

# Forging Qur'anic Character: A School Principal Leadership Model-Insights

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## Info Artikel

## Abstract

### Keywords:

Leadership Model,  
School Principal,  
Qur'anic Character

School principals are essential in shaping the Qur'anic character of the educational institutions they lead. This research is categorized as multi-case field research with data described descriptively. The main instrument of this research is the researcher, who explores data using three methods: interviews, observation, and documentation. The data analysis technique is carried out in two stages: individual case data analysis and cross-case data analysis. The researcher draws the following conclusions: First, the principal leadership model in two institutions: a) inclusive low profile model, b) social helpful model, and c) equilibrium structure model. Second, the school principal's strategic steps in forming Qur'anic character: a) integration of subjective spiritual and objective skills, b) implementation of organic spiritual collectivity strategies, and c) internalization of active, positive religiosity values. Third, students' Qur'anic character is formed through the leadership of the school principal: a) assimilation of spiritual values, b) exploration of dimensions of faith, c) contextualization of the Qur'an, d) planned disciplinary management, and e) religious inspiration in education. This research provides the following theoretical implications: a) through the leadership model that is built, the principal, spiritual leader influences school culture in the formation of student character, b) the leadership model of the two school principals becomes a role model in the formation of students' Qur'anic character through the program. joint school activity program.

### Kata kunci:

Model Kepemimpinan,  
Kepala Sekolah, Karakter  
Qur'ani

### Abstrak.

Kepala sekolah mempunyai peran penting dalam membentuk karakter Qur'ani pada lembaga pendidikan yang dipimpinnya. Penelitian ini dikategorikan sebagai penelitian lapangan (field research) berjenis multikasus dengan data yang diuraikan secara deskriptif. Instrumen utama penelitian ini adalah peneliti sendiri yang menggali data dengan tiga metode yaitu wawancara, observasi, dan dokumentasi. Teknik analisis data dilakukan dalam dua tahap; analisis data kasus individu dan analisis data lintas kasus. Peneliti menarik kesimpulan sebagai berikut: Pertama, model kepemimpinan kepala sekolah di dua lembaga: a) model inclusive low profile, b) model sosial utilitarian, dan c) model struktur ekuilibrium. Kedua, langkah strategis kepala sekolah dalam membentuk karakter Qur'ani: a) integrasi spiritual subjektif dan skill objektif, b) implementasi strategi kolektivitas spiritual organik, dan c) internalisasi nilai religiusitas positif aktif. Ketiga, karakter Qur'ani siswa yang terbentuk melalui kepemimpinan kepala sekolah: a) asimilasi nilai-nilai spiritual, b) eksplorasi dimensi keimanan, c) kontekstualisasi al-Qur'an, d) manajemen kedisiplinan terencana, dan e) inspirasi keagamaan dalam edukasi. Penelitian ini memberi implikasi teoritis sebagai berikut: a) melalui model kepemimpinan yang dibangun, kepala sekolah, pemimpin spiritual yang mempengaruhi budaya sekolah dalam pembentukan karakter siswa, b) model kepemimpinan kedua kepala sekolah menjadi role model dalam pembentukan karakter Qur'ani siswa melalui program-program kegiatan sekolah yang dilaksanakan bersama.

## INTRODUCTION

The influx of Western culture in Indonesia has had an impact on people's thought patterns and behavior, especially among young people. A Westernized lifestyle will certainly be in contrast to the culture in Indonesia (Djihadah, 2020; Simanjuntak et al., 2021). With the development of technology which is currently increasingly sophisticated and the speed at which all information enters society can no longer be prevented, so that any news can be consumed directly by today's society, the impact ultimately is damage to the morals and character of the nation's generation. (Alfikri, 2023; Triyanto, 2020). The phenomenon in the field shows that promiscuity is now rampant, especially among teenagers at the high school, vocational, and madrasah education levels, they are no longer reluctant to act like a married couple. Such as non-halal relationships (dating) by holding hands, kissing, and so on. From some of the data, it was found that currently, promiscuity is increasingly rampant, especially among couples who are still students and university students (Aluede et al., 2022; Muhinat, 2022). The report results also show that they also committed many immoral acts. Apart from immoral acts, there are many deviations in the morality of the nation's young people from existing social norms. A national survey shows that out of 10,000 high school and equivalent students admit that they have committed theft, what is even sad is that most of them use drugs and consume alcohol, which has increased by around 25% (Pihahay & May, 2022; Silmi, 2020; Yani & Putri, 2020).

