



The Role of the Principal in Shaping and Building the Character of the Santri at Madrasah Aliyah Badridduja from a Dramaturgical Perspective

Mohammad Irfan Efendi¹, Moh.Rifa'i²

^{1,2} Universitas Nurul Jadid, Indonesia

Email: irfansakhaz@gmail.com

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ABSTRACT

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This study aims to determine: (1) the leadership role of the principal in shaping and building student character, (2) the implementation of character education in Madrasah Aliyah Badridduja, Kraksaan, Probolinggo, East Java, (3) the importance of character education in the modernization era. qualitative descriptive research. Data was collected by using observation, interview, and documentation techniques. Checking the validity of the data is done by: checking the data against information from interviews with observations and documentation. The results showed that the implementation of character education at Madrasah Aliyah Badridduja was carried out through: character education planning, character education implementation, character education assessment. The implementation of character education at Madrasah Aliyah Badridduja is carried out through synergy through the integration of character education with intracurricular and extracurricular activities.

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1. Introduction

In the modernization era, we often encounter behavioral deviations such as drunkenness, robbery, rape and other deviations from various interpreters, especially children who are growing up, this is caused by several obstacles such as lack of parental attention, and the most pressing matters. . of course the lack of understanding of ethics and religion. This fact often worries the local community, seeing that many children are growing up, who are no longer reliable in forming a harmonious society, especially the future of community groups. People who hope that young people can become agents of change in the future seem to be just wishful thinking (Lestari 2018).

The development of technology and information can change the mindset, behavior, and patterns of human attitudes. It is the same with globalization which is increasingly widespread and is becoming a trending topic in the ears of the Indonesian people in general at this time. It is clear that knowledge of religion and ethics is very much needed. As an independent institution, adherents of religion have a high possibility to determine patterns of human behavior and forms of social structure, so that religious teachings (religious cultural aspects) have the potential to encourage or even hinder the process of social change which in Islam is strategic to do is the education of ulama and pesantren (Prabowo, Juanda, and Pamungkas 2020).

Pesantren is an educational center in Java and Madura which is known by the wider community as Islamic boarding schools. Again (Usman 2013) expressed the opinion that pondok may be derived from the Arabic word funduq, which means hotel or hostel. This of course could be true because pesantren is a place of education that emphasizes its students to live in dormitories. In this regard, when compared with formal educational institutions, pesantren are seen as capable of forming students (santri) to live independently. The boarding system in pesantren life is considered capable of encouraging the characteristics of students to be able to fulfill and carry out the tasks of daily life independently.

In addition, the main function of pesantren is to prepare santri to explore and master Islamic sciences or better known as tafaquh fi addin, which is expected to be able to produce cadres of ulama and contribute to the intellectual life of the Indonesian nation and implement them. da'wah to spread Islam as well as a bulwark



of the people's defense in the field of morals. In line with this function, the material taught in Islamic boarding schools consists of religious material taken from classical Arabic books or better known as the yellow book. Pesantren as an educational institution that has strong roots (indigenous) in the Indonesian Muslim community, in its journey is able to maintain and maintain its sustainability (survival system) and has a multi-aspected educational model. Santri are not only educated to be people who understand the science of religion, but also forged leadership traits, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent society as a form of pesantren participation in the success of national development goals and to play an active role in educating the nation's life as mandated by the 1945 Constitution (Pendidikan 2017).

Over time, the Indonesian people have been surprised by modernization and renewal that have had an impact on the various changes that have occurred. in the economic, cultural, social, political, and educational fields. The modernization process gives rise to various influences in every social institution that develops dynamically. We can see this from the pattern of leadership in Islamic boarding schools that was originally traditional, now it is rational. That is, the influence of modernization does not only hit the institution, but also affects the social actors in it. In addition, where previously the institutions in Islamic boarding schools were only formal institutions (Madrasah Diniyah), but with the development of the modernization era, now many non-formal institutions have developed under the auspices of Islamic boarding schools ranging from MTs, SMP, SMA, MA, and SMK (Syafe'i 2017).

