Strategic Leadership in Shaping Religious Character: The Role of School Principals in Islamic Education

Ayu Yuliawati[1*], Aan Hasanah[2], Ahmad Zaldi[3], Jalaludin[4], Jeki Saeki[5]

[1,2,4,5]Islamic Educational Management Department, Universitas Islam Bunga Bangsa Cirebon, West Java, Indonesia
[3]Faculty of Education, Sultan Hassanal Bolkiah Institute of Education, Brunei Darussalam
Email: ayuyuliawati@bungabangsacirebon.ac.id[1], aanhasanah@bungabangsacirebon.ac.id[2], 22h1601@ubd.edu.bn[3], jalaludin@bungabangsacirebon.ac.id[4], jekisaeki@gmail.com[5]

Abstract:

This study examines the strategic role of school principals in shaping students' religious character through institutionalized habituation management. The purpose of this study is to identify approaches to developing students' religious character, as well as implementation and evaluation strategies applied by school principals. This study uses a qualitative method with a case study approach, with data collection techniques through participant observation, documentation, and interviews. An interactive model is used in analyzing the data, and credibility, transferability, dependability, and confirmability tests are conducted to verify the validity of the data. The results show that structured habituation activities, such as school literacy, extracurricular activities, Al-Qur'an recitation, prayer, apperception, reflection, and the application of the 5S method (smile, greeting, greeting, politeness and courtesy) can contribute significantly to the formation of students' religious character. In addition, activities such as K3 (cleanliness, beauty, order), Yasin recitation, weekly muhadhoroh, congregational prayer, and Juz Amma memorization also play a role. The principal's determination of school policies is a determining factor in the success of this program. The implications of this research provide practical contributions to the development of structured Islamic education management strategies and provide deeper insights into strategic leadership in values-based education.

Keywords: *Principal, Religious Character, Habituation, Strategic Leadership*

Abstrak:

Penelitian ini mengkaji peran strategis kepala sekolah dalam membentuk karakter religius siswa melalui pengelolaan pembiasaan secara institusional. Tujuan penelitian ini adalah untuk mengidentifikasi pendekatan dalam mengembangkan karakter religius siswa, serta strategi implementasi dan evaluasi yang diterapkan oleh kepala sekolah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, dengan teknik pengumpulan data melalui observasi partisipan, dokumentasi, dan wawancara. Model interaktif digunakan dalam menganalisis data, dan uji kredibilitas, transferabilitas, dependabilitas, serta konfirmabilitas dilakukan untuk memverifikasi keabsahan data. Hasil penelitian menunjukkan bahwa kegiatan pembiasaan yang terstruktur, seperti literasi sekolah, kegiatan ekstrakurikuler, tadarus Al-Qur'an, berdoa, apersepsi, refleksi, dan penerapan metode 5 S (senyum, salam, sapa, sopan dan santun) dapat berkontribusi signifikan dalam pembentukan karakter religius siswa. Selain itu, kegiatan seperti K3 (kebersihan, keindahan, ketertiban), baca Yasin, muhadhoroh mingguan, sholat berjamaah, dan hafalan Juz Amma juga turut berperan. Penetapan

kebijakan sekolah oleh kepala sekolah menjadi faktor penentu dalam keberhasilan program ini. Implikasi dari penelitian ini memberikan kontribusi praktis bagi pengembangan strategi manajemen pendidikan Islam yang terstruktur dan memberikan wawasan lebih dalam mengenai kepemimpinan strategis dalam pendidikan berbasis nilai.

Kata Kunci: *Kepala Sekolah, Karakter Religius, Pembiasaan, Kepemimpinan Strategis*

INTRODUCTION

Globalization has brought significant changes to social and cultural values, including within the field of education. One of its impacts is the declining internalization of religious values among students. A study by Singh & Patel (2024) and Faisol et al. (2024) shows that religion-based character education serves as a crucial foundation in shaping students' ethical behavior and social responsibility. In 2021, the Learner Character Index (IKPD) at the Secondary Education Level reached 69.52, which is a composite score of 70 (Basri & Murtaddlo, 2021). Indicators from 34 provinces in Indonesia consist of five dimensions: religiosity, nationalism, independence, gotong royong, and integrity. The dimensions of religiosity (73.13), nationalism (74.26), self-reliance (56.34), mutual cooperation (63.97), and integrity (71.99) are the contributing factors to the 2021 character value. The factors that contribute to the religiosity dimension across the country are as follows: doctrine aspect 4.340; religious significance 1.094; religious pride 0.783; personal practice 0.353; and social practice 0.326 (Sungadi, 2020). These figures show that doctrine has a significant influence on the formation of students' religious attitudes. On the other hand, religious attitudes in social practice have the lowest rate (Indelicato & Martín, 2023). Undoubtedly, educators should be aware that students' religiousness remains a crucial aspect of social practices and individual doctrines (Basri & Murtaddlo, 2021). Therefore, it is fitting that this figure should be a serious concern for all elements of society, especially educational institutions, because the lack or loss of religious character in students will hinder the optimal functioning of the education process, ultimately undermining the purpose of education.