Other evidence on the official KPAI website is that there has been development, as well as an increase in student brawls over the past decade. Other indications also show that fighting has also transformed the lifestyle of young people. This is proven by the brawls that often occur among them. This is something that some students are proud of (Setyawan, 2014). The Department of Health & Human Services survey results also show that around 41% of students aged 15-19 years who are still at secondary school level have committed immoral acts by having casual sex before they have an official relationship, and sadly have given birth to around 230,000 children. soul (Warta, 2022). WHO data also shows that deviant behavior is still found to be very high, with 64 million teenagers in the world still experiencing alcohol dependence. (Norvia et al., 2022). In another context, life which is currently supported by advances in science and technology makes it easy for individuals to get information from anywhere. So, the information obtained may become vulnerable, if it is not balanced with supervision from parents at home and teachers at school. Therefore, there is a need for a good pattern of cooperation between the parties involved to keep students' morality on the right track.

Because of the large amount of time children spend in educational institutions, schools must be able to take a good role in the form of structured school activities through the school principal's work program. A school principal is also called a leader, the leader should be able to carry out his duties and functions. Leadership is a process of someone's activities to influence, move, and coordinate individuals or groups so that cooperative relationships can be achieved in an effort to achieve set goals. Therefore, a model is needed for leading. The leadership model will be identical to the leadership style of someone carrying out leadership. We often encounter various styles or types of leadership in everyday life, including at school (Rosmika et al., 2022). Although educational leaders, especially formal schools or madrassas, are leaders who are appointed directly either by the government or foundations or through direct election (Heriyono et al., 2021). (Rachman et al., 2022) The educational environment, especially the school environment, has an important role in forming students' minds, actions, behaviors and various activities. This has been

formalized in law Number 20 of 2003, which until now is known as character education (Ali et al., 2024). Character education is an effort to instill intelligence in thinking, appreciation in the form of attitudes, and experience in the form of behavior that is in accordance with noble values that become one's identity which is realized in the form of interactions with God, oneself, society and the social environment in which one lives. (Abidin, 2019; Marini et al., 2019; Maulidiawati et al., 2022). In the same direction, character education is also often identified with moral education or behavioral education, as a means of preventing immoral behavior. Meanwhile, Qur'anic character itself means an order of human behavior that is in line with the moral values contained in the holy book Al-Qur'an. Thus, to form Qur'anic character in the younger generation, especially students, a forum and place that frequently interacts with the students is needed. Therefore, educational institutions (schools) are one place to realize the Qur'anic character (Indawati et al., 2022; Kartiko et al., 2020).

In this context, the role of educational institutions, especially schools, becomes very important. Schools must also act as the front guard in efforts to form Qur'anic character in students. The school principal has a key role in determining the level of success in the school. As the individual responsible for the implementation of education and teaching in the institution, the principal must have the readiness and ability to motivate individuals and their work groups. A leader must also be able to create an environment that is conducive, safe, comfortable, calm and enjoyable (Kartiko et al., 2022). Furthermore, a leader must be able to promote students' spiritual values in an environment that prioritizes religious aspects. In this way, the implementation of education and teaching can run in an orderly and smooth manner, in accordance with the aim of forming Qur'anic character in students at school. In his strong leadership role, the principal is required to be able to influence, guide, coordinate and mobilize other people who are related to the development of educational and teaching knowledge so that the activities carried out can be more effective and efficient in achieving educational and teaching goals, and not less important in the formation of students' Qur'anic character at the school itself.

