

**Badruzzaman M. Yunus
Ibrahim Syu'aib**

Menumbuhkan Semangat Kemandirian Santri Berdasarkan Al-Qur'an



Gunung Djati Publishing

**MENUMBUHKAN SEMANGAT
KEMANDIRIAN SANTRI
BERDASARKAN
AL-QUR'AN**

**Badruzzaman M. Yunus
Ibrahim Syu'aib**

GUNUNG DJATI PUBLISHING

2025

Pasal 44

- (1) Barangsiapa dengan sengaja dan tanpa hak mengumumkan atau memperbanyak suatu ciptaan atau memberi izin untuk itu, dipidana dengan pidana penjara paling lama 7 (tujuh) tahun dan atau denda paling banyak Rp 100.000.000,00 (seratus juta rupiah)
- (2) Barangsiapa dengan sengaja menyiarkan, memamerkan, mengedarkan atau menjual kepada umum suatu ciptaan atau barang hasil pelanggaran hak cipta sebagaimana dimaksud dalam ayat (1), dipidana dengan pidana paling lama 5 (lima) tahun dan atau denda paling banyak Rp 50.000.000,00 (lima puluh juta rupiah).

JUDUL DAN PENANGGUNG JAWAB	Menumbuhkan semangat kemandirian santri berdasarkan al-Qur'an / Badruzzaman M. Yunus, Ibrahim Syu'aib
EDISI	Cetakan pertama, Januari 2025
PUBLIKASI	Bandung : Gunung Djati Publishing, 2025
DESKRIPSI FISIK	vii, 281 halaman ; 21 cm
IDENTIFIKASI	ISBN 978-634-7117-00-7 (PDF)
SUBJEK	Santri
KLASIFIKASI	297.734 [23]
PERPUSNAS ID	https://isbn.perpusnas.go.id/bo-penerbit/penerbit/isbn/data/view-kdt/1072268

Menumbuhkan Semangat Kemandirian Santri Berdasarkan Al-Qur'an

Penulis:

Badruzzaman M. Yunus
Ibrahim Syu'aib

Editor:

M. Taufiq Rahman

Tata Letak:

Paelani Setia

ISBN 978-634-7117-00-7 (PDF)

Diterbitkan oleh:

Gunung Djati Publishing

Kampus Universitas Islam Negeri Sunan Gunung Djati
Jl. A.H. Nasution No. 105 Cibiru Bandung
Email: adminpuslitpen@uinsgd.ac.id

Cetakan Pertama, Januari 2025

Hak Cipta dilindungi Undang-Undang
Dilarang memperbanyak karya tulis ini dalam bentuk dan
dengan cara apapun tanpa izin tertulis dari penerbit.

KATA PENGANTAR

Puji syukur kami panjatkan ke hadirat Allah SWT atas limpahan rahmat, taufik, dan hidayah-Nya sehingga buku yang berjudul “*Menumbuhkan Semangat Kemandirian Santri Berdasarkan Al-Qur’an*” dapat diselesaikan dengan baik. Shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad SAW, suri teladan terbaik dalam membentuk karakter yang mulia, beserta keluarga, sahabat, dan pengikut beliau hingga akhir zaman.

Buku ini lahir dari keprihatinan terhadap tantangan yang dihadapi generasi muda, khususnya santri, dalam menghadapi dinamika zaman yang semakin kompleks. Pendidikan pesantren memiliki peran strategis dalam membentuk generasi yang tidak hanya cerdas secara intelektual, tetapi juga tangguh dalam karakter dan kemandirian. Oleh karena itu, buku ini mencoba menjawab kebutuhan akan literatur yang menghubungkan nilai-nilai Qur’ani dengan pembentukan kemandirian dalam lingkungan pesantren.

Bab pertama, *Pendahuluan*, memberikan gambaran umum tentang pendidikan pesantren di Indonesia, perannya dalam pembentukan karakter santri, dan bagaimana pesantren menjadi media yang efektif untuk menanamkan nilai-nilai kemandirian. Bab ini juga menjelaskan relevansi buku ini di tengah kebutuhan pembinaan generasi muda yang mampu berdiri kokoh di atas prinsip-prinsip Islam.

Bab kedua, *Agama sebagai Pembentuk Karakter*, mengulas bagaimana agama, khususnya Islam, menjadi landasan utama dalam membangun kepribadian santri. Kami

membahas peran agama dalam membentuk moralitas, serta bagaimana interaksinya dengan faktor sosial dan budaya dapat memengaruhi pembentukan karakter yang mandiri.

Bab ketiga, *Kemandirian dalam Islam*, menjelaskan secara mendalam tentang konsep kemandirian berdasarkan ajaran Islam. Di dalamnya, kami mengupas berbagai teori kemandirian, pentingnya kemandirian dalam kehidupan sehari-hari, dan dalil-dalil Al-Qur'an yang menjadi dasar kuat bagi pengembangan kemandirian santri.

Bab keempat, *Pendidikan Pesantren dalam Penumbuhan Kemandirian*, menyoroti peran pesantren sebagai institusi pendidikan yang mendukung pembentukan kemandirian. Bab ini membahas bagaimana pesantren mendidik santri untuk menjadi individu yang bertanggung jawab, kreatif, dan mandiri dalam menghadapi tantangan kehidupan.

Bab kelima, *Pentingnya Pemahaman Santri terhadap Ajaran Al-Qur'an tentang Kemandirian*, merupakan inti dari pembahasan buku ini. Bab ini menjelaskan bagaimana nilai-nilai Qur'ani menjadi panduan utama dalam menumbuhkan semangat kemandirian. Kami juga membahas bagaimana pesantren dapat membangun kesadaran santri terhadap pentingnya kemandirian yang berakar pada ajaran Al-Qur'an.

Bab terakhir, *Penutup*, merangkum seluruh pembahasan buku ini dengan menegaskan bahwa kemandirian adalah nilai penting yang harus terus dikembangkan oleh santri dan didukung oleh sistem pendidikan pesantren. Bab ini juga memuat harapan penulis agar buku ini dapat memberikan inspirasi dan manfaat bagi pembaca.

Kami berharap buku ini tidak hanya menjadi referensi ilmiah, tetapi juga menjadi panduan praktis bagi pendidik, santri, dan masyarakat umum dalam membentuk generasi muda yang mandiri dan berakhlak mulia. Semoga buku ini dapat menjadi amal jariyah yang bermanfaat bagi umat. Akhir kata, kritik dan saran dari para pembaca sangat kami harapkan demi penyempurnaan buku ini di masa mendatang.

Bandung, November 2024

Penulis

DAFTAR ISI

KATA PENGANTAR.....	iv
DAFTAR ISI.....	vii

BAB I

PENDAHULUAN.....	1
A. Pendidikan Pesantren di Indonesia.....	1
B. Pesantren dan Pembentukan Karakter dan Kemandirian Santri.....	5
C. Signifikansi Buku.....	7

BAB II

AGAMA SEBAGAI PEMBENTUK KARAKTER	10
A. Agama sebagai Pembentuk Karakter	10
B. Peran Agama dalam Membentuk Kepribadian Moral..	51
C. Interaksi Agama dengan Faktor Sosial dan Budaya.....	52

BAB III

KEMANDIRIAN DALAM ISLAM	55
A. Teori-teori tentang Kemandirian	55
B. Pentingnya Kemandirian	61
C. Dalil Kemandirian dalam Islam	66

BAB IV

PENDIDIKAN PESANTREN DALAM PENUMBUHAN KEMANDIRIAN	92
A. Pesantren dan Kemandirian Santri	92
B. Implementasi Kemandirian dalam Kehidupan	115

C. Penumbuhan Kembali Semangat Kemandirian dalam Konteks Kontemporer.....	126
BAB V	
PENTINGNYA PEMAHAMAN SANTRI TERHADAP AJARAN AL-QUR'AN TENTANG KEMANDIRIAN	138
A. Santri dan Kemandirian Berdasarkan Ajaran Al-Qur'an 138	
B. Pembinaan Pesantren dalam Menumbuhkan Semangat Kemandirian Santri Berdasarkan Al-Qur'an.....	170
C. Nilai-Nilai Kemandirian Santri dalam Kehidupan Pesantren Berdasarkan Ajaran Al-Qur'an.....	201
BAB VI	
PENUTUP	227
DAFTAR PUSTAKA	230

BAB I

PENDAHULUAN

A. Pendidikan Pesantren di Indonesia

Pesantren merupakan salah satu lembaga pendidikan Islam tertua di Indonesia yang telah memainkan peran penting dalam pembentukan karakter, penyebaran nilai-nilai agama, serta pembangunan moral dan intelektual bangsa. Berdasarkan data Kementerian Agama Republik Indonesia, jumlah pesantren di Indonesia terus meningkat dari tahun ke tahun. Hingga tahun 2023, tercatat lebih dari 28.000 pesantren tersebar di seluruh wilayah Indonesia, dengan jumlah santri aktif mencapai jutaan orang. Pesantren tidak hanya menjadi pusat pendidikan keagamaan, tetapi juga menjadi penggerak transformasi sosial di berbagai daerah (Pohl, 2006).

Sejarah pesantren di Indonesia dapat ditelusuri hingga masa awal penyebaran Islam di Nusantara. Pesantren muncul sebagai respons terhadap kebutuhan masyarakat untuk memahami ajaran agama Islam secara mendalam. Pada abad ke-13 hingga ke-15, pesantren mulai berdiri di sekitar pusat-pusat penyebaran Islam, terutama di Jawa. Salah satu pesantren tertua yang tercatat dalam sejarah adalah Pesantren Tegalsari di Ponorogo, Jawa Timur, yang berdiri pada abad ke-18 (Purwanto, 2021).

Pesantren pada masa itu didirikan oleh ulama yang memiliki pengetahuan agama yang mendalam. Mereka menjadi pusat pembelajaran Al-Qur'an, Hadis, fiqh, dan ilmu-ilmu Islam lainnya. Pendidikan di pesantren tidak hanya berfokus pada ilmu

agama, tetapi juga menanamkan nilai-nilai kemandirian, kepemimpinan, dan kepribadian yang mulia. Tradisi pesantren yang berbasis pada hubungan guru-murid (kiai-santri) melahirkan ikatan emosional yang kuat, di mana santri tidak hanya belajar ilmu, tetapi juga meneladani akhlak dan kehidupan sang kiai (Indra, 2022).

Pesantren memiliki urgensi yang tidak dapat diabaikan dalam sistem pendidikan nasional. Sebagai lembaga pendidikan berbasis Islam, pesantren memainkan peran penting dalam membentuk moral dan etika generasi muda. Pesantren juga menjadi benteng dalam mempertahankan nilai-nilai keislaman di tengah arus globalisasi yang sering kali membawa tantangan terhadap identitas budaya dan agama.

Keunikan pesantren terletak pada kemampuannya mengintegrasikan pendidikan formal dan informal. Banyak pesantren yang kini telah mengadopsi kurikulum nasional di samping kurikulum keagamaan tradisional. Dengan demikian, lulusan pesantren tidak hanya memiliki pemahaman agama yang kuat, tetapi juga kompetensi akademik yang memadai untuk bersaing di dunia modern. Hal ini membuat pesantren menjadi lembaga pendidikan yang inklusif, relevan, dan adaptif terhadap perkembangan zaman.

Budaya pendidikan di pesantren memiliki ciri khas yang membedakannya dari lembaga pendidikan lainnya. Salah satu ciri utama adalah suasana kehidupan yang sederhana dan penuh kebersamaan. Santri tinggal di asrama atau pondok yang biasanya berdekatan dengan masjid dan rumah kiai. Pola hidup ini menciptakan lingkungan yang mendukung pembentukan karakter dan pengembangan kemandirian.

Tradisi keilmuan di pesantren berakar pada pengajaran kitab kuning, yaitu kitab-kitab klasik berbahasa Arab yang membahas berbagai aspek keislaman. Metode pengajaran ini dikenal dengan istilah "sorogan" dan "bandongan," di mana santri secara aktif belajar dari kiai atau ustaz. Selain itu, praktik keagamaan seperti shalat berjamaah, pengajian rutin, dan hafalan Al-Qur'an menjadi bagian integral dari kehidupan santri.

Budaya pendidikan pesantren juga menekankan pentingnya adab atau etika dalam proses belajar-mengajar. Santri diajarkan untuk menghormati guru, teman, dan lingkungan sekitar. Nilai-nilai seperti kesederhanaan, kerja keras, kejujuran, dan tanggung jawab ditanamkan melalui kegiatan sehari-hari (Firmansyah, 2022).

