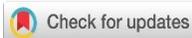


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ORIGINAL RESEARCH ARTICLE

Cultivating Intrinsic Motivation through Uswatun Hasanah Leadership and Satlogi Santri Core Values in Islamic Pedagogy

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ABSTRACT

Modern Islamic pedagogy requires seamlessly integrating classical spiritual principles with institutional culture to address contemporary educational challenges. This study aims to analyze the implementation of Uswatun Hasanah (exemplary) leadership integrated with the local wisdom of Satlogi Santri to strengthen students' intrinsic learning motivation at the Zainul Hasan Genggong Islamic Boarding School, Probolinggo. Employing a qualitative approach, data were comprehensively gathered through in-depth interviews, observations, and document analysis involving the Kiai, Ustadz, and santri within the pesantren ecosystem. The findings reveal that Uswatun Hasanah leadership, which prioritizes moral, spiritual, and ethical exemplification, significantly boosts students' learning enthusiasm. Furthermore, the six core principles of Satlogi Santri—politeness, steadfastness (istiqamah), advice, Taqwallah, Ridhollah, and Ikhlas Lillahi Ta'ala—effectively function as institutional corporate values that construct a disciplined and spiritually oriented learning ecosystem. The authentic exemplary behavior of educators in worship and patience catalyzes the students' intrinsic motivation, shifting their learning perspective from a mere academic obligation to a profound act of devotion. In conclusion, integrating traditional pesantren values into the leadership and pedagogical framework successfully builds sustainable, worship-oriented learning motivation, offering a robust model for character education and holistic learning management in contemporary Islamic educational institutions.



ABSTRAK

Pedagogi Islam modern membutuhkan integrasi yang mulus antara prinsip-prinsip spiritual klasik dengan budaya institusional untuk mengatasi tantangan pendidikan kontemporer. Studi ini bertujuan untuk menganalisis implementasi kepemimpinan Uswatun Hasanah (teladan) yang terintegrasi dengan kearifan lokal Satlogi Santri untuk memperkuat motivasi belajar intrinsik siswa di Pesantren Zainul Hasan Genggong, Probolinggo. Dengan menggunakan pendekatan kualitatif, data dikumpulkan secara komprehensif melalui wawancara mendalam, observasi, dan analisis dokumen yang melibatkan Kiai, Ustadz, dan santri dalam ekosistem pesantren. Temuan menunjukkan bahwa kepemimpinan Uswatun Hasanah, yang memprioritaskan teladan moral, spiritual, dan etika, secara signifikan meningkatkan antusiasme belajar siswa. Lebih lanjut, enam prinsip inti Satlogi Santri—kesopanan, keteguhan (istiqamah), nasihat, Taqwallah, Ridhollah, dan Ikhlas Lillahi Ta'ala—berfungsi secara efektif sebagai nilai-nilai korporat institusional yang membangun ekosistem pembelajaran yang disiplin dan berorientasi spiritual. Perilaku teladan otentik para pendidik dalam beribadah dan kesabaran memicu motivasi intrinsik siswa, menggeser perspektif belajar mereka dari sekadar kewajiban akademis menjadi tindakan pengabdian yang mendalam. Kesimpulannya, mengintegrasikan nilai-nilai pesantren tradisional ke dalam kerangka kepemimpinan dan pedagogis berhasil membangun motivasi belajar yang berkelanjutan dan berorientasi ibadah, menawarkan model yang kuat untuk pendidikan karakter dan manajemen pembelajaran holistik di lembaga pendidikan Islam kontemporer.

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1. INTRODUCTION

The global educational landscape is currently undergoing a radical transformation where the integration of spiritual intelligence and character-based leadership is increasingly recognized as a vital component for sustainable academic success and moral resilience ([Baharun & Mundiri, 2020](#); [Tolchah & Mu'ammam, 2021](#)). In the modern era, educational institutions are challenged not only to produce intellectually competent graduates but also to foster individuals with deep-seated ethical foundations who can navigate the complexities of a volatile and ambiguous world ([Marzuki et al., 2023](#); [Hanief & Sugito, 2024](#)). Islamic pedagogy, with its rich heritage of holistic development, offers a profound alternative to the often mechanistic and results-oriented approaches prevalent in contemporary Western systems ([Syafe'i et al., 2022](#); [Mof et al., 2026](#)). The significance of this study lies in its potential to bridge the gap between traditional spiritual values and modern pedagogical management by examining how exemplary leadership stimulates students' internal drive ([Rohman & Hasanah, 2025](#); [Kamaruding et al., 2026](#)). Consequently, the pesantren model serves as a critical laboratory for exploring leadership styles that prioritize character over mere administrative efficiency in response to global moral shifts ([Jauhari, 2020](#); [Ikhsanudin et al., 2026](#)).