There has been a lot of research related to the theme of leadership and student character, so researchers aim to look for gaps that have not been studied by previous researchers. To get this, the researcher focused on 3 main things including 1. Finding the leadership model of the school principal at Riyadlul Qur'an Vocational School, Malang Regency and Telkom Sandhy Putra Vocational School, Malang City, 2. Finding the school principal's strategic steps in forming students' Qur'anic character through school program at Riyadlul Qur'an Vocational School, Malang Regency and Telkom Sandhy Putra Vocational School, Malang City and 3. Discovering the Qur'anic character that is formed from the Leadership Model of the Principal at Riyadlul Qur'an Vocational School Malang Regency and TelkomSandhy Putra Vocational School, Malang City.

## **RESEARCH METHOD**

This research was conducted at Riyadlul Qur'an Vocational School, Malang Regency and Telkom Sandhy Putra Vocational School, Malang City. Researchers chose these two schools with careful consideration. First, Telkom Sandhy Putra Malang Vocational School was chosen because it is a private school that has received a superior title at the national level. In addition, in initial observations, researchers found that the principal's leadership model at this school had a significant role in shaping students' Qur'anic character, especially through programs that had been specifically designed and implemented by the principal. On the other hand, Riyadlul Qur'an

Vocational School, Malang Regency, was chosen because of the Islamic atmosphere at the school. Even though it is a public school, Riyadlul Qur'an Vocational School is able to instill religious values through various structured religious activities in the curriculum and unstructured activities..

Initial observations show that this school has a strong focus on forming students' Qur'anic character. This research can be categorized as field research using a qualitative approach. (Aspers & Corte, 2019; Muhinat, 2022). This research uses a qualitative approach with a multi-case research type. According to Lingfood, in his research, there are three types of multicase studies, including; single case studies, multicase studies, and comparative case studies (Aberdeen, 2013; Yin, 1981).

Multicase studies are designed to build a general explanatory model that fits each case in the study, even though the cases appear to vary. The generalizations that are often sought in multi-case studies emphasize the extreme and unique differences in each case, so that the two cases (although different) can complement each other. As well as enriching research findings in various different cases at the same location or at different locations (M.Si et al., 2020). The data used in this research is primary data, and is obtained through verbal and behavior from informants. Secondary data was obtained from other parties, while data collection methods included three methods, namely interviews, observation and documentation (L. Haven & Van Grootel, 2019). The steps and stages in multi-case study research are determining cases, research design, data collection, data analysis, conclusions and generalizations and reporting results.

## RESULT

### Principal leadership model

Based on the results of the research, it can be found that the principal model in both schools is presented in table 1 below.

**Table 1 Cross-Case Results of Leadership Models**

<b>Riyadlul Qur'an Vocational School Principal Leadership Model</b>		
<b>Low Profile</b>	<b>Movers</b>	<b>Active Participation</b>
<b>1. Simple both in appearance and behavior</b>	1. Able to influence individuals to act	1. Participate in activities
<b>2. Respect the school community</b>	2. Directly involved in activities (directed leading)	2. Be at the forefront of activities
<b>3. Not showing off his structural position</b>	3. Not completely dependent on subordinates	3. Act as an active substitute (fill in the gaps)
<b>4. Always mingle with other people regardless of status</b>	4. Directly supervise activities	4. Loyal to members
<b>5. Inclusive (open) to every idea put forward</b>	5. Leaders who take initiative (initiative leader)	5. Harmonious and communicative work system
<b>6. Not ambitious</b>	6. Be a role model	6. Act and argue with solutions
<b>7. Oriented towards usefulness</b>		
<b>8. Tolerant</b>		
<b>Leadership Model of the Principal of Telkom Shandy Putra Malang Vocational School</b>		
<b>Commitment to School Growth and Development</b>	<b>Prioritizing Top-Down and Bottom-Up Approaches</b>	<b>Visionary</b>