Pesantren tidak hanya berkontribusi dalam pendidikan agama, tetapi juga dalam pembangunan sosial masyarakat. Banyak pesantren yang terlibat dalam kegiatan pemberdayaan masyarakat, seperti pelatihan keterampilan, program pengentasan kemiskinan, dan pengelolaan sumber daya alam secara berkelanjutan. Dalam konteks ini, pesantren berfungsi sebagai agen perubahan yang membantu masyarakat menghadapi tantangan ekonomi dan sosial.

Beberapa pesantren juga telah mengembangkan model pendidikan vokasi, di mana santri diajarkan keterampilan praktis seperti pertanian, peternakan, dan kerajinan tangan. Pendekatan ini tidak hanya meningkatkan kemandirian santri, tetapi juga memberikan kontribusi nyata bagi pembangunan ekonomi lokal.

Meskipun memiliki banyak keunggulan, pesantren juga menghadapi sejumlah tantangan di era modern. Salah satunya adalah kebutuhan untuk beradaptasi dengan kemajuan teknologi

dan tuntutan dunia kerja yang semakin kompleks. Pesantren dituntut untuk meningkatkan kualitas pendidikan dan pengajaran agar lulusan mereka mampu bersaing secara global.

Namun, di balik tantangan tersebut, terdapat peluang besar bagi pesantren untuk terus berkembang. Pesantren dapat memanfaatkan teknologi digital untuk memperluas jangkauan pendidikan, misalnya melalui pembelajaran daring dan platform e-learning. Selain itu, kolaborasi dengan lembaga pendidikan lain, baik di tingkat nasional maupun internasional, dapat membuka peluang bagi pesantren untuk meningkatkan kualitas dan relevansi pendidikan mereka (Anam, 2019).

Pesantren merupakan pilar penting dalam sistem pendidikan di Indonesia. Dengan sejarah panjang yang kaya akan nilai-nilai keislaman, pesantren telah membuktikan diri sebagai lembaga yang tidak hanya mampu menjaga tradisi, tetapi juga beradaptasi dengan perubahan zaman. Budaya pendidikan yang unik, berbasis pada nilai-nilai keagamaan dan kemandirian, menjadikan pesantren sebagai tempat yang ideal untuk membentuk karakter generasi muda yang tangguh dan berakhlak mulia.

Melalui perannya dalam pendidikan dan pemberdayaan masyarakat, pesantren telah memberikan kontribusi besar bagi pembangunan sosial dan ekonomi bangsa. Dengan terus berinovasi dan berkolaborasi, pesantren memiliki potensi untuk menjadi pusat pendidikan yang lebih inklusif, modern, dan berdaya saing global, tanpa kehilangan identitas keislamannya. Oleh karena itu, keberadaan pesantren harus terus didukung dan dikembangkan sebagai bagian dari upaya membangun Indonesia yang lebih baik.

B. Pesantren dan Pembentukan Karakter dan Kemandirian Santri

Agama berperan penting dalam membentuk karakter individu dengan menanamkan nilai-nilai dan membimbing perilaku (Hasting, 1974). Ajaran agama, seperti yang terdapat dalam Al-Qur'an dan dicontohkan oleh Nabi Muhammad SAW, memberikan pedoman moral bagi individu, membantu mereka membedakan mana yang benar dan mana yang salah (Yunus & Qomaruzzaman, 2019). Kepercayaan, yang merupakan aspek mendasar dari keyakinan beragama, dapat secara positif mempengaruhi pengembangan karakter, menumbuhkan sifat-sifat seperti ketulusan, kesabaran, dan optimisme. Selain itu, budaya keagamaan yang diterapkan dalam lingkungan pendidikan membantu mengembangkan karakter mulia di kalangan siswa melalui praktik seperti shalat berjamaah, pembacaan Al-Quran, dan kepatuhan terhadap ritual Islam (Mustari & Rahman, 2014). Secara keseluruhan, agama tidak hanya memengaruhi ciri-ciri kepribadian tetapi juga berinteraksi dengan faktor lingkungan untuk memprediksi religiusitas dan dampak psikologis yang relevan.

Secara umum, tujuan pendidikan adalah untuk menyampaikan ilmu pengetahuan dan kemahiran secara formal atau tidak formal kepada generasi seterusnya atau kepada generasi yang sama. Lembaga keagamaan, sebagai institusi pendidikan, berfungsi sebagai tempat untuk menyampaikan pengetahuan dan kemahiran, termasuk pengetahuan agama (Salvador et al., 2014).

Tujuan pesantren adalah untuk memberikan ilmu keagamaan kepada para santri. Tujuannya adalah untuk membimbing mereka menjadi orang Muslim yang baik, bertakwa kepada Allah SWT, dan mampu mengabdikan diri kepada masyarakat untuk menegakkan syiar Islam. Oleh itu, pesantren telah berusaha untuk mengajar pelajarannya tentang keagamaan Islam dengan mempelajari kitab-kitab Islam, juga dikenali sebagai "kitab kuning," untuk mencapai kemuliaan hidup warganya (Mustari & Rahman, 2012).

Tujuan pesantren di atas berasal dari tujuan utamanya: untuk memenuhi perintah Tuhan, seperti yang dinyatakan dalam al-Qur'an surah al-Taubah ayat 122, "Tidak sepatutnya bagi orang-orang yang mukmin itu pergi semuanya (ke medan perang)." Mengapa tidak mengirimkan beberapa orang dari tiap golongan untuk memperdalam pengetahuan mereka tentang agama dan memberi peringatan kepada kaumnya apabila mereka kembali kepadanya, supaya mereka dapat menjaga diri mereka sendiri? Berdasarkan semangat di atas, tujuan pesantren adalah untuk membuat santri yang belajar di sana benar-benar kuat dalam mendalami ajaran agama Islam (*tafaqquh fi al-din*) dan berjuang untuk menegakkan ajaran agama Islam dalam membangun masyarakat (Nashihin, 2017).

Pesantren didirikan untuk memelihara, mengembangkan, menyiarkan, dan mempertahankan agama Islam melalui pendidikan agama Islam. Sejak penubuhannya, pesantren telah mengajarkan pengetahuan agama Islam, mulai dari pelajaran asas al-Qur'an hingga pengetahuan untuk memahami al-Qur'an (Dhofier, 1982). Ini terus terjadi hingga saat ini, meskipun

beberapa pesantren telah menambahkan ilmu pengetahuan umum dan mendirikan sekolah umum di sekitar lokasi mereka.

Untuk menumbuhkan kembali semangat kemandirian pada santri, sangat penting untuk fokus pada faktor-faktor seperti konsep diri akademik, penanaman semangat kemanusiaan, dan kesadaran kepemimpinan (Bodkin-Andrews et al., 2012; Rohana, 2023). Konsep diri akademik memainkan peran penting dalam mengurangi disengagement sekolah di kalangan santri, terutama kelompok masyarakat adat, sehingga menyoroti pentingnya memperkuat aspek ini (Jain et al., 2015). Selain itu, penanaman jiwa kemanusiaan pada santri melalui rekonstruksi kepribadian dan nilai dapat membawa perubahan signifikan dalam paradigma pendidikan dan pengembangan talenta berkualitas tinggi (Lan, 2017). Selain itu, menanamkan kesadaran kepemimpinan pada santri sebagai penjaga bumi dapat meningkatkan kemandirian dan rasa tanggung jawab mereka. Dengan mengintegrasikan pendekatan-pendekatan ini, lingkungan pendidikan dapat menumbuhkan kemandirian dan memberdayakan santri untuk menghadapi tantangan secara efektif. Sejuahmanakah pendidikan kemandirian ala pesantren itu masih bersisa pada hari ini? Pertanyaan inilah yang menjadi bahasan utama buku ini.

C. Signifikansi Buku

Buku ini hadir sebagai respons terhadap kebutuhan mendesak akan literatur yang mampu menjelaskan secara komprehensif hubungan antara pendidikan pesantren, nilai-nilai ajaran Al-Qur'an, dan upaya menumbuhkan semangat kemandirian pada santri. Pendidikan pesantren di Indonesia

memiliki posisi strategis sebagai lembaga yang tidak hanya berperan dalam transfer ilmu keislaman, tetapi juga dalam pembentukan karakter dan kepribadian santri. Dengan latar belakang ini, buku ini dirancang untuk memberikan pemahaman yang mendalam tentang bagaimana pesantren dapat menjadi wadah pembentukan karakter santri yang mandiri sesuai dengan nilai-nilai Qur'ani.

Dalam konteks perkembangan zaman, tantangan sosial, budaya, dan ekonomi sering kali menuntut individu untuk memiliki kemandirian yang kuat, baik secara spiritual maupun praktis. Buku ini menegaskan bahwa ajaran agama, khususnya Islam, dapat menjadi landasan kokoh bagi pembentukan karakter yang mandiri. Melalui pembahasan tentang peran agama dalam membentuk kepribadian moral dan interaksinya dengan faktor sosial budaya, buku ini menawarkan perspektif holistik untuk memahami bagaimana kemandirian dapat ditumbuhkan dalam lingkungan pesantren.

Lebih jauh, buku ini menggali konsep kemandirian dalam Islam melalui dalil-dalil Al-Qur'an, sehingga pembaca dapat memahami pentingnya kemandirian bukan hanya sebagai kebutuhan hidup, tetapi juga sebagai kewajiban spiritual. Penjelasan tentang teori-teori kemandirian dan relevansinya dalam kehidupan santri memperkuat argumen bahwa kemandirian adalah nilai yang harus terus dikembangkan, terutama di tengah dinamika dunia modern.

Melalui bab yang membahas pendidikan pesantren dalam menumbuhkan kemandirian, buku ini memberikan contoh nyata tentang bagaimana nilai-nilai kemandirian diimplementasikan dalam kehidupan sehari-hari santri. Ini meliputi pendekatan

pendidikan, metode pembinaan, hingga penguatan mental santri agar mereka mampu menghadapi berbagai tantangan kehidupan dengan sikap percaya diri dan mandiri.

Selain itu, buku ini menyoroti pentingnya pemahaman santri terhadap ajaran Al-Qur'an sebagai landasan dalam menumbuhkan semangat kemandirian. Dengan menggali nilai-nilai kemandirian dalam Al-Qur'an, buku ini tidak hanya menjadi panduan bagi santri, tetapi juga bagi para pendidik pesantren dalam mengembangkan program pendidikan yang berorientasi pada pembentukan karakter mandiri.

Sebagai kesimpulan, buku ini berperan penting dalam memberikan kontribusi nyata terhadap literatur pendidikan pesantren di Indonesia. Dengan fokus pada hubungan antara ajaran Al-Qur'an dan kemandirian santri, buku ini menjadi referensi utama bagi pendidik, santri, dan masyarakat umum yang peduli terhadap penguatan karakter generasi muda. Melalui pembahasan yang terstruktur, buku ini diharapkan mampu menjadi inspirasi dan panduan dalam membangun generasi santri yang tidak hanya cerdas secara intelektual, tetapi juga mandiri dan tangguh dalam menghadapi tantangan zaman.

DAFTAR PUSTAKA

- Abbas, A., Marhamah, M., & Rifa'i, A. (2021). The Building of Character Nation Based on Islamic Religion Education in School. *Journal of Social Science*, 2(2), 107–116.
- Abdel Karim, R. A. (1995). The nature and rationale of a conceptual framework for financial reporting by Islamic banks. *Accounting and Business Research*, 25(100), 285–300.
- Abdullah, A. (2020). Islamic Boarding School: Institution of Character Education. *Learning*, 4(1), 98–107.
- Abdullah, A. H., & Halabi, K. A. (2017). The wisdom: A concept of character building based on islamic view. *International Journal of Academic Research in Business and Social Science*, 7(5), 412–425.
- Abdullah, F. (2012). The role of Islam in human capital development: a juristic analysis. *Humanomics*, 28(1), 64–75.
- Abu-Raiya, H. (2012). Towards a systematic Qura'nic theory of personality. *Mental Health, Religion & Culture*, 15(3), 217–233.
- AbuSulayman, A. (2004). *Crisis in the Muslim mind* (Issue 1). International Institute of Islamic Thought (IIIT).
- Adinugraha, H. H., Ulama'i, A. H. A., & Maulana, A. S. (2019). Word Interpretation of “Sīrū” in Alquran and Its Relevance with Halal Tourism. *Religia*, 22(1), 76–96.
- Afifuddin, M. (2022). Peran pesantren dalam pengembangan ekonomi syariah (studi pada pondok pesantren nurul jadid dan pondok pesantren zainul hasan). *ILTIZAMAT: Journal of Economic Sharia Law and Business Studies*, 2(1), 214–230.

