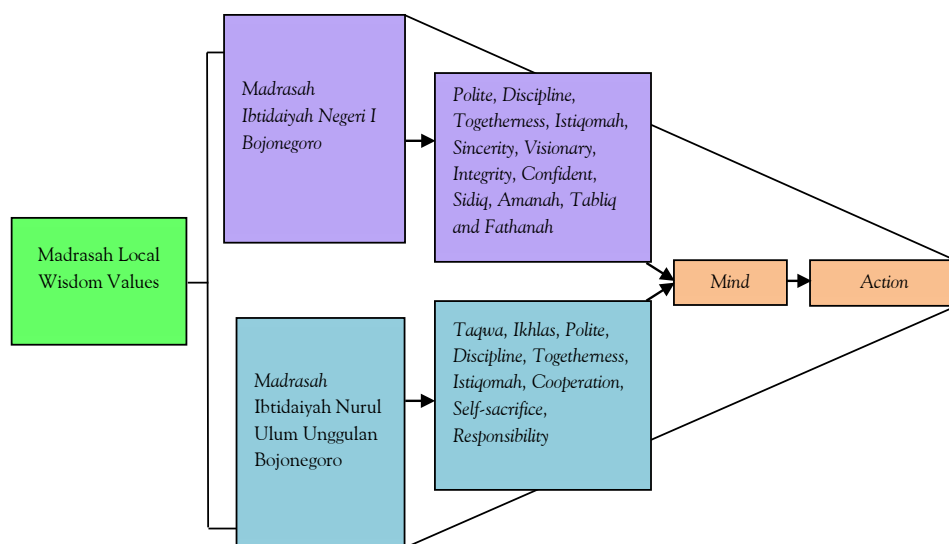
says that there are at least three main functions of Islamic education (madrasa), namely; as the transmission of Islamic knowledge (*transmission of Islamic knowledge*) and the formation of morality, maintenance of Islamic tradition (*Islamic maintenance tradition*), fostering prospective scholars and intellectuals (*reproduction of ulama*).<sup>35</sup>

The significance of these values is an essential part of various madrasa management. It is used as part of a culture (*living culture*) that is continuously maintained to local wisdom. Thus the relationship between values and madrasa culture then gives birth to several aspects, including; a) ideational school, in this case, madrasa culture is understood as a representation of the values of the Qur'an and al-Hadith so that it becomes the basis of belief in management and is jointly actualized by the entire madrasa community both as a foundational and operational basis. Foundationally all components, both in the formulation of the vision and mission, curriculum development, leadership, and organizational culture, are built based on the Qur'an and al-Hadith. Operationally, this understanding can be practiced in everyday life (*mode of conduct*) in the madrasa environment; b) adaptationist schools, the physical and scientific structure of madrasa have various unique features; c) realist school, madrasa organizational culture is built in a relatively long period so that it can then be passed on to the next generation.

In this context, the process of forming a madrasa culture can be understood as a representation of the values of the Qur'an and al-Hadith, through various interpretations based on the logic and knowledge of each individual, as well as the relationship between thought and normativity regarding the Qur'an which is seen as transcendental, Transcultural and historicity inherent in Islamic educational institutions cannot be separated, even between the two are dialectical. Therefore, to reveal and understand the values of the Qur'an, various interpretations are needed according to their knowledge so that they can vary the meanings and make these values be the foundational values for all madrasa activities. The formation of local wisdom and being part of the institutional character of the madrasa and making the identity of the madrasa as the future of Islamic education and distinguishing it from other education. The local wisdom built by madrasa can essentially become a value of pride (*elitist charismatic values*) for Islamic educational institutions, even though each madrasa has various characteristics and functional values and is suitable for their respective needs (*how important*), so practice some of the value of local wisdom of madrasa built by MIN 1 and MINU Unggulan Bojonegoro, can be described as follows.

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<sup>35</sup> Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998), 39.



