EDUCATION MANAGEMENT CONSTRUCTION OF CHARACTER BASED LOCAL WISDOM

**Tri Setyo**

Mahasiswa Program Doktor UIN Walisongo Semarang, Indonesia

email: trisetyo@staiamc.ac.id

**Sri Minarti**

Universitas Nahdlatul Ulama Sunan Giri Bojonegoro, Indonesia

Email: [sri.art10@gmail.com](mailto:sri.art10@gmail.com)

**Ahmad Fauzi**

Universitas Islam Zainul Hasan Genggong Probolinggo, Indonesia

email: [fauzi\_nov4@yahoo.co.id](mailto:fauzi_nov4@yahoo.co.id)

**Abstrak:**

Secara praksis, penelitian ini bertujuan untuk menafsirkan dan memaknai nilai kearifan lokal madrasah yang kemudian dijadikan sebagai modal sosial dalam membangun paradigma manajemen pendidikan karakter. Pandangan ini tentu didasarkan pada pelbagai persoalan dalam pengelolaan pendidikan Islam baik secara fondasional maupun operasional dan belum terselesaikan dengan baik, kondisi ini menjadi benang kusut yang terus menyedot perhatian praktisi dan ditemukan ujung pangkalnya. Karena itu, penyelenggaraan pendidikan Islam membutuhkan terobosan baru dibidang pengelolaan dengan cara menggali nilai kearifan lokal madrasah *(local wisdom)*, sebagai sistem nilai untuk mempegaruhi perilaku sosial individu dalam organisasi. Dengan demikian untuk memberikan pemahaman secara mendalam, penelitian ini menggunakan pendekatan kualitatif dengan teori konstruksi sosial *(social construction)* Peter L. Berger dan Thomas Luckman, dan lebih difokuskan pada konstruksi nilai kearifan lokal, internalisasi nilai-nilai pendidikan karakter sebagai *core value* dalam membangun manajemen pendidikan karakter berbasis kearifan lokal. Demikian secara praksis, penelitian ini menghasilkan beberapa temuan, antara lain; 1) konstruksi nilai kearifan lokal *(local wisdom)* madrasah pada hakikatnya merupakan manifestasi dari al-Qur’an dan al-Hadits, sebagai nilai keyakinan *(belief system)* dan menjadi dasar atas pengelolaan pendidikan Islam, 2) interpretasi nilai kearifan lokal tersebut kemudian di internalisasikan dalam lingkungan organisasi dan dijadikan sebuah budaya madrasah, seperti; kejujuran, percaya diri, komitmen, istiqamah, ikhlas, disiplin, tawakkal dan bekerja keras; 3) habitualisasi nilai kearifan lokal madrasah, dapat difahami sebagai *(social capital)* yang kemudian di tranmisikan sebagai energy positif dalam pelbagai pengelolaan *(al mudabbir)* pendidikan Islam, sehingga dapat mempengaruhi pemikiran *(mind)* dan tindakan *(action)* individu. Ketika hubungan dialektis di atas dapat dijadikan sebagai *(shifting paradigm)* dalam melahirkan teori baru mengenai manajemen pendidikan karakter *(character education management)* berbasis kearifan lokal dan dipandang sebagai puncak revolusi atas pengelolaan pendidikan Islam selama ini.

***Kata Kunci****, Manajemen Pendidikan Karakter dan Kearifan Lokal*

**Abstract:**

In practical terms, this study aims to interpret and interpret the values ​​of local madrasah wisdom which are then used as social capital in building a character education management paradigm. This view is of course based on various problems in the management of Islamic education both foundational and operational and has not been resolved properly, this condition has become a tangled thread that continues to attract practitioners' attention and find its roots. Therefore, the implementation of Islamic education requires a new breakthrough in the field of management by exploring the values ​​of local madrasah wisdom, as a value system to influence the social behavior of individuals in the organization. Thus, to provide an in-depth understanding, this study uses a qualitative approach with the social construction theory of Peter L. Berger and Thomas Luckman, and is more focused on the construction of local wisdom values, the internalization of character education values ​​as core values ​​in building wisdom-based character education management. local. Thus, practically, this research resulted in several findings, among others; 1) the construction of the value of local wisdom in madrasah is essentially a manifestation of the Koran and al-Hadith, as a belief system and becomes the basis for the management of Islamic education, 2) the interpretation of local wisdom values ​​is then internalized within the organization. and made into a madrasa culture, such as; honesty, confidence, commitment, istiqamah, sincere, disciplined, tawakkal and hard work; 3) the habitualization of local wisdom values ​​in madrasah, can be understood as social capital which is then transmitted as positive energy in various management *(al mudabbir)* of Islamic education, so that it can influence individual thoughts and actions. When the dialectical relationship above can be used as a *(shifting paradigm)* in giving birth to a new theory of character education management based on local wisdom and is seen as the peak of revolution in the management of Islamic education so far.

*Keywords, Character Education Management and Local Wisdom*

**Introduction**

At the practical level, the emergence of various problems in Islamic education, ranging from foundational to operational ones, have apparently not been resolved properly. This condition is a tangled thread that continues to attract the attention of education practitioners and thinkers to unravel and find the ends[[1]](#footnote-1). Therefore, the management of Islamic education requires various breakthroughs to give birth to students in order to have the integrity of knowledge between emotional, spiritual and intellectual intelligence as the pinnacle of character formation and development *(the pinnacle of character development),* so that the existence of Islamic education is believed to be the moral fortress of all models. education today[[2]](#footnote-2), but along with changes in globalization, Islamic education is faced with various problems, resulting in a multi-dimensional crisis; first, operationally Islamic education can experience freezing, because many management of Islamic education are authoritarian and dictatorial. This view is a result of a management system that is mechanical in nature without prioritizing human values; second, graduates of Islamic education tend to be more pragmatic, secular, materialistic, hedonistic and rationalistic, but spiritually and emotionally dry[[3]](#footnote-3).

In this context, the implementation of madrasas is not only understood as *(transfer of knowledge),* but the existence of madrasas is expected to be part of the formation of morality and spirituality, thus as an effort to build the intended character, various breakthroughs are needed in madrasah management, through character education management *(character education management based on local wisdom),* namely by exploring and transmitting the values of madrasas as local wisdom, while at the same time making these values *(core beliefs, core values)* in the administration of madrasas[[4]](#footnote-4). Therefore, the study of character in its various aspects becomes an important part as a means of forming individual morality and emotionality in madrasah management. At the theoretical level character education management can be understood as an approach in overcoming various problems by placing the value of madrasah local wisdom as the foundational and operational basis for the management of Islamic education, so that the portrait of Islamic education can produce superior quality graduates *(central for excellence)* through the planning process, organizing, implementing and evaluating. In addition, character education management is expected to transform the management and development circle *(ruh al jihdd)* of Islamic education[[5]](#footnote-5).

The internalization of the values of local madrasa wisdom is essentially built from the Qur'an and al-Hadith, even related to spirituality *(tauhid)* as the core of true humanity[[6]](#footnote-6). Therefore, managerial activities are basically part of the actions and behavior of individuals in the organization, and become an attractive attraction between spiritual-material or spiritual and physical energy, the impulse of spirituality can always bring a material dimension to spirituality, namely by transmitting the local wisdom values of the madrasa in all aspects of the management of Islamic education[[7]](#footnote-7). In addition, character education management is also understood as a crisis solution to various problems, perhaps even a revolution in the management of Islamic education so far, with integrity and extraordinary exemplary. Therefore, character education management is not only influenced by external factors, but also internal factors through the internalization of local wisdom values in accordance with the madrasah culture so that it can generate positive energy and influence various individual actions and behaviors in organizations[[8]](#footnote-8).

