

## TRANSFORMATIVE ISLAMIC EDUCATION BASED ON HADITH VALUES: Leadership Character Building Strategy for Santri

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**Abstract:** The lack of implementation of hadith values in shaping the leadership character of santri is a challenge for educators in Islamic educational institutions, because sources of value other than the Qur'an or hadith, certainly cannot be ensured to form Islamic character. In this regard, Dayah integrated Al-Muslimun Lhoksukon North Aceh implements character building through the values contained in the hadith. The method used in this research is qualitative based on narrative studies, with data collection techniques through observation, interviews, and documentation studies. The results revealed that the value of leadership character contained in the hadith is related to the value of justice, trustworthiness, and commitment which are characters that must exist in a leader. The implementation of character building is done through active learning, extra-curricular activities, problem-based learning. Determination is not only in terms of intellectual intelligence, but also spiritual and emotional. This research shows that the internalization of hadith values strengthens the leadership character of students, so Islamic educational institutions need to adopt this method to produce leaders with good character.

**Keywords:** Transformative Education, Leadership Character, Santri

**Abstrak** Kurangnya implementasi nilai-nilai hadis dalam membentuk karakter kepemimpinan santri menjadi tantangan bagi pendidik di lembaga pendidikan Islam, sebab sumber nilai selain Al-Qur'an atau hadis, tentu tidak bisa dipastikan akan membentuk karakter yang islami. Berkenaan dengan itu Dayah terpadu Al-Muslimun Lhoksukon Aceh Utara mengimplementasikan pembentukan karakter melalui nilai yang terkandung di dalam hadis. Metode yang digunakan dalam penelitian ini kualitatif berbasis studi naratif, dengan teknik pengumpulan data melalui observasi, wawancara, dan studi dokumentasi. Hasil penelitian mengungkap bahwa nilai karakter kepemimpinan yang terdapat dalam hadis berkenaan dengan nilai adil, amanah, dan komitmen yang merupakan karakter yang harus ada pada diri seorang pemimpin. Implementasi pembentukan karakter ini dilakukan melalui pembelajaran aktif, kegiatan ekstra kurikuler, problem based learning. Pembentukan tidak hanya dari sisi kecerdasan intelektual, tetapi juga spriritual dan emosional. Penelitian ini menunjukkan bahwa internalisasi nilai-nilai hadis memperkuat karakter kepemimpinan santri, sehingga lembaga pendidikan Islam perlu mengadopsi metode ini untuk mencetak pemimpin berakhlakul karimah.

**Kata Kunci:** Pendidikan Transformatif, Karakter Kepemimpinan, Santri

## INTRODUCTION

Islamic education has a central role in producing leaders who not only master religious knowledge, but also have strong leadership character, noble character, and are able to face the challenges of the times. One of the institutions that play an important role in the formation of this character is pesantren, which has long been known as an educational forum for the younger generation in learning religious knowledge and moral formation. In pesantren, students are taught deep religious values, such as honesty, justice, sincerity, and responsibility. These values are an important foundation for every leader in Islamic society (Putro et al., 2019). As an educational institution that integrates religious teachings with social life, pesantren has the potential to produce leaders who are able to lead with integrity and moral awareness (Mujahid, 2021).

However, along with the increasingly complex global social, economic and political dynamics, the challenges in shaping the ideal Muslim leader are getting tougher. (Gunawan, 2019). In the midst of the moral leadership crisis that has hit Muslims in various parts of the world, there is an urgent need to create leaders who not only master religious knowledge, but also have a strong moral character and are able to implement Islamic values in every aspect of their lives (Hasibuan et al., 2024). This condition shows the importance of character education based

on hadith values that can be a moral foundation for a leader. In this context, Dayah Terpadu Al-Muslimun Lhoksukon North Aceh views Islamic education as the main means in shaping the leadership character of santri who prioritize moral and spiritual values based on the hadith of the Prophet Muhammad Saw. (Zakariyah et al., 2022).

