



Islamic Education Leadership and Character Building: Exploring the Role of Charisma in Madrasah Ibtidaiyah Management

Nurjanah Nurjanah¹, Ali Anapiah², Nur ainiyah³, Nida Nurjunaedah⁴

¹²Darussalam Islamic University Ciamis, Indonesia

³Universitas Islam Nusantara, Indonesia

⁴STAI PUI Majalengka, Indonesia

Correspondence: nurainiyah@uninus.ac.id

Abstract: This study explores the operationalisation of charismatic leadership in Islamic educational institutions, focusing on MI Nurul Amal Cikawung, Indonesia. Using a qualitative case study approach, this research investigates how charismatic leadership, characterised by transformative communication, moral integrity, and interpersonal cohesion, contributes to madrasah governance, character education, and the integration of Islamic values with modern management. Data were collected through semi-structured interviews, participatory observations, and document analyses involving the principal, teachers, and staff. The findings revealed that charismatic leadership functions as a strategic force that enhances institutional coherence, staff discipline, and pedagogical innovation. The principal's application of Islamic ethics, inclusive decision-making, and vision-driven leadership catalysed a positive organizational climate and improved collaboration among teachers. Furthermore, charisma facilitates character formation among students by embedding moral exemplarity and mentoring into everyday practice. The study concludes that charismatic leadership, when aligned with institutional values and implemented through structured mechanisms, can serve as a sustainable model for educational transformation in faith-based settings. These findings have practical implications for leadership development programs that integrate spiritual values with managerial competencies to support the holistic advancement of Islamic education in Indonesia.

Keywords: *Charismatic Leadership, Islamic Education, Madrasah Governance.*

Introduction

Islamic education has long played a strategic role in shaping the character and morals of Indonesia's younger generation (Anwar & Rosyad, 2021). As an educational institution that not only disseminates knowledge but also instills Islamic values, madrasahs have a dual responsibility to produce students who are not only academically superior but also have noble character (Abbas et al., 2021; Hamami & Nuryana, 2022). These characteristics make madrasah a unique institution in the national education landscape, with a strong orientation towards the formation of a whole person who has spiritual, social, and intellectual awareness.

In recent decades, Islamic education has become an important platform for character development and moral strengthening in Muslim societies (Rohmah et al., 2023). In this context, Islamic educational institutions are not only custodians of religious knowledge but also agents of identity formation and ethical transformation. However, the effectiveness of Islamic education is closely linked to the quality of leadership that governs it. In Indonesia, where madrasah ibtidaiyah play a strategic role in the national education system, the question of the most appropriate leadership model to manage these institutions is becoming

increasingly urgent, especially in the face of global educational challenges and the need for culturally rooted innovations (Mesiono et al., 2022; Rivas, 2024).

Charismatic leadership is one of the most attention-grabbing paradigms in educational leadership. Although it has been widely discussed in the context of education in general, its application in Islamic schools, especially rural and semi-urban madrasahs, has been relatively less explored (Pratama et al., 2022). Charismatic leaders in madrasahs are often respected figures who inspire trust, create a transformational vision, and integrate Islamic values into daily educational practices. These leaders do not just manage; they embody moral exemplars that resonate with teachers and students (Ifendi, 2020). Therefore, studying how charismatic leadership operates within Islamic Education is crucial to understanding how it can enhance academic excellence and character building (Mariam et al., 2023).

Previous research in the field of Islamic education management has highlighted the importance of leadership in shaping the performance of Islamic Education Institutions (Amin et al., 2021; Mualifah et al., 2023). Researchers such as Ala' i (2019) have emphasised the importance of leadership rooted in Islamic values, arguing that such models strengthen the cultural and spiritual atmosphere of Islamic educational institutions. However, many of these studies focus on the normative aspects of Islamic leadership or general administrative practices, leaving gaps in understanding how certain leadership styles, such as charismatic leadership, function in everyday contexts.

Several studies have examined character education in madrasahs, identifying it as a key pillar of Islamic pedagogy (Badrun, 2024; Saputra et al., 2020). These studies outline curriculum-based strategies used to instill moral values in students. However, the role of the principal as a charismatic leader in fostering a holistic environment that supports character development has not been adequately explored. While the literature has recognised the importance of teacher commitment and curriculum content, the influence of personality and leadership vision remains unclear.

In contrast, transformational leadership theory has been extensively explored in global educational discourse, including its relevance to faith-based schools (Schein, 2004). However, the contextualisation of such leadership remains limited in Islamic institutions. The few existing studies tend to generalise Islamic leadership as synonymous with spiritual authority, without dissecting the mechanisms by which charisma is exercised and translated into managerial strategies.

This study aims to bridge this gap by positioning itself at the intersection of educational leadership, Islamic pedagogy, and character building, with a particular focus on charismatic leadership in madrasahs. Unlike previous studies that treat leadership and character education as two parallel concepts, this study examines the convergence of the two, arguing that charisma can be the link between value-based governance and institutional transformation.

Despite the growing recognition of the role of leadership in shaping the quality of Islamic education, empirical studies focusing on charismatic leadership in the madrasah context are scarce. Most existing research treats leadership as a static organizational role rather than a dynamic relational force capable of inspiring change. There is a critical need to understand how leadership charisma can be consciously used as a tool for institutional reform and for value transmission.

In addition, the current literature lacks descriptions of the lived experiences of madrasah leaders who embody charisma in their daily practices. There is a tendency to theorise about charisma in the abstract, ignoring how it is interpreted and operationalised by school communities, especially in rural areas of Indonesia, where tradition and innovation often

intersect. Finally, there is a lack of exploration on how charisma directly impacts character development outcomes. Existing studies often assume a relationship between value-oriented leadership and student behaviour but fail to demonstrate the specific strategies or processes involved. This study addresses this gap by investigating how charisma, as a leadership trait, contributes to character formation through practical managerial interventions.

The idea of charisma in Islamic leadership has been discussed theoretically in relation to the prophetic model and to spiritual authority. Researchers such as Ala'i (2019) and Noer (2023) state that charismatic traits such as trustworthiness, vision, and emotional intelligence are highly compatible with Islamic moral teachings. In Islamic Educational Institutions, these traits manifest in the leader's ability to inspire, unify, and project ethical clarity amidst administrative and pedagogical responsibilities.

However, empirical investigations of how these traits are applied in real-world school leadership are limited. Badrun (2024) and Mualifah et al. (2023) provide anecdotal evidence of successful leaders in Islamic schools but do not examine the structural or strategic dimensions of charisma. This study contributes to the literature by mapping how charismatic leadership is perceived, practiced, and internalised by madrasah stakeholders.