<ol style="list-style-type: none"> <li>1. Realize the importance of increasing the capacity and capability of yourself and your subordinates</li> <li>2. Building harmonious communication between school members</li> <li>3. Always actively participate in helping members to work well</li> <li>4. Have a quick response to external and internal needs</li> <li>5. Able to encourage each unit to be actively involved</li> <li>6. Invite members to get directly involved</li> <li>7. Evaluate school activities and programs that have been implemented</li> <li>8. Have high integrity in carrying out management responsibilities</li> <li>9. Accommodate aspirations well</li> <li>10. Discipline in carrying out tasks</li> <li>11. Work according to the job description</li> <li>12. Have a visionary view</li> </ol>	<ol style="list-style-type: none"> <li>1. Explain the school principal's work program and ask all areas to make work plans based on derivatives of the program (Top-Down)</li> <li>2. Each field is given the authority to develop its field</li> <li>3. Mutual agreement, not structural in nature</li> <li>4. Every individual is free to express their own opinion</li> </ol>	<ol style="list-style-type: none"> <li>1. Futuristic in determining achievements</li> <li>2. Have careful planning in determining activities</li> <li>3. Determine the main priority achievements in the future that will be achieved</li> </ol>
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The description of the table above is based on the results of interviews and observations, so several propositions can be drawn. The following are six propositions that reflect the essence of the two principal leadership models as follows: (1) Low Profile and Inclusive: The principal shows simplicity in both appearance and behavior, does not show off his structural position, and always mixes with other people regardless of status. The principal is also open to any ideas submitted by the school community. (2) Not Ambitious and Benefit-Oriented: The principal does not have excessive ambition and always acts with the aim of increasing benefits for the entire school community, (3) Active Participation and Being a Role Model: The principal actively participates in school activities and is a role model for the school community, (4) Commitment to School Growth and Development: The principal has a strong commitment to increasing the capacity and capability of the school and always actively participates in helping members to work well, (5) Top-Down and Bottom-Up and Visionary Approaches: The principal applies a balanced approach between planning from the top (Top-Down) and participation of school members (Bottom-Up) with a visionary view for the future of the school. (6) Harmonious and Responsive Communication: The principal builds harmonious communication among the school community, has a quick response to external and internal needs, and accommodates aspirations well.

### **The school principal's strategic steps in forming students' Qur'anic character**

Based on the research results, it can be found that the principal's strategic steps in forming the Qur'anic character of students in both schools are presented in table 2 Cross-Case Results regarding Principal Strategic Steps below.

**Table 2 Cross-Case Results regarding Principal Strategic Steps**

<b>The Principal's Strategic Steps in Shaping the Qur'anic Character of Students at Riyadlul Qur'an Vocational School</b>						
<b>Mandatory Tahfizh Program</b>	<b>Istighasah Every Month</b>	<b>Starting the activity with Tadarrus Al-Qur'an</b>	<b>Al-Qur'an Reading Program Every Weeks</b>	<b>Maqam Pilgrimage</b>	<b>Implementation of Dhuha Prayers</b>	
<p><b>1. Integrating spiritual power in the Koran with technical skills</b></p> <p><b>2. Interpret the moral teachings in the Al-Qur'an contextually</b></p>	<p>1. Istighasah activities are a vehicle for cultivating moral attitudes and behavior</p> <p>2. Istighasah as a medium for internalizing the values of humility</p> <p>3. Istighasah as a tool to strengthen feelings of solidarity and emotion</p> <p>4. Istighasah activities as a place to minimize student bad behavior</p>	<p>1. Khataman as a form of deepening spiritual awareness</p> <p>2. Tadarrus as a good personal construction medium for students</p> <p>3. Instill awareness that the Koran is a guide in life</p> <p>4. Stimulate school members to build good social activities</p>	<p>1. Internalize the awareness of ubudiyah as a vehicle to the world and the afterlife</p> <p>2. Integrate the vision and mission that are relevant to the teachings of the Koran</p> <p>3. Improve reading and understanding, as well as intense appreciation of the Al-Qur'an</p> <p>4. Minimize student stress levels</p>	<p>1. Cultivate fear of Allah</p> <p>2. Reminds of death</p> <p>3. Protect students from deviant behavior</p> <p>4. Foster spiritual solidarity.</p>	<p>1. Shaping students' character to be closer to Allah</p> <p>2. Strengthen vertical (to Allah) and horizontal (with nature and humans) relationships.</p>	