- Ahmad, F., Mastuang, M., & Misbah, M. (2021). The implementation of guided discovery learning model to improve students' characters of responsibility and academic skills. *Journal of Physics: Conference Series*, 2104(1), 12020.
- Ahmad, K. (2009). Leadership and work motivation from the cross cultural perspective. *International Journal of Commerce and Management*, 19(1), 72–84.
- Ahmad, S., Nurzaman, A., Rohimah, S., Sinta, D., & Aditiya, A. (2022). POTENTIAL OF INNER BOARDING SCHOOLS SHARIA ECONOMIC DEVELOPMENT AT CIREBON KAMPEK SPECIAL BOARDING SCHOOL. *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan*, 1(12), 3107–3114.
- Ahmed, M., Ali, S. A., Jan, M. T., & Hassan, A. (2020). Development of Islamic banks' brand personality (IBBP) model: a conceptual study in Malaysia. *Journal of Islamic Marketing*, 11(3), 621–642.
- Akbar, M. F., Rohman, U., Ismail, S., Utami, N. S. P., & Elsyafitri, S. (2024). Resiliensi Psikologis dalam Cobaan: Kajian dari Surat Al-Baqarah Ayat 286 dan Implikasinya dalam kehidupan. *Journal of Psychology Students*, 3(1), 1–12.
- Al-Attas, M. N. (1980). *The concept of education in Islam*. Muslim Youth Movement of Malaysia Kuala Lumpur.
- Al-Attas, S. M. N. (1993). The concept of education in Islam: A framework for an Islamic philosophy of education. In *International Institute of Islamic Thought and Civilization (ISTAC)*.
- Al-Faruqi, I. R. (2012). *Islam Religion, Practice, Culture & World Order*. International Institute of Islamic Thought (IIIT).
- Al-Ghazali, A. (2011). *Ihya Ulumuddin*. Al-Ma'arif.

- Al-Ghazali, A. H. M. (2001). *Ihya Ulumuddin* (Vols. 1–4). Dar al-Kutub al-Ilmiyyah.
- Al-Ghazali, I. (2008). *Ringkasan ihya ’ulumuddin*. Akbar Media.
- al-Ghazali, S. M. (2000). *A Thematic Commentary on the Qur’an*. International Institute of Islamic Thought (IIIT).
- Al-Jahiz. (2006). *Kitab al-Bayan wa al-Tabyin*. Dar al-Kutub al-Ilmiyyah.
- al-Jawziyyah, I. Q. (1993). *Madarij as-Salikin*. Dar al-Kutub al-Ilmiyyah.
- Al-Jazairi, A. B. J. (2017). *Ensiklopedi Muslim*. Darul Falah.
- Al-Qaradawi, Y. (2000). *Fiqh al-Zakat*. Muassasah al-Risalah.
- Al Fajar, A. H. (2023). Systematic Literature Review: Tantangan Era Globalisasi Bagi Pengembangan Masyarakat Islam. *Tebuireng: Journal of Islamic Studies and Society*, 4(2), 183–198.
- Al Rifai, S. R. (2016). *The Light of Allah in the Heavens and the Earth: The Creation of the Atom (24: 35) and the Physics of Spirituality*. Sunnah Muakada.
- Al Zeera, Z. (2001). *Wholeness and holiness in education: An Islamic perspective*. International Institute of Islamic Thought (IIIT).
- Alalykin-Izvekov, V. (2014). Phenomenon of civilization: Pitirim A. Sorokin’s Integralist approach and its limitations. *Biocosmology–Neo-Aristotelism*, 4(3), 315–336.
- ALBERT COE, G. (1908). Moral and religious education from the psychological point of view. *Religious Education*, 3(5), 165–179.
- Alfred, T. (2005). *Wasase: Indigenous pathways of action and freedom*. University of Toronto Press.
- Alfurqan, A. (2015). *Konsep Pendidikan Islam Pondok Pesantren dan Upaya Pembenhannya*.
- Ali, M. Y. (2006). Al-Tawhid and its effects on man’s life. *Jurnal Usuluddin*, 23, 1–34.

- Alias, A., & Samsudin, M. Z. (2005). Psychology of motivation from an Islamic perspective. *3rd International Seminar on Learning and Motivation*, 10, 12.
- Alifa, H. L., Zahara, A. W., & Makfi, M. M. (2020). Peran pondok pesantren dalam mencetak wirausaha industri modern (studi di pondok pesantren Aswaja Lintang Songo). *At-Thullab: Jurnal Mahasiswa Studi Islam*, 2(2), 538–548.
- Allport, G. W. (1943). The ego in contemporary psychology. *Psychological Review*, 50(5), 451.
- Alpert, B. M. (1992). *The development of procedures for measuring aspects of social/cognitive development of very sexually coercive male college students*. University of Massachusetts Amherst.
- Altbach, P. G. (2007). Globalization and the university: Realities in an unequal world. In *Tradition and Transition* (pp. 23–48). Brill.
- Altinsoy, F. (2021). Post-traumatic Growth from the Perspectives of Adolescents with Chronic Diseases: A Phenomenological Study. *Osmangazi Journal of Educational Research*, 8(1), 8–25.
- Amin, M. A., & Yani, T. (2017). Peran Pondok Pesantren Dalam Menumbuhkan Sikap Kemandirian Santri Melalui Kegiatan Wirausaha di Ponpes Mukmin Mandiri Sidoarjo. *Jurnal Kajian Moral Dan Kewarganegaraan*, 5.
- Amrona, Y. L., Anggraheni, U. S., Nurhuda, A., Al Fajri, M., & Aziz, T. (2023). Human Nature In The Perspective Of Islamic Philosophy. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 17(2), 204–216.
- Anam, S. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, 7(4), 815–834. <https://doi.org/10.17478/jegys.629726>
- Andriani, D. (1994). *An examination of role perceptions of*

senior administrators in state higher education institutions in Indonesia.

- Anggadwita, G., Dana, L.-P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia. *International Journal of Entrepreneurial Behavior & Research*, 27(6), 1580–1604.
- Appelbaum, S. H., St-Pierre, N., & Glavas, W. (1998). Strategic organizational change: the role of leadership, learning, motivation and productivity. *Management Decision*, 36(5), 289–301.
- Aqil, D. I. (2018). Building Religious Characters Through a Biological Perspective. *Al-Hayat: Journal of Islamic Education*, 2(2), 167–176.
- Ardic, N. (2012). *Islam and the politics of secularism: The caliphate and Middle Eastern modernization in the early 20th century*. Routledge.
- Ariyani, D., & Zuhaery, M. (2020). Principal's entrepreneurial leadership in developing entrepreneurship at 4 Magelang high school. *International Journal of Scientific and Technology Research*, 9(1), 1446–1452.
- Arnot, M. (1984). A feminist perspective on the relationship between family life and school life. *Journal of Education*, 5–24.
- Arnot, M. (1992). Feminism, education and the new right. *Voicing Concerns: Sociological Perspectives on Contemporary Education Reforms*, 41–65.
- Arroisi, J. (2021). Fitrah According to The Qur'an_ Personality Analysis of Islamic Psychology Perspective. *Dialogia*, 19(1), 105–135.
- Arroisi, J., Zarkasyi, H. F., Rokhman, I. A., & Mukhlis, F. (2023). Pursuit of Spiritual Happiness: Abu Hamid al-Ghazali on The Theory of Human Nature. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 12(02), 291–302.

- Ashcroft, B. (2013). *Post-colonial transformation*. routledge.
- Asimakopoulou, A. (2019). 'It's all on me': *Exploring Experiences of Parents with Hearing-Impaired Children in the NDIS and Impact on Family Wellbeing*.
- Asrol, S., Hesthria, N., & Rizki, O. S. (2023). Role of Pesantren in improving sociopreneurs of the community around Pesantren in Palembang City. *Peradaban Journal of Economic and Business*, 2(1), 43–56.
- Astrachan, J. H., Binz Astrachan, C., Campopiano, G., & Baù, M. (2020). Values, spirituality and religion: Family business and the roots of sustainable ethical behavior. *Journal of Business Ethics*, 163(4), 637–645.
- Atkinson, S., Bagnall, A.-M., Corcoran, R., South, J., & Curtis, S. (2020). Being well together: Individual subjective and community wellbeing. *Journal of Happiness Studies*, 21(5), 1903–1921.
- Avolio, B. J. (2004). Examining the full range model of leadership: Looking back to transform forward. In *Leader development for transforming organizations* (pp. 71–98). Psychology Press.
- Aziz, R. M., & Zaman, B. (2023). Approaches and Strategies for Character Education for Santri at the AI Riyadloh Islamic Boarding School, Semarang Regency. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 8(2), 258–276.
- Azizah, F. P., Hidayat, A. T., & Firdaus, F. (2024). The Existence of Surau Tinggi Siulak Panjang as an Islamic Educational Institution in Kerinci (1951-1957). *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 6(1), 71–92.
- Azra, A., & Umam, S. (1998). *Menteri-menteri agama RI: biografi sosial-politik* (Vol. 1). Diterbitkan Atas Kerjas.
- Bachmann, H., Benz, M., Falkner, H., Gerritzen, D., & Wlodkowski, H. (2008). Das neue Bewehrungssystem; Druckglieder mit hochfestem Betonstahl SAS 670/800: Teil II: Opernturm Frankfurt–Anwendung. *Beton-und*

- Stahlbetonbau*, 103(8), 530–540.
- Bandura, A. (1997). *Self-Efficacy: The Exercise of Control*. W.H. Freeman.
- Bandura, A. (2001). Social Cognitive Theory: An Agentic Perspective. *Annual Review of Psychology*, 52(1), 1–26.
- Baniameryan, M., Javadipour, M., Hakimzadeh, R., Dorani, K., Khodaie, E., & Mobaraki, M. H. (2019). A comparative study of technical and vocational curriculum with an emphasis on Entrepreneurship education in the countries of Canada and India with Iran. *International Journal of Schooling*, 1(1), 1–16.
- Barazangi, N. H. (2000). Muslim women’s Islamic higher learning as a human right: theory and practice. *Windows of Faith: Muslim Women Scholar-Activists in North America*, 22–47.
- Barise, A. (2005). Social work with Muslims: Insights from the teachings of Islam. *Critical Social Work*, 6(2), 73–89.
- Bashori, B., Prasetyo, M. A. M., & Susanto, E. (2020). Change management transformation in islamic education of Indonesia. *Social Work and Education*, 7(1), 72–85.
- Basso, V. M. (2019). *By Talon and By Tooth: Disaster Culture, American Literary Naturalism, and the Aesthetics of (Dis) integration*. The University of New Mexico.
- Basyar, S., Zulhannan, Z., & Muzakki, A. (2020). Islamic Characters Education Construct Of Young Generation Based On Local Cultural Values Of Lampung Indigenous Peoples. *AKADEMIKA: Jurnal Pemikiran Islam*, 25(1), 65–90.
- Batri, N. M. (2021). PERSUASIVE TECHNOLOGY IN DA’WAH: MUSLIM COMMUNITY HEALTH CARE DURING COVID-19 IN SINGAPORE. *JURNAL YADIM: International Journal of Islam and Contemporary Affairs*, 1(2), 38–57.
- Bell, R., & Bell, H. (2020). Applying educational theory to

- develop a framework to support the delivery of experiential entrepreneurship education. *Journal of Small Business and Enterprise Development*, 27(6), 987–1004.
- Bennetts, K. L. (2018). *The Montessori Leader*. Monash University.
- Benzineb, N., & Sadaoui, L. (2022). *Investigating The Impact of Teacher's Personality and Attitudes in Reducing Students' Anxiety*. Université Ibn Khaldoun-Tiaret-.
- Berkowitz, M. W., & Bier, M. C. (2005). *What works in character education: A research-driven guide for educators*. Washington, DC: Character Education Partnership.
- Bodkin-Andrews, G. H., O'Rourke, V., Dillon, A., Craven, R. G., & Yeung, A. S. (2012). Theory and Research. *Journal of Cognitive Education and Psychology*, 11(2).
- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press.
- Budhwar, P., Chowdhury, S., Wood, G., Aguinis, H., Bamber, G. J., Beltran, J. R., Boselie, P., Lee Cooke, F., Decker, S., & DeNisi, A. (2023). Human resource management in the age of generative artificial intelligence: Perspectives and research directions on ChatGPT. *Human Resource Management Journal*, 33(3), 606–659.
- Bukhari, I. I. (1977). *Sahih al-Bukhari*. Dar al-Kutub al-Ilmiyyah.
- Bustami, M. R., Mudzakkir, M., & Nasruddin, E. (2021). *CSR ISLAM Tujuh Prinsip Transformasi Organisasi Untuk Kemajuan Bisnis dan Masyarakat* (Vol. 1). UMMPress.
- Calhoun, L. G., & Tedeschi, R. G. (1998). Beyond recovery from trauma: Implications for clinical practice and research. *Journal of Social Issues*, 54(2), 357–371.
- Campbell, D. P., & Holland, J. L. (1972). A merger in vocational interest research: Applying Holland's theory to Strong's

- data. *Journal of Vocational Behavior*, 2(4), 353–376.
- Carpenter, J. (2018). *Enabling a generation of social entrepreneurs: A study to establish if the practice of social entrepreneurship offers inclusive self-employment opportunities for disenfranchised South African youth*.
- Cessario, R. (1996). *Christian faith and the theological life*. CUA Press.
- Chasanah, U. (2017). Urgensi Pendidikan Hadis Dalam Pembentukan Karakter Anak Usia Dini. *Jurnal Living Hadis*, 2(1), 83–115.
- Chickering, A. W., Dalton, J. C., & Stamm, L. (2015). *Encouraging authenticity and spirituality in higher education*. John Wiley & Sons.
- Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, 4(2), 1–16.
- Christopher, M. (2004). A broader view of trauma: A biopsychosocial-evolutionary view of the role of the traumatic stress response in the emergence of pathology and/or growth. *Clinical Psychology Review*, 24(1), 75–98.
- Cialdini, R. B. (2001). *Influence: Science and Practice*. Allyn & Bacon.
- Coleman, D., & Iso-Ahola, S. E. (1993). Leisure and health: The role of social support and self-determination. *Journal of Leisure Research*, 25(2), 111–128.
- Cooper, F. (1994). Conflict and connection: rethinking colonial African history. *The American Historical Review*, 99(5), 1516–1545.
- Cooper, F. (2005). *Colonialism in question: Theory, knowledge, history*. Univ of California Press.
- Cornell, S. (2007). Remaking the tools of governance: Colonial legacies, Indigenous solutions. *Rebuilding Native Nations: Strategies for Governance and Development*, 57–77.