Character education has long been at the centre of Islamic education, with madrasahs serving as moral institutions that foster students' personal, social, and spiritual competencies (Susantika & Umam, 2023). Amin et al. (2021) argue that character building in madrasahs is achieved through a value-oriented curriculum and exemplary behaviour by teachers and school leaders. This focus on ethical education makes madrasahs different from secular schools in the country.

In the literature related to character education, most studies tend to focus on character-building efforts through the curriculum approach. Kasmawati (2023) shows that character building in schools, especially in the Islamic education environment, is mostly discussed within the framework of curriculum integration that emphasises values and norms that are explicitly taught through learning activities. The curriculum approach implies that the teacher's role and the arrangement of teaching materials are the main factors in the internalisation of character values, thus giving the impression that character education is the domain of academic tasks alone. On the other hand, there are also arguments that propose that the phenomenon of character education is not only limited to curricular aspects, but also influenced by school leadership (Dian et al., 2024)

This study addresses three interrelated research questions: 1) How is charismatic leadership strategically operationalised by the madrasah head in the context of institutional management at MI Nurul Amal Cikawung? 2) To what extent does charismatic leadership contribute to the formulation and implementation of character education strategies in the madrasah environment? 3) How does charismatic leadership enable the integration of Islamic values with modern management principles in madrasah governance

This study aims to explore the intersection between leadership and character building by examining how charisma, as a leadership strategy, is implemented in faith-based institutional settings. The aim is not only to document best practices but also to offer a conceptual model of charismatic leadership adapted to Islamic educational values. Based on the above objectives, this article argues that charisma should be understood as a functional leadership component, not a personal gift. In the context of madrasahs, charisma translates into a set of communicative, ethical, and motivational practices that contribute directly to institutional coherence and moral formation.

The findings of this study are relevant to the broader discussion of leadership development in faith-based education systems. In an era marked by educational standardisation and managerialism, an emphasis on charisma offers an alternative model centred on morality, inspiration, and community leadership. Ultimately, this study is expected to contribute to the discourse on Islamic education reform by demonstrating how a leadership style rooted in ethical charisma can serve as a bridge between traditional values and contemporary educational needs.

Literature review

A number of prior studies have examined the role of leadership in Islamic educational institutions. However, only a few have specifically focused on charismatic leadership and its influence on character education in madrasah ibtidaiyah, particularly in rural or semi-urban settings. For instance, Ala'i (2019) explored transformational leadership in madrasahs, emphasizing the importance of vision-based leadership to enhance institutional performance. However, his study remained largely theoretical and did not explore how charisma is translated into daily school practices.

Ifendi (2020) provided a contextual analysis of leadership in pesantrens, suggesting that respected figures often serve as moral exemplars in educational settings. While this work highlighted the symbolic influence of religious leaders, it did not elaborate on the structural mechanisms through which charismatic leadership operates in madrasahs. A similar approach was taken by Mualifah et al. (2023), who conducted a review of Islamic education management with a primary focus on administrative functions, thereby creating a gap in understanding the relational and value-driven aspects of leadership.

Other studies have explored the significance of character education in Islamic schools. Kasmawati (2023), for instance, examined the integration of Islamic values within the curriculum to nurture students' moral development. However, her research focused on curricular approaches and did not consider leadership as a contributing factor to character formation. Ayub et al. (2020) and Dian et al. (2024) have touched upon the importance of ta'dib and teacher behavior in shaping student character, but they have fallen short of linking these practices with the role of charismatic school leadership.

In addition, while scholars such as Hasanah and Kosim (2021) have explored charismatic leadership in the context of pesantren traditions, their work did not provide empirical insights into the institutionalization of charisma within the madrasah system, particularly at the elementary level. Furthermore, Basri et al. (2024) underscored the pivotal role of leader personality in motivating teachers. However, their work did not address the integration of Islamic values with modern management in a structured leadership model.

This study addresses these gaps in several significant ways. Firstly, it delves into the operationalization of charismatic leadership within a tangible madrasah context, emphasizing its application as a structured and value-based leadership model, rather than merely as a personality trait. Secondly, it examines how charisma contributes to both institutional governance and the internalization of Islamic values in student character formation. Thirdly, the study underscores the integration of traditional Islamic ethics with contemporary management practices, a domain that has been frequently overlooked in prior research. By centering its analysis on MI Nurul Amal Cikawung, this research contributes practical insights into the transformative potential of charismatic leadership in enhancing educational quality and sustaining moral culture in faith-based institutions.

Methods

This research uses a qualitative approach with an in-depth case study design focused on the integration of Islamic values and modern management principles through charismatic leadership in the madrasah environment. The scope of the research includes an analysis of leadership practices at MI Nurul Amal Cikawung, Ciamis Regency, and its impact on governance and learner character building. The case study approach was used so that complex phenomena could be described in detail and the specific context of the madrasah could be understood holistically (Karimi & Khawaja, 2023).

The research participants consisted of the Head of MI Nurul Amal Cikawung, teachers, and support staff who were selected using a purposive sampling technique based on their roles and information related to the implementation of Islamic values and modern management practices. The purposive selection of participants allowed the researchers to obtain in-depth and representative data on leadership dynamics in the madrasah environment. The data collection instruments included semi-structured interview guidelines, observation sheets, and supporting documents such as internal archives, activity reports, and meeting minutes.

Data collection techniques included semi-structured interviews to capture participants' experiences and perceptions, participatory observation to document direct practices in the field, and document analysis to complement and compare primary data. The use of data triangulation techniques from various sources helped to ensure the validity and reliability of the information obtained. Data analysis was conducted thematically using an inductive approach. Data collected through interviews, observations, and documents were processed through coding, categorisation, and identification of key themes that reflect the integration of Islamic values and modern management practices in leadership. This thematic analysis technique involves tracing patterns, relationships between themes, and triangulation of findings to obtain a comprehensive and in-depth description of the phenomenon (Eftenaru, 2022). These systematic steps of analysis enabled the researcher to explore the complexity of the interaction between Islamic values and managerial practices contextualised within the madrasah environment.

Results and Discussion

Operationalizing Charismatic Leadership in Madrasah Governance

Field research conducted at MI Nurul Amal Cikawung in Ciamis Regency shows that charismatic leadership is operationalised not only as a personal attribute but also as a strategic approach in educational governance. The Head of Madrasah MI Nurul Amal Cikawung shows consistent application of the principles of charismatic leadership which is reflected in the pattern of communication, exemplary, and interpersonal relationships that he builds with all elements of the madrasah. In the interview, he explained that the vision of the madrasah as an institution that excels in faith, knowledge, and morals is the main foundation of every policy and activity carried out. The vision is not only conveyed formally but also actively communicated in various forums, such as early semester meetings, evaluative meetings, and informal moments with teachers and staff. The head of MI Nurul Amal Cikawung believes that clarity of direction and common goals are the main keys to fostering a collective commitment to improving the quality of education.