Research on the formation of students' religious character has been widely conducted, like the research conducted by Azizah et al. (2023) and Kirom et al. (2024), with the results of the study showing that the formation of students' religious character through Islamic religious education learning in vocational high schools is carried out through positive habituation during learning. Umam et al. (2025) researched the process of student management in shaping religious character. Fathurohman et al. (2024) concluded that teaching demonstrates that effective religious character formation involves a process of planning, implementation, evaluation, and follow-up. According to the results of the research by Renasari Eshow (2023), the cultivation of religious character through school culture is carried out in three stages: planning, implementation, and

evaluation. Moreover, Hanafiah et al. (2023) found that the five studies primarily focus on describing how students' religious character is applied in habits at school. Therefore, this study aims to provide a new view of strategic management in shaping students' religious character at school. This is important because existing research lacks a comprehensive approach to conveying strategic management of religious character formation. However, most previous studies have only highlighted habituation activities without thoroughly examining the principal's managerial strategy as the main director of religious character programs (Nasrullah & Ibrahim, 2023).

On the other hand, the principal plays a vital role in determining the success of the implementation of an educational program, because in addition to being a manager, he also acts as a supervisor in the school he leads (Hoque et al., 2010). Many parties argue that the principal is the key holder of success in a school because all activities that take place in the school are under his responsibility (Bellibaş et al., 2020). Therefore, the principal's strategy in designing a program that can develop students' religious character becomes the most crucial aspect of character development. This research complements previous studies by focusing on a specific sample: students of Tsanawiyah Madrasah in Ciledug sub-district, Cirebon Regency. The Ciledug area is known for its high cultural diversity, encompassing various ethnic groups, religious backgrounds, and traditional value systems. This heterogeneous environment gives rise to both opportunities and challenges in the cultivation of religious character among students. For example, while local customs often emphasize communal values such as mutual respect, communal work, and courtesy, these cultural norms may also clash with modern influences or differing belief systems encountered within the student population.

As a result, school leadership in such a setting requires not only strategic planning but also cultural sensitivity —a nuanced understanding of how local values, familial traditions, and social pluralism affect students' moral development. The principal, therefore, is not only expected to design effective character education programs but also to serve as a cultural integrator who harmonizes institutional goals with the lived realities of a diverse student body.

However, according to Shimizu (2012), many principals still struggle to implement strategic management, and it is not uncommon for strategic management to be equated with the concept of management in general. Besides that, many factors contribute to students' low religious character, even in a religious education institution. One such factor is the student activity program, which the principal may create but does not foster the development of religious character (Negara, 2020).

Previous research has identified various important aspects of religious character. This aligns with the findings of Wnuk (2021), which shows that religious commitment plays an important role in strengthening character traits such as hope, gratitude, and forgiveness, but these positive effects only emerge when that commitment is manifested through active religious practices such as prayer and spiritual engagement. In addition, Pavelea & Culic (2023) emphasize that a strong

religious identity integrated with virtuous values significantly contributes to subjective well-being and character development among young adults, highlighting the importance of a strategic approach in value-based character education.

However, limitations and gaps still exist. The lack of understanding of the aspects of religious character and strategic management results in students' character development being hindered. This research contributes to providing a new view on improving students' religious character through the principal's strategic management, which can fill the gap. The results of this study can also serve as a standard reference for education managers and all organizational leaders in Indonesia, highlighting how the ability to design a leader's program can impact character development. Therefore, this study offers novelty by analyzing the principal's management strategies in designing, implementing, and evaluating religious habituation programs systematically, which have not been widely explored within the context of pesantren-based madrasahs.

RESEARCH METHOD

This research employed a qualitative phenomenological approach (Zhuanh & Song, 2019) at MTs Negeri 9 Cirebon, a public madrasah in Cirebon. The case study approach was chosen to facilitate an in-depth exploration of leadership practices within a specific cultural and institutional context (Yin & Zhang, 2024). This research has a self-study research component that aims to study professional practice settings to understand the process of implementing new management and improving practice (Loughran et al., 2004). The method used in this research is the case study research method.

The primary objective of this research is to analyze the concept of strategic management in shaping students' religious character, culminating in a qualitative analysis. This study was conducted over a period of six months, from January 2023 to June 2023. Data were collected using semi-structured, in-depth interviews with informants selected purposively, based on their direct involvement in the planning and implementation of religious character programs. These informants were chosen for their ability to provide detailed and relevant insights into the subject matter.