- Covey, S. R. (2015). *Primary greatness: The 12 levers of success*. Simon and Schuster.
- Cox-Petersen, A. (2010). *Educational partnerships: Connecting schools, families, and the community*. Sage Publications.
- Cox, S. P. (2000). *Leader character: A model of personality and moral development*. The University of Tulsa.
- Coy, D., Malekpour, S., Saeri, A. K., & Dargaville, R. (2021). Rethinking community empowerment in the energy transformation: A critical review of the definitions, drivers and outcomes. *Energy Research & Social Science*, 72, 101871.
- Crouch, C. H., Watkins, J., Fagen, A. P., & Mazur, E. (2007). Peer instruction: Engaging students one-on-one, all at once. *Research-Based Reform of University Physics*, 1(1), 40–95.
- Daft, C. M. W. (2010). Conformable transducers for large-volume, operator-independent imaging. *2010 IEEE International Ultrasonics Symposium*, 798–808.
- Damon, W. (2013). *Bringing in a new era in character education* (Issue 508). Hoover Press.
- Daratista, I., & Yusuf, M. (2021). Moral education in early childhood in the era of the COVID-19 pandemic. *Journal of Research in Islamic Education*, 3(1), 51–60.
- Darlan, D., Pettalongi, S. S., & Rustina, R. (2021). The roles of Islamic education in building students' character within Indonesia public schools. *International Journal of Contemporary Islamic Education*, 3(2), 21–39.
- De Raad, B., & Mlacic, B. (2015). Big five factor model, theory and structure. *International Encyclopedia of the Social & Behavioral Sciences*, 2(2), 559–566.
- Deci, E. L., & Ryan, R. M. (1985). *Intrinsic Motivation and Self-Determination in Human Behavior*. Plenum.
- Deci, E. L., & Ryan, R. M. (2000a). Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions. *Contemporary Educational Psychology*, 25(1), 54–67.

- <https://doi.org/10.1006/ceps.1999.1020>
- Deci, E. L., & Ryan, R. M. (2000b). The “What” and “Why” of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01
- Desforges, C., & Abouchaar, A. (2003). *The impact of parental involvement, parental support and family education on pupil achievement and adjustment: A literature review* (Vol. 433). DfES London.
- DeVito, J. A. (1987). Interpersonal Relationships Related In Cards And Songs. *The Speech Communication Teacher*, 1(2), 4.
- DeVito, J. A., & DeVito, J. (2019). The interpersonal communication book. *Instructor*, 1(18), 521–532.
- Dewey, J. (1938). *Experience and Education*. Kappa Delta Pi.
- Dhofier, Z. (1982). *Tradisi pesantren: Studi tentang pandangan hidup kyai*. Lp3es.
- Dib, O., Brousmiche, K.-L., Durand, A., Thea, E., & Hamida, E. Ben. (2018). Consortium blockchains: Overview, applications and challenges. *Int. J. Adv. Telecommun*, 11(1), 51–64.
- DiLiello, T. C., & Houghton, J. D. (2006). Maximizing organizational leadership capacity for the future: Toward a model of self-leadership, innovation and creativity. *Journal of Managerial Psychology*, 21(4), 319–337.
- Donnelly, G. E., Ksendzova, M., Howell, R. T., Vohs, K. D., & Baumeister, R. F. (2016). Buying to blunt negative feelings: Materialistic escape from the self. *Review of General Psychology*, 20(3), 272–316.
- Donner, F. M. (2010). *Muhammad and the believers: At the origins of Islam*. Harvard University Press.
- Doraini, A. I. (2018). *Tafsir Ayat Pendidikan Dalam QS Al-‘Alaq Ayat 1-5 Menurut Quraish Shihab*. UIN Raden Intan Lampung.

- Doskozhanova, A., & Tuleubekov, A. (2022). God as the Highest Perfection in al-Farabi's Theology. *Вестник КазНУ, Серия Религиоведение*, 31(3).
- Douglass, S. L., & Shaikh, M. (2004). Defining Islamic education: Differentiation and applications. *Current Issues in Comparative Education*, 7(1).
- Duryat, H. M. (2021). *Paradigma Pendidikan Islam: Upaya Penguatan Pendidikan Agama Islam di Institusi yang Bermutu dan Berdaya Saing*. Penerbit Alfabeta.
- Dweck, C. S. (2010). Mind-sets. *Principal Leadership*, 10(5), 26–29.
- Dwi, M., Maskuri, M., & Ghony, M. J. (2024). The Role of the Entrepreneurial Spirit in Developing Multicultural Islamic Education. *International Journal of Innovation, Creativity and Change*, 18(1), 90–119.
- Dykstra, C. (2008). *Vision and character: A Christian educator's alternative to Kohlberg*. Wipf and Stock Publishers.
- Edy, S., & Jaedi, J. (2022). The Exploratory Analysis of Urgence of Islamic Education to Develop The Personality of School-Age Children. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(2), 198–213.
- Efendi, M. I., & Rifa'i, M. (2022). The Role of the Principal in Shaping and Building the Character of the Santri at Madrasah Aliyah Badridduja from a Dramaturgical Perspective. *Jurnal Mantik*, 6(1), 187–194.
- Effendi, M. (2021). Pengembangan sumber daya manusia dalam meningkatkan citra lembaga di lembaga pendidikan islam. *Southeast Asian Journal of Islamic Education Management*, 2(1), 39–51.
- Elebe, M. I. (2011). Integrating Entrepreneurship Education in Technical and Vocational Education (Tve) Curriculum A Tool for Sustainable Self-reliance of Nigerian Youth. *Journal of Research in Education and Society (JRES)*, 2(1),

55–60.

- Elen Nokalia Angelina, E. (2020). *The Effect of Project-Based Learning In Improving Students' Speaking Ability*. UIN Ar-Raniry Banda Aceh.
- Engel, J. D. (2014). *Nilai Dasar Logo Konseling*. PT Kanisius.
- Enis, V., Chan, I. A., & Train, B. M. (2020). *A Diversified Energy Portfolio for SEWA's Water Processes*.
- Ennis, R. H. (1985). A Concept of Critical Thinking. *Educational Leadership*, 43(2), 44–48.
- Erikson, E. (1959). Theory of identity development. *E. Erikson, Identity and the Life Cycle*. Nueva York: International Universities Press. Obtenido de [Http://Childdepsychology.Yolasite.Com/Resources/Theory% 20of% 20ident Ity% 20erikson. Pdf](Http://Childdepsychology.Yolasite.Com/Resources/Theory%20of%20ident%20erikson.Pdf).
- Eriyanto, E. (2022). The Effect of Islamic Boarding School Culture on the Character Forming and Ability of Students. *Review of Islamic Studies*, 1(2), 146–155.
- Etherington, M. (2019). Religion as a workplace issue: A narrative inquiry of two people—One Muslim and the other Christian. *SAGE Open*, 9(3), 2158244019862729.
- Fachin, D. (2008). *Poems from the mirror: The re-imagination of indigenous identities through literary and visual narratives in Oaxaca*. University of California, Davis.
- Fahraini, S., & Almaliki, M. F. (2023). Peran Strategis Pesantren Dalam Mengimplementasikan Sustainable Development Goals Melalui Pendidikan Berkualitas Untuk Mencapai Indonesia Emas 2045. *Prosiding AnSoPS (Annual Symposium on Pesantren Studies)*, 2, 63–74.
- Febriana, L., Tobroni, T., Faridi, F., Mustamin, A. A., & Sari, T. N. (2022). Implikasi Konsep Insan Kamil Ibnu Arabi terhadap Pendidikan Islam Berkemajuan. *Proceeding International Conference on Tradition and Religious Studies*, 1(1), 133–144.

- Firmansyah, F. (2022). Telaah Historis dan Dinamika Perkembangan Pesantren Modern di Indonesia. *EL-TA'DIB (Journal of Islamic Education)*, 2(1), 203–213.
- Ford, N., Kirby, C., Singh, K., Mills, E. J., Cooke, G., Kamarulzaman, A., & DuCros, P. (2012). Chronic hepatitis C treatment outcomes in low-and middle-income countries: a systematic review and meta-analysis. *Bulletin of the World Health Organization*, 90, 540–550.
- Freire, P. (1879). *Pedagogy of the Oppressed*. Continuum.
- Fuady, S., Rahim, H., Suparta, M., & Fajarini, U. (2024). Educational Modernization and Innovation in Islamic Boarding Schools in Indonesia. *International Journal of Islamic Educational Research*, 1(3), 52–71.
- Gannie, R. R. (2023). *Destruction and Resiliency: Decolonizing Settler Knowledge in Native American Literature Through the Peoplehood Matrix*. University of Denver.
- Gerrish, N., Dyck, M. J., & Marsh, A. (2009). Post-traumatic growth and bereavement. *Mortality*, 14(3), 226–244.
- Geurts, K. (2003). *Culture and the senses: Bodily ways of knowing in an African community* (Vol. 3). Univ of California Press.
- Giddens, A. (1985). Time, space and regionalisation. *Social Relations and Spatial Structures*, 265–295.
- Giddens, A. (1987). *Social theory today*. Stanford University Press.
- Goodnow, J. J., & Collins, W. A. (1990). *Development according to parents: The nature, sources, and consequences of parents' ideas*. Psychology Press.
- Gough, I. (1994). Economic institutions and the satisfaction of human needs. *Journal of Economic Issues*, 28(1), 25–66.
- Greenleaf, R. K. (1998). *The power of servant-leadership*. Berrett-Koehler Publishers.
- Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist press.