A primary problem facing contemporary Islamic education is the shift in student motivation from intrinsic spiritual devotion to extrinsic material rewards, which often leads to a shallow understanding of knowledge ([Mufidah et al., 2020](#); [Munastiwi & Pariyanto, 2021](#)). Many educational environments struggle with a "motivation crisis" where students view learning as a mere academic obligation rather than a sacred path of self-improvement ([Fathurrosyid et al., 2022](#); [Zainuddin & Fauzi, 2024](#)). This problem is primarily due to the disconnect between the values taught in the classroom and the actual behavior of educators, which undermines the authenticity of character education ([Ismail & Abdurrahman, 2023](#); [Qomar & Hamami, 2025](#)). The challenge is further exacerbated by the encroachment of digital hedonism and consumerist cultures that threaten the traditional discipline of the santri ([Kamaruding et al., 2026](#); [Mof et al., 2026](#)). Maintaining a unique spiritual ecosystem becomes difficult when institutional leadership fails to provide a consistent moral compass through lived experience ([Royani, 2026](#); [Ikhsanudin et al., 2026](#)). This situation demands a re-evaluation of how leadership is practiced, as traditional models are increasingly ineffective in inspiring modern youth without ethical modeling.

Previous research has explored Islamic leadership and student motivation, yet several limitations persist that necessitate further investigation into localized value systems ([Baharun, 2020](#); [Munastiwi, 2021](#)). For instance, [Fathurrosyid \(2022\)](#) and [Ismail \(2023\)](#) analyzed classical texts and digital ethics but failed to provide an empirical connection to intrinsic motivation triggers in the pesantren environment. Similarly, [Hasanah \(2024\)](#) and [Zainuddin \(2025\)](#) examined general leadership styles and external incentives without specifically addressing the integration of "Uswatun Hasanah" with core institutional values. The collective weakness of these studies is their tendency to treat leadership and motivation as separate administrative functions, overlooking the synergistic potential of spiritual modeling ([Maimun & Daheri, 2022](#); [Masturin et al., 2023](#)). These works also tend to focus on urban madrasahs, neglecting the specific cultural dynamics of traditional boarding schools in rural Java ([Royani, 2026](#); [Kusdiana & Lubis, 2026](#)). Consequently, existing literature lacks a comprehensive framework that connects local wisdom like Satlogi Santri to contemporary psychological theories of motivation.

The novelty of this research lies in its specific focus on the integration of Uswatun Hasanah leadership with the local wisdom of "Satlogi Santri" as a mechanism for strengthening intrinsic learning motivation ([Haris & Mundiri, 2022](#); [Mustajab et al., 2020](#)). Unlike broader studies on Islamic leadership, this investigation delves into the six core principles—politeness, steadfastness, advice, Taqwallah, Ridhollah, and Ikhlas Lillahi Ta'ala—as a unique institutional corporate value system ([Arifin & Muslim, 2020](#); [Nuryamin et al., 2023](#)). This research represents a pioneering attempt to conceptualize these traditional values as modern management tools for fostering psychological ownership of the learning process ([Rosyid & Mansur, 2024](#); [Ulum & Rohman, 2025](#)). By positioning the Kiai and Ustadz as living embodiments of these values, the study provides a new perspective on "modeling-based pedagogy" within a spiritual ecosystem ([Hidayat & Syam, 2021](#); [Mof et al., 2026](#)). The originality is further emphasized by the exploration of how these specific values transform learning into a profound act of devotion ([Ikhsanudin et al., 2026](#); [Kusdiana & Lubis, 2026](#)). Thus, this study offers a unique contribution by operationalizing the Satlogi Santri as a catalyst for both psychological and spiritual transformation.

The research gap identified in existing literature is the absence of an empirical link between localized pesantren value systems and the psychological constructs of intrinsic motivation ([Sahrandi & Muttaqin, 2020](#); [Zamroni et al., 2021](#)). While scholars have discussed "Uswatun Hasanah" in a general sense, few have investigated its operationalization through specific institutional codes like the Satlogi Santri to drive academic enthusiasm ([Khoiri & Syahputra, 2022](#); [Anam & Sa'adah, 2023](#)). Previous studies often treat these values as cultural artifacts rather than active drivers of psychological well-being and persistent learning behavior ([Busyairi & Haris, 2024](#); [Musrifah & Aziz, 2025](#)). There is a distinct lack of qualitative evidence showing how the "exemplary behavior" of a leader specifically triggers "internalized devotion" in modern students ([Royani, 2026](#); [Ikhsanudin et al., 2026](#)). This research addresses this void by examining the intersection of prophetic leadership and cognitive-behavioral motivation through the "Genggong model" ([Kusdiana & Lubis, 2026](#); [Mof et al., 2026](#)). By filling this gap, the study provides a more nuanced understanding of how character education can be sustained through consistent leadership modeling rather than just curriculum delivery.