The entire madrasa local wisdom is then interpreted and interpreted as a character. It becomes the core value in the management of Islamic education. It is expected to color the managerial implementation, which has been perceived as experiencing various moral inequalities. It can initiate the paradigm of character education management (*character education management*) by transmitting the entire value system referred to in managerial activities and is expected to produce individual social morality (*character building*) in the management of Islamic education to be more effective, even becoming a proto-type of future Islamic education management.

### The Internalization of Madrasa Local Wisdom Values

Sociologically, the existence of madrasa basically cannot be separated from local wisdom and as part of the characteristics of madrasa education. Thus the existence of madrasa cannot be separated from the various demands of the community; even their existence continues to provide various contributions to the community. In this context, the internalization of the value of local madrasa wisdom can be understood as social capital in shaping individual social behavior (*social behavior*) by transmitting all of the above values in education management.<sup>36</sup> Therefore, local wisdom is a combination of values, and local wisdom, the two terms above have different meanings and interpretations. Theoretically, value is interpreted as something valuable, functional, and quality in the social life of individuals. That value can also indicate something considered meaningful in a belief system

<sup>36</sup> Rohmat Mulyana, *Mengartikulasi Pendidikan Nilai* (Bandung: CV. Alfabeta, 2004), 67.

within the social scope,<sup>37</sup> where human existence requires something of value and demands. It takes decisions and actions and can give meaning to their social life. Therefore, if a man loses value, he will not know the purpose of his life and will not even have the certainty to act in his social reality

In that context, value is more abstract and not a concrete object. It is not just a matter of appreciation of what is desired or not desired, liked or disliked. Still, the value is a relationship between the subject as the appraiser and the object being assessed. Fraenkel explains that value is a standard for social conditions to form behavior, beauty, justice, and truth. In contrast, Frondizi explained that value is more objective and does not depend on a subject or consciousness. On the contrary, value is more subjective in that its meaning and validity. It depends on the actions and behavior of the subjects who make the above assessment, without considering whether they are psychological or concrete.<sup>38</sup> In Ginanjar's perspective, values are in the heart (*basirah*) with the nature of *ihsan*, which is following the universal nature of humanity. Each individual, in principle, has a value system that can be applied in society.<sup>39</sup> Meanwhile, Victor E Fraenkel explained that people have enough to live, but nothing to live for; They have the means, but no meaning, values contain various meanings and are something essential in social life, and even becomes the basis for the formation of individual behavior and actions in society.<sup>40</sup>

While wisdom is interpreted as wisdom and intelligence, while locality is more aimed at a location, place, or community (*local community*), the relationship between the two then gives birth to local wisdom. The value system is a standard for realizing individual social behavior and actions in solving various problems. In this context, local wisdom has undergone various shifts in the last few years and societal changes. This condition is expected to be transformed in all aspects of social life, including education, where the existence of madrasa is part of the socio-cultural community of Indonesia so that The dynamics of the relationship between madrasa and the community are maintained and run in harmony, even their existence cannot be separated from the support and appreciation of the community, besides the existence of madrasa still surviving in the face of various global challenges, this fact indeed cannot be separated from the value system as local wisdom built by madrasa.

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<sup>37</sup> Anson Ferdiant Diem, 'Wisdom of the Locality (Sebuah Kajian: Kearifan Lokal Dalam Arsitektur Tradisional Palembang)', Berkala Teknik, U, 2.4 (2012), 299–305.

<sup>38</sup> Risieri Frondizi, *Filsafat Nilai, Terj Cuk Ananta Wjaya Dengan Judul Aslinya What Is Value* (Jogjakarta: Pustaka Pelajar, 1963), 77.

<sup>39</sup> Ary Ginanjar Agustian, *ESQ: Emotional Spiritual Quotient* (Jakarta: AGRA Publishing, 2009), 93.

<sup>40</sup> Viktor Emil Frankl, *The Will to Meaning* (New York: Plume book, 1969), 41.