Additionally, data collection included observations of the learning process and a documentation study of the strategic management practices within the school. Feedback from teachers was also incorporated to enhance the understanding of the religious character-building initiatives. Data analysis was conducted using a triangulation method, combining interview data, observational findings, and document analysis to ensure the validity and reliability of the results. This multi-source approach allowed for a comprehensive examination of the strategic management practices in the context of religious character formation (Olsen, 2004). The data collected is then analyzed before conclusions are drawn from the results of this study. Data analysis was carried out through reduction, categorization, presentation, and verification. Data validity was tested through

member checking, audit trail, and peer debriefing, as recommended by Olsen (2004) in social triangulation.

## RESULT AND DISCUSSION
Result
Formulating Students' Religious Character by School Principals

In shaping students' religious character, the school principal plays a crucial role in formulating an appropriate strategy. Aliyah, as the principal, explained that this formulation strategy is carried out in several stages, involving various parties, starting with planning the vision and mission and extending to the provision of supporting facilities. The strategy begins with planning the vision and mission through a meeting attended by the committee, teachers, and the head of the foundation. The vision and mission planning, based on the principal's five-year tenure, aims to fulfill the school's initial vision and mission. In realizing this vision, the development of the religious character-building habituation program aligns with this vision, with the primary goal being to shape students' character to be "akhlakul karimah".

Secondly, the process of determining short-term and long-term programs that align with the vision and mission is carried out gradually through deliberations between the head of the madrasa, the deputy heads, the committee, and the board of teachers, and is communicated to all relevant stakeholders. Thirdly, the formulation of school facilities in the Religious Character Building Improvement Program was carried out by MTsN 9 Cirebon through intensive coordination between the Head of Madrasah and the deputy heads, teachers, and the coordinator of facilities and infrastructure to realize school facilities that support the creation of religious character. These facilities include a two-story mosque with sound systems, carpets, prayer mats, mukena, adequate male and female ablution areas, Quran shelves in each class, integrated male and female student dormitories *(pesantren)*, and classical yellow books *(kitab kuning)*.

Fourth, the management of school human resources in improving religious character formation is carried out by forming a team from the teachers' council, with the coordinator held by the religious advisor. The team then develops a program to improve the formation of religious character, which is implemented for one school year. School human resources are monitored directly by the madrasah head and evaluated regularly. Fifth, the formulation of financing is developed in collaboration with the committee and student parents. However, the facilities and infrastructure require significant improvement, as evidenced by numerous unrepairs due to insufficient school funds. Sixth, what program planning is done to improve the formation of students' religious character at MTs Negeri 9 Cirebon?
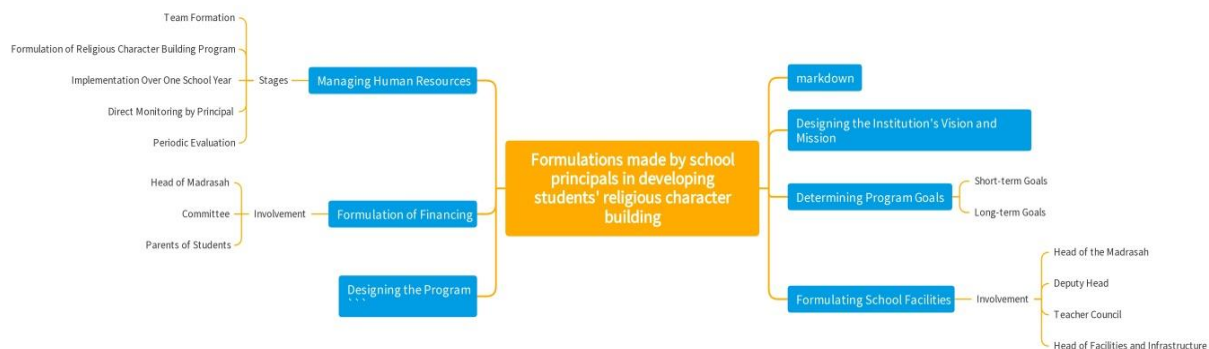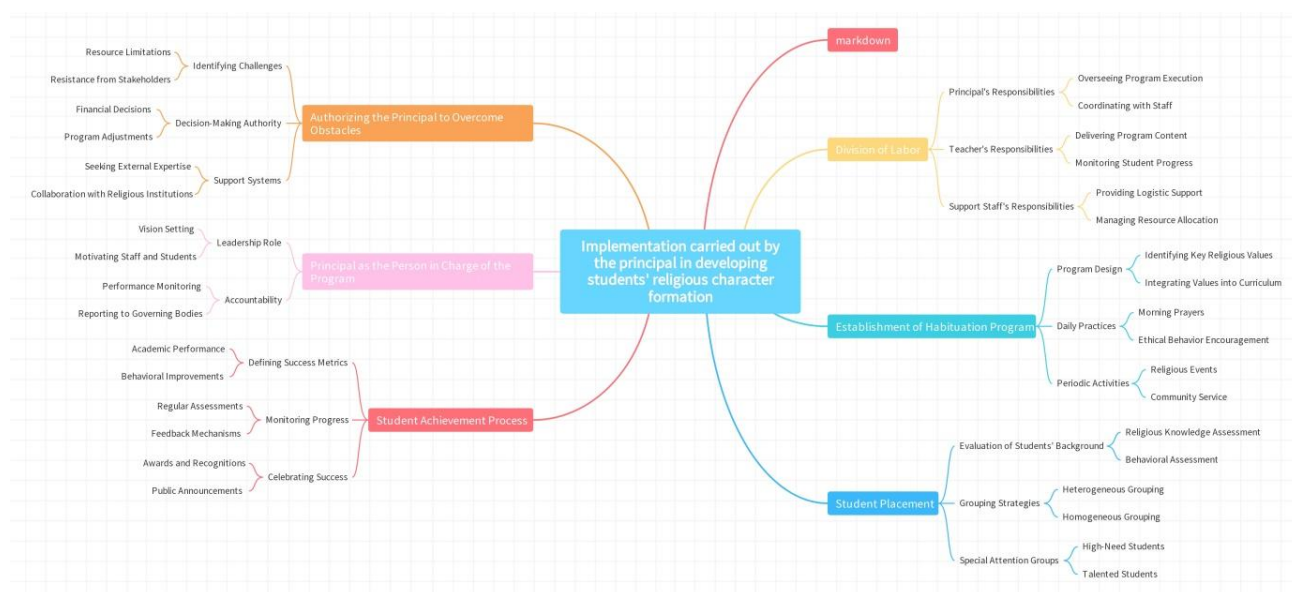
Figure 1. Mind Map of Religious Character Formulation Formulation