- Greer, P. B. (1994). *The spiritual dynamics of the New Age Movement*.
- Grounds, R. A., Tinker, G. E., & Wilkins, D. E. (2003). *Native voices: American Indian identity and resistance*. Lawrence: University Press of Kansas.
- Hafid, M., Yunus, B. M., Zulaiha, E., & Muhyi, A. A. (2024). Ibn Barrajan's Sufistic Tafsir of Surah al-Baqarah and Ali Imran. *Hanifiya: Jurnal Studi Agama-Agama*, 7(2), 213–222.
- Haider, W. A., & Islam, A. (2023). Convergence of Creation: Exploring the Parallels between Islamic Descriptions and Modern Medical Insights on Human Fetal Development. *Jihat Ul Islam*, 17(1), 11–36.
- Haleem, M. A. A. (2005). *The Qur'an*. OUP Oxford.
- Hall, P. M. (2003). Interactionism, social organization, and social processes: Looking back and moving ahead. *Symbolic Interaction*, 26(1), 33–55.
- Halstead, J. M. (2007). Islamic values: a distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283–296.
- Hamdi, S. (2020). *Pengaruh strategi index card match terhadap kemampuan menerjemah dan menjelaskan kandungan qs. Al-baqarah: 30-32 dan qs. Az-zariyat: 56 pada pelajaran alquran hadis Kelas x MA Sabilal Muhtadin Kotawaringin Timur*. IAIN Palangka Raya.
- Hancock, D. R. (1995). What teachers may do to influence student motivation: An application of expectancy theory. *The Journal of General Education*, 44(3), 171–179.
- Hanif, M. (2021). NisāDiction as the Concept of Women's Domestic Social Piety in al-Qur'an. *LISANIA: Journal of Arabic Education and Literature*, 5(2), 169–186.
- Hanifah, P. D. (2020). Menumbuhkan sikap ilmiah melalui kajian tematik sains qs. al-mu'minin ayat 12-14 menggunakan teknik qur'an jurnal. *Jurnal Kajian*

- Pendidikan Sains*, 6(2).
- Hannel, E. (2014). *Lumbee: Reinterpreting a Native American Identity through Peoplehood*. Union Institute and University.
- Hannel, E. (2015). *Reinterpreting a Native American identity: Examining the Lumbee through the peoplehood model*. Lexington Books.
- Haq, S. N. (2001). Islam and ecology: Toward retrieval and reconstruction. *Daedalus*, 130(4), 141–177.
- Hardiansyah, F. (2022). The implementation of tolerance character education through social science learning in elementary school. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 9(2), 168–180.
- Hasanah, M. (2023). ADAB AHLUL QUR’AN PERSPEKTIF IMAM NAWAWI: Analytic Study of the Book of At-Tibyan Fi Adabi Hamalatil Qur’an. *TAFAKKUR: Jurnal Ilmu Al-Qur’an Dan Tafsir*, 4(01), 1–23.
- Hassan, N. J. (2009). *INTEGRATING QUR’ĀNIC WORLDVIEW AND NATURAL SCIENCE: A FRAMEWORK FOR ISLAMIC SECONDARY SCHOOLS*.
- Hasting, J. (1974). Encyclopedia of religion and ethics (Vol. 12). In *Edinburgh, Scotland: TT Clark*.
- Hauerwas, S. (1972). Toward an ethics of character. *Theological Studies*, 33(4), 698–715.
- Hebe, H. N. (2017). Towards a theory-driven integration of environmental education: The application of Piaget and Vygotsky in Grade R. *International Journal of Environmental and Science Education*, 12(6), 1525–1545.
- Hefner, R. W. (2007). Introduction: The culture, politics, and future of Muslim education. *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 1–39.
- Hefner, R. W. (2008). *Making modern Muslims: the politics of Islamic education in Southeast Asia*. University of Hawaii Press.

- Héliot, Y., Gleibs, I. H., Coyle, A., Rousseau, D. M., & Rojon, C. (2020). Religious identity in the workplace: A systematic review, research agenda, and practical implications. *Human Resource Management*, 59(2), 153–173.
- Herawati, A. (2021). Pembentukan Karakter Muslim Yang Egaliter. *Ash-Shahabah: Jurnal Pendidikan Dan Studi Islam*, 7(1), 71–81.
- Hermawan, I., & Mansyur, M. (2021). SKETSA PENDIDIKAN MULTIKULTURAL DALAM AL-QUR'AN DAN AS-SUNNAH. *Tadrib*, 7(1), 109–123.
- Hidayanti, M., Lita, L., & Agustin, M. (2023). The Role of Parents in Forming Children's Independence. *Journal of Education For Sustainable Innovation*, 1(1), 9–19.
- Hidayat, R., & Wijaya, C. (2016). *Ilmu pendidikan Islam: menuntun arah pendidikan Islam di Indonesia*. Lembaga Peduli Pengembangan Pendidikan Indonesia.
- Hidayat, S. (2023). *Pemberdayaan Perempuan Dalam Membantu Ekonomi Keluarga (Studi Pada PT Pisang GGF. Kecamatan Sukadana, Kabupaten Lampung Timur)*. IAIN Metro.
- Hmida, H., Hamida, S. Ben, Borgi, A., & Rukoz, M. (2018). Scale genetic programming for large data sets: case of Higgs Bosons classification. *Procedia Computer Science*, 126, 302–311.
- Hodge, D. R. (2005). Spiritual Resilience: A Conceptual Framework for Social Work Practice. *Social Work*, 50(1), 24–31. <https://doi.org/10.1093/sw/50.1.24>
- Hodgins, D. (2020). Examining the Effects of Violence and Nonviolence in Indigenous Direct Action. *On Politics*, 14(1), 11–31.
- Holland, J. L. (1970). *A Psychological Classification of Occupations*.
- HS, H. R. A. (2020). *Bunga Rampai Meretas Kampus Masa*

- Depan Gemilang*. Desanta Publisher.
- Huda, S., & Ghazi, G. (2021). *Nuansa Kajian Tasawuf dan Budaya Lokal; Antologi Reviu Artikel Jurnal* (Vol. 1). Academia Publication.
- Hudzaifah, Y., Ulfah, N., & Pamungkas, M. I. (2021). Child-Friendly Teaching Approach for Arabic Language in Indonesian Islamic Boarding School. *International Journal of Language Education*, 5(1), 501–514.
- Hunter, S. (2009). *Reformist voices of Islam: mediating Islam and modernity*. ME Sharpe.
- ‘Izz al-Dīn, M. Y. (2000). *The environmental dimensions of Islam*. James Clarke & Co.
- IBITOYE, H. O. (2021). *ENVIRONMENTAL AND PSYCHOLOGICAL FACTORS AS DETERMINANTS OF HEARING-RELATED QUALITY OF LIFE AMONG SECONDARY SCHOOL ADOLESCENTS WITH HEARING IMPAIRMENT IN OYO STATE, NIGERIA*.
- Ibrahim, A., & Kamri, N. A. (2013). Measuring the Islamic work ethics: An alternative approach. *Islamic Perspective on Management: Contemporary Issue, Kuala Lumpur: YaPEIM Management Academy*, 116–135.
- Ibrahim, W. N. A., Bakar, A. R., Asimiran, S., Mohamed, S., & Zakaria, N. S. (2015). Impact of Entrepreneurship Education on the Entrepreneurial Intentions of Students in Technical and Vocational Education and Training Institutions (TVET) in Malaysia. *International Education Studies*, 8(12), 141–156.
- Idris, M. (2023). The Role of Character Development in Islamic Religious Education: An Islamic Values-Based Approach at one of the MAN Schools in South Sulawesi. *West Science Interdisciplinary Studies*, 1(08), 640–648.
- Ihsan, N. H., Huringiin, N., & Indah, N. (2023). IMAN AS THE FOUNDATION OF AKHLAQ IN THE PHENOMENON OF MODERN LIFE: Analysis of Said Nursi’s Thought on

- Akhlaq. *TAJDID: Jurnal Ilmu Ushuluddin*, 22(1), 102–134.
- Imamuddin, M., Andryadi, A., & Zulmuqim, Z. (2020). Islamic Education In The Al-Qur'an and Sunnah (Study About the Meaning of Education and Implication for Educator). *Jurnal Educative: Journal of Educational Studies*, 5(1), 70–83.
- Indonesia, K. A. R. (2016). *Al-Qur'an dan Terjemahannya*. Kemenag RI.
- Indra, H. (2022). Prophetic Leadership Perspective Didin Hafidhuddin in Pesantren Ulil Al-baab UIKA Bogor Indonesia. *Educational Administration: Theory and Practice*, 28(4), 34–45. https://api.elsevier.com/content/abstract/scopus_id/85143415256
- Insyirah, Y., Maksum, M. N. R., Jinan, M., & Husein, S. (2023). The Contribution of the Digital Era in the Social Life of Adolescent Millennials with Integrity: From the Perspective of the Quran Surah Al-Mujadilah Verse 11. *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 773, 67.
- Iqbal, M. (2013). *The reconstruction of religious thought in Islam*. Stanford University Press.
- Irfan, S., Roesminingsih, M. V., & Mudjito, M. (2024). Development of Entrepreneurship Strategic Planning Model at Al-Fitrah Islamic Boarding School Surabaya. *IJORER: International Journal of Recent Educational Research*, 5(1), 128–139.
- Islam, M. H., & Aziz, A. (2020). Transformation of pesantren in maintaining good character. *HUMANISTIKA: Jurnal Keislaman*, 6(1), 35–48.
- Ismail, I. (2016). Character education based on religious values: an Islamic perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58.

- Jabar, A. M. (2017). Membahas Kitab Hadis: Kitab *Ṣaḥīḥ* al-Bukhari dan Sunan al-Tirmidzi. In *Jakarta: UIN Syarif Hidayatullah*. UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH.
- Jain, C. R., Apple, D. K., & Ellis, W. (2015). What is self-growth. *International Journal of Process Education*, 7(1), 41–52.
- Jannah, H., & Wahdah, W. (2023). Strategi Pendidikan Pesantren Dalam Membentuk Karakter Kemandirian Santri Melalui Program Kewirausahaan Di Pondok Pesantren Teknologi Pertanian “Al-Islam” Kambitin. *SEMINAR NASIONAL LPPM UMMAT*, 2, 414–422.
- Johnson, P. (2012). *history of Christianity*. Simon and Schuster.
- Jong, J. P. J. (2007). *Individual Innovation: The connection between leadership and employees’ innovative work behavior*. EIM Amsterdam, The Netherlands:
- Joseph, S. (2006). Person-centred coaching psychology: A meta-theoretical perspective. *International Coaching Psychology Review*, 1(1), 47–54.
- Joseph, S., & Linley, P. A. (2005). Positive adjustment to threatening events: An organismic valuing theory of growth through adversity. *Review of General Psychology*, 9(3), 262–280.
- Juhansar, J. (2021). John Locke: The Construction of Knowledge in the Perspective of Philosophy. *Jurnal Filsafat Indonesia*, 4(3), 254–260.
- Kahneman, D., & Tversky, A. (1979). Prospect Theory: An Analysis of Decision Under Risk. *Econometrica*, 47(2), 263–291. <https://doi.org/10.2307/1914185>
- Kamali, M. H. (1993). Fundamental rights of the individual: An analysis of Haqq (right) in Islamic law. *American Journal of Islam and Society*, 10(3), 340–366.
- Kamalia, K., Nasution, W. N., & Nasution, S. (2022). Implementation of active learning strategies in improving

- Arabic language skills for students of Stai As-Sunnah Tanjung, North Sumatra. *Al-Ishlah: Jurnal Pendidikan*, 14(2), 1793–1802.
- KAMARUDIN, N. N., & Studies, M. (2018). *The practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah*.
- Kasimbara, R. P., Imron, A., & Supriyanto, A. (2024). Strategic Marketing Of Higher Education In A Developing World: A Multiple Cases Study Of Localized Marketing Of Indonesia's Private Higher Education. *Educational Administration: Theory and Practice*, 30(5), 702–719.
- Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, 1(1), 50–63.
- Khair, Z., Ahmad, N., & Abd Hamid, M. A. (2016). Motivation in Islamic Perspective: A Review. *Proceeding of 1st International Research Conference on Economics Business and Social Sciences, Penang*, 12–13.
- Khaldun, I. (2014). *Muqaddimah: An Introduction to History*. Princeton University Press.
- Khalid, N., Awang, A. H., Nor, M. F. M., Sailin, R., Hamid, N. A., Othman, N., & Ab Rahman, N. F. (2018). A CASE STUDY ON THE IMPLEMENTATION OF CHARACTER EDUCATION AT SELECTED ISLAMIC HIGHER EDUCATION INSTITUTIONS. *International Journal of Education*, 3(12), 90–98.
- Knowles, M. S. (1984). *Andragogy in Action*. Jossey-Bass.
- Koerner, A. F. (2009). The scientific investigation of marital and family communication. *The Handbook of Communication Science*, 471–487.
- Kohlberg, L. (1971). *Stages of moral development as a basis for moral education*. Center for Moral Education, Harvard University Cambridge.