In the long history of pesantren education, many pesantren have tried to strengthen religious teaching by instilling leadership values derived from the hadith. However, many pesantren still face challenges in internalizing these values into the daily lives of santri, especially in the context of just, trustworthy, and committed leadership. Dayah Terpadu Al-Muslimun, as one of the educational institutions in North Aceh, strives to implement hadith values in santri education, focusing on the formation of ideal leadership characters. This includes the development of just, trustworthy, and committed values reflected in the attitudes and behavior of santri, as well as their ability to lead with full responsibility.

Islamic education based on hadith values has great potential in shaping the character of santri leadership. Hadith values related to justice, responsibility, and commitment can change the students' perspective on their role as leaders. In this context, the Prophet Muhammad's hadith is not only used as a spiritual reference, but also as a practical guide in carrying out duties as a leader (Suyadi et al., 2019).

This is very relevant to the need for leaders who not only have intellectual abilities, but are also able to lead with a heart full of justice and trust, and have a commitment to fight for truth and justice in society (Legistia, 2019).

This study aims to examine how the character values contained in the hadith, such as fairness, trustworthiness, and commitment, can be internalized into santri at Dayah Terpadu Al-Muslimun Lhoksukon, North Aceh. This study also aims to analyze how the internalization of these values affects the formation of santri leadership character. By adopting a qualitative approach based on a narrative study, this research will explore the experiences and views of santri and pesantren caregivers regarding the application of hadith values in the educational process at the institution.

In this study, transformative education theory and moral leadership theory will be used as the theoretical foundation. Transformative education emphasizes on profound changes in individual understanding and behaviour that occur through educational experiences that involve the internalization of moral and spiritual values. While moral leadership theory underscores the importance of moral character in leadership, focusing on ethical values and social responsibility. This research also adopts a holistic approach that combines spiritual, emotional, and intellectual aspects in the formation of santri leadership character.

With this approach, it is expected that santri not only have in-depth religious knowledge, but also attitudes and behaviors that reflect moral values in everyday life.

This research also makes an important contribution to the development of Islamic education, especially in the context of pesantren education. From the theoretical side, this research will enrich the literature on hadith-based character education and its contribution to the formation of moral leadership among santri. In addition, this research is also expected to make a practical contribution to caregivers and educators in pesantren in developing more effective learning methods to internalize hadith values in the lives of santri. Thus, this research is expected to make a significant contribution in improving the quality of leadership among Muslim youth, especially in the pesantren environment (Lytras et al., 2020).

As a distinction, this study highlights an aspect that is rarely discussed in previous studies, namely the application of hadith values in leadership education in pesantren holistically. Although several studies have examined the role of faith-based character education, few have focused on the use of hadith as the main source of moral values in leadership education. Most of the previous studies, such as those conducted by Rohili et al., (2024), highlighted the importance of faith-based character education in pesantren, but did not

specifically explore the application of hadith values in leadership formation. This study fills the gap with a more in-depth and integrated approach, combining hadith teachings with leadership education practices.

Some previous studies, such as the one conducted by Maarif & Rusydi (2020), emphasized the importance of a holistic educational approach in pesantren that combines spiritual, emotional, and intellectual aspects, but did not explicitly suggest the influence of hadith values in leadership character building. Likewise, research by Umami (2018), emphasizes the importance of the role of religious figures in Islamic education, but is limited to the dimension of teaching religious theory without emphasizing on the practical values contained in the hadith as an important source in moral and leadership education.

This study offers a more comprehensive approach by integrating hadith as a basis in building leadership character in pesantren. As suggested by Chaer (2017), pesantren education has the potential to be a channel of social transformation, and by incorporating hadith teachings more deeply, pesantren can play an important role in shaping Muslim leaders who have high integrity and strong character. Thus, this study not only broadens our understanding of education in pesantren, but also provides new insights into how pesantren can play a greater role in producing leaders with character, integrity, and who can face the

challenges of the times with full responsibility.

This research also complements previous research conducted by Dacholfany et al. (2015, 2017) this study also complements previous research conducted by Dacholfany et al., which states that Islamic boarding schools are important educational institutions in producing Muslim leaders, but are still limited to an approach that prioritizes fiqh without seeing the great potential of the hadith teachings that are more holistic. In this regard, this study seeks to explore and integrate hadith as moral values that guide leadership education, which is expected to produce a generation of Muslim leaders who are more adaptive and committed to the values of justice, compassion, and social responsibility. It is hoped that this research can make a significant contribution to the literature of Islamic education and leadership in pesantren by opening up new opportunities for the development of educational methods that are more relevant and effective in the midst of changing times.