Figure 1 illustrates that the principal implements a character-building strategy focused on students' religious values through three core elements: human resource management, financial planning, and program design. In managing human resources, the principal forms a dedicated team and directly supervises the implementation of religious habituation programs throughout the academic year. Financial planning involves collaboration with external stakeholders such as the school committee and parents in a participatory approach. Meanwhile, program design centers on the formulation of the institution's vision, mission, long- and short-term objectives, as well as the structuring of the school's leadership. This visual representation can be interpreted to show that the principal acts as a strategic leader and a catalyst for change, integrating spiritual values with institutional educational governance—reflecting the principles of institution-based strategic management.

Principal's Implementation in Shaping Students' Religious Character

Aliyah as the principal said that the implementation of the principal's strategic management was carried out in 6 stages, namely: First, the division of labor in the formation of religious character in the religious character building habituation activity program where the person in charge is the head of the madrasa, the coordinator of religious coaches, members of the pesantrenan ustad, teachers, homeroom teachers, and extracurricular coaches. Second, the program to improve the formation of religious character is carried out by having to follow the program correctly in order to produce quality students with religious character, such as school literacy activities, extracurricular activities, early and late learning activities, habituation, and the establishment of school rules. Third, placing students as objects in the formation of religious character in order to produce quality students with character in accordance with the vision and mission of the school. Fourth, the principal has the authority to supervise these activities. The principal's authority to overcome obstacles in the field is extensive, encompassing roles as planner, implementer, and program evaluator throughout the program's duration. When there are obstacles, the madrasah principal plays a significant role in finding the best solution, assisted by the team under him. If the solution has been found, the madrasah head has the authority to implement the following program to make it even better.

Fifth, the principal's responsibility in developing students' religious character is significant, as he leads the madrasah in planning, organizing, implementing, and evaluating programs aimed at enhancing religious character formation in line with predetermined targets. Sixth, the process of achieving program goals in the formation of religious character is quite effective, thanks to the diligent efforts, innovative strategic planning, and sincere collaboration of all related parties under the leadership of the madrasah head. The program's success is inseparable from teamwork that balances harmony and collaboration, working hand in hand to achieve the activity rundown's objectives.

Figure 2. Mind Map of Implementation of Religious Character Building

Figure 2 illustrates how the school principal strategically fosters students' religious character by involving key components such as value-based routines, teacher participation in guidance, and tiered supervision. The core focus is on building a school environment that supports the internalization of spiritual values through planned, collaborative, and sustainable approaches.

Evaluation of Religious Character Development

The stages carried out by the principal in evaluating the strategy include: first, supervision in the religious character building habituation program, which involves the principal, vice principal, all educators, and teaching staff. All school personnel, ranging from principals to education personnel, have a commitment and responsibility in supervising character education activities. Second, evaluating the activities and programs of religious character formation of students in schools, especially habituation activities/forming religious character of character education students, there are three kinds, namely; Evaluation of character education is carried out in the classroom by conducting observations (observations) of the behavior of students, both their behavior with students and with teachers; Evaluation of character education at school. Teachers will observe how learners interact with the school community and provide an assessment based on the character traits they should develop. Evaluation of character

education at home involves character assessment with learners, their parents (if any), guardians, brothers, and sisters (if any). In this setting, teachers can conduct home visits to observe or interview learners' parents.