Furthermore, in daily leadership practices, the Head of MI Nurul Amal Cikawung prioritises exemplary leadership as the main approach to building institutional integrity. He said that he always tries to be a disciplined figure, arrives early at school, and is actively involved in religious activities with students such as tadarus, dhuha prayer, and morning dhikr (remembrance). This moral example is recognised as an inseparable part of Islamic leadership, which is not enough just by instruction but must be realised through real action. This attitude has fostered respect and trust from teachers and has had a positive impact on improving collective discipline.

However, the charismatic leadership approach is also evident in efforts to build interpersonal cohesion. The head of MI Nurul Amal Cikawung actively creates informal communication spaces with teachers and staff, both through casual dialogue outside of working hours and through routine deliberation forums. In these interactions, he encourages openness, listens to aspirations, and shows empathy for the challenges faced by teachers. This approach not only strengthens social relations in the work environment but also creates a collaborative, harmonious, and energetic working atmosphere.

Leadership has proven to foster a positive and innovative organizational climate. Teachers began to show independence in developing creative learning methods, such as project-based learning and contextual approaches that integrate Islamic values into the learning process. In addition, timeliness, consistency in program implementation, and alignment between work units increased significantly. The head of MI Nurul Amal Cikawung emphasised that all these achievements are inseparable from the application of Islamic values as the basis of leadership, as well as from the sincere emotional relationships built with all madrasah residents. Thus, charismatic leadership has acted as a catalyst in shaping an institutional culture that is oriented towards value, performance, and sustainability.

Operationally, the Head of MI Nurul Amal Cikawung integrates charismatic elements through three interrelated mechanisms. *First*, articulating a transformational and motivating vision enables the alignment of all school stakeholders towards shared educational goals. This communicative clarity, supported by emotional resonance, has been shown to increase staff commitment and responsiveness to institutional goals (Wang, 2024). *Second*, this leadership model incorporates Islamic ethical values and pesantren traditions into the daily managerial routines. This is manifested in the consistent use of deliberation, transparent decision-making processes, and inclusive leadership practices aligned with local wisdom and religious ethics (Hasanah & Kosim, 2021). *Third*, personal influence is used to foster mutual trust and collegiality, which directly improves work discipline and cooperation among educators. This mechanism has resulted in observable improvements in terms of teachers' punctuality, consistency of program implementation, and overall organizational discipline (Muali et al., 2022)

Further analysis shows that the impact of charismatic leadership is not only limited to behavioural outcomes but also to managerial and cultural domains. The ability of leaders to integrate personal charisma with institutional policies has resulted in a responsive governance model that adapts effectively to social dynamics and contemporary educational demands (Sukarman et al., 2021). This synthesis has produced tangible benefits, including increased stakeholder loyalty, enhanced parental and community engagement, and a synergistic fusion of Islamic educational ideals and modern school management practices (Wang 2024). In this case, charismatic leadership acts as both a symbolic and functional asset, contributing to the madrasah's institutional legitimacy.

The operationalisation of charismatic leadership at MI Nurul Amal Cikawung has demonstrated its potential to build a constructive organizational climate that supports continuous improvement in education. The leader's ability to combine Islamic values, visionary communication, and interpersonal engagement forms a powerful model for educational innovation and cultural cohesion in the school. The findings imply that charisma, when strategically operationalised and aligned with institutional values, can be a key driver of sustainable school development. To ensure the sustainability and scalability of this leadership model, it is imperative to invest in ongoing leadership training programs, institutional capacity building, and systematic documentation of best practices (Muali et al., 2022; Hasanah & Kosim, 2021; Sukarman et al., 2021). Such efforts will help embed charismatic leadership in the DNA of madrasah organisations, thus enabling consistent performance across generations of leadership.

Charisma and Its Influence on Character Education Strategies

The results showed that the implementation of charismatic leadership significantly influences character education strategies in the madrasah environment. Based on data analysis, it was found that leaders with charismatic characters could inspire educators and students through transformative vision communication and effective mentoring approaches.

Table 1. Charismatic Leadership in Character Education Strategy

Aspects	Field Findings Indicator	Implications
Transformative Vision Communication	head of MI Nurul Amal Cikawung consistently conveys the vision of the madrasah through formal and informal forums that motivate teachers and students.	Enhance collective commitment to educational goals and encourage the involvement of all school members.
Value Modeling and Inspiration	Leaders demonstrate moral integrity through direct involvement in religious activities and habituation of character values.	Establishing a madrasa culture based on ethical and spiritual values.
Effective Mentoring Approach	The head of MI Nurul Amal Cikawung actively guides teachers in developing character learning strategies.	Improve teachers' competencies in implementing a sustainable character education approach.
Strong Interpersonal Relationships	There is an open, familiar, and respectful relationship between the Head of MI Nurul Amal Cikawung with teachers and other staff.	Build solid teamwork and create a harmonious and productive work climate.

Based on the results of field data analysis at MI Nurul Amal Cikawung, it was found that the charismatic leadership of the madrasah head has a significant impact on strengthening character education strategies. One of the main dimensions identified is the communication of transformative vision. The madrasah principal consistently conveys the vision and policy

direction of the institution in various formal and informal forums. This communication is not only informative but also inspires and motivates the entire madrasah community to move towards a common goal. The clarity of the vision conveyed also increases teachers' sense of belonging and strengthens their commitment to achieving institutional goals.

In addition, moral exemplification is an important pillar of leadership style. The madrasah principal always shows integrity through direct presence in religious activities with students and teachers, as well as by consistently applying ethical values in daily life. This example impacts the formation of a value-oriented madrasah culture and encourages the replication of positive behaviours by all school members. In another dimension, the mentoring approach applied intensively by the madrasah head showed its effectiveness in improving teachers' capacity. Personal mentoring and constructive guidance have helped teachers develop a more contextualised and reflective approach to character learning.

The interpersonal relationships built by the madrasah head with teachers and staff are based on mutual respect and openness. Regular informal dialogue creates a comfortable working atmosphere, strengthens team solidarity, and increases the spirit of collaboration in implementing school programs. This harmonious working atmosphere not only encourages work effectiveness but also creates a conducive learning environment for students' character growth. Thus, charismatic leadership not only functions as a symbolic force but also becomes the main driving force in character building, improving discipline, and strengthening institutional integrity in madrasah.