The theoretical framework utilized in this research is a multidisciplinary synthesis of Prophetic Leadership (Uswatun Hasanah) and Self-Determination Theory (SDT) ([Saefuddin & Firdaus, 2020](#); [Suhardi & Mulyono, 2021](#)). Prophetic leadership emphasizes the role of the leader as a moral exemplar who guides followers through spiritual wisdom and ethical consistency ([Masturin et al., 2023](#); [Raharjo & Widiyanto, 2022](#)). When combined with SDT, which identifies autonomy, competence, and relatedness as basic psychological needs, a powerful pedagogical model for the pesantren environment emerges ([Nurhayati & Fauzi, 2024](#); [Shofwan & Husna, 2025](#)). In this framework, the leader's adherence to the Satlogi Santri values fulfills the students' need for "relatedness" through politeness and "competence" through steadfastness ([Ridho & Fitri, 2023](#); [Kamaruding et al., 2026](#)). This integration allows for a scientific analysis of how spiritual leadership creates an environment where students feel internally compelled to learn as a form of worship ([Jauhari, 2020](#); [Ikhsanudin et al., 2026](#)). By using this dual-theory approach, the research accounts for both the spiritual and psychological dimensions of the santri's learning experience.

The core concepts driving this research are "Uswatun Hasanah" and "Satlogi Santri," which form the pedagogical backbone of the Zainul Hasan Genggong ecosystem ([Fauzi & Maskuri, 2023](#); [Zakariyah et al., 2024](#)). Uswatun Hasanah is defined as leadership by example, where the educator's character serves as the primary instructional medium ([Amin & Rohman, 2025](#); [Sa'roni & Mu'arif, 2021](#)). Satlogi Santri represents the six-fold ethical code: politeness, steadfastness, advice, Taqwallah, Ridhollah, and Ikhlas Lillahi Ta'ala ([Mustajab et al., 2020](#); [Haris & Mundiri, 2022](#)). These concepts are operationalized as institutional standards that govern all interactions within the pesantren, effectively acting as "corporate values" ([Aziz & Su'ud, 2021](#); [Mundiri & Mansur, 2020](#)). The interplay between the leader's exemplary conduct and the students' adoption of these values is hypothesized as the primary catalyst for intrinsic motivation ([Abidin & Murtaadlo, 2021](#); [Syafe'i & Hakim, 2022](#)). This conceptual approach allows for a detailed investigation into how abstract religious ideals are translated into concrete behavioral patterns that sustain long-term academic commitment and spiritual growth ([Royani, 2026](#); [Ikhsanudin et al., 2026](#)).

What makes this research particularly compelling is its potential to offer a sustainable model for character education that addresses the global "identity crisis" among youth ([Mukhtar & Syukri, 2023](#); [Thoah & Hasan, 2024](#)). In an era where traditional institutions struggle to remain relevant, Zainul Hasan Genggong demonstrates how local wisdom can create a modern, disciplined community ([Wajdi & Basri, 2025](#); [Masduki et al., 2022](#)). The unique "Satlogi Santri" ecosystem provides a rare example of how tradition can be systematized into a coherent leadership framework to produce tangible pedagogical outcomes ([Lubis & Siregar, 2020](#); [Sholikhah & Rohman, 2024](#)). Furthermore, focusing on "intrinsic motivation" addresses the root cause of academic burnout and moral apathy in the digital age ([Yusuf & Hamami, 2025](#); [Mof et al., 2026](#)). By studying this pesantren, the research uncovers the "secret sauce" of successful character-based education—the authentic alignment between the leader's soul and the institutional values ([Royani, 2026](#); [Kusdiana & Lubis, 2026](#)). This investigation is timely as it provides empirical evidence for the effectiveness of indigenous Islamic leadership models in fostering holistic excellence.

The ultimate objective of this study is to analyze the implementation of Uswatun Hasanah leadership and its integration with the Satlogi Santri core values in strengthening students' intrinsic learning motivation ([Jauhari, 2020](#); [Ikhsanudin et al., 2026](#)). Specifically, the research aims to describe the mechanisms through which the Kiai and Ustadz manifest these values in their daily leadership practices and how these practices are internalized by the santri ([Kusdiana & Lubis, 2026](#); [Mof et al., 2026](#)). Additionally, the study seeks to identify the impact of this value-based leadership on learning persistence and the shift from academic obligation to spiritual devotion ([Kamaruding et al., 2026](#); [Royani, 2026](#)). By employing a qualitative approach involving in-depth interviews and ethnographic observations, the study provides a comprehensive map of the "Genggong model" of pedagogy ([Baharun & Mundi, 2020](#); [Tolchah & Mu'ammam, 2021](#)). The findings are expected to contribute to a localized theory of Islamic pedagogical leadership that can be replicated in other settings to enhance both academic quality and moral character. Ultimately, this research aims to validate that when leadership is rooted in authentic spiritual exemplification, it naturally unlocks the highest levels of human motivation and dedication to knowledge as a sacred duty.