Figure 3. Mind Map of Religious Character Building Strategy Evaluation

Figure 3 outlines a step-by-step evaluation process in shaping students' religious character—starting with class-level assessments, continuing with general program evaluation, and narrowing to religious habituation review. It ends with supervision, reflecting the principal's strategic and continuous role.

Discussion

Implementation in school management involves a major effort aimed at transforming strategic objectives into action, namely the implementation of school programs (Al-Khamis & Al-Qahtani, 2023). No matter how great a strategy is, if it is not implemented, it is meaningless for school development. Oleh sebab itu, Chandler (1962) berpendapat bahwa strategi organisasi harus mencakup tujuan jangka panjang, kebijakan, dan alokasi sumber daya yang terencana (Ekawaty et al., 2024). Dalam konteks pendidikan Islam, kepala sekolah berperan sebagai pemimpin strategis yang menyelaraskan visi kelembagaan dengan nilai-nilai religius (Al-Khamis & Al-Qahtani, 2023; Kabeyi, 2019).

Frederick Taylor, one of the leading management scholars, recognized that there needed to be a systematic approach to leading a business in the early 20th century (Blake & Moseley, 2011). These scholars laid the foundation for what is now known as strategic management (Bolland, 2020). Drucker introduced the idea of management by objectives by emphasizing how important it is to understand external influences in the decision-making process. In contrast, Chandler (1962) says that strategy is defining a company's long-term goals and objectives, taking action, and providing the resources necessary to achieve them. In addition, according to Iverson and Andrews (1987), "strategy" is a framework of ideas that includes an organization's policies, intentions, goals, objectives, and plans. Its purpose is to define the particular industry or sector in which the business operates or intends to operate (Alharbi, 2024).

Evaluation of internal and external institutional environments is necessary in strategic management (Pröllochs & Feuerriegel, 2020). Therefore, strategic management combines the science and art of developing resources to implement specific policies, or as a plan of action to achieve specific goals and objectives (Santoso et al., 2021). This is important because strategic management will not run according to expectations if it is not managed correctly. According to research by Palah et al. (2022), the principal's strategic management in improving education quality had an optimal impact, despite the principal's formulation, implementation, and evaluation plans.

The principal is an important part of strategic management (Palah et al., 2022). The principal sets the policy, vision, and priorities (Al-Makhariz et al., 2022). Building a high level of commitment to contributing is a way to create a shared vision statement. Setting priorities helps the entire school community achieve its vision by prioritizing the tasks that must be completed first. To ensure that processes fulfill the achievement of standards, regular monitoring is essential. Reporting the monitoring results to the Principal, Top Management, and employees will help the improvement process (Khasanah et al., 2022). The principal serves as the spearhead of the educational institution, leading the school and overseeing the achievement of its goals. As a result, principals act as leaders for the schools they lead. The principal's leadership performance is the achievement or contribution made by the leadership of a principal, both qualitatively and quantitatively measurable, in order to help achieve school goals (Nurlatifah et al., 2022; Fauzah et al., 2024; Ilmani et al., 2024).

In the Indonesian context, education is defined as an effort to produce high-quality human resources, based on Pancasila, the nation's philosophy of life (Ningsih et al., 2022). Pancasila contains religious moral values as one of its values. In particular, character education based on religious values refers to the fundamental values of religion (Islam), namely *shiddîq* (honest), *amânah* (trustworthy), *tablîgh* (conveying clearly), and *fathânah* (intelligent) (Arif & Elya, 2021). Moral knowing/learning to know, moral loving/moral feeling, and moral doing/learning to do are efforts that can be made to build religious character (Negara, 2020). The issue of character education is part of a significant change in Indonesia's national education curriculum, which could develop into an ideological conflict. As a result, it is essential to examine, especially in the context of Critical Discourse Analysis (CDA) research (Shalaby, 2021). Using the three-dimensional models provided by CDA (Fairclough, 2017), Indonesian curricula related to character education are examined textually. The analysis reveals that the value of religion remains questionable; it is highly valued due to its association with symbols and jargon. However, it is unclear whether it secretly suppresses and marginalizes a significant aspect of teaching (Nadhif, 2016).

