

THE LEADERSHIP ROLE OF CHIEF MADRASAH IN DEVELOPING CHARACTER EDUCATION IN ISLAMIC SCHOOLS IN INDONESIA

Badrun¹

Universitas Islam Negeri Mataram, Mataram, Indonesia

E-mail: dr.badrnun.mpd@uinmataram.ac.id

Received : 01 April 2026

Accepted : 05 May 2026

Revised : 10 April 2026

Published : 21 May 2026

Abstract

This research is aimed at identifying the role of leadership to schools in developing character education in Islamic schools in Indonesia. Madrasah as an educational container with religious characteristics (Islam) aims to produce outputs of pupils with character based on Islamic values. The power of the educator/teacher as a spearhead in the formation of the character of the student, and the head of the madrasah has a very important role in the development of character education, especially in the movement and coordination of all the potential, and educational resources available. This research seeks to: (1) analyze and describe the role of the head of the madrasah in developing character education, (2) describe character education implementation, and (3) describe developmental character education values. The type of research used is qualitative research with descriptive design. The study was conducted in several Islamic schools in Indonesia. Data analysis is performed interactively and continuously until the data is saturated. Activities in data analysis using the Miles and Huberman models are data reduction, data display, and conclusion drawing/verification. The results of this research show that: First, the role of the head of the madrasah in the development of character education as the formulator of the character education program (Manager), second. the head madrasah acts as the builder of character Education (Educator) as a reference in the application of character learning (Modelling).

Keywords: *Leadership, Character Education, Islamic education*

INTRODUCTION

Madrasah is one of the kinds of Islamic educational institutions with characteristics. Among the characteristic features of madrasah in the context of national education, as mentioned in the Law of the National Education System is the educational institutions that are Islamic. Madrasah as an educational container with religious characteristics (Islam) aimed at producing the output of pupils who have practiced Karimah (berkarakter). In order to this goal, the role of the educator/teacher as the spearhead in the formation of the akhlaquamah, and the head of the madrasah as the main controller because of the role as the managerial leader of the Madrasah he leads. One of the key factors in the progress of the madrasah is the leadership of the head of the Madrasah. Edmonds in his research mentioned that the madrasahs who always improve the performance of their work is led by a good head of madrasah. He believed that the dynamic madrasah always led by the good leader, that is, the leader who always strives to improve the progress of his madrasah (Siti Ruchanah, 2013). In Islamic educational institutions, the role of the leader has a strategic role in realizing the institutional vision in particular in the development of institutional quality, improvement of human resources (HRM) and competitiveness in various fields (Basyit, 2020). An active role as a leader is not merely structurally functional, but as the realization of collectively planned institutional goals and programs.

The head of the madrasah is one of the most important educational components in improving the quality of education, as stipulated in article 12, paragraph 1, of Government Regulation No. 28 of 1990, that the head of school/madrasah shall be responsible for the maintenance of educational activities, the administration of the school/madrasah, the construction of other educational forces and the dissemination and maintenance of facilities and facilities. (Rohaenah, 2019). According to Wahjosumidjo the head of the madrasah is a professional teacher who is assigned the task of leading a madrasah where the learning process is organized, or where there is an interaction between the teacher/teacher who gives lessons and the pupil who receives lessons (Syafar, 2017). In other words, the head is the person who is responsible for the implementation of education in the madrasah and is charged with the responsibility for the completion of the entire educational process in the madrasah he leads. (Syafar,

2017). The quality of a head of the madrasah is the key word for the success of the maintenance of education in the Madrasah. According to Muhaimin, there are some basic capitals that the head of the madrasah should have: (1) willing to take risks; (2) always wanting to renew; (3) willing to arrange and take care of the Madrasah; (4) have high expectations; (5) be positive, and (6) dare to show up and be ahead (Rohaenah, 2019). The success or failure of the maintenance of education in the madrasah is largely determined by the leadership of the head of the Madrasah. Leadership is more focused on the style of a leader in leadership, as proposed by Professor Imam Suprayogo that leadership is the process of influencing the activity of an individual or group to certain goals in a given situation. In influencing its activity, the individual leader uses power, authority, influence, character and characteristics and its purpose is to increase the productivity and morality of the group (Yuliyanti, 2021). According to E. Mulyasa the head of school/madrasah should be able to carry out his work as educator, manager, administrator, and supervisor (EMAS). (Mulyati, 2022).