Broadly speaking, leadership is the most urgent factor in determining policies and strategies to address problematic issues. Therefore, it is important to conduct a study on the leadership role of school principals in Islamic boarding schools, in addition to having their uniqueness and characteristics. The leadership of the principal in an Islamic boarding school has different symptoms and backgrounds. Principal leadership in a boarding school institution (Arifin 2015).

One of the Islamic boarding schools that has formal and non-formal educational institutions is the Badridduja Islamic Boarding School. Good relations between villagers and the pesantren foster positive synergy in Karang Juwet Hamlet, Kraksaan Wetan Village, Kraksaan District, Probolinggo Regency, East Java. The Badridduja Islamic Boarding School which was founded several years ago received donations from villagers to keep it running. The Badridduja Islamic Boarding School in Karang Juwet Hamlet, Kraksaan Wetan Village, Kraksaan District, Probolinggo Regency, was established on January 28, 1967. The founder of the Badridduja Islamic Boarding School was the late KH. Badri Mashduqi from Perenduan Village, Pragean District, Sumenep Regency. As stated by Ahmad Hilmi.

Now, the pesantren, which originally stood in the forest, aka Karang Juwet, continues to grow and has 500 students. In addition to coming from residents around the pesantren, there are also students who study at the pesantren from outside the sub-district. For example, from the sub-districts of Tiris, Krucil and a number of villages scattered in Probolinggo Regency and there are also students from outside the city and islands such as Madura. In fact, a year after it was founded the number of students who stayed and studied was as many as 30 people. They occupy a room or room made of wood and bamboo. However, this did not dampen the interest of parents to send their children to the Badridduja Islamic Boarding School. Evidently, in the second year the number of students increased by 50 percent.

According to the head of the Badridduja Islamic Boarding School, Ahmad Hilmi Imamah, this pesantren was established in collaboration with the surrounding community. Even the one hectare land occupied by the pesantren is a gift or grant from the benefactor of the local village. "The local community's support for the establishment of this pesantren is quite large. The area that was originally a forest is now a boarding school like this. They are struggling to establish a pesantren without any strings attached," he explained. Initially, on the one hectare land, only a mosque and a simple house were occupied by KH. Badri Masduqi. In his journey, now the pesantren he leads has a representative office and a room that meets the requirements as a place to study.

The name Badridduja was chosen as the name of the pesantren, in line with the ideals of the founder. "Badridduja means after darkness comes light," he explained. He added that initially the lessons given by the founder of this pesantren revolved around issues of Islamic law, Sufism and the cultivation of monotheism. However, according to developments, the disciplines taught are getting wider. The Badridduja Islamic Boarding School also teaches social and exact sciences to its students. Please note, the founder of the Badridduja Islamic Boarding School KH. Badri Mashduqi is a descendant of a Madurese cleric named KH. Mashduqi. Although he does not have a boarding school, his parents are famous throughout Madura. Since



the age of 14, Kiai Badri has been studying at a number of well-known Islamic boarding schools in Java. For example, the Zainul Hasan Genggong Islamic Boarding School, Pajajaran District, Probolinggo Regency, Sidogiri Islamic Boarding School Pasuruan Regency and Nurul Jadid Islamic Boarding School, Paiton Probolinggo Regency. Kiai Badri became known as a scholar who was an expert in fiqh and Sufism. So do not be surprised if initially the establishment of the pesantren, the lessons of fiqh and Sufism got more portions. Ahmad Hilmi Imamah said that Kiai Badri, who died in 2002, always emphasized his students to advance education and raise the Nahdlatul Ulama (NU) mass organization. Because without education moral damage in society will be difficult to overcome.

In addition, the Badridduja Islamic Boarding School is equipped with formal and non-formal institutions, one of which is Madrasah Aliyah Badridduja, Madrasah Aliyah Badridduja Kraksaan which was established on July 1, 1980. Since its establishment until now and in the future Madrasah Aliyah Badridduja is expected to be the focus of the community in efforts to participate in the intellectual life of the nation. Quality, Achievement, and Professionalism are movements and steps of Madrasah Aliyah Badridduja Kraksaan, Probolinggo, East Java.