An important part of education is the foundation of ethics and the determining factor of character formation (Lavy, 2020) to produce graduates who are not only proficient in scientific fields (Rusilowati & Wahyudi, 2020). According to Putri et al. (2020), the development of elementary school-age students is still in the concrete operational phase. Students begin to see the world objectively, enabling them to change their perspective reflexively and simultaneously. In elementary school, students' character building will be challenging because students' characters are different (Sabila et al., 2021). Therefore, to become a religious generation, effective coaching must be applied to students (Taufik, 2020). Changes can be seen in students' behavior and speech. According to Singh (2019), Character education is an effort intended to improve student character. Indonesia's 2013 curriculum must instill character education. This will shape the character of students in accordance with the objectives of education by developing cultural values and national character (Retnasari et al., 2023).

The school culture supports the progress of character education through the implementation of religious character (Fathurohman et al., 2024). School culture is the behind-the-scenes environment of a school that shows the values, norms, and traditions that have been built over the years by the school (Logie et al., 2024). It is the basis for creating a good academic environment (Anggriani et al., 2023).

Therefore, a school should have specific characteristics that can be identified through the values, attitudes, habits, and actions performed by each member of the school staff that make up the school system. The principal's management strategy in shaping students' religious character plays a crucial role in shaping school culture. This study also supports the findings of Lavy (2023), which indicate that religious habituation practices such as Qur'anic recitation *(tadarus)*, congregational prayer *(shalat berjamaah),* and other spiritual activities are effective in sustainably shaping students' character. This strategy can be replicated in other schools as a model of values-based character management.

CONCLUSION

This study highlights the pivotal role of the madrasah principal's strategic management in shaping students' religious character through the formulation, implementation, and evaluation of religious character-building programs. The findings indicate that the structured approach to formulating the school's vision and mission, followed by carefully planned short-term and long-term programs, plays a significant role in aligning the school's objectives with its religious values. Moreover, the management of school human resources, along with collaborative efforts from teachers and external stakeholders, has proven effective in fostering a religious school culture. The principal's leadership in overseeing the consistent implementation of these programs ensures that the religious character-building initiatives are in line with the institution's vision, contributing to the internalization of Islamic values among students.

Furthermore, this study presents a strategic management model that can be replicated in other Islamic educational institutions as a framework for character education. By focusing on habituation programs such as Qur'anic recitation, congregational prayer, and other spiritual activities, the principal successfully integrates religious values into the school culture. Despite the success observed at the study site, the research acknowledges limitations due to its single-site scope and qualitative nature. Future studies should employ quantitative methods and expand the research context to test the generalizability and robustness of the proposed model, ensuring its applicability across diverse educational settings.

ACKNOWLEDGMENT

REFERENCES

Alharbi, I. B. (2024). Strategic Management: a Comprehensive Review Paper. *International Journal of Professional Business Review*, *9*(3), e04373. https://doi.org/10.26668/businessreview/2024.v9i3.4373

Al-Khamis, A., & Al-Qahtani, M. (2023). The Degree to Which School Principals Enforce the Skills Included in "School Leaders Empowerment Program" from the Perspective of Educational Supervisors and Teachers. *Educational Administration: Theory and Practice*, *29*(4), 177–195. https://doi.org/10.52152/kuey.v29i4.611

Al-Makhariz, L., Ahmad Atieh, M., & Ahmad Albado, I. (2022). The Degree of Awareness of School Principals of Strategic Management Skills from their Point of View. *Arab Journal for Scientific Publishing*, *0*(0), 13–29.

Anggriani, N. I., Syafaruddin, A. A., Prasojo, T. A. Y., & Destari, W. (2023). Supervisi Akademik Kepala Sekolah dalam Meningkatkan Kinerja Guru (Studi Kasus di SDIT Ya Bunayya Pujon). *Jurnal Simki Pedagogia*, *6*(2), 411–422. https://doi.org/10.29407/jsp.v6i2.203

Arif, A. M., & Elya, E. (2021). Character Education Based on Religius Values: The Case of Elementary School in Palu, Indonesia. *International Journal of Education, Learning and Development*, *9*(8), 54–70.

Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, *1*(1), 29–45. https://doi.org/10.59373/ngaos.v1i1.2

Basri, H. H., & Murtaddlo, M. (2021). Indeks Karakter Siswa 2021. *Puslitbang Pendidikan Agama Dan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI*, *1*(1), 5.

Bellibaş, M. Ş., Gümüş, S., & Kılınç, A. Ç. (2020). Principals Supporting Teacher Leadership: The Effects of Learning-Centred Leadership on Teacher Leadership Practices with the Mediating Role of Teacher Agency. *European Journal of Education*, *55*(2), 200–216. https://doi.org/10.1111/ejed.12387

Blake, A. M., & Moseley, J. L. (2011). Frederick Winslow Taylor: One hundred years of managerial insight. *International Journal of Management*, *28*(4), 346–353.