## **METHOD**

The research method used in this study is a narrative approach, which refers to the theory developed by Creswell (2014). The narrative approach was chosen because it is suitable for exploring the in-depth experiences and meanings contained in the practice of hadith-based education in leadership education in

pesantren. This approach allows researchers to reveal the experiences of informants in a broader social, cultural, and historical context, as well as provide a more holistic understanding of how hadith values are applied in leadership education.

This research was conducted at Dayah Terpadu Al-Muslimun Lhoksukon, North Aceh. The selection of this location was based on several reasons. First, Dayah Terpadu Al-Muslimun has a good reputation in the integration of religious teachings and character building, especially in the aspect of leadership. Second, this pesantren is known to have a holistic approach in educating santri, which is in line with the research objectives that want to examine the application of hadith values in leadership education. Third, this location provides good access to conduct observations, interviews, and documentation studies related to the implementation of hadith values in education.

The data used in this study consisted of primary data and secondary data. Primary data is obtained from informants who have direct experience or in-depth knowledge about the application of hadith values in leadership education at Dayah Terpadu Al-Muslimun. The main informants in this study are the leadership of the Dayah, teachers or lecturers who are directly involved in the implementation of hadith values, as well as senior santri who have undergone education in this pesantren and have

experience in participating in leadership character building based on hadith values. Secondary data is obtained from documents relevant to the research topic, such as Dayah education curriculum documents which include material related to leadership and hadith, books or articles on hadith-based leadership education, as well as annual reports or related documentation that explains the implementation of hadith values in education at Dayah Terpadu Al-Muslimun.

Data collection was carried out using three main techniques, namely observation, interviews, and documentation studies. Observation was carried out by directly observing learning activities at Dayah Terpadu Al-Muslimun, including interactions between teachers and students, as well as activities that support leadership character building. In-depth interviews were conducted with informants to explore information about how hadith values are integrated in the formation of leadership character in pesantren. Documentation studies were also conducted to analyze existing documents, such as educational curriculum, learning activities, and educational evaluation records.

Data analysis used a technique developed by Miles and Huberman (1994), which involved four main stages. The first stage was data collection through observation, interviews and documentation studies. The second stage is data reduction, which is the process of filtering and simplifying relevant data to

answer research questions. The third stage is data presentation, which can be in the form of tables, diagrams, or narratives that facilitate understanding and interpretation. The last stage is drawing conclusions from the analyzed data, which will be used to answer research questions regarding the application of hadith values in leadership education at Dayah Terpadu Al-Muslimun.

To ensure the validity of the data, this research uses two verification techniques that have proven effective. First, triangulation is done by using various data sources, such as informants, documents, and observations, to verify the research findings and ensure the consistency of the information obtained. Second, member checking is done by asking for confirmation from informants after the data has been analyzed, to ensure that the interpretations and findings obtained are in line with their experiences and views

## RESULT AND DISCUSSION

### Hadiths on the Character of Leaders

Fairness is one of the important values in leadership education, especially in faith-based education. In the context of leadership, being fair means giving each party their due without discriminating or taking sides. Hadiths about fairness are found in many Islamic literatures, which show that fairness is a highly valued quality in every aspect of life. One of the traditions that mentions fairness is:

الْمُؤْمِنُ مَلْجُؤُهُ وَجُودُهُ فِي عَادِلٍ

*A believer's refuge is in the just (Al-Bukhari)*

This text emphasizes that a believer, as a leader or the led, will feel safe and protected in a state of justice (Al-Bukhari, 2004). Fairness here is not only in actions, but also in decisions taken, without any element of injustice or inequality. In leadership education in pesantren, the value of fairness can be integrated by ensuring that every santri is given equal rights, regardless of their social status, background, or wealth. Fairness also teaches santri to listen to opinions, respect differences, and provide equal opportunities in every aspect of life.