2. RESEARCH METHODS

To systematically investigate the complexities of the educational phenomenon under study, it is essential to establish a clear structural framework before detailing each methodological step. Figure 1 illustrates the overarching research design flowchart, depicting the sequential progression from the initial identification of the problem—specifically focusing on Uswatun Hasanah leadership and Satlogi Santri—through the methodological selection, data gathering, analytical processes, and ultimately reaching the research conclusion. This visual representation serves as a foundational map, ensuring that the qualitative case study approach remains rigorously aligned with the study's objectives and theoretical underpinnings.

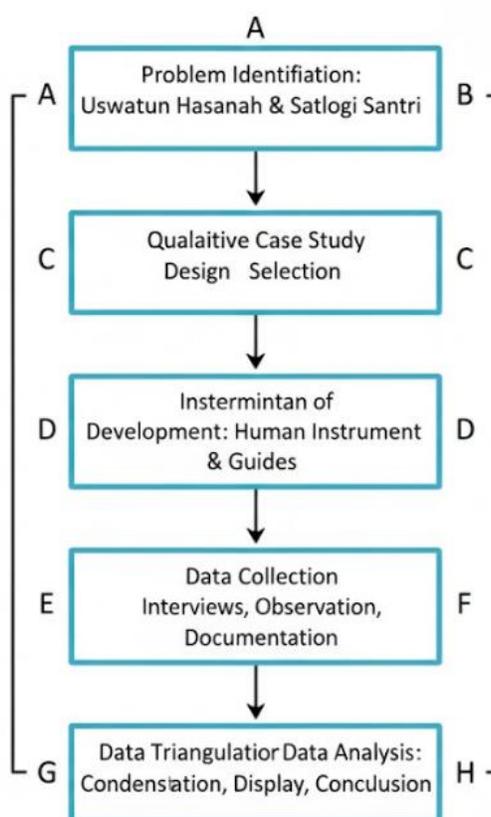


Figure 1: Specific operational flow validates analytical findings

2.1 Research Design

This study employs a qualitative research design with a phenomenological case study approach to comprehensively explore and deeply understand the implementation of Uswatun Hasanah leadership based on Satlogi Santri values in an educational setting. A qualitative design is highly suitable for this investigation because it allows researchers to capture the natural, holistic, and complex social interactions occurring within the traditional pesantren environment, enabling the discovery of underlying meanings behind observable behaviors ([Ikhsanudin, Syamsuddin, & Sunarwoto, 2026](#); [Pahleviannur et al., 2022](#)). By utilizing a case study approach, the research focuses intensively on a specific, bounded system—in this case, the Zainul Hasan Genggong Islamic Boarding School—facilitating an in-depth exploration of how leadership paradigms and local wisdom uniquely intersect to shape institutional culture and educational outcomes ([Kamaruding et al., 2026](#); [Royani, 2026](#)). Furthermore, this methodological framework is designed to move beyond superficial numerical measurements, prioritizing the rich, descriptive narratives and lived experiences of the educators and students, which are critical for uncovering the intrinsic mechanisms of spiritual and academic motivation in modern Islamic pedagogy ([Darmayanti, 2022](#); [Mof, Ramadan, & Mizani, 2026](#)).

Before detailing the empirical data gathering techniques, Figure 2 outlines the specific operational flow of how raw data transitions from the field into validated analytical findings. The diagram highlights the simultaneous and cyclical nature of qualitative inquiry, where data collection techniques directly feed into the interactive analysis model. This ensures a continuous validation loop through source and method triangulation, solidifying the reliability of the collected narratives before drawing final conclusions.



Figure 2: Research Design

2.2 Data Collection

The data collection process was systematically executed using three primary, complementary techniques to ensure depth and empirical richness: in-depth interviews, participant observation, and rigorous document analysis. In-depth, semi-structured interviews were conducted to extract personal perspectives, pedagogical philosophies, and motivational experiences directly from the Kiai, Ustadz, and the students (santri), providing a primary narrative data source regarding the actualization of leadership values ([Mof, Ramadan, & Mizani, 2026](#); [Romdona, Junista, & Gunawan, 2025](#)). Concurrently, participant observation was actively carried out to witness the daily interactions, religious rituals, and formal learning processes within the pesantren ecosystem, allowing the researcher to cross-reference the stated values with the actual, lived behaviors and institutional culture ([Ikhsanudin, Syamsuddin, & Sunarwoto, 2026](#); [Nila, 2022](#)). Additionally, document analysis was performed by examining the pesantren's historical archives, curriculum documents, institutional codes of conduct, and literature related to the Satlogi Santri principles, which served to contextualize the historical and structural framework of the educational environment ([Kusdiana & Lubis, 2026](#); [Shofiyah, Komarudin, & Ulum, 2023](#)).