2. Method

This research was conducted using qualitative methods, with a case study approach. Qualitative research is research that seeks to describe events that occur naturally. While the case study approach is suitable for research involving contemporary events studied in natural settings and the researcher does not intervene in the behavior of the subject under study. Case studies allow research data to be collected using a variety of methods and sources, combining description with analysis of events and data. This study uses two data sources, namely primary data sources and secondary data sources. Primary data sources are data obtained from interviews with principals, teachers, and students. While secondary data sources in the form of documentation data and important archives. Another example is books, journals that are relevant to the research title (Mulyadi 2011).

Data collection techniques were carried out through interviews and documentation. Researchers conducted interviews with school principals, teachers, and students of Madrasah Aliyah Badridduja. In conducting interviews, researchers were guided by interview guidelines that had been prepared previously. Meanwhile, documentation is done by collecting data relevant to the research topic. The data collected were analyzed using an inductive qualitative analysis model which includes data reduction, data presentation, and drawing conclusions (Moha and sudrajat 2019).

3. Result and Discussion

The form of character education planting in Madrasah Aliyah Badridduja Kraksaan, Probolinggo, East Java is integrated into the school's vision and mission which is implemented through learning in all subjects and through collaboration with families, parents and the community. Character education in schools is defined as a system of inculcating character values to school members which includes components of knowledge, awareness, or willingness, and actions to apply these values both to Allah SWT, oneself, others, the environment, and nationality. so that we become human. In addition to teacher performance which is very influential in character building, school principals also take part in the cultivation of character education, including :

- a. The function of the principal as an educator is to create a conducive school climate, provide advice to school residents, provide encouragement to all education personnel and apply interesting learning models, such as team teaching, moving and holding acceleration programs for students who are above intelligent normal
- b. As a manager in character education development, namely planning skills, skills to organize resources, skills to carry out activities, and skills to control and evaluate.
- c. As an Innovator In carrying out his role and function as an innovator, the principal must have the right strategy to establish a harmonious relationship with the environment, seek new ideas, integrate every activity, equip all educational staff in the school and develop innovation. learning model. Constructive means that in improving the professionalism of education personnel in

schools, school principals must try to encourage and foster every education staff so that they can develop optimally in carrying out the tasks assigned to each education staff.

In addition, the head of Madrasah Aliyah Badridduja also includes eighteen character values in all learning materials, namely: religious character values, honest character values, tolerance character values, discipline character values, hard work character values, creative character values, independent character. character value, democratic character value, curiosity character value, national spirit character value, patriotism character value, character value respecting achievement, friendly/communicative character value, peace loving character value, reading character value, environmental care value, value the character of social care, and the value of the character of responsibility.

The implementation of Character Education at Madrasah Aliyah Badridduja has been carried out well, through intracurricular extracurricular activities. Character education in the intracurricular scope is carried out through integrated learning tools in all subjects. The management is carried out intensively using character education planning, character education implementation, and character education evaluation. First, the planning of character education at Madrasah Aliyah Badridduja is carried out during the preparation of the learning plan, namely the syllabus and lesson plans.

All syllabus and lesson plans are confirmed to contain character education content. Second, the implementation of character education is carried out through face-to-face in the classroom and independent activities outside the classroom. This activity is carried out through seventeen character values:

- a. The implementation of religious values by praying, Duha prayer, Zuhur prayer, and Asr prayer in congregation.
- b. The implementation of honest values by means of students being trained honestly with no supervisor.
- c. Implementation of the value of tolerance by respecting friends with different opinions or understanding.
- d. Implementation of discipline values by entering school on time, entering class after a break on time, changing teachers on time, and going home from school on time.
- e. Implementation of the value of hard work by studying hard and working on assignments to completion without getting tired.
- f. The implementation of creative values by the way the teacher gives students creative freedom, as well as students may work on assignments according to their respective creativity.
- g. The implementation of independent values by searching for learning resources independently, both in the library, on the internet, interviewing sources, and various activities that train independence.
- h. Implementation of democratic character values by training students in deliberation.
- i. The implementation of the curiosity value is done by providing opportunities for students to ask questions, provide remedial, and provide enrichment of learning materials.
- j. The implementation of the values of the national spirit by introducing a variety of national cultures, and forming groups to work together with classmates of different ethnicities, and socio-economic status.
- k. The implementation of the value of love for the homeland by installing a map of Indonesia, the symbol of the eagle, photos of the president and vice president, and flags.
- l. Implementation of the value of appreciating achievement by giving appreciation to students who get both academic and non-academic achievements.
- m. mplementation of friendly/communicative values by means of interaction between students, students and teachers, students with school principals, students with administrative staff, students with school committees, and students with the pesantren community.
- n. The implementation of the value of love of peace is carried out by shaking hands when entering school, smiling at each other, greeting and greeting each other when meeting and so on.
- o. The implementation of reading fondness values by encouraging students to enjoy reading either before or after learning, encouraging students to like to go to the library.
- p. Implementation of the value of caring for the environment by disposing of waste according to its type into the trash.
- q. The implementation of social care values by praying, visiting, and spontaneously infaq for friends who get a disaster, and helping students who have difficulty when doing individual or group assignments.

Evaluation of the implementation of character education is carried out by assessment and direct observation. Direct assessment is carried out by incorporating elements of character education in quiz questions, daily tests, mid-semester assessments, and end-of-semester assessments. In addition, the assessment of character education is also carried out by observing students' attitudes. The attitudes of students assessed include:

- 1) attitude of students with teachers, principals, education staff and fellow students
- 2) student obedience in fulfilling school rules and regulations.
- 3) Discipline in following the flag ceremony.
- 4) discipline in participating in mutual cooperation in school.
- 5) Discipline in attending worship in congregation.
- 6) Discipline in participating in extracurricular activities

The total value is reduced by the number of violations committed by students, such as the number of being late for school, the number of leaving school without permission, and the number of violations of other school rules. Based on the results of the assessment, the process of implementing character education at Madrasah Aliyah Badridduja which is the focus of research can be understood that character education in the school is good. This can be seen in terms of the value of the subject, both understanding of the material and attitudes. The results of the researcher's search for PAI and History teachers at Madrasah Aliyah Badridduja can be seen that the average score is 78 and his attitude gets an A predicate.

The impact of implementing character education at Madrasah Aliyah Badridduja is very good for students. Students can feel the positive impact, namely:

- 1) High motivation to always be honest at all times.
- 2) Don't lie to anyone.
- 3) Always respect elders and love others.
- 4) Be grateful for what has been received.
- 5) Worship together.
- 6) Appreciate the work of others.
- 7) Trained to be a strong future leader.
- 8) Trained to do tasks creatively and innovatively.
- 9) Get used to thinking independently.
- 10) Trained to care for the environment.
- 11) Accustomed to helping friends who need help, and so on.

In addition to the above activities, Madrasah Aliyah Badridduja also has extracurricular activities that strongly support the implementation of character education, namely OSIM and BTA. OSIM can be a medium to deepen students' social science learning outside the classroom as well as learn about organization. OSIM has five programs, namely: organizing Basic Leadership Training (LDK), cultivating Greetings, Smiles, Greetings in daily life, holding Class Meetings, holding Islamic Holidays (PHBI), holding Duhur and Asr prayers in congregation. Besides OSIM, character education is also carried out in BTA extracurricular activities.

The form of religious character values in BTA is that students are accustomed to reading the Quran well according to tajwid, BTA also teaches reading habits. Character education through school external parties, namely through parents and the community. To achieve this goal, Madrasah Aliyah Badridduja has also disseminated character education to parents by providing counseling to parents to always supervise the character of their children, guiding children to do good manners and courtesy in the family, diligent in worshipping, respecting parents, and planting other characters. This effort is taken by the school in the hope that there is continuity between character education at school and in the family. Given, without continuity, character education will not work well.