The following propositions are relevant to the school principal's strategic steps in forming students' Qur'anic character. (1) Integration of Spiritual and Technical Skills: The principal at Riyadlul Qur'an Vocational School applies an approach that integrates spiritual aspects through the tahfizh and tadarrus Al-Qur'an programs with technical skill aspects that create a balanced and holistic educational environment. (2) Collectivity in Religious Education: The principal at Telkom Shandy Putra Malang Vocational School promotes collectivity in religious education through holding congregational prayers and religious Fridays, forming students' character based on an intellectual religious spirit. (3) Internalization of positive values in religious programs: In shaping students' Qur'anic character, istighasah activities at Riyadlul Qur'an Vocational School act as an important vehicle for cultivating attitudes and behavior of akhlaql karimah, internalizing the values of humility, as well as understanding emotional solidarity and efforts to minimize student bad behavior. (4) Provision of specific religious education: The principal at SMK Telkom Shandy Putra Malang shapes the character of female students through intense explanations about feminine jurisprudence, feminine ethics in an Islamic perspective, and understanding the existence and role of a woman in society, while promoting congregational prayer as a way to implement these values in daily practice.

### **Students' Qur'anic Character Formed Through the Leadership of School Principals in Two Vocational Schools**

Based on the results of interviews and observations regarding students' Qur'anic character which is formed through the leadership of the school principal, it is presented in table 3. Cross-Case Results regarding Students' Qur'anic Character as follows.

**Table 3 Cross-Case Results regarding Students' Qur'anic Character**

Students' Qur'anic Character Formed through the Leadership of the Principal at Riyadlul Qur'an Vocational School Nganjum Malang		
Extrinsic Elements	Extrinsic Elements	
<ol style="list-style-type: none"> <li>1. Able to internalize ubudiyah values in students</li> <li>2. Able to increase devotion to Allah SWT.</li> <li>3. Able to grow independent awareness of the importance of spiritual improvement</li> <li>4. Able to add a sense of love to the Koran</li> </ol>	<ol style="list-style-type: none"> <li>1. Able to foster professional and social awareness in students</li> <li>2. Able to practice Al-Qur'an texts contextually without elements of personal interest</li> <li>3. Able to respect, love and respect fellow humans</li> <li>4. Able to be responsible for every task given</li> </ol>	
Students' Qur'anic Character Formed from the Leadership of the Principal at Telkom Shandy Putra Malang Vocational School		
Discipline	Responsibility	Religious
<ol style="list-style-type: none"> <li>1. Encourage students to arrive on time before class starts</li> <li>2. Instruct students to be orderly during the Dhuha prayer</li> <li>3. Order the entire class to start and end class time according to schedule</li> <li>4. Supervise all teaching and learning activities in class with CCTV</li> <li>5. Collaborate with the picket teacher for the disciplinary process</li> <li>6. Providing educational and appropriate punishments for those who violate</li> </ol>	<ol style="list-style-type: none"> <li>1. Urge every school member to obey the rules according to their respective responsibilities</li> <li>2. Equip students with the importance of carrying out responsibilities in order to minimize the possibility of violations that will occur</li> <li>3. Educate students to maintain akhlaqul karimah behavior</li> <li>4. Provide students with an understanding of the importance of completing assignments on time</li> <li>5. Instruct all school members not to avoid responsibility</li> </ol>	<ol style="list-style-type: none"> <li>1. Create a religious environment at school</li> <li>2. Providing intrinsic motivation of a spiritual nature such as motivational words posted in every corner of the school both in the form of x-banners and in the form of prints.</li> </ol>

Based on the table above, propositions can be drawn that are closely related to the leadership of the school principal in shaping students' Qur'anic character. (1) With the leadership of the school principal, students are able to internalize the values of Qur'anic ubudiyah in themselves through an educational approach. (2) The principal's instructive approach in terms of discipline is able to encourage students to be close to the values of Qur'anic spiritual awareness. (3) The leadership of the school principal who is oriented towards achieving collective subjective goals is able to increase students' devotion to Allah SWT. (4) Providing educational and appropriate punishments for students who break the rules is essential in forming Qur'anic character. (7) Apart from being able to encourage increased spiritual awareness, the school principal's egalitarian and progressive leadership is also believed to be able to upgrade students' professional and social life. (8) The principal in his ideal leadership acts as a motivator for students to remain in akhlaqul karimah behavior. (9) The principal creates a religious environment at school as an effort to strengthen students' religious character