The head of the madrasah is the leader of the Madrasah in order to optimally utilize its resources, to manage the change and development of the matrasah towards an effective student organization, to create a culture and climate that is conducive and innovative for the learning of the pupils, to administer the teachers and staff for the optimum utilization of human resources, and to manage its facilities and facilities for the publication of the whole. According to the Regulation of the Minister of National Education No. 13 of 2007 on the standard of the head of the school/madrasah, there are five main competences that should be possessed by a head of school/madrasah: personal competences, managerial competencies, entrepreneurial competence, supervisory competences and social competences. (Mulyati, 2022). On the basis of these provisions then the head of the madrasah must be able to realize the overall leadership in the educational process in the Madrasah.

The head of the madrasah as the highest leader in the Madrasah has great influence on the progress and development of the quality of education in the matrasah he leads, such as the discipline of the teaching force, the educational force (the citizens of madrasha), the cultural climate of the environment and the behavior of the pupils. The leadership of the head of the madrasah must be able to realize the vision, mission, objectives and goals of the Madrasah through programmes implemented in a gradual and planned manner (Wahed, 2016). The head of the madrasah is claimed to have strong management and leadership skills to be able to take decisions and initiatives to improve the quality of the Madrasah. A professional head of the madrasah will have a positive impact and quite fundamental changes in the upgrading of the education system in the Madrasah, such as educational effectiveness, strong leadership, effective management of the educational force, compact team work, independence, participation of the citizens and the community, transparency of management, willingness to change, evaluation and continuous improvement, responsiveness and anticipation to the needs of the madrasah (Noviansah & Mizaniya, 2021).

The head of the madrasah occupies two important positions in order to guarantee the continuity of the educational process as stipulated by the legislation, namely the head of a madrasha as the administrator of education in the whole of the Madrasah, and the head as the leader of formal education in madrasahs. (Park & Niyozov, 2008). As the manager of education, the head of the madrasah is responsible for the success of the maintenance of educational activities by implementing the administration of the Madrasah with all its substance, then is responsible to the quality of the human resources available so that they are able to perform the educational tasks well. Therefore, the head of the madrasah as the administrator of education has the duty to develop the performance of professional educators, as well as responsible for the achievement of the educational objectives through the effort to move his subordinates towards the goal of education that has been set (Wahed, 2016).

In the context of character education, the head of the madrasah has a very important role in developing and implementing character education in the Madrasah, especially in coordinating, moving and coordinating all existing educational resources. In order to successfully apply such character education, the head of the madrasah must undertake various programs and activities, both those related to the entire program of the Madrasah as a whole as well as those associated with the special tasks of the day as head of madrasahs (Mardiah Astuti et al., 2022). The head of the school must be able to communicate the development and application of character education in the school to the teachers, educators, pupils, and parents of pupils. In addition, the head must be capable of mobilizing the resources of the college in relation to the planning, implementation and evaluation of the character education (Mardiah Astuti et al., 2022). Thus, the success in the development and application of character education in the madrasah is largely determined by the leadership of the head of the Madrasah.

Character education is not really a new thing for Indonesian society, even since the beginning of independence, the old order, the new order, and the reformed order, many steps have been taken within the framework of character education with different names and forms. The education of character is a very important foundation of the nation, and it must be instilled from the earliest days in the children of the people (Semadi,

2019). The current moral and child character crisis is closely linked to the increasing lack of harmonization in the family environment, still many families are disoriented, not only because of material deprivation or otherwise economic difficulties, but also because of the invasion of globalization and lifestyles that are not always compatible with values, religious morals and social and cultural national and local cultures. (Semadi, 2019). Therefore, this research seeks to see how the leadership of the head of school in the Islamic educational institutions in developing character education.