In this context, the local wisdom of madrasa cannot be separated from several aspects that underlie its formation, namely; al-Qur'an, al-Hadith as the basis for Islamic education and the relationship between Islamic education and the social conditions of society, this is as explained by Ivor Morrish that; (most educational developments, improvements involve changes in both the knowledge and the activities of teacher, which in turn will be closely related to in which the individual teacher conceives his professional role and identity),<sup>41</sup> the view above is a general description in building local wisdom of madrasa and in general it can be done through several approaches, including; a) an integral approach (model for), it is understood that all forms of knowledge and ideas regarding social conditions are expected to be better, b) model of, a form of approach that grows in social life and requires active participation from the community to organize their social life, the occurrence of the relationship between the for model and the model of is applied at the same time in building madrasa local wisdom; c) social learning theory, it is understood that local wisdom can be built by responding based on social conditions which are then practiced, so that it is expected to be taken into consideration in giving birth to social actions by providing various contributions, both individually and socially; d) the introduction of social conditions is an essential part in building local wisdom and requires every individual in the community to carry out the socialization process, so that the indigenous system can be inherited and become a guideline for the community in general, as well as in the management of madrasa values are continuously maintained and actualized in various madrasa life.

At the practical level, madrasa local wisdom is also understood as a form of knowledge and wisdom that is built based on the Qur'an and al-Hadiths, so that it can then create a value system and become the basis for the implementation of the madrasa. Significantly, madrasa local wisdom can create a value system and serve as social capital in building character education management. The view above is not just an adjustment and readjustment, but because madrasa has various characteristics according to the social conditions of the Indonesian people,<sup>42</sup> so that the existence of madrasa continues to develop and is indirectly part of the manifestation of local wisdom values built by madrasa, including; a) *the value of monotheism*, the form of human relations with social reality; b) *the value of worship*, is a form of devotion and obedience as well as the submission of human beings to God; c) *moral values*, as standard norms and become determinants of

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<sup>41</sup> Ivor Morrish, *Aspects of Educational Change* (London: University of Chicago Press, 1976), 72.

<sup>42</sup> Nurcholish Madjid, *Merumuskan Kembali Tujuan Pendidikan Islam, Dalam Dawam Rahardjo (Ed), Pergulatan Dunia Pesantren: Membangun Dari Bawah* (Jakarta: P3M, 1985), 57.

individual social behavior and actions; d) *the value of ijtimaliyah*, is a form of regulation of all activities and interactions of individuals as social beings.<sup>43</sup>

Madrassa local wisdom is an integral part of the organization. Besides, it contains a set of value systems that influence and move individual behavior to become more dynamic and effective.<sup>44</sup> Therefore, sociologically, the internalization of the value of local wisdom is built through several aspects: a) theological value is a value system built through *naqliyah and 'aqliyah* arguments which are sourced from the Qur'an and, al-Hadi and ijtihad scholars. , the three sources above are used as the basis for the implementation of madrasa education; b) physical and psychological value, a value system that contains various rules and is based on the sunatullah law, that individual actions and behavior must not conflict with His law, as well as local wisdom of madrasa in principle must not conflict with God's rules, where each individual has their rights. Responsibility (sense of responsibility) under their respective duties and functions; c) logical value, it is understood that human logic is the source of the highest power (cognitive power) it has so that it can distinguish between right and wrong, through thinking and contemplation (*tafakur*) it can initiate to a value system and become a standard for the formation of ethics social; d) ethical value, this value system is built by understanding various good things, about good and bad, done or abandoned based on universal views and goodness; e) aesthetic value, is a value system that is built through beauty both related to one's attitudes and actions; f) teleological value, every value that is built is expected to reflect the element of benefit and always produce actions and decisions that are useful for individuals and their social environment. Thus the various steps are understood as the basis for the formation of local madrasa wisdom and can practice it is believed to be the standard for social behavior in organizations, as well as the formation of individual and social piety, which in turn becomes a character (character building) in the management of Islamic education.<sup>45</sup>

### **Theoretical Model; Character Education Management**

Theoretically, some may understand character education management as an ambiguous term because it is not epistemological. As long as the term has not been deciphered, people will call it management which is only labeled character. Thus, through this research study, character education management is built based on the value of local madrasa wisdom as core beliefs and core values in

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<sup>43</sup> Andrew Giddings, *Elements of Sociological Theori of Religion* (Sacred Canopy, 2020), 32.