## DISCUSSION

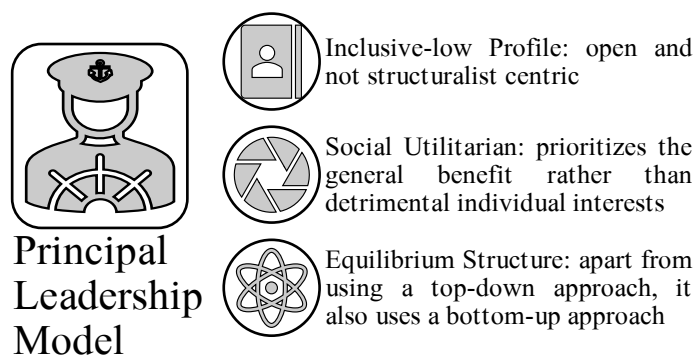
### Principal Leadership Model at Riyadlul Qur'an Vocational School and Telkom Shandy Putra Vocational School in Malang.

A low profile approach is a concept where a school principal adopts a modest attitude and does not display his position excessively (Rosiliana & Dewi, 2023). This indicates that the principal is not only focused on his position as a leader, but also as a member of the school community. Modesty in appearance and behavior can create a more inclusive atmosphere at school. In this context, the principal is not only an authority figure, but also a peer to staff and students. This invites collaboration and active involvement from all parties in decision making and school development. The concept of inclusiveness in school leadership refers to the ability of a school principal to accept and respect every individual in the school, regardless of their status or background. Inclusive school principals not only listen to the opinions of certain groups, but also open themselves to ideas and views from all school members. In doing so, school principals create space for multiple perspectives and diverse approaches in addressing educational challenges and problems. This helps strengthen the social ties of all members of the school community (Syam et al., 2023).

Based on the explanation from this presentation, the researcher found novelty which was closely related to the two principal leadership models. First, the inclusive-low profile model. This creates a picture of leadership that is different from the tradition of school principals who are often authoritarian. Principals who practice this approach emphasize modesty in their appearance and behavior, not trying to flaunt their structural position. They also create an inclusive environment, where they interact with all members of the school community regardless of social status or hierarchy. The second novelty is the social utilitarian model of principal leadership. This shows that principals in this model are not driven by excessive personal ambition or the desire to achieve high prestige. They act with the primary aim of increasing the benefits for the entire school community. This marks a change from a leadership approach that may have been more selfish or oriented towards personal achievement. The third novelty is a balanced school principal leadership model or what can be called an equilibrium structure model. School principals do not only use an authoritarian approach (Top-Down) or completely rely on the participation of school members (Bottom-Up). Instead, they combine the two thoughtfully, enabling more balanced and responsive planning and decision-making. In addition, they also have a visionary view for the future of the school, creating a positive long-term focus

The three innovations can be described as follows :

**Figure 1 Principal Leadership Model**





With these three novelties, the principal's leadership model creates a new paradigm in understanding and carrying out leadership in the school environment. This moves leadership from a traditional model that is often authoritarian and self-oriented to a model that is more inclusive, focused on mutual benefit, and has a vision that is more far-sighted.

### **Implementation of the Principal's Strategic Steps in Efforts to Form Qur'anic Character in Students of SMK Riyadlul Qur'an and SMK Telkom Shandy Putra in Malang**

Implementation of the Principal's Strategic Steps in Efforts to Form Qur'anic Character in Students at Riyadlul Qur'an Vocational School and Telkom Shandy Putra Vocational School in Malang is an important step in illustrating how education at these two schools does not only focus on academic aspects, but also on formation. students' character and spiritual values. School principals at Riyadlul Qur'an Vocational School and Telkom Shandy Putra Malang Vocational School have taken a proactive role in guiding and designing strategic initiatives aimed at equipping students with strong character based on religious values. In this context, the researcher will further explore the proposition of various strategic actions that have been taken by the principals at these two schools to create an educational environment that focuses on building Qur'anic character in students.