METHOD

Qualitative research is research intended to understand phenomena of what is experienced by the subject of research such as behavior, perception, motivation, actions, etc. in a holistic manner and by means of description in the form of words and language in a specific context that is natural and using various scientific methods. The orientation of this research is based on symptoms or phenomena of a natural nature, so the results to be obtained are descriptive data that is exposure of an event studied. In qualitative research, data is obtained from various sources using a variety of data collection techniques and carried out continuously until the data is saturated. With such continuous observation resulting in high data variation. In data collection, researchers use a combined approach (triangulation) of observations, interviews and documentation, data analysis is inductive and the results of qualitative research emphasize more meaning than generalization. The reason the researchers use this qualitative approach is that the first researchers are more adaptable to circumstances, because they are faced directly with reality. The two present directly the facts of the relationship between researchers and informants who are involved in the development and construction of the educational character of students in Madrasah Tsanawiyah State 2 East Lombok as one of the schools of Islam. The process of data analysis begins with a scan of all available data from various sources such as interviews, observations written in field records, official documents, pictures and so on. Data analysis is performed interactively and continuously until the data is saturated. Activities in data analysis using the Miles and Huberman models are data reduction, data display, and conclusion/verification.

RESULTS AND DISCUSSION

School Leadership's Role in Planning Character Education Programs (Manager)

The Chief of the Madrasah Tsanawiyah State 2 East Lombok, as the planner of activities carry out activities such as planning, organizing, leading and controlling all programmes in order to that. In order to carry out his duties as a planner of activities, the head of the State MTs 2 East Lombok prepared long-term, medium-term and short-term programmes. In addition, the head of the madrasah has prepared a program of madrasahs in general (the whole) and a specific program of character education to the pupils (Langeningtias et al., 2021). Hal ini sesuai dikatakan oleh Kepala Tata Usaha (KTU) yaitu :

“In fulfilling his duties as a leader in the madrasah, he prepared long-term, medium-term and short-term programmes of work (annual programmes), and has also prepared programmes in general (all) and programmes specifically in the Madrasah” (Interview; 2021).

The leadership role of the head Madrasah has prepared the program planning, both program in general and program specifically on the implementation of this character education, then the head madrasah coordinates and organizes the program by gathering all the human resources available in the meeting early school year (Noviansah & Mizaniya, 2021). In the beginning of the school year, each educator/teacher was given additional duties, namely, as the deputy head of the madrasah, the heads of the unit, the OSIM builder, the builders of the UKS/M, the extracurricular builders, the builder of the Imtaq, the guardian of the class and the discipline enforcement officer of the pupils. Each teacher to whom such additional duties are assigned makes a one-year programme of work for the strange semester and the full semester, and carries out such activities according to their respective duties and functions (Tufoksi).

Thus the head of the Madrasah Tsanawiyah State 2 East Lombok, performed the function of organizing management to help his daily tasks in the madrasah. In connection with this, the Deputy Chief of the Curriculum Madrasah said that: Every beginning of the school year, the Tsanawiyah Madrasah State 2 East Lombok holds an early meeting with an agenda to determine the additional duties of teachers as the deputy chief, the head of the unit, the OSIM builder, the Builder of the UKS/M, the builder of Imtaq, the extracurricular builder, the guardian of the class and the disciplinary enforcer of the students and so on. Create a program of work for one year of lessons that is a reference in the implementation of self-development activities of students as well as implementing the character education of students in the madrasah. Character education is a conscious and planned human effort to

educate and empower the potential of the student to build his personal character so that he can be an individual that benefits himself and his environment (Kosasih et al., 2023).