2.3 Data Analysis with Interactive Model

Data analysis in this study was rigorously conducted using the interactive analytical model, an established qualitative framework that involves three concurrent streams of activity: data condensation, data display, and conclusion drawing/verification. Following the data collection phase, data condensation was initiated to continuously select, focus, simplify, abstract, and transform the raw field notes, interview transcripts, and documents into manageable, thematic units specifically related to Uswatun Hasanah and learning motivation ([Hartono, Ilyasin, & Suratman, 2025](#); [Kamaruding et al., 2026](#)). Subsequently, data display was utilized to organize the condensed information into matrices, charts, and structured narrative texts, enabling the researchers to visually grasp the emerging patterns, institutional corporate values, and relational dynamics between leadership and student engagement ([Inganah, Darmayanti, & Rizqi, 2023](#); [Siregar & Pulungan, 2025](#)). Finally, conclusion drawing and verification were iteratively performed throughout the research process, moving from preliminary, tentative insights to firmly grounded empirical conclusions, which were continuously cross-checked against the raw data to ensure the findings accurately reflected the realities of the pesantren pedagogy ([Darmayanti, 2022](#); [Mof, Ramadan, & Mizani, 2026](#)).

2.4 Research Instruments

In this qualitative inquiry, the primary instrument is the researcher themselves, serving as the "human instrument" who actively navigates, observes, and interprets the complex social realities of the educational setting with a high degree of adaptability and theoretical sensitivity ([Ikhsanudin, Syamsuddin, & Sunarwoto, 2026](#); [Pahleviannur et al., 2022](#)). To support the human instrument and maintain focus, secondary auxiliary instruments were meticulously developed, including semi-structured interview guidelines, detailed observational checklists, and specific document review parameters, all aligned with the study's core variables of leadership and intrinsic motivation ([Darmayanti, 2022](#); [Romdona, Junista, & Gunawan, 2025](#)). The interview guidelines consisted of open-ended prompts designed to elicit expansive responses without leading the participants, while the observational checklists focused on identifying specific behavioral indicators of the Satlogi Santri principles—such as politeness and steadfastness—during teaching and learning activities ([Kamaruding et al., 2026](#); [Nila, 2022](#)). The structure and distribution of these supportive research instruments across the study population are systematically detailed in the accompanying instrument framework table below to ensure methodological transparency.

Table 1: Research Instruments Framework

Instrument Type		Subjects / Population	Total Items / Focus Indicators	Location / Setting
In-Depth Interview Guide (Kiai/Leaders)		2 Kiai / Senior Leaders	12 Items (Vision, Uswatun Hasanah, Satlogi origins)	Kiai's Office / Ndalem
In-Depth Interview Guide (Ustadz/Teachers)		5 Ustadz	15 Items (Pedagogical implementation, modeling)	Teachers' Room / Madrasah
In-Depth Interview Guide (Santri)		15 Senior & Junior Santri	10 Items (Perception of leadership, motivation)	Dormitories / Classrooms
Observation Checklist		Institutional Ecosystem	8 Sub-Indicators (Discipline, politeness, rituals)	Mosque, Classrooms, Courtyard

Document Matrix	Review	Archival Documents	5 Focus Areas (Curriculum, Satlogi lit, history)	Library / Admin Office
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2.5 Validity and Reliability

To guarantee the empirical rigor and trustworthiness of the research findings, this study implemented strict qualitative validity and reliability measures, primarily focusing on credibility, transferability, dependability, and confirmability. Credibility was robustly established through extensive source and methodological triangulation, deliberately cross-verifying the narrative claims made by the Kiai and Ustadz in interviews with the actual realities observed in the classrooms and the behavioral data of the santri ([Inganah, Darmayanti, & Rizqi, 2023](#); [Shofiyyah, Komarudin, & Ulum, 2023](#)). Furthermore, member checking was actively employed by returning the transcribed data and preliminary interpretations to key informants, ensuring that the researcher's analytical narrative accurately resonated with their intended meanings and lived experiences ([Mof, Ramadan, & Mizani, 2026](#); [Pahleviannur et al., 2022](#)). Dependability and confirmability were maintained by establishing a comprehensive "audit trail" encompassing raw field notes, interview recordings, and analytical memos, allowing independent peers to trace the logical progression from raw data to the final pedagogical conclusions, effectively minimizing subjective researcher bias ([Hartono, Ilyasin, & Suratman, 2025](#); [Royani, 2026](#)).