The integration of spiritual and technical skills has become a strong foundation in the management of education at Riyadlul Qur'an Vocational School and Telkom Shandy Putra Vocational School in Malang. The principal, who acts as the bearer of this vision, has succeeded in creating an educational environment that harmoniously combines the spiritual dimension and technical skills. In order to realize this approach, Riyadlul Qur'an Vocational School developed a tahfizh and tadarrus Al-Qur'an program which was carefully integrated into their curriculum. The tahfizh program allows students to understand and memorize the Koran, so that they not only gain religious knowledge but also hone strong moral examples. It helps students in shaping their character with deep moral principles and solid ethics (Huda & Rokhman, 2021; Safariah & Masykur, 2022). More than just academic success, this approach has helped students face real-world challenges with confidence. They understand that the spiritual values they master are not something separate from their professional world, but are the foundation that guides their actions in resolving conflict, working together, and making the right decisions.

Collectivity in religious education. The spirit of collectivity in religious teaching has become a central principle in the leadership of the Principal at Telkom Shandy Putra Malang Vocational School. With determination, the principal promotes this approach as an integral part of student character development based on an intellectual religious spirit (Aisyah et al., 2022; Fitriani et al., 2024). One of the main ways implemented to encourage collectivity is through holding congregational prayers at school. The principal believes that this joint worship not only strengthens social ties and organic solidarity among students and teaching staff, but also helps students deepen their understanding of the teachings of the Islamic religion. Thus, congregational prayer becomes a valuable time for spiritual reflection and strengthening religious values (Shohebul, 2021).

The implementation of the principal's strategic steps in this dissertation study is the internalization of positive values in the religious program at Riyadlul Qur'an Vocational School. This internalization process is one of the key components in efforts to form Qur'anic character in students. One important activity in this context is istighasah. For Pitriani et al., istighasah is not only a religious cultural activity, but it is also a moment of spiritual reflection activity that allows

students to deepen their understanding and application of akhlaqul karimah values, or noble morals in everyday life (Malisi et al., 2023).

Provision of specific religious education. Providing special education services is an important aspect in developing student character, especially when facing issues related to gender and religion. In this context, the principal at Telkom Shandy Putra Malang Vocational School has taken a significant initiative to shape the character of female students through various educational approaches which include understanding feminine jurisprudence, feminine ethics from an Islamic perspective, and the existence and role of a woman in society. This approach is based on the understanding that specific religious education is an effective tool to provide a deeper understanding of gender roles in Islam. By discussing feminine jurisprudence, female students are invited to understand the special rules and duties that Islamic religion applies to them. This includes issues such as worship, dress, and roles in family and society (Fajar & Mariah, 2022).

### **Students' Qur'anic Character Formed Through the Leadership of the Principal at Riyadlul Qur'an Vocational School and Telkom Shandy Putra Malang Vocational School**

Effective and persuasive school principal leadership. This leadership model can be an ideal place to internalize Qur'anic values in students. From the results of the study, researchers concluded that school principals who are able to inspire and motivate teachers and students have an important role in forming students' character and morals. Lestari et al., also confirmed that education led by effective school principals prioritizes integrity and moral values in every aspect. (Lestari et al., 2023). Teachers who are inspired by this strong leadership will be more likely to integrate Qur'anic values into their curriculum and teaching methods. The educational approach implemented under effective leadership also encourages students to think critically and reflectively about Qur'anic values. They are taught not only to memorize, but also to understand and reflect on the meanings contained in this teaching. An effective principal must also facilitate collaboration between teachers, students, and parents. This collaboration enables the formation of a strong Qur'anic awareness throughout the school community. It also helps students to internalize these values through discussions and hands-on practice. As time goes by, the Qur'anic values that have been internalized by students can become an inseparable part of their personality. (Maula, 2020).

The principal's instructive approach to discipline. Such an instructive approach has the potential to influence students and encourage them to draw closer to the values of Qur'anic spiritual awareness. One aspect that needs to be considered in this approach is the use of adequate pedagogy to integrate religious values in the educational process. In this context, the principal plays a role as a leader who promotes a deep understanding of the teachings of the Qur'an (El-Hussari, 2022; Mukhtar et al., 2023; Sabarudin et al., 2023). The principal as the main figure in the school environment has an important role in educating students about the importance of spiritual awareness. They can organize various extracurricular activities or seminars that focus on character building and religious values. In this way, students will discover more about the spiritual messages contained in the Koran.