The program of work created by the staff of educators/teachers, both the learning program and the self-development program of the students in accordance with the additional tasks, then implemented in the actions and activities of the learning process inside and outside the classroom. In the classroom it is carried out through the activities of giving teaching material and delivery of moral messages related to character learning. The activities of delivery of teaching materials and moral messages of this religion, as said by the teacher Akidah Akhlak is: Before the implementation of the activity of learning in classroom first we create a program of learning activities teaching and self-development program of students. As for the learning program teaching we do through activities of learning process in the first classroom with the delivery of messages and advice related to moral values. From the above findings, it can be concluded that the title Implementation of the Director's Program of Work in Achieving Quality Education refers to the determination of nature of the director's program of work, its drivers and inhibitors, as well as the best way to implement it. To bring about a good education. Moreover, there must be good and wise cooperation between all parties if a high standard of education is to be met (Ansori et al., 2022).

Character Education Program Leader (Leader)

Leadership as part of the management function is crucial to achieving the goals of the madrasah. Therefore, leadership is essentially the ability to move, motivate, and influence people to be willing to take actions aimed at achieving goals through the courage to make decisions about what to do (Noviansah & Mizaniya, 2021).). So talking about ownership means talking about management, where management functions as a way or art in regulating things. Based on the etymological meaning, management means managing, inspecting, supervising, and taking care of (Ari Yanto et al., 2023). According to this view, a leader can be understood as someone who has the ability to influence others both in their behavior and attitudes and mindsets (Muflikha & Haryanto, 2019). The leader is not only responsible for the smoothness of the course of the madrasah technically academically, but is also responsible for all programmes and activities, the state of the environment and relations with the community around it. The initiative and creativity that leads to the development and progress of the madrasah is the duty and responsibility of the head of the Madrasah. This, as said by Mulyasa is:

The head of the school/madrasah is the leader of the education level of the educational unit, who must be responsible for the advance of the retreat of a school / madrasah he/she leads (Muflikha & Haryanto, 2019).

Head of State MTs 2 East Lombok, as a leader (leader) provides guidance and supervision to educators/teachers and educational personnel, enhance their capabilities, open two-way communication and delegate their duties and functions as educators / teachers and education personnel in madrasah. The personality of the head of the madrasah, as a leader, is seen in his qualities of honesty, responsibility, great soul, having a stable emotion and being an example. Next heads of state MTs 2 East Lombok also, have the ability to make decisions together with teachers and other administrative forces.

These decisions are in the internal and external interests of the madrasah. Character education in the madrasah needs to be developed because it can give birth to students who are able to independently improve and use their knowledge to study and internalize the values of character and noble morals in their daily behavior. Growth and development of a good character will encourage students to do the best of things and have a way of life directed. Character education is developed through the level of knowledge, acting, and habits. Characters are not limited to knowledge, but need to be trained to become the habit of doing good. With three components of good character are required: moral knowing, moral feeling, and moral action (Salamah, 2022).

Character education can be integrated into the learning of each subject. Learning materials related to norms or values in each subject should be developed and associated with the context of everyday life of the student (Salamah, 2022). Thus character education should be applied from elementary school (SD/MI) to middle school (SMP/MTs, high school/MA) taught in an integrative way. This means that character education does not stand as a subject of its own, but is integrated into subjects relevant to character education, such as the subject of Islamic Education, especially Al-Quran Hadits and Akidah Akhlak and the general subject of Citizenship Education (PKn), as well as can be integrated in other related topics such as language and literature, and cultural arts. Mochtar Buchori said that:

Character education should lead the student to cognitive recognition of values, affective valorization, and ultimately to real value experience. Character education that has been in school/madrasah needs to be studied immediately, and search for alternative solutions, as well as need to be developed more operational so that it is easy to implement in school / madrasah (Masruroh, 2017).

Character education is defined as value education, goodwill education and moral education which aims to develop the ability of the pupils to make good and bad decisions, to nurture what is good and to realize the good in everyday life with all the heart (Ningsih, 2018). Characters education is also described as a system of cultivation of character values to the citizens of madrasah which includes the components of knowledge, awareness and will and actions to implement the values of the character of the nation, both towards God, self, fellow human beings and to the environment. Character education in educational institutions is heavily dependent on the commitment of the institutional leader who has a vision to build the Character of his pupils. The vision is to be socialized to the entire community and the elderly. Further, the vision is outlined in a clear mission, and strategies can be used to accomplish the mission. Then, the head of school and the teachers can create a curriculum that explicitly has a vision and mission aimed at shaping the character of the child (Masruroh, 2017).