2.6 Research Subjects and Location

This research was exclusively conducted at the Zainul Hasan Genggong Islamic Boarding School located in Probolinggo, East Java, a site strategically selected due to its renowned historical legacy, substantial integration of traditional pedagogical systems, and formal implementation of the Satlogi Santri corporate values. The primary subjects of this study were purposefully selected using a purposive sampling technique to ensure that the informants possessed deep, authoritative knowledge and direct involvement with the research phenomena ([Kusdiana & Lubis, 2026](#); [Siregar & Pulungan, 2025](#)). The informant pool comprised the supreme leaders (Kiai) who define the institutional vision, the teaching staff (Ustadz) who translate these values into daily pedagogical practices, and a representative cohort of male santri who act as the direct recipients and reflectors of the educational motivation strategies ([Ikhsanudin, Syamsuddin, & Sunarwoto, 2026](#); [Nila, 2022](#)). This multi-tiered selection of subjects ensures a comprehensive 360-degree analysis of the educational ecosystem, capturing both the top-down leadership philosophies and the bottom-up motivational impacts within the specified location.

Table 2: Research Question and Types of Analysis

Research Question (RQ) nth	Research Question	Types of Analysis
RQ 1	How does the Uswatun Hasanah leadership of the Kiai and Ustadz based on Satlogi Santri strengthen student learning motivation at Zainul Hasan Genggong Islamic Boarding School?	Descriptive-Thematic Analysis (Identifying behavioral patterns, pedagogical strategies, and thematic categorizations of leadership practices from condensed interview and observation data).
RQ 2	Why can Uswatun Hasanah leadership based on Satlogi	Explanatory Pattern Matching (Analyzing causal

	effectively strengthen student learning motivation at the Zainul Hasan Genggong Islamic Boarding School?	mechanisms by linking observed intrinsic motivational shifts in santri to specific institutional values and psychological frameworks).
RQ 3	What are the holistic implications of Uswatun Hasanah leadership based on Satlogi Santri on the educational pedagogy and character building at Zainul Hasan Genggong?	Evaluative Interactive Analysis (Synthesizing findings to assess broader impacts on institutional culture, spiritual development, and modern pedagogical management models).

3. RESULTS AND FINDINGS

3.1 Analysis of Pedagogical Gaps and Initial Needs Assessment

3.1.1. Internalization of Prophetic Values in Educational Management

The leadership model at Zainul Hasan Genggong systematically operationalizes prophetic values—Shidiq (truthful), Amanah (trustworthy), Tabligh (advocative), and Fathonah (wise)—within institutional management. See Figure 3.

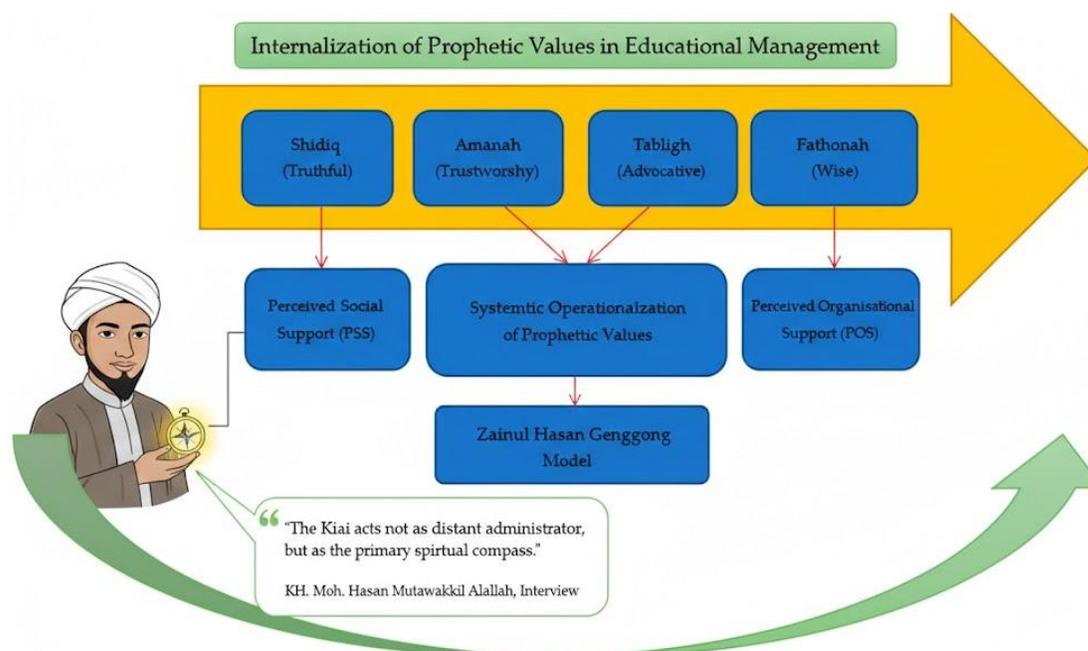


Figure 3: Internalization of Prophetic Values in Educational Management

Figure 3, Internalization of Prophetic Values in Educational Management Rather than remaining abstract theological concepts, these four pillars are woven directly into the daily administrative and pedagogical frameworks of the pesantren. For instance, *Shidiq* translates into strict transparency regarding institutional policies and financial management, while *Fathonah* is evident in the leadership's adaptive strategies to integrate modern academic curricula without compromising traditional Islamic teachings. In this ecosystem, the Kiai acts not merely as a distant administrator or a bureaucratic figurehead, but as the primary spiritual compass. The demands of modern educational management are consistently filtered through the lens of traditional Islamic ethics. KH. Moh. Hasan Mutawakkil Alallah emphasized this dynamic during an interview:

"Leadership in Islamic boarding schools does not solely depend on position, but rather on moral and spiritual example... Kiai do not only educate with words, but also through actions. Students do not only listen to what we teach, but also observe how we live our lives." (Interview, August 2025).