The value contained in this hadith about justice teaches that a leader must always be fair in every decision and action. Justice is a very important quality for a leader because a just leader will be able to create a sense of security and trust among his followers. In the perspective of Islamic leadership, justice is not only related to the distribution of rights, but also includes honesty, sincerity, and consistency in leading. A fair leader will maintain a balance between rights and obligations, and will not give unfair treatment to certain individuals or groups.

According to Al-Mawardi (1986) in his book *Adab al-Dunya wa al-Din*, a just leader will be able to maintain social stability and create harmony among its people. The justice of the leader, continued Al-Mawardi, will also build deep trust from the people led, which in turn will strengthen the position of the

leader himself. In this case, the value of justice not only impacts the relationship between leaders and followers, but also on the success of leaders in achieving common goals. John C. Maxwell (2011), a leadership expert, also emphasizes the importance of fairness in leadership. According to Maxwell, a fair leader will gain the respect and support of his team, as they feel they are being treated fairly and equally. Thus, through this value of justice, students are expected to become wise leaders, not only prioritizing their own interests, but also considering the welfare and rights of others in every decision taken.

Besides fairness, trustworthiness is also a trait that is highly emphasized in Islam. Amanah teaches leaders to be responsible for what is given to them and to take care of everything that is entrusted with the best of their abilities. In the context of leadership education, trustworthiness not only includes leadership towards others, but also towards personal responsibility and self-education. One of the traditions that teaches about trustworthiness is:

إِنَّ اللَّيْثَ لَا يُؤْمِنُ لَا يَأْمُرُهُ فِي أَمَانَتِهِ وَشَأْنِهِ

*There is no faith in a person who does not keep his trust and does not run the affairs of his people well.* (Ahmad).

This hadith narrated by Ahmad provides a clear understanding of the importance of trust in leadership (Ahmad, 1998). Amanah, in this context, is not only limited to responsibility, but includes all actions taken by leaders in managing the

affairs of their people. As a leader, maintaining trustworthiness means carrying out duties honestly, transparently, and responsibly without betraying the trust given to him. A trustworthy leader will always act in accordance with high moral and ethical principles, as exemplified by the Prophet Muhammad.

According to Syed Naquib al-Attas (1980), trust is a very important moral value in Islam, which is the basis for a leader to uphold justice. Without trustworthiness, a leader can easily fall into actions that are not in accordance with religious guidance, such as corruption, injustice, or abuse of power. Furthermore, Ibn Khaldun (2001) in his work *Muqaddimah* states that good leadership is leadership that maintains the mandate with full awareness of its responsibility to God and society.

In the context of pesantren education, this value of trustworthiness must be instilled early on to the students, so that they can grow into leaders who are not only able to manage worldly affairs, but also responsible for the afterlife. By fulfilling the trust, a leader will be able to inspire and build a sense of trust and security among his followers.

In addition to fairness and trustworthiness, there is also the character of commitment in Islam which is closely related to determination in holding promises and responsibilities. A committed leader will always try to fulfill his obligations, not easily waver, and

always stick to the right principles. Commitment is very important in shaping leadership character because it shows one's integrity and reliability. One of the hadith that mentions commitment is:

أَعْمَالُكُمْ فِي وَفْتِ مَعِينٍ وَصَبْرِكُمْ فِي مَرَّاحِلٍ

*Your deeds will be rewarded according to your earnestness in every condition and your patience in the face of adversity* (Muslim).

This hadith teaches that commitment and determination in carrying out tasks are highly valued before Allah (An-Naisaburi, 1992). In leadership education in pesantren, this commitment value is applied to build a firm and principled attitude in students. They are taught to have full dedication to what they have chosen as their life goals, and are committed to continuing to learn and strive to be better. This hadith narrated by Bukhari provides a strong message about the importance of commitment and seriousness in carrying out every task and responsibility. A good leader is a leader who is committed to continuing to carry out the mandate wholeheartedly, without being shaken by the challenges or difficulties faced. Commitment in leadership not only shows firmness, but also integrity, which is the harmony between words and deeds. A committed leader will show consistency in his actions and decisions, rooted in religious and moral principles.