The Head of State MTs 2 East Lombok has a very important role in successful implementation of character education in the madrasah, especially in coordinating, mobilizing and harmonizing all the potential and resources of education available. The head of the madrasah is the highest leader who has influence in determining the progress of the Tsanawiyah Madrasah State 2 East Lombok, promoting the realization of the vision, mission and purpose of the madrasah through programmers that are implemented in a planned and gradual manner.

In carrying out his duties as a leader, the head of the 2nd East Lombok State MTs, has prepared long-term, medium-term and short-term programmers. In addition, head of 2nd Eastern Lombok state MTs prepared a program of madrasah in general and a specific program of character education to the students. Furthermore, in order to enhance the competence of educators/teachers and educators towards the implementation of character education in the Tsanawiyah Madrasah State 2 East Lombok, the head of madrasah implemented task-oriented leadership and leadership flexibly, according to the conditions and requirements.

The head of the madrasah, in performing his role as a leader, applies the principles of democratic leadership. In order to improve the competence of teachers and employees in the Madrasah, he applied the principles of democratic leadership: (1) have a strategic vision and clarity as a reference in carrying out the mission, (2) be responsible for what he does and what his subordinates do to the desired goal, (3) be trustworthy (trusted) in his words, deeds and judgments so as to gain trust and support, (4) give motivation and encouragement to all his subjects, (5) be fair to all madrasah citizens, both to the teachers, educators, employees and pupils, (6) take courageous decisions, do not decide things by themselves, wisely consider all aspects before making decisions, (7) participate actively in the performance of tasks, and all jobs can be well completed, (8) be an example for all citizens of the madrasahs, the river, the telos mango, the worship of the people in the back, and give an example (in the middle of the direction) (Interview;2021)

Builders and Guides (Educator)

Chief of the Madrasah Tsanawiyah State 2 Lombok East, as a builder, has the ability to guide the teachers/teachers, guide the educational staff, guide pupils, develop educational personnel and follow the development of science. Chiefs of the State MTs 2 Lombok East have the capacity in guiding the teacher/teacher staff especially in matters related to the planning and implementation of learning program and mentoring of counseling or guidance of dissemination (BP/BK), evaluation of pupils' learning outcomes, analysis of evaluation results as well as learning development of program through enrichment and improvement of learning activities. (remedial).

The head of the Madrasah Tsanawiyah State 2 East Lombok makes himself a role model figure that is carried out by all the citizens of the madrasah both words, deeds, as well as things of a material and spiritual nature. In addition, the teachers and teachers are examples and guidance for all the students, they provide examples of equality in behavior and behavior in accordance with the values of the character that have been taught. The energy of the educator/teacher gives examples that start from things that are simple in nature such as dressed in order, come on time, work hard, speak polite and decent, compassion, attentive, honest, keep clean and so on (Kosasih et al., 2023).

In carrying out his functions as an educator in the madrasah, the head of the State MTs 2 Lombok East paid much attention to the characteristics of the educators/teachers and the educational strength to carry out the construction, both in a persuasive way and to give equality. With this persuasive construction, the Head of the state MTs 2, Lombok Eastern persuaded the strength of educators / teachers as well as the capacity of education through a delicate approach, so that they were convinced of the truth, considering necessary and important the values contained in the mental and moral, physical and ethical aspects. While equality is the right and good things, it is necessary to be in the example shown by the head of the State MTs 2 East Lombok through attitudes and actions and behavior, including appearance of work as well as physical appearances. In this regard, the deputy head of the Madrasah of Public Relations (Humas) said that:

That the proper and good compatibility of the head of the madrasah in the example by the council of teachers, the organization (educators and teachers) and the students/children can be discipline, honesty, responsibility, and so on, including also the physical appearance such as the way and attitude in speaking, or communicating, dressed clean and neat, as well as his high desire to advance the better madrasah (Interview; 2021)

The head of the madrasah as the top leader has a very important role in developing character education in the educational unit, especially in coordinating and mobilizing the existing educational resources. The head of the madrasah as the highest leader has great influence in determining the progress of the Madrasah he leads (Mulyati, 2022). The leadership of the head of the madrasah is one of the factors that can drive the realization of the vision, mission and purpose of the Madrasah through programs that are implemented gradually and planned. Therefore, the head of the madrasah as a leader must take strategic steps in developing character education.