Thus, through the habitualization of the local wisdom values of the madrasah in MIN 1 and MINU Unggulan Bojonegoro, it can be interpreted and interpreted as a value system that is seen as being able to influence and drive individual behavior, so that all managerial activities and implementation can run effectively and efficiently[[9]](#footnote-9), as the futurologists Aburdene and Fukuyama say that the essence of value is basically believed to be the most effective force to influence the various social behaviors and actions of individuals in organizations, especially in the management of Islamic education, so that it can give birth to performance productivity and a healthy organizational culture[[10]](#footnote-10). In this context, how important it is to instill character in the management system, therefore this research focuses more on local wisdom as a value system owned by MIN 1 and MINU Unggulan Bojonegoro, and is expected to become social capital in building management. character education by exploring the value of local wisdom in madrasah institutions[[11]](#footnote-11). In this context, this study aims to build character education management by internalizing the value of local madrasah wisdom, as a new paradigm and conception in the field of Islamic management, as well as to answer the multidimensional crisis and the decline in morality in the management of education today[[12]](#footnote-12).

In this context, the essence of management is the most important aspect in various management[[13]](#footnote-13).Therefore, the progress of an education can be determined from the management system used, but along with the development of globalization there is a paradigm shift in the field of management in all sectors in the organization, both in the corporate world and in the noble industry[[14]](#footnote-14)*,* approach by transmitting the value of local wisdom *(local wisdom)* madrasa as a magnet to influence and drive the social behavior of individuals in various organizations, especially in the implementation of Islamic education[[15]](#footnote-15). Thus the value of local madrasa wisdom is then interpreted and interpreted as a character and become the core values in the management of Islamic education. In this context, the habitualization of local wisdom values in madrasah is expected to be able to color managerial implementation so far, which is perceived as experiencing various moral imbalances in the implementation process[[16]](#footnote-16).Therefore, through the values of local wisdom madrasah, it is hoped that it can give birth to a character education management paradigm by exploring and transmitting the entire value system referred to in various managerial activities, so that it is expected to produce individual social character building in education management Islam.

**Islamic Education Management Paradigm**

At the theoretical level, management basically comes from the verb *(to manage)* which is then interpreted as management, stewardship, arrangements in carrying out and completing various tasks through the actions and roles of others[[17]](#footnote-17), while the term management comes from French. namely management is defined as implementation, organization, coordination, as in the Latin word, manus which is defined as to control by hand or gain result[[18]](#footnote-18), thus the term management has the meaning of implementing to regulate various actions and roles of people. another in an educational organization, through the process of organizing the coordination and control of resources in achieving the intended organizational goals, while in Arabic the term management is defined as idarah, which comes from the word adara which is interpreted as managing and managing. In this context, the essence of management lies in the implementation of empowering others to achieve organizational goals, this view as explained by Terry; management is a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources[[19]](#footnote-19)*,* management is understood as a form of programmatic activity. and systematic planning, organizing, implementing and controlling by utilizing human resources and various other resources in achieving organizational goals[[20]](#footnote-20).

In this context, management is essentially a combination of ways of thinking *(mind)* and individual behavior *(action)* in an organization, this view is as stated by Made Pidarta, that the essence of management has various functions including influencing and mobilizing human resources to achieve a goal. which has been set according to the vision and mission of the organization[[21]](#footnote-21). In addition, management can be interpreted and understood as a science or art with the aim of managing and utilizing various human resources and other sources effectively and efficiently so that organizational goals can be achieved properly, this view is as explained by Horold Koontz and Cyril O'donnel, that management involves getting things done thought and with people, management activities are always related to the process of achieving something done through the roles and actions of others[[22]](#footnote-22). In another aspect, Harold Kontz, Cyril O'Donnel provides limitations regarding management management is an attempt to achieve a certain goal through the activities of others through planning, organizing, placement, mobilization and control, management is an approach taken by organizations to regulate various other people's actions through the process of planning, organizing, placing, mobilizing and controlling, meanwhile according to James AF Stoner, management is understood as a practical approach to individual actions through planning, organizing, directing and evaluating the achievement of organizational goals[[23]](#footnote-23).

Thus, when the term management is applied in the world of education, it will give birth to education management, but it seems that the term education management is still very broad in scope. Therefore, the study of management must be focused both at the school or madrasah level, with various policies, so that the existence of schools and madrasas really has the independence to develop their institutions, namely in accordance with their potential and resources, this interpretation then gives birth to the term education management in form of school and madrasah administration. In addition, education management in school and madrasah institutions is understood as activities that are planned through collaboration between the community and stakeholders in achieving a goal in accordance with a predetermined plan. On another aspect, management can be understood as a process of guidance and direction for a group of individuals to work together, by building effective interactions both inside and outside the organization[[24]](#footnote-24)

Meanwhile, the interpretation of education management is understood as the process of implementing various tasks and programs in education management by utilizing various sources effectively and efficiently to achieve a goal, in accordance with the institutional vision and mission[[25]](#footnote-25). Whereas management of Islamic education is a process in the implementation of educational tasks by utilizing all sources to achieve the goals of Islamic education based on the values of al-Qur'an and al-Hadi dasar as the basis for carrying out activities[[26]](#footnote-26). In another perspective, Islamic education management is understood as a technique of art and science regarding management in the administration of Islamic education, through a process of planning, organizing, directing, monitoring based on Islamic teachings and values in order to achieve predetermined educational goals. described in the al-Qur'an surah As-Sajadah verse, 5. Based on this verse, it can be understood that Allah SWT is the One Who controls this life *(al mudabbir or manager)* and this natural order is proof of His greatness, but because man has been created by Him as a caliph on earth, so he must be able to manage and even manage this earth as best as possible, as Allah governs this universe.

Thus the interpretation of the regulation based on the above paragraph can be interpreted as a management system. Therefore, the essence of educational management is an effort or action by involving other people to achieve an educational goal[[27]](#footnote-27). In the context of Islamic education management, Mudjamil Qomar explained that the management process of educational institutions is based on the internalization of the values of the Koran and al-Hadiṣ as the basis for the implementation of management, organization and evaluation of various programs and activities in achieving an Islamic education goal[[28]](#footnote-28). Thus, practically the essence of educational management in Islamic education has the following contents; First; The management of Islamic education basically must be carried out in an Islamic manner, based on the values of al-Qur'an and al-Hadiṣ as the main basis for activities in the implementation of Islamic education. Therefore, an in-depth understanding of the value system is needed and it can be practically implemented through various activities of the managerial system. Second, Islamic education institutions starting from the level of primary, secondary, higher religious education are the objects of education management studies. Third, the management of Islamic education must be built based on the values ​​of al-Qur'an and al-Hadiṣ. In this context, an understanding of the values ​​of the Qur'an in an inclusive manner can be used as the basis for the management of Islamic education, and exclusively Islamic education institutions are the object of the study of Islamic education management. Fourth, management education basically aims to achieve organizational goals, through the process of planning, organizing, implementing and evaluating. Fifth, the education management orientation is built based on the objectives of Islamic education in accordance with the vision and goals of Islamic education institutions.

**The Essence of Islamic Education Management**

Theoretically, management is essentially a form of combination of individual thoughts and actions in carrying out and maintaining various organizational activities to achieve a goal, this view is as stated by Made Pidarta that management activities have various activities by combining the resources they have. organization in achieving a goal in accordance with the vision and mission of educational institutions[[29]](#footnote-29). Therefore, the essence of education management lies in the process of implementing various activities carried out through the actions and roles of individuals in carrying out a job *(the art of getting things done through people).* Meanwhile, in the Islamic perspective, management is interpreted and interpreted as a form of command, management in carrying out various activities which are carried out properly, correctly and regularly based on the values in al-Qur'an and al-Hadiṣ. Therefore, the management of Islamic education is a series of activities that are guided by this value system, as a basis for implementing social behavior and actions, as well as being the basis for how the managerial process can run effectively and efficiently, with the aim of achieving the institutional vision and mission Islamic education[[30]](#footnote-30).