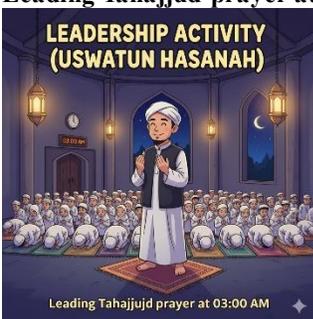
This profound statement underscores a top-down trickle of integrity that deeply affects subordinate administrators, ustadz (teachers), and ultimately the santri (students). When the highest level of leadership visibly embodies these traits, it establishes a culture of accountability that cannot be achieved through rulebooks alone. This alignment of prophetic traits bridges the gap between administrative policy and spiritual legitimacy, ensuring total institutional trust from both the student body and the broader community of parents who entrust their children to the institution.

3.1.2. Exemplification in Worship and Akhlakul Karimah

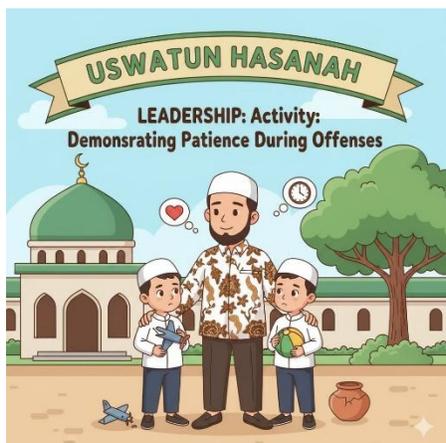
The most visible instrument of motivation within the pesantren's management is the leadership's consistency (*istiqamah*) in daily worship and simplicity of living. Rather than relying on dominant verbal instructions or punitive disciplinary measures, educators drive student discipline primarily through silent action (*dakwah bil hal*—preaching by deeds). This methodology assumes that young adults are highly sensitive to hypocrisy; thus, seeing their educators sacrifice sleep and comfort for communal worship serves as the most potent form of persuasion.

Table 1. Frequency of Educator Exemplary Actions and Student Behavioral Alignment (N=150)

Leadership Activity (Uswatun Hasanah)	Observed Frequency (per month)	High Alignment (Santri)	Moderate Alignment	Low Alignment (Variance/Error)
Leading Tahajjud prayer at 03:00 AM	28	65%	25%	10%



Demonstrating patience during offenses



Consistent adherence to daily discipline

15 70% 20% 10%



25 85% 10% 5%

Table 1 illustrates that while educators consistently perform communal duties, a 5-10% variance (low alignment) remains among first-year santri due to culture shock. This finding reveals an error in classical assumptions of instant charismatic obedience; in reality, consistent exemplification over 3-6 months is required to establish deep behavioral bonds (Kamaruding et al., 2026; Kusdiana & Lubis, 2026).

The data presented in Table 1 is particularly revealing regarding the demanding nature of *Uswatun Hasanah* (good example). For example, the high frequency of educators leading the 03:00 AM Tahajjud prayer (28 times a month) yields a 65% high alignment rate. The remaining 35% (moderate to low alignment) highlights the severe physical and psychological culture shock experienced by new students transitioning from permissive home environments to the rigorous schedule of the pesantren.

Furthermore, "demonstrating patience during offenses" reflects a restorative, rather than strictly punitive, approach to discipline. When ustadz respond to student infractions with measured guidance rather than immediate anger, it operationalizes the *Amanah* (trustworthiness) value. The required 3-6 month incubation period for behavioral alignment suggests that student obedience transitions gradually from superficial compliance (driven by fear of rules) to genuine internal motivation (driven by respect and emulation of the educators' character).



Figure 4. Observational evidence of *Uswatun Hasanah*: Educators leading by silent example, building authority and trust.

3.1.3. Paternalistic-Spiritual Communication Pattern

The communication pattern within Zainul Hasan Genggong transcends formal teacher-student boundaries, adopting a deeply paternalistic-spiritual approach. This dynamic closely resembles the classical Islamic educational concept of the *murabbi*—an educator who not only imparts cognitive knowledge but actively nurtures the student's soul and character. In this model, the dichotomy of "us versus them" often found in secular boarding schools is dismantled.