This moral building activity, which is to build the educators and educational forces and also the learners about things related to the good teaching, and bad a deed, as well as attitudes, rights and duties according to their respective duties as educators/teachers. The head of the madrasah always strives to give moral advice and encouragement to all the citizens of the Madrasah at a certain time (moment) as during the ceremony of the flag or at the time of the routine meetings of teachers, enterprises and employees/workers (Ansori et al., 2022).

Generally speaking, character education emphasizes integrity, environmental creation and cultivation through various scientific tasks and planned activities. Thus, what the students see, hear, feel and do can shape their character. Besides, the creation of climate and culture as well as a conducive environment is also very important and shapes the character of the students. Character education aims to improve the quality of educational processes and outcomes leading to the formation of character and noble morality of the students in an integrated, integrated and balanced manner in accordance with the standards of competence of graduates in each educational unit. Through character education students are expected to be able to independently enhance and use their knowledge, study and internalize the values of character and noble morals so that they are embodied in daily behavior. As is said by that akhlak is *Ilm al-akhlaq* (knowledge of moral values) is a major component of Islamic Studies at all levels of education in Islam, alongside other components such as *'ilm al-fiqh* (knowledge of law)(Halstead, 2004).

Integrated in Learning Activities

Maintenance of character education and religious education is a duty of the educational unit (madrasah/school) because the education of the character and the religion education will not be achieved if it is only handed over to the teacher of religion education only (Ningsih, 2018). Thus the maintenance of character education should be carried out jointly by all teachers including teachers of general subjects. According to the Ministry of National Education (Kemendiknas), character education is integrated into learning activities, namely, the introduction of values and the internalization of these values into the behavior of daily students through the learning process, both that takes place inside and outside the classroom in all subjects. Thus, learning activities in addition to making the student master the teaching material (competence) already targeted, also designed to make the student know, realize, care and internalize the values of character and make them behavior in the day-to-day of the student. This extracurricular training activity is an educational activity for pupils that is carried out outside face-to-face learning hours. These activities are carried out inside or outside the environment of the madrasah in order to expand knowledge, improve skills and internalize the values or rules of religion as well as social norms of the students to form humanity as a

whole. In other words, extracurricular training activities are educational activities outside of school hours that are aimed at helping the development of students according to their needs, potential, talents and interests through activities specifically organized by educators or educational personnel who are able in the madrasah (Halstead, 2007).

In human life, so many values exist in this world from ancient times to the present. Values are all things that relate to human behavior regarding good or bad as measured by the religions, traditions, ethics, morals and cultures that apply in society. The ability developed by applying character education to the pupils is the ability to serve God who created them, ability to be themselves, the capacity to live in harmony with human beings and other creatures and the capability to make this world a way of prosperity and common well-being. Character education is the system of cultivation of character values to the citizen of madrasah that includes the component of knowledge, consciousness or will of action and to implement these values, both towards the One God (YME), self, fellow human being, environment and nation so as to become a perfect human being. (Insan kamil). If the Islamic perspective on moral values that has been presented so far (as captured in the terms *akhlaq* and *adab*) seems over-prescriptive to the western reader and too dependent on religion, it should not be thought that this represents the only way of thinking about morality in Islam, or that there is no place for rationality in Islamic ethics (Halstead, 2004). According to Ratna Megawangi, character education is an effort to educate children to make wise decisions and practice them in everyday life so that they can make a positive contribution to their environment.