Thus, the essence of education management is essentially a model of activity by utilizing and utilizing the various abilities possessed by each individual in the organization, namely to carry out the process of management and regulation. In this context, every individual is essentially seen as having a set of abilities to mobilize and inspire other individual actions, in the form of universal humanitarian functions and duties, namely as the caliph of Allah, as this is explained in the Qur'an surah al-An'am. : paragraph, 165. Based on the explanation of the above verse, human existence is essentially equipped with a set of abilities in the form of sight, hearing and heart to carry out their duties as caliph, in the language of the Caliph interpreted as a leader and a substitute, which then becomes an important part of management activities. Therefore, a portrait of a leader in an educational institution is also a manager, he must be able to carry out his duties and functions and be responsible, as emphasized in Q.S. al-Isra, verse: 36.

The internalization of these values is expected to provide change and become a circle for the development of the spirit of al-jihdd towards Islamic education. In Oxford Advanced Learner's Dictionary, the term spirit has the meaning of soul and soul, so that it is seen as creating high morality, while in Arabic, the term spiritual has similarities with the word ruḥani, which leads to spirituality, while in the Islamic view spirituality is related to divine values and is the core of the essence of true humanity, where human behavior is basically part of the attractive attraction between positive and negative energies such as; *spiritual, material and spiritual, physical.* Therefore, the introduction of the value of spirituality in the context of educational management is expected to bring about a change from worldliness to divinity, namely as a form of enlightenment, cleansing the heart and calming the soul of each individual in the management of education, by inspiring and moving through exemplary based on divine and prophetic characteristics, such as ṣiddiq *(integrity),* trust, function *(working)* so as to give birth to ethical social behavior, namely inspiring without indoctrinating, awakening without hurting, arousing without coercing and inviting without ordering[[31]](#footnote-31).

**Local Wisdom as the Core Value of Islamic Education Management**

At the theoretical level, local wisdom can basically be understood as a view of life developed by a group of people or "madrasa" organizations which are then believed to be a value system and become the basis for influencing various individual social behaviors and actions. Therefore, local wisdom contains a set of policies, norms and social ethics based on the form of community knowledge *(local knowledge)* in accordance with community intelligence *(local genious)* to answer various problems, so that it can influence individual social actions to conform to the intended values. In another perspective, local wisdom can be interpreted as an identity, personality or culture that is built by a community, organization and education as a means of strengthening its institutions. In this context, the term local wisdom was first introduced by Wales in Ayatrohaedi; (the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life), by placing local wisdom parallel to wisdom and virtue[[32]](#footnote-32). Besides that, local wisdom is often conceptualized as a policy by showing a certain place *(local wisdom),* local knowledge *(local knowledge)* and local intelligence *(local genious).* Therefore, local wisdom is part of the intelligence possessed by a group of people and organizations based on their experiences. -Each one sees social reality, so that he can give birth to a value system that is believed to be the basis of social action and footing.

In another perspective, local wisdom is also understood as a view of life and knowledge regarding the activities carried out by the community in answering various problems. In this context, local wisdom values ​​contain a set of ethical morality and wisdom and serve as guidelines in all social life, so as to give birth to individual social behavior and actions in accordance with the standardization of those values. Meanwhile, Keraf emphasized that local wisdom is all forms of knowledge, beliefs, insights or understandings and habits that require the formation of individual social actions and behaviors[[33]](#footnote-33). Therefore, various local wisdoms are then passed on to the next generation and are expected to become social maghets to influence their social behavior and actions, this view as explained by Franky Gaffar, that the existence of values ​​can be developed and transformed into personality formation so that it can give birth to more social actions and behaviors good.

Meanwhile, madrasa local wisdom can be understood as a value system built on the values ​​of the Koran and al-Hadiṣ, so that it becomes the basis for the implementation of Islamic education both foundational and operational[[34]](#footnote-34). In this context, the existence of madrasas is essentially believed to be educational institutions that can shape and influence individual social behavior, this view cannot be separated from the thought of the interpretation of the Koran as universal values, dialectical relationships and the combination of the two, which is better known as theoanthropocentric[[35]](#footnote-35)*,*thus the existence of the Koran as a source of truth *(dharuriyyah),* law and wisdom never make revelation the only source of knowledge. Therefore, to provide an understanding of the text, other thoughts and knowledge are needed, so that it can give birth to new knowledge, especially regarding the management of Islamic education. In the above context, the construction of madrasah-values is essentially a combination of the Koran and individual thoughts in seeing social reality in accordance with the conditions of society, and individual thinking is built through scientific genealogy influenced by previous education, and makes these values a part of it. from the tradition *(great tradition)* that continues to be maintained, so that the existence of madrasas can survive amidst global changes, this view is as explained by Azra that, at least there are three functions of Islamic education *(madrasah),* among others; transmission of Islamic knowledge *(transmission of Islamic knowledge),* maintenance of Islamic tradition *(maintenance of Islamic tradition),* development of prospective scholars, intellectuals *(reproduction of ulama)*[[36]](#footnote-36).

The significance of these values ​​is an important part in the management of various madrasas which are used as a culture *(living culture)* and are continuously maintained so that they can give birth to local wisdom, thus the relationship between values ​​and madrasah culture then gives birth to several aspects, including; a) ideational school, in this case the madrasa culture is understood as a representation of the values ​​of the Koran and al-Hadith, so that it becomes the basis for belief in the management and is practiced collectively by the entire madrasa community both as a personal and operational foundation. both components in the formulation of vision and mission, curriculum development, leadership and organizational culture are built on the basis of the Koran and al-Hadith, while operationally this understanding is then practiced in everyday life *(mode of conduct)* in the madrasa environment; b) school adaptationist, madrasah buildings and physical structures have various uniqueness; c) realist school, the organizational culture of the madrasa is something that is complex in nature so that these social behaviors and actions can be passed on to the next generation.

In this context, the process of forming a madrasa culture can be understood as a representation of the Koran and al-Hadith, through various interpretations based on the thoughts and knowledge of each individual, thus the relationship between thought and normativity of the values of the Qur'an which is transcendental, transcultural and historicity inherent in Islamic education institutions cannot be separated, even between the two of them are dialectical, therefore various interpretations are needed according to their knowledge, so that they can produce variants of meaning and make these values as foundation values for all madrasah activities. the habitualization of the values above then becomes the basic capital for the formation of local wisdom, as well as the institutional character of the madrasah, so that it can form the identity of the madrasa as a future Islamic education and differentiate it from other education. In this context, local wisdom that is built by madrasas is essentially elitist charismatic values, even though each madrasah has its own characteristics regarding local wisdom, and has its own functional values according to their needs *(how important).* Therefore, several constructs of local wisdom values in Madrasah Ibtidaiyah Negeri 1 Bojonegoro include; courtesy, self-discipline, togetherness, istiqomah, sincere, visionary, listening to all forms of teacher advice, while the value of local wisdom in Madrasah Ibtidaiyah Nurul Ulum nggulan Bojonegoro includes; devotion, sincerity, courtesy, self-discipline, togetherness, istiqomah and cooperation.