<sup>44</sup> Arham Junaidi Firman and Nur Hidayat, 'Strengthening Character Education Based on Golden Habits at SMP Muhammadiyah 1 Depok Yogyakarta', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 18.2 (2020), 189–210

<sup>45</sup> Hadiq, *Islam Dan Budaya Lokal*, (Jogjakarta: Sukses Offset, 2009), 34.

implementing Islamic education. In this context, madrasa local wisdom is then understood as positive energy that influences and moves various individual actions and behaviors within the organization. The local wisdom of madrasa is essentially built through the logic of individual thinking on their understanding of the Qur'an and al-Hadith, as the primary source and authority for the management of Islamic education, the internalization of those values is then dialogued with the socio-cultural of the madrasa so that it can build the value system and be interpreted as local wisdom. In that context, madrasa local wisdom contains a set of policies, values, and norms that are built through the knowledge of each individual or community (*local knowledge, local genius*) based on social conditions and collectively make those values the basis for all madrasa activities both in formulating vision and mission, curriculum, leadership, and other managerial systems.<sup>46</sup>

In this context, it finds the critical value of local wisdom in its various aspects. At the same time, it is understood as a distinction to madrasa.<sup>47</sup> Thus the portrait of the implementation of the madrasa is different from other education in that it has a value system as the basis for all managerial activities and is an important part that continues to be maintained amid social change.<sup>48</sup> Therefore, a breakthrough is needed in madrasa management by internalizing local wisdom in various managerial activities and is expected to bring about changes in Islamic education management.<sup>49</sup> In that context, the occurrence of a dialogical relationship between local wisdom and the management system is basically part of the character formation built by madrasa residents and is expected to color various madrasa management, so that it can then be conceptualized as a new paradigm into character education management, through social construction theory by Peter L. Berger and Thomas Luckman, with the dialectic between externalization of objectivation and internalization, the above conception is used to interpret and interpret the local wisdom of madrasa, in the process (*externalization*) of how the values of the madrasa are built based on their understanding of the Qur'an and al-Hadith, by linking the social conditions around it (reality is socially constructed) both internally and externally to the madrasa, so that it can produce something objective in a recognized value

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<sup>46</sup> Weichun Zhu and Others, 'The Effect of Authentic Transformational Leadership on Follower and Group Ethics', *Leadership Quarterly*, 22.5 (2011), 801.

<sup>47</sup> Andi Nurlaela, 'Manakar Nalar Pendidikan Pesantren Berbasis Kearifan Lokal', *At-Turas: Jurnal Studi Keislaman*, Universitas Nurul Jadid Probolinggo, V.2 (2018), 1–20.

<sup>48</sup> R Rustam and A S Ichsan, 'Pendidikan Islam Berbasis Kearifan Lokal', *IQRO: Journal of Islamic Education*, IAIN Palopo, 3 (2020), 1–14

<sup>49</sup> Colette Lombard Hoover, Edwin A., *Getting Along in Family Business The Relationship Intelligence Handbook*, Edisi Bahasa Indonesia, (Jakarta: PT. Raja Grafindo Persada, 2010), 55.

system (*objectivation*) and become a fundamental and institutionalized belief (internalization) in the madrasa environment.<sup>50</sup>

Educational institutions' social construction and value systems are built, maintained, and changed through various individual thoughts and actions in viewing social conditions. Thus the formation of local wisdom is essentially a manifestation of the internalization of the values of the Qur'an and al-Hadith, in addition to must also understand the social conditions of the madrasa (externalization) and make the above values as something that is jointly recognized (objectivated) and believed to be the basis for madrasa management and is continuously rooted in being part of the madrasa culture so that it can influence and move individual social behavior in various organizations. In the objectivation process, where the madrasa culture is continuously developed so that it gives birth to a value system (internalization) and is socialized so that it can influence the social behavior of individuals in various organizations both in the corporate world and in the noble industry, the internalization of these values is then interpreted and interpreted as part of the character and become the basis for the formation of character education management.<sup>51</sup>