- Kohlberg, L., & Hersh, R. H. (1977). Moral development: A review of the theory. *Theory into Practice*, 16(2), 53–59.
- Kohn, A. (1933). *Punished by Rewards: The Trouble with Gold Stars, Incentive Plans, A's, Praise, and Other Bribes*. Houghton Mifflin.
- Kolb, D. A., Boyatzis, R. E., & Mainemelis, C. (2014). Experiential learning theory: Previous research and new directions. In *Perspectives on thinking, learning, and cognitive styles* (pp. 227–247). Routledge.
- Kounsar, A. (2016). The Concept of Tawhid in Islam: In the Light of Perspectives of Prominent Muslim Scholars. *Journal of Islamic Thought and Civilization*, 6(2), 94–110.
- Kreber, C. (2012). Critical reflection and transformative learning. *The Handbook of Transformative Learning: Theory, Research, and Practice*, 323–341.
- Kuratko, D. F. (2018). The challenge of corporate entrepreneurial leadership. In *Research Handbook on Entrepreneurship and Leadership* (pp. 219–236). Edward Elgar Publishing.
- Kurniati, K., & Hafsan, H. (2022). Halal critical point of microbial bioprocess based-dairy products. *Journal of Islam and Science*, 9(1), 9–16.
- Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development. *International Journal of Contemporary Islamic Education*, 2(2), 56–70.
- Kusmana, K., Aulia, R., & Sopian, A. (2020). The Qur'an and The Concept of State: Study on Ahmad Hassan's and Taqiyyudin Nabhani's Interpretation about Khilafah. *Proceedings of the 2nd International Colloquium on Interdisciplinary Islamic Studies (ICIIS) in Conjunction with the 3rd International Conference on Quran and Hadith Studies (ICONQUHAS)*.
- Kusmanto, H., & Amin, M. (2022). Sociopreneurship

- empowerment as a developmental politic of Islamic boarding school: a lesson from Darul Mursyid. *Jurnal Geografi*, 14(2), 182–191.
- LAI, P., Yusoff, N., Taha, Z., Arshad, M., Chongsuvivatwong, V., Aljunid, S., Rusli, N. Bin, Anees, A., Zulkifli, A., & Mohd, M. H. (2003). 8th. National Conference on Medical Sciences: “Medicine in the Genomic Era.” *The Malaysian Journal of Medical Sciences: MJMS*, 10(2), 103–186.
- Laluddin, H. (2014). Conception of society and its characteristics from an Islamic perspective. *International Journal of Islamic Thought*, 6, 12.
- Lan, X. (2017). A Study of College Students’ Innovative Spirit and Practical Ability Cultivation. *2017 7th International Conference on Education, Management, Computer and Society (EMCS 2017)*, 164–167.
- Lapidus, I. M. (2012). *Islamic societies to the nineteenth century: a global history*. Cambridge University Press.
- Lapsley, D. K., & Stey, P. C. (2011). Id, ego, and superego. *Encyclopedia of Human Behavior*, 2, 1–9.
- LaRocque, E. (2015). *More will sing their way to freedom: Indigenous resistance and resurgence*. Fernwood Publishing.
- Lee, C.-W., & Hidayat, N. (2018). The influence of transformational leadership and intrinsic motivation to employee performance. *Advances in Management and Applied Economics*, 8(2), 1–12.
- Legault, L. (2020). Self-determination theory. In *Encyclopedia of personality and individual differences* (pp. 4694–4702). Springer.
- Leung, K., Koch, P. T., & Lu, L. (2002). A dualistic model of harmony and its implications for conflict management in Asia. *Asia Pacific Journal of Management*, 19, 201–220.
- Lickona, T. (2001). What is effective character education. *Tersedia Secara Online Juga Di: [Http://Www. Mtism](http://Www.Mtism)*.

Org/Pdf/What% 20is% 20Effective% 20Character% 20Education. Pdf [Diakses Di Bandung, Indonesia: 16 September 2015].

- Lickona, T. (2004). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. Simon & Schuster.
- Lickona, T. (2012). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam.
- Lickona, T. (2013). Character education: The cultivation of virtue. In *Instructional-design theories and models* (pp. 591–612). Routledge.
- Lindawati, L., Wardani, S., & Sumarti, S. S. (2019). Development of inquiry materials based on chemical representation to improve students' critical thinking ability. *Journal of Innovative Science Education*, 8(3), 332–343.
- Lubis, M., Has, M. H., & Has, H. (2022). Makna Khalifah Dalam Al-Qur'an (Kajian Tafsir Muqaran Qs. Al-Baqarah/2: 30 Dan Qs. Sad/38: 26). *El-Maqra': Tafsir, Hadis Dan Teologi*, 1(2), 84–101.
- Machmud, M. C. (2020). The innovation of traditional education system in Islamic boarding schools based on modernization. *Ilomata International Journal of Social Science*, 1(3), 131–140.
- Maguth, B. M. (2013). *New directions in social education research: The influence of technology and globalization on the lives of students*. IAP.
- Mahmud, S., Rahmi, S. R. S., Nufiar, N., Nurbayani, N., & Nurdin, R. (2023). Building Students' Character Based on Maqāsid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(3), 1803–1826.
- Mainiyo, A. S., & Sule, M. M. (2023). Impact of Qur'anic Moral

- Excellence on the Lives of Muslim Society: An Exposition. *Demak Universal Journal of Islam and Sharia*, 1(03), 188–205.
- Malcolm, S., Elwood, F., & Richard, A. (2005). Knowles. *Theories Theories Theories*, 87.
- Mansaray, H. E. (2019). The role of human resource management in employee motivation and performance-An overview. *Budapest International Research and Critics Institute (BIRCI) Journal*, 2(3), 183–194.
- Marpi, A., Fakhruddin, F., & Siswanto, S. (2024). *Hakekat Kompetensi Guru dalam Perspektif Al-Qur'an Surat An-najm Ayat 5-10 (Tinjauan Tafsir Al-Misbah) dan Relevansinya Terhadap Pendidikan Abad 21*. Institut Agama Islam Negeri Curup.
- Maslow, A. H. (1971). *Self-actualization*. Big Sur Recordings Tiburon, CA.
- Maslow, A., & Lewis, K. J. (1987). Maslow's hierarchy of needs. *Salenger Incorporated*, 14(17), 987–990.
- Masroom, M. N. (2024). *Islam & Psychology: Principles and Practices*. School of Human Resource Development & Psychology.
- Mattson, I. (2012). *The story of the Qur'an: its history and place in Muslim life*. John Wiley & Sons.
- McCullough, M. E., & Willoughby, B. L. B. (2009). Religion, Self-Regulation, and Self-Control: Associations, Explanations, and Implications. *Psychological Bulletin*, 135(1), 69–93. <https://doi.org/10.1037/a0014213>
- McIntosh, A. (2004). *Soil and soul: People versus corporate power*. Aurum.
- McIntosh, P. (2000). Feeling like a fraud, part III: Finding authentic ways of coming into conflict. *Work in Progress*, 18.
- Michie, S., Wood, C. E., Johnston, M., Abraham, C., Francis, J., & Hardeman, W. (2015). Behaviour change techniques: the

- development and evaluation of a taxonomic method for reporting and describing behaviour change interventions (a suite of five studies involving consensus methods, randomised controlled trials and analysis of qualitative data). *Health Technology Assessment*, 19(99), 1–188.
- Michie, S., Yardley, L., West, R., Patrick, K., & Greaves, F. (2017). Developing and evaluating digital interventions to promote behavior change in health and health care: recommendations resulting from an international workshop. *Journal of Medical Internet Research*, 19(6), e232.
- Miller, J. (2007). The Holistic Education Movement: A Critical Review. *International Journal of Children's Spirituality*, 12(4), 367–384.
<https://doi.org/10.1080/13644360701714571>
- Mohamed, Y. (1995). Fitrah and its bearing on the principles of psychology. *The American Journal of Islamic Social Sciences*, 12(1), 1–18.
- Monaughan, S. E. (2000). *Capturing the entrepreneurial spirit: A study to identify the personality characteristics of entrepreneurs*. California School of Professional Psychology-Los Angeles.
- Muhammad Fu'ad Abdul Baqi, T. M. A. bin U. (2017). *Shahih Bukhari - Muslim* (1st ed., Issue 1). Gramedia.
- Muis, F. (2016). *dikejar Rezeki dari Sedekah*. PQS (Pustaka Qur'an Sunnah).
- Mulasari, S. A., Tentama, F., Subardjo, S., Kusuma, D. R., & Sukesi, T. W. (2019). Entrepreneurial behavior in entrepreneurial pioneer in Ngalang village. *International Journal of Scientific & Technology Research*, 8(12), 2038–2045.
- Munsoor, M. S. (2018). *A Causal Model of Spiritual Leadership and Self-Development: A Case Study of the Naqshabandiyah Khalidiyah Spiritual Order in Malaysia*.

- University of Malaya (Malaysia).
- Munzaini, M., Sugiyo, S., & Hasyim, D. (2022). Implementation of the Concept of Multiple Intelligences Learning in an Islamic Perspective at Bayt Al-Hikmah Junior High School Pasuruan Islamic Boarding School (SBP). *Journal Research of Social, Science, Economics, and Management*, 1(9), 1316–1335.
- Musaddad, A. (2023). Transformation of Islamic Boarding Schools as Islamic Education Institutions in Indonesia. *Journal of Islamic Education Research*, 4(1), 73–82.
- Muslimah, M., Humaydi, H., & Lubis, M. M. (2023). Scientific Perspective Of Knowing God According To Muhammad Bin Abdul Wahhab In The Book Of Matan Al-Ushul Ats-Tsalatsah. *Forum Paedagogik*, 13(2), 156–170.
- Mustari, M., & Rahman, M. T. (2012). *Ekonomi Pesantren: Manajemen Pesantren dalam Pembangunan Masyarakat Desa* (Vol. 1, Issue 1). Lintang Publishing.
- Mustari, M., & Rahman, M. T. (2014). *Nilai Karakter Untuk Refleksi Pendidikan*. PT Raja Grafindo Persada.
- Muzakki, Z., & Nurdin, N. (2022). Formation of Student Character in Islamic Religious Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 3(3), 937–948.
- Mwai, E. (2011). *Creating effective leader's through situational leadership approach*.
- Mwatamu, F. K. (2012). *The role of Islamic integrated education programme in moral and religious development of learners in selected Islamic secondary schools in Nairobi County*. University of Nairobi, Kenya.
- Najjarzadegan, F., Shahidi, R., & Tavassol, S. R. (2017). A Comparative Study of Semantics of the Phrase "Ulel Amr (Those in Authority)" Mentioned in the Verses 59 and 83 in the Surah Al-Nisa'(The Women), in Shia and Sunni View. *Comparative Interpretation Research*, 3(2), 23–50.
- Nakamura, K. (1984). Makki and Ghazali on mystical practices.

- Orient*, 20, 83–91.
- Narwanti, S. (2011). *Creative Learning, Menjadi Guru Kreatif dan Favorit. Familia*.
- Nashihin, H. (2017). *Pendidikan Karakter Berbasis Budaya Pesantren*. Formaci.
- Nasional, D. P. (2003). *Undang-undang sistem pendidikan nasional. Jakarta: Departemen Pendidikan Nasional*.
- Nasr, S. H. (1993). *An introduction to Islamic cosmological doctrines*. SUNY Press.
- Nasr, S. H. (2007). *The Essential Seyyed Hossein Nasr*. World Wisdom, Inc.
- Nasrulloh, A. F., Fansury, R. A., Fauziah, R., & Muhyi, A. A. (2024). Democracy In Al-Qur'an Perspective: Analysis Of Tafsir Maudhu'i Al-Qurthubi and Quraisy Shihab on Verse Ali-Imran 159. *Bulletin of Islamic Research*, 2(3), 427–436.
- Nasser, I., Miller-Idriss, C., & Alwani, A. (2019). Reconceptualizing education transformation in Muslim societies: The human development approach. *Journal of Education in Muslim Societies*, 1(1), 3–25.
- Nasution, A. H. (2020). Quran Insight on Human Beings in the Story of Adam. *Development*, 3(07).
- Nasution, H. (1986). *Islam Ditinjau dari Berbagai Aspeknya*. UI Press.
- Nasution, W. N. (2016). Kepemimpinan pendidikan di sekolah. *Jurnal Tarbiyah*, 22(1).
- Nasution, W. N., & Ritonga, A. A. (2019). The Effect of Using Cooperative Learning Strategy on History Achievement at State Senior High School (MAN) in Medan, Indonesia. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 24(10), 65–73.
- Neliwati, N., Daulay, I. H., & Sulasmi, S. (2023). Implementation of Education Management Standards in Senior High School. *Scaffolding: Jurnal Pendidikan Islam*

- Dan Multikulturalisme*, 5(2), 141–155.
- Nelson, C. E. (2008). *Growing up Christian: A congregational strategy for nurturing disciples*. Smyth & Helwys Publishing, Inc.
- Nomor, U.-U. (2003). *Tahun 2003 tentang sistem pendidikan nasional* (p. 20).
- Noorhayati, S. M. (2017). Redesain Paradigma Pendidikan Islam Toleran dan Pluralis di Pondok Pesantren (Studi Konstruktivisme Sikap Kiai dan Sistem Nilai di Pondok Pesantren Nurul Jadid, Paiton, Probolinggo). *UIN Sunan Ampel Journal of Islamic Education*, 5(1), 1–20.
- Noviansah, A. (2020). Developmental Characteristics Influenced By Flow in Psychology. *Sunan Kalijaga International Journal on Islamic Educational Research*, 4(2), 21–32.
- Nucci, L., & Narvaez, D. (2008). Smart & good schools: A new paradigm for high school character education. In *Handbook of moral and character education* (pp. 386–406). Routledge.
- Nugroho, K., Carden, F., & Antlov, H. (2018). *Local knowledge matters*. Policy Press.
- Nurfazri, M., Marinda, S. M., & Irwansyah, F. S. (2024). Empowering Families as Primary Educators in Building Character Foundations in Early Childhood. *Gunung Djati Conference Series*, 43, 34–47.
- Nurhartanto, A. (2015). Nilai–Nilai Pendidikan Akhlak Dalam Al Qur’an Surat Ali Imran Ayat 159-160. *PROFETIKA: Jurnal Studi Islam*, 16(2), 155–166.
- Nurjannah, S. (2022). *Pengaplikasian Konseling Realitas dengan Surat Al Isra’: 70 terhadap Kepercayaan Diri Peserta Didik Kelas X MA Muhammadiyah Kudus*. IAIN KUDUS.
- Nurmaidah, N. (2022). *Integrasi agama dan sains: analisis pembelajaran berbasis riset di Pesantren Alam Sayang Ibu*