**The Internalization of Madrasah Local Wisdom Values**

Sociologically, the existence of madrasas basically cannot be separated from local wisdom, as part of the characteristics of madrasah education. Thus the existence of madrasas cannot be separated from the various demands of society and their existence continues to provide various contributions in the community. In this context, the internalization of local wisdom values in madrasah education can be understood as social capital in shaping individual social behavior, by transmitting all of the above values in the management of education[[37]](#footnote-37). Therefore, local wisdom is basically a combination of local values and wisdom, the two terms above have different meanings and interpretations[[38]](#footnote-38). Theoretically, value can essentially be interpreted as something that is valuable and useful in an individual's social life, besides that value can also indicate something that is considered meaningful, in the form of a belief system that is in the social sphere, where human existence basically requires something that is considered meaningful. valuable and requires him to take a decision and action and can give meaning to his social life. Therefore, if humans lose their value, they will not know their purpose in life and they will not even have the certainty to act in their social reality

In this context, value is basically more abstract in nature and not a concrete object, it is not just a matter of appreciation that is desired or unwanted, liked or disliked, but value is a relationship between the subject as an appraiser and the object being assessed. This view is as explained by Fraenkel, that value can be interpreted as a standard for the formation of behavior, beauty, justice, truth in accordance with social conditions[[39]](#footnote-39), while Frondizi explained that value is more objective and does not depend on a subject. or awareness, on the other hand, more value is subjective, where its meaning and validity depend on the actions and behavior of the subject who makes the assessment without considering whether it is psychological or concrete[[40]](#footnote-40). In the Ginanjar perspective, values are in the heart *(basirah)* with their ihsan nature, which is in accordance with the nature of humanity universally. Therefore, every individual basically has a value system that can be applied in society[[41]](#footnote-41). Meanwhile, Victor E Fraenkel explained that, people have enough to live, but nothing to live for; they have the means, but no meaning, value contains various meanings and is something that is essential in various social life. In this context, values can contain various meanings both as beauty and truth, and even become the basis for the formation of individual behavior and actions in the midst of society[[42]](#footnote-42)

Whereas wisdom in the Big Indonesian Dictionary is defined as wisdom, cleverness, cleverness, knowledge and knowledge, while local understanding is more aimed at a location, place or community, thus the relationship between the two then gives birth to local wisdom *(local community).* In this context, the interpretation of local values and wisdom can be understood as a comprehensive view developed by the community, based on the value system above as a standard for the realization of individual behavior and actions in solving various problems. In this context, along with changes in society, the value of local wisdom has undergone a shift in the last few years. Therefore, it is hoped that the value of local wisdom can be transformed in various social systems including organization and education, so that the existence of the above values continues to develop in the midst of society, as this view is in line with the presence of madrasas, that the existence of madrasas as Islamic education in Indonesia is basically a part of the community culture in the country, so that the relationship between madrasas and the community is maintained and harmonious, even their existence cannot be separated from the support and appreciation of the community, besides that the existence of madrasas can be guaranteed to survive in various conditions until today, this condition certainly cannot be separated. from the value system as local wisdom built by madrasah.

In this context, the construction of local wisdom values cannot be separated from several components that underlie the formation of madrasah local wisdom, this view is as explained by Ivor Morrish that; *(most educational developments, improvements involve changes in both the knowledge and the activities of teacher, which in turn will be closely related to in which the individual teacher conceives his professional role and identity)* in building the local attractiveness of the madrasa[[43]](#footnote-43), by going through four systems, among others; a) the integral approach *(model for)* is understood as a form of knowledge, ideas and aspirations of each individual regarding social conditions to be better, b) model of, a form of approach that grows in social life and demands active participation from society to organize his social life. Thus the relationship between the model for and model of can be applied at the same time in building local wisdom in madasah; c) social learning theory, it is understood that local wisdom in the community can be built by responding *(conditioning)* based on social conditions and practiced through imitation *(imitation),* which is expected to be taken into consideration in giving birth to individual actions and behavior and providing various contributions both individually and social; d) the introduction of social conditions, that social conditions are an important part of building local wisdom and require every individual in the community to conduct socialization, so that the nilat system can be inherited and become a guideline for the community, as well as in the management of madrasah values are continuously maintained and actualized in various madrasah life.

At the practical level, the value of madrasah local wisdom is also understood as a form of knowledge and wisdom that is built on the views of the al-Qur'an and al-Hadiṣ, so that it can give birth to a value system and become the basis for the administration of madrasas. Therefore, the portrait of madrasah education is different from other general education. These various uniqueness then become social capital for madrasah institutions, this view is not only its ability to carry out adjustments and readjustments, but because madrasas have characteristics that are not only understood as religious, social and Islamic institutions but also contain authentic Indonesian *(indegenous)* meaning. and the dynamics of madrasah institutions continue to significantly develop[[44]](#footnote-44). In this context, the internalization of local wisdom values in madrasah contains divine and human values, including; the value of monotheism as a form of human relationship with social reality; the value of worship, is a form of devotion and obedience and submission of man to God; moral values, as standard norms and determinants of individual social behavior and actions; the value of *ijtima'iyah*, is a form of regulating all activities and interactions of humans as social beings[[45]](#footnote-45).

Thus the existence of the value of local madrasah wisdom is an important part of shaping character so that individual behavior and actions can become more dynamic and effective in the madrasah environment. In practice, the internalization of local wisdom values ​​in madrasah can include; polite, disciplined, patient, exemplary, independent, cooperation, faith, responsibility and charismatic. Sociologically, the internalization of this value is built through several aspects, including: a) theological value is a value system that is built through the argument of naqliyah which comes from the Koran, al-Hadiṣ and ​​ijtihad ulama, the three sources are then used the basis for the implementation of Islamic education; b) physical and psychological values, the value system contains various rules, the interpretation of the above values ​​is based on the law of sunatullah, that the actions and social behavior of individuals in various aspects must not conflict with His law, as well as local madrasah wisdom. In principle, it should not violate His laws, even every individual in madrasah management must have a sense of responsibility, which is in accordance with their duties and functions; c) logical value, it is understood that human logic is basically the source of its highest strength *(cognitive power),* therefore it can distinguish between right and wrong, namely through its thinking with the process of contemplation *(meditation)* so that it can give birth a value system and become a standard for the formation of social ethics; d) ethical values, this value system is built through good, good and bad, done or abandoned in accordance with universal views and goodness; e) aesthetic value is built through beauty, thus every value essentially contains beauty, namely beautiful in attitude, and acting in accordance with the value system in question; f) teleological value, in that context every value built carries an element of benefit and always generates useful attitudes, actions and decisions for individuals in various social aspects. Thus the sixth value above, becomes the basis for the formation of local wisdom for madrasah institutions, even in practical terms it can make a contribution in the midst of society. Therefore, the value of madrasah local wisdom basically aims to form individual personalities who have social and moral piety, with a combination of head, heart, hands, and are expected to produce superior human resources *(human excellence)* in various organizations, especially in madrasah management[[46]](#footnote-46).

**Theoretical Model; Character Education Management**

Theoretically, character education management may be understood as an ambiguous term by some circles, because it is not based on an epistemological basis, as long as the term cannot be deciphered, until whenever people will call it management which is only given a character label. Therefore, through this research study character education management is built based on the values of local madrasah wisdom, as core belief and core values in the implementation of Islamic education. In this context, madrasah local wisdom is then understood as positive energy so that it can influence the various social actions of individuals in the organization.Therefore, madrasah local wisdom can be understood as a value system that is built through the logic and thoughts of individuals on their understanding of al-Quran and al-Haditṣ, the interpretation of the above values is then transmitted in various programs and makes it part of the formation of madrasa culture, so that it can give birth to a value system and interpreted as local wisdom. In this context, madrasah local wisdom contains a set of policies, values and norms that are built through the knowledge of each individual or community *(local knowledge, local genious)* based on social conditions and collectively make these values the basis of all madrasah activities both in curriculum, leadership and managerial systems[[47]](#footnote-47).

In this context, the importance of the value of local wisdom in its various aspects and as a distinction for madrasah management[[48]](#footnote-48). Therefore, the portrait of madrasah administration is different from other education, it has a value system as the basis of all managerial activities, the value habitualization above continues to be maintained and becomes the basis for various madrasah activities in maintaining its existence amid social change[[49]](#footnote-49). The significance of madrasah local wisdom is an important part of maintaining madrasah institutions in today's society. Therefore, a breakthrough is needed in the madrasah management sector by internalizing local wisdom as a value system in managerial activities, so that it is expected to produce fundamental changes in the management of Islamic education[[50]](#footnote-50). Thus the dialogical relationship between local wisdom and the management system is essentially part of the character built by the madrasa community and is expected to color various madrasah management, the dialectical relationship can then be conceptualized as a new paradigm in the management of Islamic education, thus this conception can be built through dialectics. between externalization objectivation and internalization), which are used to interpret and interpret local wisdom, in the process *(externalization)* of how the madrasa value system can be built based on its understanding and interpretation of the al-Qur'an and al-Hadith, by linking social conditions around it *(reality is socially constructed)* both internally and externally at the madrasah, so that it can give birth to something objective in the form of a recognized value system *(objectivation)* and become core belief and core value, thus The value system then becomes institutionalized *(internalization)* within the madrasa environment[[51]](#footnote-51).