Theoretically, character education management is understood as a form of approach in regulating all individual actions and behavior by transmitting the value system above so that it can influence, move and clarify individual thoughts and actions in making a job practical through the planning process of organizing, coordinating and evaluating programs that have been implemented—determined to achieve an organizational goal.<sup>52</sup> In this context, the essence of character education management can be understood as a source of strength to influence, inspire, awaken and move individual behavior in various Islamic education management. While in another interpretation, character education management is a process of utilizing and utilizing human resources in organizations through collaboration to achieve a goal. Therefore, to streamline and optimize these resources, a value system in local wisdom is needed to regulate (al mudabbir) and influence individual social actions and behavior within the organization. Whereas in another perspective, character education management is understood as art, science, and technique regarding the utilization and management of

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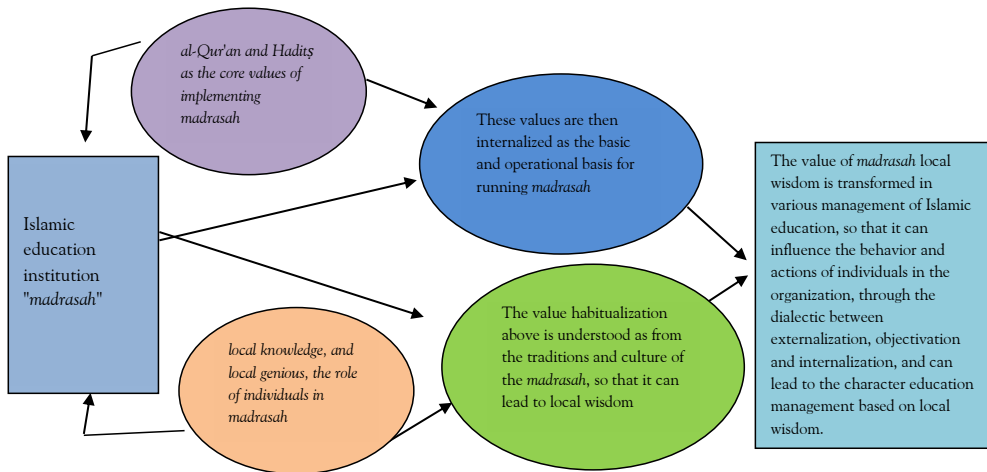
<sup>50</sup> Gay Hendricks dan Kate Ludeman, *The Corporate Mystic: A Guidebook for Visionarities with Their Feet on the Ground* (New York: Bantam Books, 1996), 104.

<sup>51</sup> Duna Izfanna dan Nik Ahmad Hisyam, 'A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah', *Multicultural Education and Technology Journal*, 6.2 (2012), 77–86.

<sup>52</sup> Aang Komariah dan Cepi Triatna, *Visionary Leadership* (Bandung: Bumi Aksara, 2006), 50.

human resources based on local wisdom values, aiming to make individual actions effective in managing Islamic education.<sup>53</sup>

Thus, the essence of character education management in this research study is an integral part of Islamic education management. Therefore, the progress of an educational institution can be determined from the management system used. Still, along with the development of globalization, various problems occur in the management and result in a paradigm shift in the organization.<sup>54</sup> Thus, through the views above, various approaches are needed by transmitting the values of local wisdom, which are believed to be social magnets to influence and mobilize individual social actions and behavior in organizations, especially in the implementation of Islamic education. The internalization of the above values is then interpreted as the character. It becomes the primary value of managing Islamic education. In this context, character education management can be understood as a new paradigm and concept in the field of Islamic education management, as well as an answer to the multidimensional crisis in the management of Islamic education today, to provide a holistic and comprehensive understanding of the construction of character education management can be described as following.



In this context, character education management is a management model that transmits and internalizes the value of local wisdom as part of the character to create better individual social behavior and actions.<sup>55</sup> Therefore, the essence of the character that is built is the embodiment, understanding and

<sup>53</sup> Fatkul Anam and others, 'The Effect of Informal Leadership Roles and School Head Performances on the Culture of Quality in the Ma'arif Education Institute of Nahdlatul Ulama Sidoarjo', *International Journal of Innovation, Creativity and Change*, 9.11 (2019), 115–27.