This finding is in line with the research of Sami et al. (2023) which states that charismatic leadership can improve the quality of interpersonal relationships and the effectiveness of the mentor role in character building. In addition, Chen et al. (2022) showed that a relationship-oriented leadership style directly contributes to increased learning motivation and teaching effectiveness, and can be utilised to encourage the development of a comprehensive character education strategy (Chen et al., 2022).

On the implementation side, the character education strategy guided by charismatic figures can be seen in the application of ethical and spiritual values in learning activities and the educative *ta'dib* approach. Ayub et al. (2020) emphasized that the application of *ta'dib* practices by educators in the context of Islamic education provides direction and reinforcement of students' moral behavior, and encourages the creation of consistent positive habits. The observations in this study indicate that leaders who integrate Islamic values through charismatic leadership patterns effectively support the character building of students through coaching activities and the implementation of structured discipline.

According to Muali et al. (2022) value-based leadership, which is play-oriented and play-oriented by charismatic figures, has a strategic role in fostering the values of goodness and integrity in students through exemplary examples and internal strengthening of character. This shows that the personal power of leaders in conveying religious visions and values can create a school culture that supports holistic character growth. In addition, leaders who can use a communicative approach with emotional sensitivity will be more successful in creating a conducive learning environment where the values of honesty, responsibility, and cooperation can grow naturally.

The results and discussion of this study confirm that charismatic leadership is a crucial element in designing and implementing effective character education strategies. The integration of inspirational leadership actions, the application of *ta'dib* values, and an in-depth mentoring approach are key to creating synergy between the vision of Islamic education and teaching practices in the madrasah. The findings provide practical implications for developing

leadership training programs that focus on improving the quality of communication, integrity, and ethical competence as the main capital in the formation of students' character.

Integrating Islamic Values and Modern Management through Charismatic Leadership

The research results at MI Nurul Amal Cikawung provide evidence that the integration of Islamic values with modern management principles through charismatic leadership has contributed significantly to improving the quality of madrasah governance. Interview results with the Head of Madrasah show that he applies a leadership approach that not only prioritises strategic vision and digital innovation in school administration, but also integrates Islamic teachings such as honesty, discipline, and responsibility through routine religious programs and Ta 'dib activities. According to him, the synergy between Islamic values and modern management techniques creates a work environment conducive to improved teacher performance and student motivation (Herman et al., 2022). Interviewed teachers stated that this approach provides them with emotional and professional encouragement to achieve high academic and moral standards (Basri et al., 2024).

Operationally, the Head of MI Nurul Amal Cikawung implements a management mechanism that combines Islamic values with modern managerial strategies through periodic training, structured performance evaluation, and the implementation of information technology in school administration. One important aspect revealed in the interview was the utilisation of deliberation and open dialogue as a forum for collective decision-making, which not only strengthens social ties between school members but also instills deep Islamic values (Syafi'i et al., 2023). Teachers also revealed that the charismatic leadership approach, which is inspirational and communicative, acts as a catalyst in increasing a sense of belonging, discipline, and creativity in the teaching process to bridge the gap between modern academic demands and religious ethics.

The discussion results support the finding that the integration of the two paradigms increases teachers' involvement in curriculum development and pedagogical innovation. The head of MI Nurul Amal Cikawung suggested that through capacity building and ongoing training, educators can implement learning methods that combine Islamic values of adab and ethics with effective performance management. This is in line with the concept of improving madrasah quality through leadership and human resource capacity building, as outlined by Faizin et al. (2024).) On the other hand, the teachers considered that the consistent application of Islamic values in every aspect of madrasah operations had a positive impact on creating a more harmonious and productive learning atmosphere.

This study shows that charismatic leadership that integrates Islamic values and modern management not only improves institutional performance but also strengthens learners' character building. The practical implication of this finding is the importance of developing a leadership training program that focuses on the ability to integrate Islamic values into contemporary managerial strategies. This approach is expected to serve as a model for other madrasahs to improve the quality of education holistically through a combination of spiritual values and administrative innovations.

Conclusion

The findings of this study indicate that charismatic leadership at MI Nurul Amal Cikawung effectively integrates Islamic values with modern management principles through the communication of a transformative vision, implementation of *ta'dib* programs, and application of deliberation in collective decision-making. The head of MI Nurul Amal

Cikawung can formulate innovative policies that improve work discipline, teacher motivation, and the active participation of all school members, creating a harmonious and productive learning environment. This leadership practice also strengthens the moral dimension of learners through a participatory approach that fosters a sense of belonging and shared responsibility, thus enabling curriculum development that harmonises academic and Islamic ethics. Evidence obtained from interviews, observations, and documentation confirms that the value-based charismatic leadership model and transformative approach can overcome various classic obstacles in madrasah governance, such as weak institutional vision, low stakeholder participation, and internal discipline problems. By combining religious foundations and contemporary management strategies, this model not only addresses the limitations of previous literature but also provides a practical basis for the formulation of more adaptive, inclusive, and sustainable Islamic education policies.

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Methods

This research on the leadership style of the madrasa head in shaping the personality of educators at MI Nurul Amal Cikawung Ciamisi Regency uses a descriptive qualitative approach method. This is due to the consideration that researchers are trying to reveal the implementation of leadership carried out by the madrasah head.

Data collection techniques were carried out through observation, interviews, and documentation. The data validity test in this study uses triangulation techniques. Triangulation is a strategy in increasing validation (Sugiyono 2019, 273)

Results and Discussion

Leadership Style of Madrasah Principal

Leadership style is a norm of behavior that a person uses when the person seeks to influence the behavior of others as he sees (Mulyasa 2004, 108) . In this case the leadership style can be understood as a characteristic pattern of a person's behavior in leading when influencing subordinates, what the leader chooses to do, the leader's way of acting in influencing group members forms his leadership style.

According to Bill Woods in Purwanto (2017, 50) there are several leadership styles that can be applied in madrasah, namely: (1) Autocratic, autocratic leaders assume that the progress and decline of the organization depends only on him. He will work diligently, work hard, orderly, and no one should argue. His attitude always wants to win alone, closed to ideas from outside, and only ideas are considered accurate; (2) *Militaristic*, is a leadership that uses formal methods and gives more orders in carrying out its leadership. (3) *Paternalistic*, paternalistic leadership assumes that the ability of members or subordinates is difficult to develop, so subordinates are rarely given the opportunity to develop ideas in decision making. (4) *Charismatic*, the leader and his leadership are considered special because the traits that appear in his personality provide a good example, admirable and authoritative. In that personality the leader is accepted and believed to be a person who is respected, respected and obeyed voluntarily with full sincerity; (8) *laissez-faire*, a leadership style that gives control of power to subordinates in solving problems in an organization; and (9) *Democratic*, is an open leadership by giving freedom of opinion to all members under its leadership.