This fact shows the success of implementing Character Education at Madrasah Aliyah Badridduja Kraksaan, Probolinggo, East Java. This success cannot be separated from the supporting factors. First, the infrastructure factor at Madrasah Aliyah Badridduja is complete. Second, the leadership factor of the head of Madrasah Aliyah Badridduja who has an interest in learning progress with the guidance that whatever activities support the school's vision and mission, whether through learning, the head of Madrasah Aliyah Badridduja will agree. In addition, the principal also provides good *uswah* to all his students, such as good behavior, discipline, neat clothes and many more. Third, the exemplary factor of the teaching teachers is good so that the implementation of character education at Madrasah Aliyah Badridduja can be carried out properly. Fourth, the support of parents who are generally orderly supports school character education in the

form of providing strong support in creating religious nuances. Fifth, support from the wider community who always monitors children's character. Sixth, there is support from alumni so that their younger siblings follow in the footsteps of their good, disciplined, and successful brothers.

The implementation of Character Education in shaping and building the character of students at Madrasah Aliyah Badridduja Kraksaan, Probolinggo, East Java, has been carried out well through intracurricular and extracurricular activities. Within the intracurricular scope, character education is implemented through integrated learning tools in all subject areas. The management is carried out intensively using character education planning, character education implementation, and character education evaluation. First, the planning of character education at Madrasah Aliyah Badridduja is carried out when preparing the lesson plan, namely the preparation of the syllabus and lesson plans. All syllabus and lesson plans are confirmed to have included character education content. Second, the implementation of character education is carried out through face-to-face in the classroom and independent activities outside the classroom. Third, evaluation of the implementation of character education is carried out by assessing: (a) student attitudes while at school; (b) student obedience in complying with school rules; (c) discipline in participating in the flag ceremony; (d) discipline in participating in mutual cooperation at school; (e) discipline in participating in worship in congregation; and (f) discipline in participating in extracurricular activities. The total value is reduced by the number of violations committed by students, such as the number of being late for school, the number of leaving school without permission, and the number of violations of other school rules. As described above, the management of character education can be carried out through internal and external school strategies.

The school's internal strategy can be divided into four pillars, namely teaching and learning activities (KBM) in the classroom, daily activities in the form of school culture (school culture), habituation activities (habituation), extra-curricular activities. The results of this study support the findings (Maunah 2016) who said that an effective character education model was one that used a comprehensive approach. Character education is not only instilled through teaching and learning activities in the classroom, but can also be done through various civilizing activities in schools (school culture). In addition, the cultivation of character education can also be done through habituation activities such as shaking hands with the teacher, smiling-greeting-greeting (3S). No less important in inculcating character culture is through co-curricular and extra-curricular activities.

(Abdurrahman 2017) also argues that character learning is not only through certain fields of study, but is integrated into various fields of study. The methods and strategies used vary as much as possible including inculcation (as opposed to indoctrination), exemplary, value facilitation, and soft skills development. Likewise research results (Abdillah Dalimunthe 2016) who concluded that in carrying out disciplined character education it could be done through nine policies, namely:

- 1) create a character education program.
- 2) establish school rules and class rules.
- 3) perform the Duha prayer and the Zuhur prayer in congregation.
- 4) make affective posts in each class.
- 5) monitor student disciplinary behavior in dormitories (cottages).
- 6) provide affective messages in various corners of the school.
- 7) involve parents.
- 8) involving the school committee.
- 9) create a conducive classroom climate

This study also found that teachers have a very big role in instilling character education in children while they are in school. This is in accordance with the findings (Al-quran 2014) which concludes that teachers individually and in groups can provide character education to students both classically and personally. In addition, teachers can coordinate and synergize with all existing school components to instill character education. Regarding the role of the teacher, research (Hasibuan, Syah, and Marzuki 2018) also concluded that essentially the mental and intellectual enlightenment that teachers do to students is the most important part in character education, such as strengthening the love for the homeland and love for the nation's own culture. Through learning it can be used for character development of students because through learning, students can grow understanding and understanding of humans and humanity, recognize values, get new ideas, increase natural, social and cultural knowledge, develop taste and initiative, and the development of character and personality. Thus, through education in the classroom, it can be used to build the character and

personality of students who have noble character, strong character, such as being creative, competitive, disciplined, upholding the spirit of nationalism, and ready to become strong human beings and can improve various personality and moral problems of participants. educate.