In the perspective of social construction, educational institutions and value systems are basically built, maintained and changed through various forms of individual thought and action in seeing social conditions, thus the process of forming local wisdom is basically built through interpretations of the Koran and al-Hadith based on individual thinking in understanding the social conditions of the madrasah, so that the above values ​​are objectivated and internalized in various madrasah management. In this context, each individual can create their social world based on their knowledge and views of social reality, while in the process of externalization, it is understood that the value of the madrasa is part of the product of individual thought on the interpretation of the Koran and is linked to social reality, so that the system is born shared values ​​in madrasah management, and are continuously rooted in the culture of madrasas, so that they can mobilize and influence individual social behavior in various madrasah management[[52]](#footnote-52).

In the process of objectification, madrasa culture continues to be developed and creates a value system *(internalization)* and then socialized so that it can influence the social behavior of individuals in various organizations both in the corporate world and in the noble industry, thus the internalization of these values ​​is then interpreted and interpreted as part of character and become *(core value)* management of Islamic education[[53]](#footnote-53). At the theoretical level, character education management based on local wisdom is understood as a form of approach in regulating all individual actions and behaviors by transmitting the value system above to influence, mobilize individual thoughts and actions in making work effective through the process of organizing planning, coordinating and evaluating the programs that have been defined in achieving an organizational goal. On another aspect, character education management is based on local wisdom as a source of strength to influence individual behavior in the management of Islamic education. Therefore, the essence of management is essentially a process of interaction between individuals and to influence and drive individual social behavior in organizations[[54]](#footnote-54).

In another interpretation, character education management is understood as a process of empowering and utilizing human resources in an organization through cooperation to achieve a goal, in accordance with predetermined programs. Therefore, in an effort to streamline and optimize these resources, a value system in the form of local wisdom is needed, as a basis for regulating *(al mudabbir)* individual social behavior through the process of planning, organizing, placing, mobilizing and controlling programs within the organization. In another perspective, character education management can be understood as techniques, arts and sciences regarding human resource management based on local wisdom values ​​as the basis for effective individual action in the management of Islamic education, through a process of planning, organizing, directing and monitoring, so that the goals of the organization can be well accomplished.

Thus the essence of management activities is an important part of the management of Islamic education. Therefore, the progress of an educational institution can be determined by the management system used, but along with the development of globalization there is a paradigm shift in the field of management in the organization[[55]](#footnote-55). Based on the above views, various approaches are needed by means of transmitting the value of local wisdom as a magnet to influence and mobilize individual social behavior in organizations, especially in the implementation of Islamic education, internalization of the local wisdom values ​​referred to then interpreted as character and become *(core value)* in the management of Islamic education. In this context, character education management can also be understood as a new paradigm and conception in the field of Islamic education management and at the same time as a form of response to the multidemional crisis and the decline of morality in the management of Islamic education today, thus providing a comprehensive understanding and In-depth, the construction of character education management can be described as follows:

Islamic education institution "madrasah"

The value of madrasah local wisdom is transformed in various management of Islamic education, so that it can influence the behavior and actions of individuals in the organization, through the dialectic between externalization, objectivation and internalization, and can give birth to character education management based on local wisdom.

In this context, character education management can be understood as a model of Islamic education management that integrates local wisdom values ​​as part of character, so that it can give birth to better individual social behavior and actions[[56]](#footnote-56). Therefore, the essence of the character above is the manifestation, understanding and knowledge of moral values ​​in madrasas which are actualized in all madrasah life, including; a) integrate the values ​​of the characters in the whole school management activities, integrate character values ​​into all madrasah activities and programs, b) integrate the values ​​of the characters in the overall school performance activity, transmit character values ​​in overall performance, c integrating the value-character value to the overall performance personnel activities, transmitting character values ​​to all madrasa resources and d) integrating the values ​​of the characters on the overall activities of educational services, transmitting character values ​​in all educational activities and services, d) ) integrating the values ​​of the characters in the whole learning activities, transmitting character values ​​to all learning activities and the culture of the madrasa organization.

In this context, the importance of character education management in activating individual behavior and building a more productive performance climate, thus character education management can be understood as a critical solution in improving individual behavior in various educational organizations, as a result of weak performance productivity and decreased quality of graduates. Therefore character education management based on local wisdom basically aims to build individual social behavior in various organizations, even the dialectic of the relationship between management and character has a significant impact on various madrasah programs, both in the fields of learning, organizational culture, performance motivation, and even the quality of graduates. , this view as stated by Hoover that: Success in the process of forming the character of an educational unit graduates, will be determined not by the strength of the learning process, but will be determined by the strength of its management, which implies that the quality of graduates character has a strong dependence on the quality of school management. This is because the process of character formation should be integrated into various forms of school activitie,

Pada konteks tersebut, betapa pentingnya manajemen pendidikan karakter dalam mengefaktifkan perilaku individu dan membangun iklim kinerja yang lebih produktif, demikian manajemen pendidikan karakter dapat difahami sebagai solusi kritis dalam memperbaiki perilaku individu dalam pelbagai organisasi pendidikan, sebagai akibat dari lemahnya produktifitas kinerja dan menurunnya mutu lulusan. Karena itu manajemen pendidikan karakter berbasis kearifan lokal, pada dasarnya bertujuan untuk membangun perilaku sosial individu dalam pelbagai organisasi, bahkan dialektika hubungan antara manajemen dan karakter secara signifikan memberikan dampat terhadap pelbagai program madrasah, baik dibidang pembelajaran, budaya organisasi, motivasi kinerja, bahkan mutu lulusan, pandangan ini sebagaimana dikatakan oleh Hoover bahwa : *Success in the process of forming the character of an educational unit graduates, will be determined not by the strength of the learning process, but will be determined by the strength of its management, which implies that the quality of graduates character has a strong dependence on the quality of school management. This is because the process of character formation should be integrated into various forms of school activitie,* thus the success of a program can basically be determined by the management system and the quality of one's character. Therefore, character education management aims to build individual behavior and make effective and generate performance mechanisms.

In addition, character education management is a process of managing various programs in madrasah institutions by internalizing the character values ​​built through local madrasah based on the values ​​of the Koran so that it is expected to produce social ethical behavior and actions accompanied by an attitude of commitment within the organization. Thus, the internalization of character values ​​in madrasah management is intended to influence individual behavior in the organization so that it can foster effectiveness and performance productivity, as this view is stated by the Encyclopedia Britannica that value is understood as, value is determination or quality of an object which involves any sort or apprication or interest, the value system is essentially t understood as maghnet that can generate, influence and enhance the role of individuals in various other sectors. Therefore, the essence of values ​​inherent in an organization, especially in madrasah institutions, is an important part, especially in building a climate and performance mechanism, even though these values ​​are in practice more normative but also practical, so that they can determine individual social behavior, because value is something that is cannot be defined, but can affect the reality of the object.

**Conclusion**

Departing from the various views above, research on character education management can be concluded as follows; First; Madrasah local wisdom basically comes from al-Qur'an and al Hadiṣ, the internalization of these values ​​becomes the basis for the implementation of madrasas both as a foundational and operational foundation. In practical terms, the construction of local wisdom values ​​is built through a dialogical relationship between individual thinking *(local genious)* based on universal values ​​and knowledge *(local knowledge)* by linking the social conditions around them *(reality is socially constructed)* both internally and externally in madrasas, such as the quality of education, leadership, curriculum and organizational climate, the conditions above are then responded to *(conditioning)* as a social reality, so that it can give birth to something that is objective in the form of recognized values ​​*(objectivation)* and becomes the basis for the management of Islamic education, thus the essence of these values ​​then becomes institutionalized *(internalization)* within the madrasa environment.