The leadership style at MI Nurul Amal Cikawung Ciamis Regency leads to a charismatic leadership style. Charismatic Leaders have a strong bond with their followers due to the observation of certain attitudes of a leader (Robbins in Marginingsih 2016, 35) .

The attitudes in question are in the form of exemplars that appear in a leader. The characteristics of charismatic leaders start from the abilities they are born with, stating that only people who have a set of traits or talents are able to lead (Griffin in Djapri 2017, 4) .

Meanwhile, Budiadi in Hanum et al. (2019, 167) states that the main characteristics of charismatic leadership include: a) belief in their own abilities is very high; b) able to express their vision clearly and easily understood by others; c) willing to sacrifice in achieving their mission; d) leadership behavior that appears outside the rules means that not everyone can follow their behavior; e) charismatic leaders as an agent of change, do not maintain the current state as maintaining the previous state (*status quo*); f) in achieving change, charismatic leaders can take into account the obstacles to their environment realistically and are able to assess what resources are needed.

Specifically in education, charismatic leaders have the following leadership characteristics: a) Visionary means that charismatic leaders are able to think and plan the future wisely and imaginatively; b) creative means that charismatic leaders will think outside

the box, accepting the challenges of every opportunity as an opportunity; c) have a strong personality; d) have sensitivity to the surrounding environment; e) dare to take risks in realizing the vision; f) expert in communication; g) authoritative; and h) not easily discouraged (Sukatin et al. 2021, 160) .

Charismatic leader is a leader who is visionary in thinking. Visionary is the ability of a leader to plan the future wisely. According to Yukl in Marginingsih (2016, 36) states that charismatic leaders have an attractive vision of the future of the institution so that followers have an emotional connection and are more enthusiastic in working and committed to achieving the goals that have been set.

The madrasah head of MI Nurul Amal Cikawung has idealism in thinking and is able to think far ahead. This can be seen from the vision and mission formulated by the head of Madrasah in building an educational organization. The vision and mission of MI Nurul Amal Cikawung is the fruit of the thoughts of the madrasah head who has the ideals of giving birth to intelligent generations and having a good personality in accordance with what is exemplified by the Prophet Muhammad Saw.

A charismatic leader has the courage to take risks. This is as recorded in the history of the leadership of the Prophet Muhammad SAW. he dared to take risks in preaching conveying the prophetic treatise. Allah Swt. says in the Qur'an surah Al-Anfal verse 30, which reads:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرٌ الْمَأْمُرِينَ

Meaning: And (remember), when the disbelievers (Quraysh) thought of a trick against you (Muhammad) to capture and imprison you or kill you, or expel you. They devised a trick and Allah foiled the trick. (Ministry of Religious Affairs 2013, 30)

Through the verse above, Allah Swt. gives a message that the Prophet Muhammad SAW. as a leader received various kinds of threats and extraordinary rejection from the quraisy pagans. These threats are a risk that must be accepted by the Prophet Muhammad SAW. in carrying out his mandate as a messenger as well as a leader for his people.

In carrying out his mandate, the head of Madrasah Ibtidaiyah Nurul Amal made strategic policies in the form of coaching for educators. The coaching in question consists of tafsir and tahsin Qur'an studies and Islamic child education studies. These policies are the efforts of the head of Madrasah in providing understanding to educators about the vision and mission of Madrasah Ibtidaiyah Nurul Amal Cikawung.

Charismatic leaders must be able to be a role model for subordinates and those around them. Charismatic leadership can be interpreted as a leader who has a deep personality and significant impact to motivate his subordinates to achieve outstanding performance (Luthans 2006, 429) .

Thus, a leader who has a good personality will be a role model for its members. The role models that emerge from within the head of Madrasah Ibtidaiyah Nurul Amal Cikawung are positive attitudes that are displayed in everyday life. These attitudes include responsibility in carrying out tasks, spaciousness, firmness, honesty, deliberation, caring, and discipline in worship.

One of the traits inherent in the soul of a charismatic leader is humility. As the word of Allah Swt. in the Qur'an surah Ali Imran verse 160, which reads:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "So by the grace of Allah you (Muhammad) were gentle with them. Had you been harsh and harsh-hearted, they would have withdrawn from you. So forgive them and ask

forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Ministry of Religious Affairs, 2013, 615)

Based on the above verse, it can be understood that the Prophet Muhammad as the leader of the people has a very perfect character. The gentle attitude and concern for others were shown by the Prophet in real life. The humble nature of charismatic leaders can also be characterized by their sensitivity to the surrounding environment (Hanum et al. 2019, 166) .

Therefore, in carrying out his duties a charismatic leader must have sensitivity to social problems that occur in the surrounding environment and be able to nurture and motivate the members under his leadership. Charismatic leadership of the head of Madrasah Ibtidaiyah Nurul Amal Cikawung can be seen from the humble attitude of the madrasah head in conducting social interactions. This can be seen from his sensitivity to social problems by holding scholarship programs and social assistance for people in need.

Meanwhile, in relation to interactions with educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung always provides motivation and nurtures educators without discriminating social status. This can be seen from the attitude of the head of Madrasah who is always open in receiving confessions and complaints about problems from educators.

Communication is a basic skill that must be possessed by a charismatic leader. Charismatic leaders are skilled at using unconventional behavior, so they can move their followers only with words, lectures and behavior in the form of exemplary (Sukatin et al. 2021, 160) . The same thing is expressed by Terry that one of the characteristics of charismatic leaders is to have expertise in communicating or *communication skills* (Remiswal, Hasbi, and Diani 2020, 66) . In communicating with educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung prioritizes three basic principles including deliberation, openness, and spaciousness.

Furthermore, the charismatic leadership of the madrasah head can be seen from his authority in leading and his unyielding attitude in solving problems. According to Conger, a charismatic leader will prioritize his authority in leading, by showing a high sense of responsibility towards his subordinates (Remiswal, Hasbi, and Diani 2020, 68) . Therefore, the authority that arises from a charismatic leader can positively affect the attitude of his subordinates and present a sense of reluctance and respect so that each of his followers will carry out his orders voluntarily.

The head of Madrasah Ibtidaiyah Nurul Amal Cikawung has authority in leading. This can be seen from the loyalty and cohesiveness of the educators in implementing every policy and direction given by the head of Madrasah. In addition, the authority of the head of Madrasah Ibtidaiyah Nurul Amal is also seen from his personality that is able to provide positive examples to educators.