According to al-Ghazali (2012), commitment is the main characteristic of a leader who is able to maintain the

mandate and uphold moral values in society. This commitment requires a leader to have determination and self-confidence, and not be easily influenced by existing temptations or difficulties. In the context of pesantren, this commitment is very important because leadership education based on Islamic principles must be carried out with full seriousness and responsibility.

Research conducted by Abootalebi (2023) also emphasizes that commitment in leadership must include two aspects, namely commitment to duty and commitment to moral values. In pesantren, this commitment must be used as a foundation to form the character of students who are not only able to lead well, but also have integrity and reliability in facing various challenges. Thus, leadership education in pesantren must be able to form reliable santri in every condition and situation.

### **Leadership Character Building Strategy for Santri**

The strategy of character building of santri at Dayah Terpadu Al-Muslimun Lhoksukon North Aceh has been carried out with a more active and integrative approach. Character building based on the values of fairness, trustworthiness, and commitment is not only learned theoretically, but also practiced through various learning methods that involve active participation from santri. Various strategies, including active learning, extracurricular activities, and problem-



based learning (PBL), have been implemented to hone leadership skills and build character in accordance with Islamic teachings.

### 1. Active Learning

Active learning at Dayah Terpadu Al-Muslimun Lhoksukon is one of the methods used to increase santri understanding and involvement in the character building process. This learning encourages santri to be more active in discussing, asking questions, and criticizing the material being taught. In active learning, santri are not only recipients of information, but are also involved in the process of compiling deeper knowledge and understanding.

According to Bonwell and Eison(1991), active learning is an approach that encourages students' active participation in the learning process, which can improve their critical thinking skills and communication skills. Active learning focuses on students' involvement in group discussions, simulations, role plays, and self-reflection. Through active learning, santri are expected not only to understand Islamic teaching materials textually, but also to be able to apply them in everyday life, including in carrying out their duties and responsibilities as leaders.

At Dayah Terpadu Al-Muslimun, active learning is applied in various forms of group discussions, case studies, and debates, which allow santri to reflect on Islamic values in the context of their lives.

. These activities encourage santri to

openly discuss values such as justice, trustworthiness, and commitment, and how to apply them in leadership. The result of this active learning is the formation of young leaders who are more prepared and confident in facing social and workplace challenges.

### 2. Extracurricular Activities

Extracurricular activities are also one of the important strategies in shaping santri character at Dayah Terpadu Al-Muslimun. This activity aims to provide direct experience that can shape the personal qualities of students outside of formal learning activities. In the context of leadership education, extracurricular activities serve as a vehicle for instilling values such as discipline, cooperation, responsibility, and leadership.

According to Masyitah (2022), extracurricular activities allow students to develop better social and leadership skills, which are not always covered in the formal curriculum. At Dayah Terpadu Al-Muslimun, santri are involved in various extracurricular activities such as scouting, santri organizations, sports, and art activities. Through these activities, santri learn to work together in teams, solve problems together, and become effective leaders in a more relaxed yet meaningful context.

Extracurricular activities also provide space for santri to learn organization, which is one of the important aspects of leadership. They can hone their skills in planning and implementing activities, organizing

resources, and making decisions that affect many people. With involvement in these activities, santri are expected to internalize the values of trust and commitment in real action, and become leaders who are not only theoretical, but also practical.

### 3. Problem-Based Learning

In addition to active learning and extracurricular activities, the application of a problem-based learning model or PBL has also been implemented at Dayah Terpadu Al-Muslimun to help santri develop critical thinking skills, creativity, and leadership skills. PBL is an approach that focuses on solving real problems faced by students, with the aim of stimulating critical and reflective thinking and the ability to connect theory with practice.

According to Barrows (1983), PBL is a learning method that emphasizes problem solving in a real-world context, and is very effective in developing critical skills and social skills needed in leadership. In the application of PBL at Dayah Terpadu Al-Muslimun, students are given the task of identifying problems that exist in the community around them, be it social, economic, or religious problems. Furthermore, they are asked to find solutions to these problems using an approach based on Islamic values.