Second; The interpretation of madrasah local wisdom is expected to be a significant change, with the formation of individual social behavior and actions to become more effective and dynamic in various management of Islamic education. In practice, the values ​​of local madrasah wisdom include; faith, courtesy, discipline, patience, exemplary, independence, cooperation, responsibility, honesty and wisdom. Therefore, madrasah local wisdom is part of several aspects, including; a) theological value or theological value; b) physical and psychological value or psychological and physical value; c) logical value, understood as the source of the highest level of strength *(cognitive power)* that an individual has, so that he can distinguish between right and wrong, by means of a process of reflection; d) ethical values ​​or ethical values; e) teleological value or benefit. Thus, these various values ​​then become the basis for the formation of local wisdom, and can give a practical contribution in the midst of society, so that the existence of madrasas continues to develop today. Therefore, madrasah local wisdom aims to shape individual and social piety through a combination *(head, heart hands)* so that it can produce superior human resources *(human excellence)* in the organization, especially in madrasah management.

Third; The habitualization of local wisdom is then transformed into all components of the madrasah regarding curriculum, leadership and management. Therefore, the management system is basically an important part of the management of Islamic education, but along with the development of globalization, there is a paradigm shift in the management sector in all sectors in the organization, both in the corporate and noble industry. Based on this view, various approaches are needed by means of transmitting values. the values ​​of local wisdom *(madrasah)* as a magnet to influence and drive individual social behavior in various organizational systems, especially in the implementation of Islamic education. Thus the value of local madrasa wisdom is then interpreted and interpreted as a character and become the core values ​​in the management of Islamic education. In this context, the habitualization of the value of local wisdom in madrasah is expected to be able to color the managerial system so far which is perceived as experiencing various moral imbalances in the implementation process, thus through the value of madrasah local wisdom it is hoped that it can produce a character education management paradigm by exploring and transmitting the entire system The values ​​above in various aspects of managerial activities are expected to produce individual social morality *(character building)* in the management of Islamic education, and become the basis for thinking *(conceptual skills)* and *(technical skills)* for practitioners of Islamic education management, as well as new variants in the field of development. Islamic education management science, has even become a proto-type in the management of future Islamic education.

**References**

A’la, Abd, *Pembaharuan Pesantren* (Jogjakarta: LKis, 2016)

Abdul majid, Dian Andayani, *Pedidikan Karakter Dalam Perspektif Islam* (Bandung: Insan Cita Utama, 2010)

Abdul Munir Mulkham, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam* (Yogyakarta: PT Tiara Wacana, 2002), mcmxcviii

Abdullah, M. Amin, *Islamic Studies Di Perguruan Tinggi Pendekatan Interaktif Interkonektif* (Jogjakarta: Pustaka Pelajar, 2012)

Agustian, Ary Ginanjar, *ESQ: Emotional Spiritual Quotient* (Jakarta: AGRA Publishing, 2009)

Anam, Fatkul, Agung Purnomo, Hadi Ismanto, and Elsa Rosyidah, ‘The Effect of Informal Leadership Roles and School Head Performances on the Culture of Quality in the Ma’arif Education Institute of Nahdlatul Ulama Sidoarjo’, *International Journal of Innovation, Creativity and Change*, 9 (2019), 115–27

Ayatrohaedi, *Kepribadian Budaya Bangsa (Local Genius)* (Jakarta: Pustaka Pelajar, 1986)

Azra, Azyumardi, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998)

———, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Penerbit Kalimah, 2010)

Bafadal, Ibrahim, *Manajemen Peningkatan Mutu Sekolah Dasar (Dari Sentralisasi Menuju Desentralisasi)* (Jakarta: Bumi Aksara, 2006)

Benty, D.D.N., and I. Gunawan, *Manajemen Pendidikan Suatu Pengantar Praktik* (Bandung: Alfabeta, 2017)

Bush, Tony, ‘Professional Learning Communities and Instructional Leadership : A Collaborative Approach to Leading Learning ?’, *Educational Management Administration & Leadership*, 47 (2019), 839–42 <https://doi.org/10.1177/1741143219869151>

Cheng, Eric C K, ‘Knowledge Management for Improving School Strategic Planning’, *Educational Management Administration & Leadership*, 1 (2020), 1–17 <https://doi.org/10.1177/1741143220918255>

Dakir, Fauzi, Ahmad, and Khairil Anwar, ‘Pesantren Quality Management ; Government Intervention in the Policy of the Pesantren Law in Indonesia’, *International Journal of Innovation, Creativity and Change*, 14 (2020), 1603–20 <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiEte31heTrAhWMbisKHS0XDsoQFjABegQIAhAB&url=https%3A%2F%2Fwww.ijicc.net%2Fimages%2FVol\_14%2FIss\_3%2F14396\_Dakir\_2020\_E\_R.pdf&usg=AOvVaw2mimeNV7pqZhIKeVUH6VxH>

Dakir, Ahmad Fauzi, *Manajemen Mutu Pendidikan Islam Terpadu* (Jogjakarta: Pustaka Pelajar, 2020)

Diem, Anson Ferdiant, ‘Wisdom of the Locality (Sebuah Kajian: Kearifan Lokal Dalam Arsitektur Tradisional Palembang)’, *Berkala Teknik, U*, 2 (2012), 299–305

Duna Izfanna dan Nik Ahmad Hisyam, ‘A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah’, *Multicultural Education and Technologi Journal*, 6 (2012), 77–86

Fauzi, Ahmad, ‘Building Transformative Management Epistemology at Pondok Pesantren Based on Local Wisdom’, in *Proceedings of the 1 St International Conference on Education and Islamic Culture ‘Rethinking Islamic Education Toward Cultural Transformation’ Faculty of Tarbiyah, Islamic Institute of Nurul Jadid Probolinggo* (Probolinggo, 2017), pp. 199–203

———, *FILSAFAT MANAJEMEN PENDIDIKAN ISLAM (Mengurai Benang Kusut Pengelolaan Pendidikan Islam Dari Pendekatan Filosofis Menuju Praktis)* (Jogjakarta: Pustaka Pelajar, 2018)

———, ‘Transformation Of Values In Developing Leadership Prophetic Islamic Education’, in *2nd ICET Theme: Improving The Quality Of Education and Training Through Strengthening Networking* (Faculty of Education, State University of Malang, 2016), pp. 1196–1204

Frondizi, Risieri, *Filsafat Nilai, Terj Cuk Ananta Wjaya Dengan Judul Aslinya What Is Value* (Jogjakarta: Pustaka Pelajar, 1963)

Giddings, Andrew, *Elements of Sociological Theori of Religion* (Sacred Canopy, 2020)

Goleman, Daniel, *Working With Emotional Intelligence, Kecerdasan Emosi Untuk Mencapai Puncak Prestasi* (Jakarta: Gramedia, 2003)

Greenfield, Blumberg dan, *The Effective Principle: Perspectives on School Leadership* (Bonton: Allyn and Bacon Inc, 1980)

Hadiq, *Islam Dan Budaya Lokal,* (Jogjakarta: Sukses Offset, 2009)

Harold Koontz, Cyril O’Donnell dan Heinz Weihrich, *Manajemen Jilid I Edisi Kedelapan* (Jakarta: Erlangga, 1996), xx

Hoover, Edwin A., Colette Lombard, *Getting Along in Family Business The Relationship Intelligence Handbook, Edisi Bahasa Indonesia,* (Jakarta: PT. Raja Gravindo Persada, 2010)

Ikhsan, Supriyanto Muh., and Ismail Suardi Wekke Fahmi Gunawan, *Islam and Local Wisdom: Religious Expression In Southeast Asia* (Yogyakarta: Deepublish, Grup Penerbitan CV Budi Utama, 2018)