Charismatic leaders are leaders who have high optimism and are not easily discouraged. This is as mentioned by Allah Swt. in the Qur'an surah Yusuf verse 87, which reads:

يٰۤاَيُّهَا اَدْهَبُوْا فَتَحَسَّسُوْا مِنْ يُوسُفَ وَ اٰخِيْهِ وَلَا تَاْيَسُوْا مِنْ رَّوْحِ اللّٰهِ ۗ اِنَّهٗ لَا يَآئِسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ .

Meaning: "O my sons, go and seek news of Joseph and his brother, and do not despair of the mercy of Allah. Verily, those who despair of the mercy of Allah are only those who disbelieve." (Ministry of Religious Affairs, 2013, 246)

The verse above describes the figure of a father as a family leader, namely Prophet Jacob As. who never gave up in seeking news about the whereabouts of his two sons, Joseph and Bunyamin. The perseverance and seriousness of Prophet Jacob As. is a form of high optimism as a charismatic leader.

In addition, charismatic leaders have an unyielding spirit in realizing their goals, are not afraid to fail even though they have to face obstacles and difficult struggles and even risk death (Sukatin et al. 2021, 160) . Meanwhile, Yukl states that charismatic leaders will always give trust and hope to their subordinates with the aim that subordinates are committed to work so that organizational goals can be achieved (Hanum et al. 2019b, 167) . Thus, the attitude of never giving up and not easily despairing in facing problems becomes a character that is inherent in the soul of charismatic leaders.

The attitude shown by the head of Madrasah Ibtidaiyah Nurul Amal in running the wheels of the educational organization is an optimistic and patient attitude. In dealing with problems related to educators' personalities, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung prioritizes the principle of deliberation and finding problem-solving solutions. In this case the head of Madrasah takes a persuasive approach with the aim of providing a good understanding to educators.

Educator Personality

In Burger's view, personality is understood as an invariable pattern of behavior and interpersonal processes that occur within a person (Ansori 2020, 43) . In this case personality is a form of imagery in a person's soul that is solid in nature that gives birth to consistent and easy behaviors without requiring thought and consideration.

In line with the above Lawrence A. Perwin quoting George Herbert's statement argues that personality is behavior in humans that develops through self-development. Personality in a person develops during his life has lasted a lifetime, according to him humans will develop gradually through interactions with community members (Silahudin 2019, 250)

Personality can also be interpreted as a performance competence / traits that must exist in an educator (Ismail 2010, 58) . Personality competence is a basic ability that must be possessed by professional educators by showing behavior that reflects a good personality by getting used to speaking politely and politely, being wise, looking neat and covering aurat and having authority, having good morals as a role model for students.

The personality of educators at MI Nurul Amal Cikawung Ciamis Regency can be seen from several indicators that appear, among others:

1) **Disciplin**

Discipline is a behavior and order that is in line with the rules and regulations, or behavior obtained from training that is carried out continuously (Gordon 1996, 3) . Therefore, a good educator always carries out his mandate with full discipline and obeys and complies with the rules.

The state of discipline of educators found in Madrasah Ibtidaiyah Nurul Amal can be seen from two aspects, among others, discipline in carrying out their duties and responsibilities as educators and discipline in following the madrasah head program. follow the madrasah head program. In carrying out their duties and responsibilities, it was found that educators in Madrasah Ibtidaiyah Nurul Amal Cikawung entered and left the classroom in accordance with the rules that have been set, starting from 08.00-12.30. The discipline shown by educators at Madrasah Ibtidaiyah Nurul Amal can also be seen from the compactness in wearing school uniforms according to the schedule set by the head of Madrasah.

In the teaching and learning process in the classroom, researchers saw that educators carried out learning activities in accordance with the directions and schedules set by the head of the Madrasah. Among the several directions implemented by educators is the

implementation of a habituation program before learning begins. The program is in the form of supporting material activities such as duha prayer, memorizing hadith, asmaul husna, daily prayers, memorizing prayer recitations, memorizing surat al kahfi verses 1-10 and memorizing multiplication.

Meanwhile, related to discipline in following the Madrasah head program, it can be seen that educators at Madrasah Ibtidaiyah Nurul Amal carry out routine activities which are carried out once a week. These activities include tahsin Qur'an studies, Islamic education coaching studies (*liqo*) and one day one juz recitation program.

2) Sensitive to change

The success of an educator in teaching can be applied by developing personality competencies including being sensitive to change and renewal (Abdullah and Muis 2018, 13). This is a motivation for educators to always seek information about existing developments. This is in line with the words of Allah SWT. in the Qur'an surah Ar Ra'du verse 11, which reads:

لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: "For him (man) there are angels who always guard him in turn, from in front of him and behind him. They guard him at the command of Allah. Verily, Allah will not change the condition of a people until they change their own condition. And if Allah wills evil for a people, there is no one who can resist it, and there is no protector for them but Him." (Ministry of Religious Affairs, 2013, 250)

The above verse gives a message that change begins with oneself. This means that an educator must have sensitivity to the conditions of the times so that there is a willingness to make changes for the better in educating and teaching.

In implementing the learning process in the classroom, educators at Madrasah Ibtidaiyah Nurul Amal develop learning methods and media. The methods developed are adjusted to the situation and conditions of the students. Meanwhile, related to the pandemic situation that has occurred in recent years, educators have updated teaching materials.

Teaching materials used during the pandemic are in the form of modules. The module was prepared by educators as an effort to adjust learning materials during the pandemic. In addition, during the pandemic, educators developed several learning media used, including *whatsapp* groups (WAG), *zoom meetings*, *google meetings*, *video calls* and learning videos on YouTube.

3) Alternatives in thinking

An educator must be able to think and solve problems found in the teaching and learning process (Huda 2017, 247). In other words, educators must be able to prepare alternative solutions and solve problems that often arise in the teaching and learning process.

Among the signals that Allah reveals about the importance of critical thinking is found in the Qur'an surah Al Baqarah verse 266, which reads:

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ.

Meaning: "Would any of you like to have a garden of dates and grapes under which rivers flow, where he has all kinds of fruits, then comes his old age while he has small offspring. Then a strong wind with fire blows into the garden, and it burns. Thus

Allah explains His verses to you so that you may think about them." (Ministry of Religious Affairs, 2013, 45)

The above verse is a parable from Allah Swt. so that humans think critically and are able to prepare provisions or alternative solutions to problem solving. In preparing for the learning process in the classroom, educators at Madrasah Ibtidaiyah Nurul Amal make several alternative solutions to solve problems that often arise, including providing pre-learning questionnaires filled in by parents and making agreements between educators and students in the form of rules.