- Lombok. UIN Mataram.
- Odesola, F. O. (2021). *Factors Affecting the Spiritual Development of Young Children in Christian Faith Based Pre-schools in the Oyo State of Nigeria*.
- Oktavia, Y., & Zaim, M. (2020). Development of discovery guided learning module based on character education and competitive education. *Journal of Physics: Conference Series*, 1511(1), 12044.
- Organization, W. H. (1986). *Technical discussions: adolescence, health and social development*.
- Osmani, N. M., Ali, M. Y., & Rahman, M. (2018). The Psychological Aspects of Human Behaviour in the Qur'ān. *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES*, 2(2), 41–54.
- Pabundu, D. D., & Ramadhana, M. R. (2023). Role of Family Communication and Boarding School System in Forming Child Independence. *Mediator: Jurnal Komunikasi*, 16(2), 303–320.
- Pakkanna, M. (2024). Initiating a Modern Pesantren with Agribusiness Skills as an Effort to Prosper the Community Ciherang Village, Kec. Ciomas, Kab. Bogor, West Java. *International Journal of Asian Business and Management*, 3(1), 89–120.
- Patriadi, H. B. (2018). Surviving in the Globalized World Through Local Perspectives: Pesantren s and Sustainable Development. *Sustainable Future for Human Security: Society, Cities and Governance*, 29–47.
- Philips, A. A. B., & Aminah, A. (1994). *The fundamentals of tawheed (Islamic monotheism)*. International Islamic publishing house Riyadh, Saudi Arabia.
- Phillips, D. (2006). *Quality of life: Concept, policy and practice*. Routledge.
- Piaget, J. (2001). *The Psychology of Intelligence*. Routledge.
- Pierre Bourdieu. (2010). *ARENA PRODUKSI KULTURAL*:

- Sebuah Kajian Sosiologi Budaya* (1st ed.). Ridwa M.
- Pintrich, P. R. (2003). A motivational science perspective on the role of student motivation in learning and teaching contexts. *Journal of Educational Psychology*, 95(4), 667.
- Plihal, J. (1992). *Integration of Vocational and Academic Education: Theory and Practice*.
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. <https://doi.org/10.1086/503882>
- Psacharopoulos, G., & Woodhall, M. (1993). *Education for development*. Citeseer.
- Purwanto, M. R. (2021). Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia. *Review of International Geographical Education Online*, 11(5), 2829–2837. <https://doi.org/10.48047/rigeo.11.05.179>
- Qaradāwī, Y. (2010). *Islamic awakening between rejection and extremism*. The Other Press.
- Qorbani, Q. (2018). Justice as the Basis for Social and Moral Life in Islamic Thought. *Justice and Ethnics in the Contemporary World: JCJECA 2017*, 163.
- Rachmawati, D. I., Anjania, D. J., Lubis, M. A., Ali, A. M., Oktavianti, C. K., Wati, Y. R., Sabrina, L., Noviyanti, E., & Nihayah, A. Z. (2024). The Role of Islamic Religious Education in Shaping the Character of Children in Banyuurip Village in the Digital Era. *Prosiding Seminar Nasional Pendidikan Dan Agama*, 1(5), 48–59.
- Raharjo, E. (2007). Teori agensi dan teori stewardship dalam perspektif akuntansi. *Fokus Ekonomi: Jurnal Ilmiah Ekonomi*, 2(1).
- Rahman, F. (2017). *Islam & modernity: transformation of an intellectual tradition* (Vol. 15). University of Chicago

Press.

- Rahman, M. M. (2024). Islam: The Complete, Functional and Practical Guide to Life. *International Journal of Education*, 9(3), 87–108.
- Rahman, M. T. (2014). *Social Justice in Western and Islamic Thought: A Comparative Study of John Rawls's and Sayyid Qutb's Theories*. Scholars' Press.
- Rahman, S., Muarofah, U., Sodiq, A., Suparto, S., & Suwendi, S. (2024). Developing Developing Students' Life Skills Through Entrepreneurship and Agropreneurship Education at Al-Itqan Islamic Boarding School, Depok. *Journal of Learning Improvement and Lesson Study*, 4(1), 9–24.
- Rahman, Y. A. (2022). CONCEPT AND APPLICATION OF EDUCATION MANAGEMENT FUNCTIONS. *Tsaqofah: Jurnal Pendidikan Islam*, 7(1), 1–22.
- Ramadhan, M. (2022). *Analisis makna ibadah dalam tafsir khawatir Haula Quran al-Karim karya Muhammad Mutawalli Al-Syarawi*. UIN Sunan Gunung Djati Bandung.
- Rappaport, J. (1984). Studies in Empowerment: Introduction to the Issue. In *Prevention in Human Services*.
- Razak, M. A. A. (2011). Human nature: An islamic perspective. *Journal of Islam in Asia (E-ISSN 2289-8077)*, 8, 251–274.
- Riatno, R. T. (2017). Nature Conservation in Islam: an Analysis on M. Quraish Shihab's Qur'anic Interpretation. *AJIS: Academic Journal of Islamic Studies*, 2(2), 193–216.
- Rinaldi, C. (2010). *In Dialogue with Reggio Emilia: Listening, Researching, and Learning*. Teachers College Press.
- Rizqi, A. M., & Fauzi, R. A. (2023). Educational Values in Surah Al-Jumu'ah Verses 1-4 from the Perspective of Ibn Kathir. *Al-Lubab: Jurnal Penelitian Pendidikan Dan Keagamaan Islam*, 9(2), 15–25.
- Rodiyah, M. R., Suhermanto, S., & Fawait, A. (2024). The importance of islamic religious education and moral education in building the character of primary school

- children. *Proceeding of International Conference on Education, Society and Humanity*, 1(1), 1572–1582.
- Rogers, C. R. (1999). The High School Counselor and the “Fully Functioning Person.” *Perceiving, Behaving, Becoming: Lessons Learned*, 68.
- Rohana, R. (2023). Growing Leadership Spirit in Students Through the Concept of Khalifah fil Ardhi. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 8(1), 66–81.
- Roji, F., & El Husarri, I. (2021). The concept of Islamic education according to Ibn Sina and Ibn Khaldun. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 320–341.
- Rosen, L. (2002). *The culture of Islam: Changing aspects of contemporary Muslim life*. University of Chicago Press.
- Rosická, Z., & Hošková-Mayerová, Š. (2014). Motivation to study and work with talented students. *Procedia-Social and Behavioral Sciences*, 114, 234–238.
- Rothgangel, M., Adam, G., Lachmann, R., Schlag, T., & Schweitzer, F. (2014). *Basics of religious education*. V&R unipress GmbH.
- Rusmalita, S. (2020). Fundraising Strategies for Dompot Ummat Institute of Pontianak City. *J-MD: Jurnal Manajemen Dakwah*, 1(2), 1–13.
- Rusman, R., & Lukman, L. (2017). The Implementation 2013 of Curriculum in Vocational School a Study on “Best Practices” Done by Vocational School Teachers in Planning, Implementing, and Evaluating the Curriculum. *International Research Journal of Engineering, IT and Scientific Research*, 3(2), 41–49.
- Sahin, A. (2018). Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education. *Religions*, 9(11), 335.
- Said, C. (2016). Paradigma Pendidikan Dalam Perspektif Surah Al-Alaq Ayat 1-5. *HUNafa: Jurnal Studia Islamika*, 13(1), 91–117.

- Salmah, S., & Wahyuni, D. (2023). ISLAMIC STRENGTHENING IN CHARACTER BUILDING. *FORUM PAEDAGOGIK*, 13(2), 278–293.
- Salvador, R. O., Merchant, A., & Alexander, E. A. (2014). Faith and fair trade: The moderating role of contextual religious salience. *Journal of Business Ethics*, 121, 353–371.
- Sandi, H. A. A. (2023). THE ROLE OF SOCIAL ENTERPRISE AS AN INNOVATION FOR POVERTY REDUCTION IN BANJARMASIN. *International Conference On Social Science Education Proceeding*, 1, 115–122.
- Sasono, A. (1998). *Solusi Islam atas problematika umat: ekonomi, pendidikan, dan dakwah*. Gema Insani.
- Sawaluddin, S., & Sainab, S. (2019). THE INTELLIGENT MEANING IN THE QUR'AN: Nalysis Of The Sure Potential In The Al-Qur'an As A Dimension Of Human Psychic Insaniah. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 9(2), 85–106.
- Sawyer, R. K. (2005). *Social emergence: Societies as complex systems*. Cambridge University Press.
- Schaub, E. L. (1926). The psychology of religion. *Psychological Bulletin*, 23(12), 681.
- Schutz, A. (1962). Some leading concepts of phenomenology. In *Collected papers I: The problem of social reality* (pp. 99–117). Springer.
- Schutz, A. (1970). *Alfred Schutz on phenomenology and social relations* (Vol. 360). University of Chicago Press.
- Schutz, A. (2011). *Collected papers V. Phenomenology and the social sciences* (Vol. 205). Springer Science & Business Media.
- Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1116>
- Segaf, S. (2022). Moslempreneurship: Nurturing the entrepreneurial behaviour of Islamic Boarding School

- students in Indonesia. *Journal of Positive School Psychology*, 6(5), 1936–1944.
- Segaf, S. (2023). Exploring perceptions and elements of entrepreneurial behavior in pesantren: understanding fundamental concepts of Entrepreneurial Behavior. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 7(3), 962–972.
- Seligman, M. E. P., & Csikszentmihalyi, M. (2000). *Positive psychology: An introduction*. (Vol. 55, Issue 1). American Psychological Association.
- Setiawan, A. (2021). Grow Up Entrepreneurial Interest for Cadets in Politeknik Penerbangan Surabaya Using CTL with Demonstration Methods. *Technium Soc. Sci. J.*, 19, 156.
- Shahid, S. M., & Alarif, G. (2021). Social entrepreneurship education: A conceptual framework and review. *The International Journal of Management Education*, 19(3), 100533.
- Shaifudin, A. (2014). Hakikat Pendidikan dalam Perspektif Islam dan Barat. *El-Wasathiyah: Jurnal Studi Agama*, 2(2), 198–223.
- Shiddiq, A., Ulfatin, N., Imron, A., & Imron, A. (2024). Developing Student Character Education Through Islamic Boarding School Culture In Islamic Elementary Schools. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2276–2288.
- Shihab, M. Q. (2002). *Membumikan Al-Quran*. Mizan.
- Shihab, M. Q. (2007). *Secercah cahaya ilahi: Hidup bersama al-quran*. Mizan Pustaka.
- Shirazi, M. S. (2008). *Spiritual Psychology: The Fourth Intellectual Journey in Transcendent Philosophy. Volume VIII & IX of the Asfar*. ICAS Press.
- Singh, Y. K. (2007). *Value education*. APH Publishing.
- Sit, M., Jaya, F., & Khairunnisa, K. (2022). The Development of Aqidah Education Models Based on The Qur'an and

- Hadith for Early Childhood in Parenting Activities. *Jurnal Basicedu*, 6(2), 2208–2221.
- Snyder, M., & Stukas Jr, A. A. (1999). Interpersonal processes: The interplay of cognitive, motivational, and behavioral activities in social interaction. *Annual Review of Psychology*, 50(1), 273–303.
- Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core ethical values of character education based on Islamic values in Islamic boarding schools. *International Journal on Advanced Science, Education, and Religion*, 3(2), 21–33.
- Sorenson, M. B. (2023). *A Correlational Study of Servant Leadership and Motivation Among Martial Artists*. Keiser University.
- Sperry, L. (2001). *Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling*. Psychology Press.
- Spranger, E., & Winch, C. (2022). The educational task of the German vocational school (1958). *Journal of Philosophy of Education*, 56(3), 425–437.
- Stajkovic, A. D., & Luthans, F. (1998). Social cognitive theory and self-efficacy: Go beyond traditional motivational and behavioral approaches. *Organizational Dynamics*, 26(4), 62–74.
- Stark, H. K. (2006). *Wasáse: Indigenous pathways of action and freedaaom*. Taylor & Francis.
- Stern, A. M. (2012). *Telling genes: the story of genetic counseling in America*. JHU Press.
- Stoltz, P. G. (1999). *Adversity quotient: Turning obstacles into opportunities*. John Wiley & Sons.
- SUARI, I. N. E. (2022). *STUDENTS' LEARNING INDEPENDENCE IN ENGLISH LEARNING DURING THE IMPLEMENTATION OF DISTANCE LEARNING AT SMP NEGERI 1 LAMASI*. Institut Agama Islam Negeri (IAIN) Palopo.