In the day-to-day activity around the madrasah, it is necessary to apply the totality of education by relying on compatibility, the creation of an environment and the cultivation of good things through the various tasks and activities of the pupils. Basically cultivation in the madrasah environment can be done through: (1) assignment, (2) cultivation, (3) training, (4) teaching, (5) guidance, and (6) equality. All of this has a strong influence in the formation of the character of the pupil. The first step in applying character education in the madrasah environment is to create an atmosphere or climate based on the Quran that will help transform educators/teachers, educators and pupils into characterized madrasah citizens in accordance with the vision, mission and purpose of Madrasah.

CONCLUSION

Based on the results of research in the exposure of data and findings of research, the conclusions can be formulated as answers to the problems in this research are as follows: The role of the leadership of the head of the Madrasah Tsanawiyah State 2 Lombok East in developing the character education of students in the MTs of the State 2 Lombok East: (1) the leader of the madrasah as the formulator of a character education programmed (manager) i.e. planning, organizing, organizing, coordinating, and controlling all the programs in order to the set objectives, (2) the chief madrasah as a leader of character education programs (leader) that is to encourage the realization of the vision, mission and objectives of the madrasah through programs implemented gradually and gradually, (3) the head madrasah as the builder of the educational character program (educator) i.e. creating a culture of the work of the madrasah that is conducive, giving a message to improve the performance of the teacher/teacher and educational energy, encouraging the citizen of the madrasah for progress, (4) the head as the adoption of the character in the education model (madrasah), which is made by the people of madrasah in relation to the elder and the community as the teacher and the student and the teacher of the community.

REFERENCES

- Ansori, Manual, U., Brämswig, K., Ploner, F., Martel, A., Bauernhofer, T., Hilbe, W., Kühr, T., Leitgeb, C., Mlineritsch, B., Petzer, A., Seebacher, V., Stöger, H., Girschikofsky, M., Hochreiner, G., Ressler, S., Romeder, F., Wöll, E., Brodowicz, T., ... Baker, D. (2022). Implementasi Program Kerja Kepala Sekolah dalam Pencapaian Mutu Pendidikan SD Unggulan Kabupaten Probolinggo. *Science*, 7(1), 1–8. <http://link.springer.com/10.1007/s00232-014-9701-9><http://link.springer.com/10.1007/s00232-014-9700-x><http://dx.doi.org/10.1016/j.jmr.2008.11.017><http://linkinghub.elsevier.com/retrieve/pii/S1090780708003674><http://www.ncbi.nlm.nih.gov/pubmed/1191>
- Ari Yanto, Aris Dianto, Dian Bastian, & M. Effry Kurniawan. (2023). Strategi Kepala Sekolah Dalam Meningkatkan Mutu Pendidikan Di Pondok Pesantren Darussalam Kepahiang. *Educational Leadership: Jurnal Manajemen Pendidikan*, 2(2), 190–210. <https://doi.org/10.24252/edu.v2i2.33480>
- Basyit, A. (2020). Format Lembaga Pendidikan Perspektif Pendidikan Islam. *Islamika*, 14(1), 12–28. <https://doi.org/10.33592/islamika.v14i1.638>