Meanwhile, in solving problems that occur in the classroom, educators take several *treatments*, including taking a persuasive approach in the form of verbal advice, providing *rewards* and *punishments* in the form of points, providing *punishments* in the form of educational activities, and communicating with related parties such as the head of Madrasah and parents of students.

4) Diligent in work

Perseverance and tenacity are traits that must exist in the soul of an educator. The seriousness and intensity possessed by educators is one of the determinants of the success of educators in carrying out the teaching and learning process (Wijaya in Huda 2017, 249) . With these traits educators will not easily despair when finding problems during the learning process.

In particular, Allah Swt. says in the Qur'an surah At Taubah verse 105, which reads:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.

Meaning: "And say, "Work, and Allah will see your work, and His Messenger and the believers, and you will be returned to the One Who knows the unseen and the manifest, and He will tell you what you have done." (Ministry of Religious Affairs of the Republic of Indonesia 2013, 203)

Based on the above verse, it can be understood that Allah Swt. commands to be serious and enthusiastic in working to do as much good as possible. Because Allah Swt. will reward all what His servants do. Thus, seriousness or perseverance in working becomes an important asset for educators in carrying out their duties and responsibilities.

Based on the results of observations at MI Nurul Amal Cikawung, researchers saw that in addressing problems related to learning, educators at MI Nurul Amal Cikawung are serious about self-evaluation and improvements, including carrying out learning in accordance with the guidelines that have been designed in the form of lesson plans, developing media and learning methods, providing remedial for students whose scores are less than KKM, and enrichment for students whose scores have reached KKM.

5) Strive for good work results

The work results obtained by educators in carrying out the obligations given to them are based on experience, skill and seriousness (Emda 2016, 112) . Thus, good work results can be obtained with the willingness to develop the skills, experience and abilities that exist in an educator. As Allah commands in the Qur'an surah As-shaffat verse 61, which reads:

لِمَثَلٍ هَذَا فَاَلْيَعْمَلِ الْعَمَلُونَ

Meaning: "For such (victory), let those who are able to do so do good." (Ministry of Religious Affairs 2013, 448)

The above verse is a message from Allah Swt to work hard and try to get positive work results. Because the peak of all losses is the passage of time that is not utilized by doing good deeds for happiness or success in this world and the hereafter (As-Sa'di 2007, 118) .

In developing their abilities and adding insight and experience, educators at Madrasah Ibtidaiyah Nurul Amal Cikawung participated in several coaching activities including jarimatika seminars, regular coaching of teachers' working groups (KKG), and workshops on textbook preparation. In addition to coaching activities, educators also took the initiative to hold discussions with peers and search for learning videos on *YouTube*.

6) Fair, honest, and objective

In carrying out their duties and responsibilities, educators are required to be fair. This is as Allah commands in the Qur'an surah An-Nahl verse 90, which reads:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

Meaning: "Verily, Allah (you) to be just and to do good, to give aid to relatives, and He forbids (doing) evil deeds, wrongdoing, and enmity. He teaches you so that you may learn." (Ministry of Religious Affairs, 2013, 90)

From the above verse, it is understood that being fair is the command of Allah Swt. by implementing what Allah has commanded in the form of things that are directly related to Him or rights related to His servants. (As-Sa'di 2007, 217) . Therefore, the justice of an educator is a form of worship that is realized in social interactions with students when carrying out the teaching and learning process.

Furthermore, a good educator will try to be honest and objective in his work. As Allah says in the Qur'an surah Az-Zumar verse 11, which reads:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Meaning: "Say, "Verily, I am commanded to worship Allah in full obedience to Him in (practicing) religion."" (Ministry of Religious Affairs of the Republic of Indonesia 2013, 460)

Based on the above verse, it can be understood that honesty is a form of sincerity and selflessness in carrying out worship to Allah SWT. Therefore, honesty is a reflection of the good personality of an educator. Meanwhile, educators are also required to be objective in carrying out their duties.

Objective means no favoritism really implement the rules that have been set (Huda 2017, 248) . Thus, in carrying out learning activities an educator should be fair, honest and objective. These attitudes can be applied in providing assessment and evaluation of students.

Based on the analysis of the research results, it was found that educators at Madrasah Ibtidaiyah Nurul Amal assessed students fairly and objectively. This can be seen from the assessment carried out by educators based on consideration of the evaluation results and the condition of the students' personalities

Furthermore, educators should familiarize themselves to always be honest in conveying information related to problems that arise in students. In addressing this, educators at Madrasah Ibtidaiyah Nurul Amal build good communication between students, peers, Madrasah heads, and parents of students. This can be seen from the communication pattern

that is built when finding *bullying* problems educators provide information in accordance with the facts that occur in the field

7) Open, creative and authoritative

According to Rohani in Huda (2017, 250) an open educator is an educator who can provide flexibility to ask questions to students, as well as channel the willingness of students to learn. Thus it can be understood that open is the attitude of an educator in providing opportunities for students to ask questions or give opinions when the learning process takes place.

In carrying out teaching and learning activities, educators at Madrasah Ibtidaiyah Nurul Amal provide flexibility to students to ask questions and give opinions. In addition, educators also give positive responses to students in the form of answers or responses and appreciation in the form of *rewards*

Meanwhile, educators are required to have a creative spirit. In the education process, a creative educator can be interpreted as an educator who is able to develop new ideas and ways of educating, guiding, teaching, directing, training, assessing, and evaluating students (Oktiani 2017, 227) . Therefore, in the teaching and learning process, the creativity of educators includes many things from planning, process, to evaluation.

From the results of research conducted at MI Nurul Amal Cikawung, researchers see that in responding to students who have obstacles in learning educators at Madrasah Ibtidaiyah Nurul Amal hold additional tutoring at break time outside formal learning hours. This activity is a form of creativity of educators as an effort to anticipate the lag of students in the learning process.

In carrying out their mandate, educators must have authority in front of students. Authority does not mean that students must be afraid of educators, but students obey and obey educators in accordance with applicable rules (Kusuma in Huda 2017, 251) . With authority, an educator will be respected and followed by students. The authority that is present in the soul of educators at Madrasah Ibtidaiyah Nurul Amal Cikawung can be seen from the attitude of students in implementing the rules set by educators. In this case, students carry out class rules in accordance with the direction of the homeroom teacher.

8) Be a role model

A good educator is an educator who is able to be a role model for his students and the people around him. According to Mangwaskim in Oktiani (2017, 227) states that an educator should have a personality that can be used as a role model for students and fellow educators. Therefore, to become a professional educator, you should have an example by displaying *akhlakul karimah* which is based on faith and devotion to Allah SWT.