<sup>54</sup> Malik Fadjar, *Madrasah Dan Tantangan Modernitas* (Bandung: Mizan, 2005), 76.

<sup>55</sup> Sofyan Sauri and Dasim Budimansyah, 'Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri', *Nizham Journal of Islamic Studies*, IAIN Metro Lampung, 2.2 (2017), 21–50



knowledge of moral values in the madrasa which are actualized in all madrasa life, including; a) integrate the values of the characters in the whole school management activities, integrate the values of character in all madrasa activities and programs, b) integrate the values of the characters in the overall school performance activity, transmit character values throughout the organization and managerially, c) integrating the values of the character values into the overall performance personnel activities, transmitting character values to all madrasa resources, d) integrating the values of the characters on the overall activities of educational services, transmitting character values to all madrasa education activities and services, d) integrating the values of the characters in the whole learning activities, transmitting character values to all activities, both learning and madrasa organizational culture.

In this context, character education management is crucial in activating individual behavior and building a performance culture climate to be more productive. Thus, character education management can be a critical solution in improving individual behavior in various educational organizations due to multidimensional crises, such as decreased honesty, exemplary, discipline, openness, concern, responsibility, and weak performance productivity. The view above is part of the weakness of the managerial system. It is mechanical without prioritizing human values, so it tends to be pragmatic, materialistic, rationalistic hedonistic, and spiritually and emotionally dry. Therefore, character education management aims to streamline and build individual social behavior in various organizations. Even the dialectic of the relationship between management and character significantly impacts the effectiveness of madrasa programs regarding productivity, performance, motivation, discipline, responsibility, and organizational culture. Even it is the quality of madrasa graduates. Hoover states that success in forming the character of an educational unit graduates will be determined not by the strength of the learning process. Still, it will be determined by the strength of its management, which implies that the quality of graduates' character has a strong dependence on the quality of school management. It is because the process of character formation should be integrated into various forms of school activity. The success of a program can be determined by the management system, performance quality, and character of a person.

Besides that, character education management is a process of managing various programs in madrasa institutions by internalizing character values that are built through the local wisdom of madrasa based on the values of the Qur'an and al-Hadith, so that it is expected to build the ethical, social actions and behavior accompanied by an attitude of integrity, commitment, and loyalty within the organization. In this context, the internalization of character values in madrasa management is intended to influence individual behavior in the

organization to grow the effectiveness and productivity of performance. It is stated by the Encyclopedia Britannica that values are understood as; value is the determination or quality of an object which involves any application or interest, where value is essentially understood as a magnet that can generate, influence, and enhance the role of individuals in various organizations. Therefore, the essence of values inherent in organizations, especially in madrasa institutions, becomes an important part, especially in building a climate and performance mechanism, even though the existence of values in practice is more normative but practically determines the behavior and social actions of individuals in the organization because values are something which cannot be defined but can affect the reality of the object.

## CONCLUSION

Thus, based on the various views above, research on the construction of character education management based on local wisdom can be concluded as follows; First, Madrasa local wisdom is essentially a representation of the Qur'an and al-Hadits. Madrasa local wisdom is built through a dialogical relationship between individual thinking (local genius) which is based on universal values (al-Qur'an and al-Hadith) as a form of their knowledge (local knowledge), by linking the surrounding social conditions (reality is socially constructed) both internal and external madrasas. Second, madrasa local wisdom is expected to change, with the formation of individual social behavior to be more effective and dynamic in the management of Islamic education. Practically speaking, the internalization of local wisdom values of madrasa includes; Faith, courtesy, discipline, patience, exemplary, independence, cooperation, responsibility, honesty, and wisdom. Third, the habitualization of local wisdom values of madrasa can then be transmitted in various organizations, both corporate and noble industries. It is by internalizing the values of local wisdom as a magnet to inspire, influence, and move individual social behavior to be more effective, especially in the management of Islamic education. In this context, the value of local madrasa wisdom is then interpreted as part of character formation and the basis for the management of Islamic education. It is expected to give a new paradigm in the managerial system experiencing various moral inequalities in its implementation.

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