For example, santri can be given the task of formulating solutions related to social injustice issues in their environment, or finding ways to improve leadership in pesantren organizations. In

this process, santri are not only invited to think critically, but also to formulate solutions based on the principles of fairness, trustworthiness, and commitment. This approach provides practical experience in leading and solving problems, while developing leadership characters full of integrity.

The implementation of character building strategies through active learning, extracurricular activities, and PBL at Dayah Terpadu Al-Muslimun Lhoksukon North Aceh has proven to be effective in shaping the character of santri in accordance with Islamic leadership values, namely fairness, trustworthiness, and commitment. Active learning, which encourages santri to discuss and be directly involved in the learning process, provides space for them to internalize these values more deeply. Extracurricular activities provide opportunities for santri to hone social and leadership skills, while PBL allows santri to apply Islamic principles in solving real-world problems.

In addition, experts such as Dewey(2020) state that education that focuses on hands-on experience and problem-based learning has a significant impact on character development and critical thinking skills. The application of PBL is also in line with the views of Vygotsky (2015), who emphasized the importance of social interaction in learning and the development of cognitive and social skills.

With the implementation of these various strategies, Dayah Terpadu Al-

Muslimun Lhoksukon North Aceh has not only succeeded in producing students who excel in religious knowledge, but also in producing leaders who have integrity, are trustworthy and committed in facing the challenges of the times. Through a more active and integrated approach, this pesantren makes a significant contribution in creating a better and qualified generation of leaders, who can provide benefits to the wider community.

### **Research Results and Supported Theories**

The results of this study indicate that the application of the hadith values of fairness, trustworthiness, and commitment in leadership education at Dayah Terpadu Al-Muslimun has a positive impact on the character building of santri. Santri who are trained with these values show improvement in leadership attitudes, such as the ability to make fair decisions, hold trust with full responsibility, and have a strong commitment to their goals and duties.

This study supports the theory of character education proposed by Lickona (2014), which emphasizes the importance of integrating moral values in education. In addition, this study also supports Kohlberg's theory (Kohlberg & Hersh, 1977) on moral development, which states that character building through education can help individuals to reach higher levels of morality, namely by following universal moral principles such as justice, responsibility, and commitment.

### **CONCLUSION**

The character of leadership in Islam is closely related to the values of fairness, trustworthiness, and commitment. Hadiths that discuss justice teach that a just leader will create a sense of security and trust among his followers. Justice is not only in the distribution of rights, but also includes honesty, sincerity, and consistency in leading. In the context of leadership education, this fair value must be applied in pesantren, by giving equal rights to every santri, respecting differences, and providing equal opportunities. According to Al-Mawardi and Maxwell, a just leader will strengthen social stability and build trust. Besides justice, trustworthiness is also an important value in leadership. Amanah teaches leaders to be responsible for the trust given to them. A trustworthy leader will act with transparency and high ethics. This is expressed in the hadith which states that people who do not keep their trust cannot be called believers. As taught by al-Attas and Ibn Khaldun, trustworthiness is the moral foundation underlying good leadership. In pesantren education, the value of trustworthiness is instilled early on so that students can become responsible leaders not only in worldly affairs but also in the afterlife. Commitment, as an important characteristic of leaders, is reflected in seriousness and determination in carrying out tasks. Hadiths that teach the importance of deeds done with earnestness emphasize that commitment

is an aspect that should not be relinquished in leadership. Committed leaders have integrity, which is the harmony between words and deeds. In pesantren education, commitment is the basis for students to uphold Islamic principles and carry out responsibilities with full seriousness. The strategy of forming santri leadership character at Dayah Terpadu Al-Muslimun involves active learning, extracurricular activities, and problem-based learning (PBL). Active learning encourages santri to engage in discussions and be critical of Islamic teaching materials, while extracurricular activities such as scouting and sports develop social and leadership skills. PBL focuses on solving real problems to stimulate santri's creativity and leadership skills. Through these approaches, it is hoped that santri can become just, trustworthy, and committed leaders, ready to face challenges in real life. Implications This research provides insight into the importance of integrating the values of fairness, trustworthiness, and commitment in faith-based leadership education, especially in pesantren. By applying an active and holistic approach in character building, it is expected to produce young leaders who not only have leadership skills, but also strong moral values, which can be applied in their daily lives.

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