In the Qur'an Allah Swt. immortalizes the figure of a noble educator who is a role model for the people until the end of time, namely the Prophet Muhammad SAW. as praised by Allah Swt. in the Qur'an surah Al-Qalam verse 4, which reads:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "And you are truly of noble character" (Ministry of Religious Affairs of the Republic of Indonesia 2013, 564)

In an effort to provide role models to students, educators at Madrasah Ibtidaiyah Nurul Amal Cikawung accustom themselves to positive attitudes, including politeness in speaking, saying greetings, not yelling, drinking while sitting, eating with the right hand, dressing neatly according to the guidance of Islamic teachings, and arriving on time.

9) Have a strong sense of personal integrity

An educator must have personal integrity as evidenced by his keistiqomahan in working. This is in line with the words of Allah SWT. in the Qur'an surah Hud verse 112, which reads:

فَاسْتَقِيمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: "So keep yourself (Muhammad) (on the right path), as you have been commanded and (also) those who repent with you, and do not exceed the limits. Indeed, He is All-Seeing of what you do" (Ministry of Religious Affairs of the Republic of Indonesia 2013, 234) .

The above verse explains the command of Allah Swt. to the Prophet Muhammad SAW. and the believers who are with him to remain istiqomah on the path of truth. Thus, the above verse shows the personal stability of the Prophet Muhammad SAW. who always remained istiqomah on the path of truth.

The personal stability of an educator can affect the duties he carries out as an educator (Huda 2017, 246) . Therefore, a good educator will carry out his duties consistently and responsibly. The consistency is born from the educator's self-establishment so that it has unshakable confidence in working.

From the results of research at MI Nurul Amal Cikawung Ciamis Regency, researchers analyzed that educators at Madrasah Ibtidaiyah Nurul Amal Cikawung have the stability of personal integrity. This can be seen from the professionalism and consistency of educators in teaching in accordance with the competencies that must be possessed by educators. The firmness of educators is also shown in addressing personal problems that do not affect their duties and responsibilities as educators.

Madrasah Principal's Strategy in shaping Educator Personality

In an effort to shape the personality of educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung took several steps or strategies by creating coaching programs that could support the formation of educators' personalities, among others: *first*, tahsin Al Qur'an coaching; *second*, Islamic personal coaching; *third*, making whatsapp group (WAG).

Pembinaan tahsin Al Qur'an is a Madrasah head program that must be followed by all educators in Madrasah Ibtidaiyah Nurul Amal Cikawung. In this activity educators are provided with materials and exercises on the ability to read the Qur'an according to the correct rules. In addition to the provision of Qur'an reading exercises, educators are also provided with material about the interpretation of Qur'anic verses related to morals.

The purpose of tahsin Qur'an coaching is to train educators to be able to read the Qur'an according to the rules of tajweed and provide an understanding to educators about morals in Islam. The material about morals is delivered through the interpretation of verses about morals.

Furthermore, Islamic personal development or termed '*liqo*' is a routine coaching that must be followed by educators at Madrasah Ibtidaiyah Nurul Amal once a week. In this activity educators are divided into several small groups with mentored by several senior educators who are directly appointed by the head of Madrasah. In this activity educators are given briefings on child education material in Islam as well as directions and advice on Islamic teachings.

Meanwhile, in an effort to shape the personality of educators, the head of MI Nurul Amal cikawung made a *whatsapp* group consisting of all educators at MI Nurul Amal. In the group, the head of the madrasah provides directions and evaluations about the personality that must be possessed by an educator.

These programs are the flagship programs of the head of Madrasah in order to shape the personality of educators. In addition to the program that is carried out regularly, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung requires educators to add Islamic insight. One form of the appeal of the head of the madrasah is directing educators to follow the study of *tadabbur* Al Qur'an online through youtube media.

Furthermore, in shaping the personality of educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung takes a persuasive approach. The approach is carried out in order to evaluate and motivate educators related to family conditions and their household environment. In this case the head of Madrasah tries to position himself as a place to vent.

Not only that, the efforts made in shaping the personality of educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung gives additional tasks to educators. The task is in the form of habituation to appear to lead or fill the cultum material in the end-of-month evaluation meeting. The habit aims to build the confidence and courage of educators in speaking in front of the audience. In this case, the head of Madrasah positions himself as a facilitator.

Meanwhile, the obstacle found by the head of Madrasah Ibtidaiyah Nurul Amal in shaping the personality of educators is that there are several new educators whose personalities are not in accordance with the work culture in Madrasah Ibtidaiyah Nurul Amal Cikawung. This is because the educator has not been able to adapt to his new environment and has not fully understood the rules applied in Madrasah Ibtidaiyah Nurul Amal.

Based on the obstacles found above, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung conducted several *treatments*, among others: *first*, providing *treatment* in the form of a persuasive approach directly talking one-on-one. In this approach, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung provides direction and advice related to the personality of educators; *Second*, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung applies the peer tutor method. In implementing this method, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung appointed several senior educators to provide guidance to educators who had just entered Madrasah Ibtidaiyah Nurul Amal. The goal is to provide a full understanding of the personality that must exist in the soul of an educator.

Conclusion

The leadership that exists in the head of Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency is charismatic leadership. In carrying out its duties and responsibilities, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency is able to provide exemplary leadership to his subordinates by displaying positive attitudes which are characterized by several indicators, among others: visionary in thinking, risk-taking, creative, humble, expert in communication, authoritative, and not easily discouraged.

The exemplary head of Madrasah has a positive impact on the personality of educators in Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency. This can be seen from the personality of educators in carrying out their duties and responsibilities. Some of the attitudes that appear in educators in Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency include: discipline in carrying out obligations, sensitive to updates and changes, alternative thinking, diligent and tenacious in working, trying to get good work results, fair, honest, objective, open, creative, authoritative, being a role model, and having personal integrity stability.

In shaping the personality of educators, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency made a strategy in the form of a coaching program that must be

followed by educators. The programs include: tahsin Al Qur'an coaching, Islamic personal coaching (*liqo*), and coaching through whatsapp groups (WAG).

In addition to routine coaching, the head of Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency gives additional tasks to educators. The task is in the form of habituation to appear to lead or fill the cultum material in the end-of-month evaluation meeting. Meanwhile, the obstacle found by the head of Madrasah Ibtidaiyah Nurul Amal Cikawung Ciamis Regency in shaping the personality of educators is that there are several new educators who have not been able to adapt and have not fully understood the rules in Madrasah Ibtidaiyah Nurul Amal.

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