Bolland, E. J. (2020). Evolution of Strategy: Origin, Planning, Strategic Planning and Strategic Management. In *Strategizing* (pp. 25–48). Emerald Publishing Limited. https://doi.org/10.1108/978-1-78973-697-720201003

Ekawaty, & Herawan, E. (2024). Academic Supervision In Improving The Quality Of Education Through Teacher Competency and Performance Intervention at Junior School Level in Bireuen District. *Educational Administration: Theory and Practice*, *30*(4), 7791–7796. https://doi.org/10.53555/kuey.v30i4.2640

Fairclough, N. (2017). *Critical Discourse Analysis: the Critical Study of Languange*. Singapore: Longman Publishers.

Faisol, M., Hasanah, R., Munawwaroh, I., Putri, D. F., & Qushwa, F. G. (2024). Internalization of Islamic Teaching Values in Forming Students with Siddiq, Amanah Tablig and Fatonah Characters. *Journal of Social Studies and Education*, *2*(1), 01-14. https://doi.org/10.61987/jsse.v2i1.518

Fathurohman, O., Aini, Q., & Tabroni, I. (2024). Building Religious Character : Is the Program Well Managed ? *Proceedings International Conference of Bunga Bangsa (ICOBBA)*, *2*(1), 683–691. https://doi.org/10.47453

Fauzah, H., & Faizi, M. F. (2024). Changing Institutional Leadership in Islamic Schools as a Spark for the Development of Religious Values. *Business and Applied Management Journal*, 2(1), 38-47.

Hanafiah, H., & Sutarman, S. (2023). Strategic Management for Religion-Based Character Education Development For Students In Tangerang City. *Seybold Report Journal*, (2018), 264–280. https://doi.org/10.17605/OSF.IO/8GS7M

Hoque, K. E., Siraj, S., & A. Ghani, M. F. (2010). Impact of Principals' Managerial Roles Under School-Based Management on School Improvement at Urban Secondary Schools of Bangladesh. *Alqalam*, *27*(3), 363. https://doi.org/10.32678/alqalam.v27i3.602

Ilmani, Y. R., Zaini, A. W., & Hasanah, U. (2024). Building Women's Leadership in Education: The Key to Transformation for Lifetime Opportunities and a Success Mindset. *Journal of Social Studies and Education*, *2*(1), 15-26. https://doi.org/10.61987/jsse.v2i1.641

Indelicato, A., & Martín, J. C. (2023). Attitudes towards Religions: The Impact of Being Out of the Religious Group. *Religions*, *14*(10), 1–16. https://doi.org/10.3390/rel14101218

Kabeyi, M. J. B. (2019). Organizational Strategic Planning, Implementation and Evaluation with Analysis of Challenges and Benefits for Profit and Nonprofit Organizations. *International Journal of Applied Research*, *5*(6), 27–32. https://doi.org/10.22271/allresearch.2019.v5.i6a.5870

Kirom, N. (2024). Producing IT Professionals with Character: The Role of Islamic Values in Applied Education. *Business and Applied Management Journal*, *1*(2), 91-103. https://doi.org/10.61987/bamj.v1i2.387

Lavy, S. (2020). A Review of Character Strengths Interventions in Twenty-First-Century Schools: their Importance and How they can be Fostered. *Applied Research in Quality of Life*, *15*(2), 573–596. https://doi.org/10.1007/s11482-018-9700-6

Logie, C. H., Okumu, M., & Admassu, Z. (2024). Water and Food Insecurity and Linkages With Physical and Sexual Intimate Partner Violence Among Urban Refugee Youth in Kampala, Uganda: Cross-Sectional Survey Findings. *Journal of Water Sanitation and Hygiene for Development*, *14*(3), 261–276. https://doi.org/10.2166/washdev.2024.298

Loughran, J., & Russell, T. (2004). *International Handbook of Self-Study of Teaching and Teacher Education Practices*. https://doi.org/10.1007/978-1-4020-6545-3

Nadhif, A. (2016). Religious Values in Indonesia'S Character Education. *Jurnal Pendidikan Islam*, 27(1), 128. https://doi.org/10.15575/jpi.v27i1.500

Negara, A. H. S. (2020). Religious Character as the Main Base of Education in Indonesia. *Advances in Social Science, Education and Humanities Research*, *436*, 269–271. https://doi.org/10.2991/assehr.k.200529.055

Ningsih, A. R., & Safrudin, S. (2022). The Development of Educational Human Resources through Indonesia's Education System. *Interdisciplinary Social Studies*, *1*(4), 334–345. https://doi.org/10.55324/iss.v1i4.70

Nurlatifah, N., Waslliman, I., Hanafiah, H., & Sauri, S. (2022). Strategic Management of Principals In Improving Quality Junior High Schools. *International Journal of Educational Research & Social Sciences*, *3*(5), 1983–1990. https://doi.org/10.51601/ijersc.v3i5.486

Olsen, W. (2004). Triangulation in Social Research: Qualitative and Quantitative Methods Can Really be Mixed. *Developments in Sociology*, *20*, 103–118.