Keraf, Gorys, *Argumentasi Dan Narasi* (Jakarta: PT Gramedia Pustaka Utama, 2016)

Ludeman, Gay Hendricks dan Kate, *The Corporate Mystic: A Guidebook for Visionarities with Their Feet on the Ground* (New York: Bantam Books, 1996)

Madjid, Nurcholish, *Merumuskan Kembali Tujuan Pendidikan Islam, Dalam Dawam Rahardjo (Ed), Pergulatan Dunia Pesantren: Membangun Dari Bawah* (Jakarta: P3M, 1985)

Malik Fadjar, *Madrasah Dan Tantangan Modernitas* (Bandung: Mizan, 2005)

Morrish, Ivor, *Aspects of Educational Change* (London: University of Chicago Press, 1976)

Mulyana, Rohmat, *Mengartikulasi Pendidikan Nilai* (Bandung: CV. Alfabeta, 2004)

Nurlaela, Andi, ‘Manakar Nalar Pendidikan Pesantren Berbasis Kearifan Lokal’, *At-Turas: Jurnal Studi Keislaman, Universitas Nurul Jadid Probolinggo*, V (2018), 1–20

Peter P. Schoderbek, *Management* (London: Harcourt Brace Jovanovich Publishers, 1988)

Pidarta, Made, *Manajemen Pendidikan Indonesia* (Jakarta: Bumi Aksara, 1988)

Qashmer, Amani F, ‘Character Education And Adolescents’ Moral Identity Development (Actual and Ideal)’, *Dissertation* (University of Missouri-Saint Louis, 2016)

Qomar, Mujamil, *Dimensi Manajemen Pendidikan Islam* (Jakarta: Penerbit Erlangga, 2016)

Rustam, R, and A S Ichsan, ‘Pendidikan Islam Berbasis Kearifan Lokal’, *IQRO: Journal of Islamic Education, IAIN Palopo*, 3 (2020), 1–14 <http://ejournal.iainpalopo.ac.id/index.php/iqro/article/view/1366>

Sagala, Syaiful, *Manajemen Strategik Dalam Peningkatan Mutu Pendidikan* (Bandung: Alfabetha, 2011)

Sanerya Hendrawan, ‘Spiritual Management; From Personal Enlightenment Towards God Corporate Governance’ (Bandung: PT Mizan Pustaka, 2009), p. 2009

Santoso, Edi, ‘Spritualisasi Pendidikan Agama Islam’, *Jurnal Nuansa STAIN Pemekasan*, 11 (2014)

Sarros, James C, and Joseph C Santora, ‘Leaders and Values : A Cross-Cultural Study’, *Leadership & Organization Development Journal*, 22 (2001), 243–7739

Sauri, Sofyan, and Dasim Budimansyah, ‘Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri’, *Nizham Journal of Islamic Studies, IAIN Metro Lampung*, 2 (2017), 21–50 <http://e-journal.metrouniv.ac.id/index.php/nizham/article/view/859>

Shihab, M. Quraish, *Wawasan Al- Qur’an Tafsir Maudhui Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996)

Sus Budiharto., Fathul Himam., ‘Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik’, *Psikologi UGM Jogyakarya*, 33 (2001), 300

Syafaruddin, *Manajemen Lembaga Pendidikan Islam* (Jakarta: Ciputat Press, 2005)

T, Bush, *Theories of Educational Management* (London: Harper & Row, 1986)

Terry, George R., *Prinsip Prinsip Manajemen* (Jakarta: Bumi Aksara, 2014)

Terry, Goerge R, *Prinsip-Prinsip Manajemen, Terjemahan J. Smith D.F.M* (Jakarta: PT Bumi Aksara, 2003), ii

Triatna, Aang Komariah dan Cepi, *Visionary Leadership* (Bandung: Bumi Aksara, 2006)

Viktor Emil Frankl, *The Will to Meaning* (New York: Plume book, 1969)

Zhu, Weichun, Bruce J. Avolio, Ronald E. Riggio, and John J. Sosik, ‘The Effect of Authentic Transformational Leadership on Follower and Group Ethics’, *Leadership Quarterly*, 22 (2011), 801–17 <https://doi.org/10.1016/j.leaqua.2011.07.004>