Regarding external strategies outside of school, character education can be carried out outside of school such as in the family and community environment. This is in accordance with the opinion (Safitri 2015) who concludes that character education in schools will not work well if the environmental support in the form of family life, community, and technology does not help. The family has a big role in shaping the character of the child. Likewise, the community has a very large role in providing good examples for children's character education.

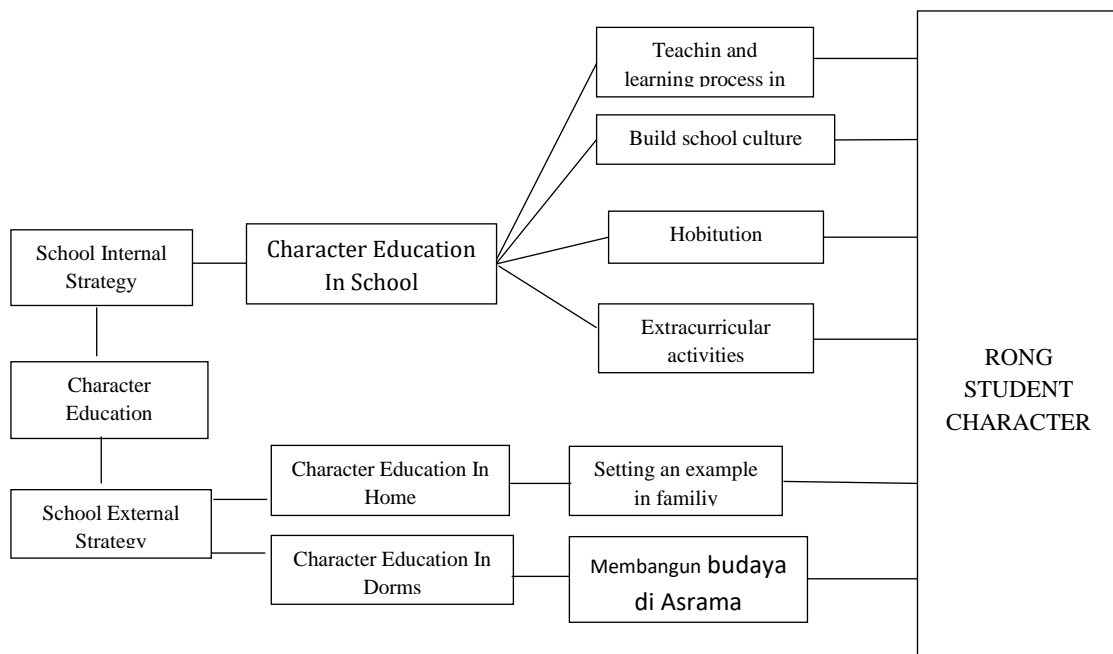


Figure 1. All of the above strategies can be presented in the form of a diagram

Based on the diagram in Figure 1, a child's character will be firmly formed when character education is not only taught in the internal school environment, but also in the external school environment such as in the family and community. Without harmony between character education at school and outside school, the child's character will not be solidly formed.

4. Conclusion

Based on the description above, it can be concluded as follows. First, the formation of children's character can be done through two strategies, namely internal schools and external schools. Second, which is well-conceived by the principal of Madrasah Aliyah Badridduja, the school's internal strategy can be carried out through four pillars, namely teaching and learning activities in the classroom, daily activities in the form of school culture (school culture), habituation activities (habituation), curricular and extra-curricular activities. . Third, external strategies can be carried out through families and cottages (dormitory). Fourth, when all these strategies can be implemented properly, the child's character will be formed and strong.

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