The principal's leadership is oriented towards achieving collective subjective goals. This proposition has significant potential in increasing students' devotion to Allah SWT. Apart from that, Lois also believes that in this context, students' moral response to situations will increase, and it will be easier to reach a level of character based on collective values (Fry & Cohen, 2009). The school principal can be a good example for students in applying religious values in everyday life.

By embodying these values in their actions and behavior, school principals can inspire students to follow them. The school principal can also play a role in holding meetings with students' parents. In this meeting, they can discuss how parents can support the development of their children's devotion at home. Through a character-based educational leadership and management approach that is oriented towards achieving collective spiritual subjective goals, school principals can make a significant contribution in forming a generation of students who are more obedient to Allah SWT. This strength can then create a school environment that supports students' spiritual development and helps them on their journey of devotion (Madkan & Mumtahana, 2022; Rozi et al., 2023).

Providing educational and appropriate punishments for students who violate the rules. Giving with this approach is essential in forming Qur'anic character. In this context, ten paragraphs will be discussed which explain why giving appropriate punishment has an important role in forming character in accordance with the values of Islamic teachings. Educational and appropriate punishment is an integral part of the concept of discipline in Islam. In Qur'anic teachings, punishment should be used to teach wrongdoing individuals a lesson, not to injure or humiliate them. This reflects the values of mercy and justice in Islam. Providing educational punishment allows students to experience the consequences of their actions. This can help them to better understand the values they violated and reflect on their mistakes.

## **CONCLUSION**

The leadership model of school principals in two institutions, the first is the low profile inclusive model (open and not structuralist centric): emphasizing simplicity in appearance and behavior, not showing off one's position, and creating an inclusive environment regardless of social status. The two social models are utilitarian (prioritizing the general benefit rather than detrimental individual interests): not driven by personal ambition, but acting for the main goal of increasing benefits for the school community. The three equilibrium structure models (a combination of top-down and bottom-up approaches): combining the two wisely by considering balance, responsiveness, creating a long-term and visionary focus. The school principal's strategic steps in forming Qur'anic character: (a) integration of subjective spiritual and objective skills (developing a vision has succeeded in creating an educational environment that unites the spiritual and technical dimensions in harmony through subjective steps such as an attitude of simplicity, inclusiveness, and not being ambitious to included as a basis for building character. (b) implementation of organic spiritual collectivity strategies (in forming students' Qur'anic character, flexible strategic steps are needed that accommodate all individual views, and not strategies that are systematic or mechanical and individualistic. (c) internalization of active positive religiosity values (there is an approach to internalizing religious values that is not passive or rigid to existing reality. The Qur'anic character of students is formed through the leadership of the school principal: (a) assimilation of spiritual values (internalization of religious values Qur'ani to students both textually and contextually). (b) exploration of the dimensions of faith (internalization of the urgency of the Koran in worldly and everyday life). (c) contextualization of the Qur'an (reflection of the Qur'anic text that is not rigid through the flexible leadership of the school principal, inspiring and motivating to understand the Qur'an not only from one perspective. (d) planned disciplinary management ( The principal has mature projections related to planning, organizing, directing, implementing and evaluating in forming students' Qur'anic character). (e) religious inspiration in education (the principal ensures

that every aspect of learning the values of the Qur'an is always internalized holistically and massively.

This research has an important contribution to the world of education both theoretically and practically. Theory implementation takes the form of assimilation of spiritual values, exploration of faith values, contextualization of the Al-Qur'an, and well-programmed disciplinary management. The practical implications for the leadership model are that school principals need to adopt a simple appearance and behavior without having to emphasize their position, apart from that, they also create an inclusive atmosphere in a way that all members of the school must be respected without needing to look at social facts and when making decisions and interacting in their daily lives focusing on simplicity. .

A limitation of this research could be that the variables used may not be appropriate to the context of each school. Although planned discipline management is desirable, school realities are often complex. Implementation and evaluation challenges can arise due to external factors that are difficult to predict and Ensuring that religious inspiration is integrated holistically and massively in all aspects of learning can be a complex task and requires adequate resource support.

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