1. Ahmad Fauzi, *Filsafat Manajemen Pendidikan Islam (Mengurai Benang Kusut Pengelolaan Pendidikan Islam Dari Pendekatan Filosofis Menuju Praktis)* (Jogjakarta: Pustaka Pelajar, 2018), 64. [↑](#footnote-ref-1)
2. Amani F Qashmer, *‘Character Education And Adolescents’ Moral Identity Development (Actual and Ideal)’,* Dissertation (University of Missouri-Saint Louis, 2016), 21. [↑](#footnote-ref-2)
3. Abdul Munir Mulkham, *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam* (Yogyakarta: PT Tiara Wacana, 2002), 60. [↑](#footnote-ref-3)
4. Abd A’la, *Pembaharuan Pesantren* (Jogjakarta: LKis, 2016), 65. [↑](#footnote-ref-4)
5. Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Penerbit Kalimah, 2010), 44. [↑](#footnote-ref-5)
6. M. Quraish Shihab, *Wawasan Al- Qur’an Tafsir Maudhui Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 68. [↑](#footnote-ref-6)
7. Syaiful Sagala, *Manajemen Strategik Dalam Peningkatan Mutu Pendidikan* (Bandung: Alfabetha, 2011), 11. [↑](#footnote-ref-7)
8. Blumberg dan Greenfield, *The Effective Principle: Perspectives on School Leadership* (Bonton: Allyn and Bacon Inc, 1980), 90. [↑](#footnote-ref-8)
9. Ahmad Fauzi, *‘Transformation Of Values In Developing Leadership Prophetic Islamic Education’,* in 2nd ICET Theme: Improving The Quality Of Education and Training Through Strengthening Networking (Faculty of Education, State University of Malang, 2016), pp. 1196–1204. [↑](#footnote-ref-9)
10. Ahmad Fauzi, *‘Building Transformative Management Epistemology at Pondok Pesantren Based on Local Wisdom’,* in Proceedings of the 1 St International Conference on Education and Islamic Culture ‘Rethinking Islamic Education Toward Cultural Transformation’ Faculty of Tarbiyah, Islamic Institute of Nurul Jadid Probolinggo (Probolinggo, 2017), pp. 199–203. [↑](#footnote-ref-10)
11. Daniel Goleman, *Working With Emotional Intelligence, Kecerdasan Emosi Untuk Mencapai Puncak Prestasi* (Jakarta: Gramedia, 2003), 77. [↑](#footnote-ref-11)
12. Peter P. Schoderbek, *Management* (London: Harcourt Brace Jovanovich Publishers, 1988), 68. [↑](#footnote-ref-12)
13. Goerge R Terry, *Prinsip-Prinsip Manajemen, Terjemahan J. Smith D.F.M* (Jakarta: PT Bumi Aksara, 2003), 11. [↑](#footnote-ref-13)
14. Sanerya Hendrawan, ‘*Spiritual Management; From Personal Enlightenment Towards God Corporate Governance’* (Bandung: PT Mizan Pustaka, 2009), 80. [↑](#footnote-ref-14)
15. Ibrahim Bafadal, *Manajemen Peningkatan Mutu Sekolah Dasar (Dari Sentralisasi Menuju Desentralisasi)* (Jakarta: Bumi Aksara, 2006), 65. [↑](#footnote-ref-15)
16. Fathul Himam. Sus Budiharto, *‘Konstruk Teoritis Dan Pengukuran Kepemimpinan Profetik’,* Psikologi UGM Jogyakarya, 33 (2001), 300. [↑](#footnote-ref-16)
17. Bush T, *Theories of Educational Management* (London: Harper & Row, 1986), 37. [↑](#footnote-ref-17)
18. Tony Bush, *‘Professional Learning Communities and Instructional Leadership : A Collaborative Approach to Leading Learning ?’,* Educational Management Administration & Leadership, 47.6 (2019), 839 [↑](#footnote-ref-18)
19. George R. Terry, *Prinsip Prinsip Manajemen* (Jakarta: Bumi Aksara, 2014), 66. [↑](#footnote-ref-19)
20. D.D.N. Benty and I. Gunawan, *Manajemen Pendidikan Suatu Pengantar Praktik* (Bandung: Alfabeta, 2017), 78. [↑](#footnote-ref-20)
21. Made Pidarta, *Manajemen Pendidikan Indonesia* (Jakarta: Bumi Aksara, 1988), 90. [↑](#footnote-ref-21)
22. Cyril O’Donnell dan Heinz Weihrich Harold Koontz, *Manajemen Jilid I Edisi Kedelapan* (Jakarta: Erlangga, 1996), 11. [↑](#footnote-ref-22)
23. James C Sarros and Joseph C Santora, *‘Leaders and Values : A Cross-Cultural Study’, Leadership & Organization Development* Journal, 22.5 (2001), 243–7739. [↑](#footnote-ref-23)
24. Syafaruddin, *Manajemen Lembaga Pendidikan Islam* (Jakarta: Ciputat Press, 2005), 34. [↑](#footnote-ref-24)
25. Eric C K Cheng, ‘Knowledge Management for Improving School Strategic Planning’, *Educational Management Administration & Leadership*, 1.17 (2020), 1–17 [↑](#footnote-ref-25)
26. Edi Santoso, ‘Spritualisasi Pendidikan Agama Islam’, *Jurnal Nuansa STAIN Pemekasan*, 11.2 (2014), 66. [↑](#footnote-ref-26)
27. Ahmad Fauzi dan Dakir, *Manajemen Mutu Pendidikan Islam Terpadu* (Jogjakarta: Pustaka Pelajar, 2020), 67. [↑](#footnote-ref-27)
28. Mujamil Qomar, *Dimensi Manajemen Pendidikan Islam* (Jakarta: Penerbit Erlangga, 2016), 44. [↑](#footnote-ref-28)
29. Colette Lombard Hoover, Edwin A., *Getting Along in Family Business The Relationship Intelligence Handbook, Edisi Bahasa Indonesia,* (Jakarta: PT. Raja Gravindo Persada, 2010), 75. [↑](#footnote-ref-29)
30. Andrew Giddings, *Elements of Sociological Theori of Religion* (Sacred Canopy, 2020), 42. [↑](#footnote-ref-30)
31. Dian Andayani Abdul Majid, *Pedidikan Karakter Dalam Perspektif Islam* (Bandung: Insan Cita Utama, 2010), 95. [↑](#footnote-ref-31)
32. Ayatrohaedi, *Kepribadian Budaya Bangsa (Local Genius)* (Jakarta: Pustaka Pelajar, 1986), 63. [↑](#footnote-ref-32)
33. Gorys Keraf, *Argumentasi Dan Narasi* (Jakarta: PT Gramedia Pustaka Utama, 2016), 23. [↑](#footnote-ref-33)
34. Supriyanto Muh. Ikhsan and Ismail Suardi Wekke Fahmi Gunawan, *Islam and Local Wisdom: Religious Expression In Southeast Asia* (Yogyakarta: Deepublish, Grup Penerbitan CV Budi Utama, 2018), 8. [↑](#footnote-ref-34)
35. M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi Pendekatan Interaktif Interkonektif* (Jogjakarta: Pustaka Pelajar, 2012), 107. [↑](#footnote-ref-35)
36. Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998), 39. [↑](#footnote-ref-36)
37. Rohmat Mulyana, *Mengartikulasi Pendidikan Nilai* (Bandung: CV. Alfabeta, 2004), 67. [↑](#footnote-ref-37)
38. Anson Ferdiant Diem, *‘Wisdom of the Locality (Sebuah Kajian: Kearifan Lokal Dalam Arsitektur Tradisional Palembang)’,* Berkala Teknik, U, 2.4 (2012), 299–305. [↑](#footnote-ref-38)
39. Ahmad Dakir, Fauzi and Khairil Anwar, *‘Pesantren Quality Management ; Government Intervention in the Policy of the Pesantren Law in Indonesia’,* International Journal of Innovation, Creativity and Change, 14.3 (2020), 1603–20 [↑](#footnote-ref-39)
40. Risieri Frondizi, *Filsafat Nilai, Terj Cuk Ananta Wjaya Dengan Judul Aslinya What Is Value* (Jogjakarta: Pustaka Pelajar, 1963), 77. [↑](#footnote-ref-40)
41. Ary Ginanjar Agustian, *ESQ: Emotional Spiritual Quotient* (Jakarta: AGRA Publishing, 2009), 93. [↑](#footnote-ref-41)
42. Viktor Emil Frankl, *The Will to Meaning* (New York: Plume book, 1969), 41. [↑](#footnote-ref-42)
43. Ivor Morrish, *Aspects of Educational Change* (London: University of Chicago Press, 1976), 72. [↑](#footnote-ref-43)
44. Nurcholish Madjid, *Merumuskan Kembali Tujuan Pendidikan Islam, Dalam Dawam Rahardjo (Ed), Pergulatan Dunia Pesantren: Membangun Dari Bawah* (Jakarta: P3M, 1985), 57. [↑](#footnote-ref-44)
45. Andrew Giddings, *Elements of Sociological Theori of Religion* (Sacred Canopy, 2020), 32. [↑](#footnote-ref-45)
46. Hadiq, *Islam Dan Budaya Lokal,* (Jogjakarta: Sukses Offset, 2009), 34. [↑](#footnote-ref-46)
47. Weichun Zhu and Others, *‘The Effect of Authentic Transformational Leadership on Follower and Group Ethics’,* Leadership Quarterly, 22.5 (2011), 801. [↑](#footnote-ref-47)
48. Andi Nurlaela, *‘Manakar Nalar Pendidikan Pesantren Berbasis Kearifan Lokal’,* At-Turas: Jurnal Studi Keislaman, Universitas Nurul Jadid Probolinggo, V.2 (2018), 1–20. [↑](#footnote-ref-48)
49. R Rustam and A S Ichsan, *‘Pendidikan Islam Berbasis Kearifan Lokal’,* IQRO: Journal of Islamic Education, IAIN Palopo, 3 (2020), 1–14 [↑](#footnote-ref-49)
50. Colette Lombard Hoover, Edwin A., *Getting Along in Family Business The Relationship Intelligence Handbook, Edisi Bahasa Indonesia,* (Jakarta: PT. Raja Gravindo Persada, 2010), 55. [↑](#footnote-ref-50)
51. Gay Hendricks dan Kate Ludeman, *The Corporate Mystic: A Guidebook for Visionarities with Their Feet on the Ground* (New York: Bantam Books, 1996), 104. [↑](#footnote-ref-51)
52. Duna Izfanna dan Nik Ahmad Hisyam, *‘A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah’*, Multicultural Education and Technologi Journal, 6.2 (2012), 77–86. [↑](#footnote-ref-52)
53. Aang Komariah dan Cepi Triatna, *Visionary Leadership* (Bandung: Bumi Aksara, 2006), 50. [↑](#footnote-ref-53)
54. Fatkul Anam and others, ‘*The Effect of Informal Leadership Roles and School Head Performances on the Culture of Quality in the Ma’arif Education Institute of Nahdlatul Ulama Sidoarjo’*, International Journal of Innovation, Creativity and Change, 9.11 (2019), 115–27. [↑](#footnote-ref-54)
55. Malik Fadjar, *Madrasah Dan Tantangan Modernitas* (Bandung: Mizan, 2005), 76. [↑](#footnote-ref-55)
56. Sofyan Sauri and Dasim Budimansyah, *‘Nilai Kearifan Lokal Pesantren Dalam Upaya Pembinaan Karakter Santri’,* Nizham Journal of Islamic Studies, IAIN Metro Lampung, 2.2 (2017), 21–50 [↑](#footnote-ref-56)