Palah, S., Wasliman, I., Sauri, S., & Andriana Gaffar, M. (2022). Principal Strategic Management in Improving the Quality of Education. *International Journal of Educational Research & Social Sciences*, *3*(5), 2041–2051. https://doi.org/10.51601/ijersc.v3i5.497

Pavelea, A., & Culic, L. (2023). Religiosity, Spirituality, and Well-Being in Emerging Adulthood. In P. S. Herzog (Ed.), *The Social Contexts of Young People*. Rijeka: IntechOpen. https://doi.org/10.5772/intechopen.113963

Pröllochs, N., & Feuerriegel, S. (2020). Business Analytics for Strategic Management: Identifying and Assessing Corporate Challenges Via Topic Modeling. *Information & Management*, *57*(1), 103070. https://doi.org/https://doi.org/10.1016/j.im.2018.05.003

Putri, H. E., Muqodas, I., Sasqia, A. S., Abdulloh, A., & Yuliyanto, A. (2020). Increasing Self-Regulated Learning of Elementary School Students through the Concrete-Pictorial-Abstract Approach During the Covid-19 Pandemic. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, *10*(2), 187. https://doi.org/10.25273/pe.v10i2.7534

Retnasari, L., & Prasetyo, D. (2023). Cultivating Religious Character through School Culture. *International Journal of Educational Qualitative Quantitative Research*, *2*(1), 27–34. https://doi.org/10.58418/ijeqqr.v2i1.29

Rusilowati, U., & Wahyudi, W. (2020). The Significance of Educator Certification in Developing Pedagogy, Personality, Social and Professional Competencies. *Atlantis Press: Advances in Social Science, Education and Humanities Research*, *409*(SoRes 2019), 446–451. https://doi.org/10.2991/assehr.k.200225.095

Sabila, S., Suarjana, I. M., & Sumantri, M. (2021). The Study of Differences and Influences of Teacher Communication and Discipline Characters of Students. *Jurnal Ilmiah Sekolah Dasar*, *5*(4), 631. https://doi.org/10.23887/jisd.v5i4.40127

Santoso, T., Yoto, Y., & Nurhadi, D. (2021). Learning Teaching Factory Reviewed from POAC Management on the Competence of Engineering and Motorcycle Business Expertise SMK. *Budapest International Research and Critics Institute (BIRCI-Journal)*, *4*(4), 10951–10965. https://doi.org/https://doi.org/10.33258/birci.v4i4.3148

Shalaby, N. (2021). Critical Discourse Analysis : An Overview Critical Discourse Analysis : An Overview 1 Nadia Abdul Galil Shalaby. *International Journal of Arabic-English Studies*, *10*(May 2009).

Shimizu, K. (2012). The Cores of Strategic Management. In *The Cores of Strategic Management*. United States of America: Routledge is an imprint of the Taylor & Francis Group, an informa business. https://doi.org/10.4324/9780203806357

Singh, B. (2019). Character Education in the 21st Century. *Journal of Social Studies (JSS)*, *15*(1), 1–12. https://doi.org/10.21831/jss.v15i1.25226

Sungadi, S. (2020). Pengaruh Religiusitas terhadap Kematangan Karier Pustakawan Kajian Empiris pada Pendidikan Tinggi Keagamaan Islam di Daerah Istimewa Yogyakarta. *UNILIB : Jurnal Perpustakaan*, *11*(1), 15–34. https://doi.org/10.20885/unilib.vol11.iss1.art3

Taufik, M. (2020). Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, *20*(1), 86–104. https://doi.org/10.22373/jiif.v20i1.5797

Umam, K., Fauzi, A., & Maghfiroh, U. L. (2025). Exploring the Role of Teachers in Shaping Student Character in Schools: A Managerial Perspective. *Journal of Educational Management Research*, *4*(1), 113-126.

Uswatun Khasanah, Riyanto, Y., & Setyowati, S. (2022). Strategic Quality Management in Education: The Roles of Principal and Deputy Principals. *Studies in Philosophy of Science and Education*, *3*(2), 93–103. https://doi.org/10.46627/sipose.v3i2.315

Wnuk, M. (2021). Links between Faith and Some Strengths of Character: Religious Commitment Manifestations as a Moderators. *Religions*, *12*, 786. https://doi.org/10.3390/rel12090786

Zhuanh, Y., & Song, Z. (2019). A Systematic Review of Grounded Theory Methodology : Re-Grounding in Weber Yuting Zhuang Shanghai University of Accounting and Finance. *Journal of Applied Business and Economics*, *21*(9), 107–134. https://doi.org/10.33423/jabe.v21i9.2689