- Surahman, S., Rahmani, R., Radiana, U., & Saputra, A. I. (2022). Peran Guru Penggerak dalam Pendidikan Merdeka Belajar di Kubu Raya. *Jurnal Pendidikan Indonesia*, 3(04), 376–387.
- Susanto, A. (2016). *Manajemen peningkatan kinerja guru konsep, strategi, dan implementasinya*. Prenada Media.
- Susanto, D., & Suriani, N. (2024). *ISU-ISU GLOBAL DALAM MANAJEMEN PENDIDIKAN ISLAM*. CV. DOTPLUS Publisher.
- Sutomo, Y. A. W., Sianipar, C. P. M., Hoshino, S., & Onitsuka, K. (2024). Self-Reliance in Community-Based Rural Tourism: Observing Tourism Villages (Desa Wisata) in Sleman Regency, Indonesia. *Tourism and Hospitality*, 5(2), 448–471.
- Suwaid, M. N. A. A. (2010). Prophetic parenting: cara Nabi Saw mendidik anak. (*No Title*).
- Syafi'i, I. (2004). *No Title*.
- Syafi'i, M. (2016). *Al-Risalah*. Dar al-Fikr.
- Syafiuddin, M. N., Safa'at, R., Djatmika, P., & Istislam, I. (2021). Understanding Child Support in the Pattern of Child Protection based on the Principle of Child Protection. *International Journal of Multicultural and Multireligious Understanding*, 8(1), 92–99.
- Syafri, U. A. (2012). Pendidikan Karakter berbasis al-Qur'an. *Jakarta: Rajawali Pers*.
- Ta'rifin, A. (2018). Motivation and Management: Flexibility of the implementation of motivation theories in pesantren context. *HIKMATUNA*, 4(1), 145–168.
- Tabroni, I., Marlina, L., & Maesaroh, S. (2022). Islamic religious education learning in forming an islamic personal character. *L'Geneus: The Journal Language Generations of Intellectual Society*, 11(1), 13–19.
- Tabroni, I., Maryani, A. H., & Sari, R. P. (2022). Teacher Performance Improvement In Building Quality Education.

- Al-Abshar: Journal of Islamic Education Management*, 1(1), 1–16.
- Tacey, D. J. (2004). *The spirituality revolution: The emergence of contemporary spirituality*. Psychology Press.
- Taliaferro, C., & Evans, J. (2011). *The image in mind: Theism, naturalism, and the imagination*. Bloomsbury Publishing.
- Tandana, E. A., Yowa, E. K., & Manik, N. D. Y. (2022). Character education in forming student behavior: A viewpoint of christian religious education learning. *Didache: Jurnal Teologi Dan Pendidikan Kristen*, 3(2), 161–176.
- Thahir, M. (2014). The role and function of Islamic boarding school: An Indonesian context. *Tawarikh*, 5(2).
- Trevathan, A. (2021). Akhlaq (Character): Curriculum Realities and Ideals. In *Curriculum Renewal for Islamic Education* (pp. 77–92). Routledge.
- Triwidiyastuti, T., & Siregar, M. (2018). The concept of islamic education development based on the theory of Fitrah. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, 31–52.
- Turiel, E., & Banas, K. A. (2020). The development of moral and social judgments: Social contexts and processes of coordination. *Eurasian Journal of Educational Research*, 20(85), 23–44.
- Van Hoose, J., Strahan, D. B., & L'Esperance, M. (2001). *Promoting harmony: Young adolescent development and school practices*. National Middle School Association.
- Van Petegem, S., Beyers, W., Vansteenkiste, M., & Soenens, B. (2012). On the association between adolescent autonomy and psychosocial functioning: examining decisional independence from a self-determination theory perspective. *Developmental Psychology*, 48(1), 76.
- van Stee, A. (2022). Understanding Existential Self-Understanding. In *Love and Selfhood: Self-understanding*

- Through Philosophy and Cognitive Neuroscience* (pp. 167–185). Springer.
- Vansteenkiste, M., Niemiec, C. P., & Soenens, B. (2010). The development of the five mini-theories of self-determination theory: An historical overview, emerging trends, and future directions. *The Decade Ahead: Theoretical Perspectives on Motivation and Achievement*, 16, 105–165.
- Vansteenkiste, M., & Ryan, R. M. (2013). On psychological growth and vulnerability: basic psychological need satisfaction and need frustration as a unifying principle. *Journal of Psychotherapy Integration*, 23(3), 263.
- Vermooten, D. A. (1999). *The Acquisition of Quality of Life Through Principle-Based Time Management*. University of Johannesburg (South Africa).
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.
- Wadud, A. (1995). Towards a Qur’anic hermeneutics of social justice: Race, class and gender. *Journal of Law and Religion*, 12(1), 37–50.
- Wahana, A. N. P. D., & Rukmana, A. Y. (2023). Unveiling the ‘Pesantrenpreneur’ Phenomenon: Nurturing Entrepreneurship within Islamic Boarding Schools. *West Science Journal Economic and Entrepreneurship*, 1(08), 395–404.
- Wahid, A. (1999). *Tuhan tidak perlu dibela*. LKIS PELANGI AKSARA.
- Walton, K. L. (1993). *Mimesis as make-believe: On the foundations of the representational arts*. Harvard University Press.
- Weber, C. (2017). *Creating a Concept Importance Measure for Domain Knowledge in the Context of Learning*. Budapesti Corvinus Egyetem.
- Weir, A. (2024). Liberalism and relational freedom: re-

- encountering Indigenous political philosophies. In *Research Handbook on Liberalism* (pp. 173–193). Edward Elgar Publishing.
- Whimbey, A., Lochhead, J., & Narode, R. (2013). *Problem solving & comprehension*. Routledge.
- Widiansyah, S., Ramadhan, I., Ismiyani, N., & Hardiansyah, M. A. (2024). Building youth character through the local wisdom culture of Gawai in Malo Jelayan Village, Bengkayang Regency. In *Strengthening Professional and Spiritual Education through 21st Century Skill Empowerment in a Pandemic and Post-Pandemic Era* (pp. 208–214). Routledge.
- Wiggins, G. P., & McTighe, J. (2005). *Understanding by Design*. ASCD.
- Williams, P. (2012). Looking back to see the future: The influence of humanistic and transpersonal psychology on coaching psychology today. *International Coaching Psychology Review*, 7(2), 223–236.
- Winarno, A. F. (2019). Pengaruh Keselamatan, Dan Kesehatan Kerja, Lingkungan Kerja, Semangat Kerja, Dan Stres Kerja Terhadap Kinerja Karyawan Pt. Maspion I Pada Divisi Maxim Departemen Spray Coating Sidoarjo. *JEM17: Jurnal Ekonomi Manajemen*, 4(2).
- Ya'cub, M. (2018). Media pendidikan perspektif al quran hadits dan pengembangannya. *CENDEKIA: Jurnal Studi Keislaman*, 4(2), 112–126.
- Yamani, Q. (2022). Tradisi Ratibul Hadad di Majelis Alkhairaat (Studi Living Qur'an Terhadap QS Al-Baqarah Ayat 285-286). *Jurnal Multidisiplin Madani*, 2(5), 2461–2478.
- Yang, Y. (2018). Teaching research on higher vocational pre-school education of professional art course based on innovation and entrepreneurship education. *Creative Education*, 9(5), 713–718.
- Yasin, R., & Jani, M. S. (2013). Islamic education: The

- philosophy, aim, and main features. *International Journal of Education and Research*, 1(10), 1–18.
- Yilmaz, I. (2003). Ijtihad and tajdid by conduct. *Turkish Islam and the Secular State, the Gülen Movement*. Syracuse, NY: Syracuse University Press. *Google Scholar*.
- Yunus, B. M., & Qomaruzzaman, B. (2019). Meneladani Nabi Muhammad dan Pengaruhnya terhadap Servant-Leadership dan Perilaku Khidmat. *Kontekstualita*, 33(02), 191–219.
- Yusi, S. (2022). The Relationship Between Entrepreneurial Spirits and Entrepreneurial Value in Improving Business Self-Reliance: A Proposed Model. *Jurnal Riset Bisnis Dan Investasi*, 8(1), 1–13.
- Zacchaeus, E. A. (2020). Post-traumatic growth: A positive angle to psychological trauma. *International Journal of Science and Research*, 9(10), 1053–1061.
- Zahira, F., Hamida, A. S., Tsabit, A. S., Fauzia, N. N., Romadhoni, R., & Hidayat, F. (2024). Islamic Moral Education in Shaping the Character of Muslim Identity in the Millennial Era. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(02), 103–118.
- Zaini, M. (2020). Methods and thoughts in the Islamic theology. *Al-Lubb: Journal of Islamic Thought and Muslim Culture (JITMC)*, 2(2), 93–114.
- Zajda, J. (2018). Motivation in the classroom: Creating effective learning environments. *Educational Practice and Theory*, 40(2), 85–103.
- Zaki, I., Widiastuti, T., Yudha, A. T. R. C., Wijayanti, I., & Mi'raj, D. A. (2020). Implementation of Islamic entrepreneurial culture in Islamic boarding schools. *International Journal of Innovation, Creativity and Change*, 11(11), 452–469.
- Zakiah, S. S., & Nursikin, M. (2024). Konsep Pendidikan Nilai dalam Filsafat Pendidikan Islam: Perspektif KK Hasyim

- Asy'ari dan Buya Hamka. *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(3), 347–361.
- Zaman, H. M. F., Nas, Z., Ahmed, M., Raja, Y. M., & Marri, M. Y. K. (2013). The mediating role of intrinsic motivation between Islamic work ethics and employee job satisfaction. *Journal of Business Studies Quarterly*, 5(1), 93–102.
- Zeng, L., Ye, J.-H., Wang, N., Lee, Y.-S., & Yuan, J. (2023). The learning needs of art and design students in Chinese vocational colleges for entrepreneurship education: from the perspectives of theory of entrepreneurial thought and action. *Sustainability*, 15(3), 2366.
- Zeng, X., Chieng, S. L., & Liu, H. (2024). Bridging theory and practice: Exploring digital transformation in entrepreneurship education through a conceptual curriculum development framework in TVET. *Vocation, Technology & Education*, 1(2).
- Zimmerman, B. J. (2000). *Self-Regulation of Learning and Performance: Issues and Educational Applications*. Lawrence Erlbaum.
- Zimmerman, M. A. (2000). Empowerment theory: Psychological, organizational and community levels of analysis. In *Handbook of community psychology* (pp. 43–63). Springer.
- Zubairi, Z. (2023). Relationship Between Student Perceptions Of Teacher Creativity With Student Learning Achievement In Tangerang. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 15(2), 705–720.
- Zulkarnain, G., Winarno, G. D., Setiawan, A., & Harianto, S. P. (2018). Studi Keberadaan Mamalia Di Hutan Pendidikan, Taman Hutan Raya Wan Abdul Rachman Study Of The Existence Of Mamalia In Education Forest, Taman Hutan Raya Wan Abdul Rachman. *Gorontalo Journal of Forestry Research*, 1(2), 11–20.
- Zwanzig, R. (2009). *An analysis of Ibn al'-Arabi's al-Insan al-*

Kamil, the perfect individual, with a brief comparison to the thought of Sir Muhammad Iqbal.



Menumbuhkan Semangat Kemandirian Santri Berdasarkan Al-Qur'an

Buku ini lahir dari keprihatinan terhadap tantangan yang dihadapi generasi muda, khususnya santri, dalam menghadapi dinamika zaman yang semakin kompleks. Pendidikan pesantren memiliki peran strategis dalam membentuk generasi yang tidak hanya cerdas secara intelektual, tetapi juga tangguh dalam karakter dan kemandirian. Oleh karena itu, buku ini mencoba menjawab kebutuhan akan literatur yang menghubungkan nilai-nilai Qur'ani dengan pembentukan kemandirian dalam lingkungan pesantren.



Gunung Djati Publishing

Kampus Universitas Islam Negeri Sunan Gunung Djati

Jl. A.H. Nasution No. 105 Cibiru Bandung

Email: adminpuslitpen@uinsgd.ac.id

ISBN 978-634-7117-00-7 (PDF)



9 786347 117007