THE LEADERSHIP ROLE OF CHIEF MADRASAH IN DEVELOPING CHARACTER EDUCATION IN ISLAMIC SCHOOLS IN INDONESIA

Badrun

- Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529. <https://doi.org/10.1080/0305006042000284510>
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283–296. <https://doi.org/10.1080/03057240701643056>
- Kosasih, A., Fahrullah, T. A., & Mahdi, S. (2023). Penguatan Pendidikan Karakter Di Pesantren Tradisional Jawa Barat. *Midang*, 1(1), 1. <http://dx.doi.org/10.24198/midang.v1i1.43840%0Ahttps://jurnal.unpad.ac.id/midang/article/viewFile/43840/pdf>
- Langeningtias, U., Ulfah, N., & Novitasari, A. (2021). Kepemimpinan Pendidikan Menurut Prespektif Al-Qur'an. *Jurnal Pendidikan Indonesia*, 2(8), 1453–1464. <https://doi.org/10.36418/japendi.v2i8.255>
- Mardiah Astuti et al. (2022). Pentingnya pendidikan karakter dalam dunia pendidikan. *Al-Ishlah: Jurnal Pendidikan*, 2(1), 5–24.
- Masruroh, F. (2017). Mengembangkan Karakter Anak Sejak Dini Berdasarkan Prinsip Pendidikan Karakter. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 2(1), 9–19.
- Muflikha, M., & Haryanto, B. (2019). Strategi Manajemen Kepemimpinan Kepala Sekolah dalam Meningkatkan Kualitas Kinerja Pendidik dan Tenaga Kependidikan. *Palapa*, 7(2), 309–323. <https://doi.org/10.36088/palapa.v7i2.376>
- Mulyati, A. (2022). Peran Kepala Sekolah Dalam Pendidikan. *Jurnal El-Idarah Manajemen Pendidikan Islam*, 8(2), 1–16. <https://journal.parahikma.ac.id/el-idarah>
- Ningsih, T. (2018). Implementasi Pendidikan Karakter dalam Perspektif di Sekolah. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 16(2), 235–254. <https://doi.org/10.24090/insania.v16i2.1590>
- Noviansah, A., & Mizaniya, M. (2021). Kepemimpinan Kepala Madrasah dalam Lembaga Pendidikan Islam. *Islamika*, 3(1), 1–20. <https://doi.org/10.36088/islamika.v3i1.900>
- Park, J., & Niyozov, S. (2008). Madrasa education in South Asia and Southeast Asia: Current issues and debates. *Asia Pacific Journal of Education*, 28(4), 323–351. <https://doi.org/10.1080/02188790802475372>
- Rohaenah, N. (2019). Peran Kepala Madrasah dalam Pencapaian Kinerja Madrasah. *Indonesian Journal of Education Management & ...*, 3(2). <https://jurnal.unigal.ac.id/index.php/ijemar/article/view/4368%0Ahttps://jurnal.unigal.ac.id/index.php/ijemar/article/viewFile/4368/3446>
- Salamah, E. S. (2022). Pendidikan Karakter Dalam Membangun Kecerdasan Moral Bagi Anak Usia Dini Perspektif Thomas Lickona. *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora*, 3(April), 10–17.
- Semadi, A. (2019). Implementasi Pendidikan Karakter Melalui Pembelajaran Intergralistik. *Seminar Nasional Arsitektur, Budaya Dan Lingkungan Binaan (SEMARAYANA#1)*, 223–232. <https://eproceeding.undwi.ac.id/index.php/semarayana/article/view/29%0Ahttps://eproceeding.undwi.ac.id/index.php/semarayana/article/download/29/27>
- Siti Ruchanah. (2013). Kepemimpinan dalam Pendidikan Islam Perspektif teologis. *Muadib*, 3(2), 56–74.
- Syafar, D. (2017). *Teori kepemimpinan dalam lembaga pendidikan islam*. 5(1), 147–155.
- Wahed, A. (2016). Model Kepemimpinan Kepala Madrasah Dan Permasalahannya. *JURNAL Al-Ibrah*, 1(1), h. 172. <http://ejournal.kopertais4.or.id/madura/index.php/alibroh/article/view/1982>
- Yuliyanti, E. R. (2021). Upaya Kepemimpinan Spiritual dalam Pengembangan Budaya Mutu (Studi Kasus di SMA Plus Muthahhari Bandung). In *Repository.Uinjkt.Ac.Id*. [https://repository.uinjkt.ac.id/dspace/handle/123456789/49306%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/49306/1/Erba Rozalina Yuliyanti - UPAYA KEPEMIMPINAN SPIRITUAL.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/49306%0Ahttps://repository.uinjkt.ac.id/dspace/bitstream/123456789/49306/1/Erba%20Rosalina%20Yuliyanti%20-%20UPAYA%20KEPEMIMPINAN%20SPIRITUAL.pdf)