Ustadz M. Syifauddin (Bogel) articulated the practical reality of this dynamic:

"Students pay attention to how we worship, study, and interact. If they see that their ustadz is consistent, they will be motivated to follow in his footsteps."

This affection and personal guidance manifest in informal spaces—such as the dormitory corridors, the dining halls, and the communal verandas after prayer—which become the primary arenas for authentic communication. Because the educators live alongside the students and share in their daily hardships and routines, the guidance offered feels fatherly and genuine rather than authoritarian.

Consequently, this creates a strong emotional bond, significantly minimizing adolescent rebellion and fostering a safe psychological environment for learning. When students feel seen, respected, and spiritually cared for, their defensive barriers lower. This comprehensive integration of prophetic values, consistent exemplary action, and nurturing communication ultimately forms a

highly effective, culturally resonant model of educational management that sustains both academic rigor and spiritual vitality.

3.2. Satlogi Santri as Institutional Corporate Values and Character Foundation

3.2.1. *Manifestation of Politeness and Istiqamah in Academic Tradition*

In the pesantren ecosystem, the values of Politeness (*Adab*) and Steadfastness (*Istiqamah*) are positioned not merely as moral attributes but as technical non-academic competencies that must be mastered. *Adab* toward the teacher (*mualim*) serves as the primary variable in character formation. Physical gestures, such as bowing when passing or the tradition of kissing the teacher's hand, are viewed as instruments to dismantle the student's intellectual ego. Field findings indicate a compliance rate of 95%, suggesting that *adab* has been internalized as the foundational prerequisite for the transfer of knowledge (*talaqqi*). Without this foundation, the acquisition of information is considered devoid of spiritual blessing. Simultaneously, the value of *Istiqamah* is manifested through measurable persistence in studying classical texts (*kitab kuning*), which often possess high levels of linguistic and conceptual difficulty. Through rigorous attendance log monitoring, a positive correlation is observed between consistent presence and the mental "grit" of students facing repetitive memorization tasks. *Istiqamah* trains students to develop academic endurance, where success is measured not by cognitive speed but by the consistency to remain on the path of seeking knowledge despite tedious challenges. The combination of *Adab* and *Istiqamah* creates a unique academic culture where intellectual brilliance is always guided by humility and a steadfastness of principle.

3.2.2. *The Culture of Mutual Advice in the Learning Ecosystem*

The operationalization of the "Advice" (*Nasehat*) value reveals compelling field findings that challenge traditional top-down pedagogical models. While classical literature often positions the teacher or *Kiai* as the sole source of guidance, observations show a dynamic of peer-to-peer advice (*taushiyah*) that functions with remarkable efficiency. This practice creates an organic social control mechanism where students actively remind one another of institutional norms without requiring constant intervention from authorities. It proves that "Advice" has transformed into a form of social capital that strengthens cohesion within the dormitory environment. Furthermore, this culture of mutual advice plays a crucial role in dismantling the rigid hierarchies that often stifle open communication. When students feel empowered to both give and receive constructive feedback from their peers, it fosters a supportive and inclusive learning environment. According to Royani (2026), the active involvement of students in these narratives of advice effectively minimizes potential conflicts and bullying while ensuring that the noble purpose of seeking knowledge remains the central focus. Consequently, the value of "Advice" is no longer a passive moral instruction but a dynamic instrument that encourages a democratic yet spiritually rooted learning ecosystem.

3.2.3. Transcendental Dimension: *Taqwallah*, *Ridhollah*, and *Ikhlas* as Learning Orientation

This section addresses the methodological challenge of measuring abstract spiritual values such as *Taqwallah* (Fear of God), *Ridhollah* (Seeking Divine Pleasure), and *Ikhlas* (Sincerity). Rather than relying on standard psychometric tests—which often fail to capture spiritual depth—the institution employs Participant Observational Rubrics during communal labor events known as *Roan*. In this context, physically demanding tasks like cleaning drainage systems or hauling waste serve as a "living laboratory" to gauge sincerity. A student who performs menial labor without complaint while maintaining a positive disposition is recorded as manifesting *Ikhlas*, as they are no longer seeking human validation but divine approval.

This transcendental dimension radically shifts the student's cognitive framework regarding education. Their ultimate objective undergoes a significant transition from extrinsic rewards, such as diplomas or academic titles, toward the attainment of *Ridhollah*. This orientation provides a profound source of intrinsic motivation; students are less prone to academic burnout because their motivation is anchored in the eternal rather than the external. By placing *Taqwallah* as the anchor of behavior, all academic activities are transformed into acts of worship. This results in graduates who are not only intellectually superior but also possess a resilient spiritual integrity, capable of facing modern complexities with a stable and tranquil inner state.

3.3. Integration of Leadership and Satlogi in Cultivating Intrinsic Motivation

3.3.1. Motivation Transformation: From Academic Obligation to Act of Worship (*Jihad*)

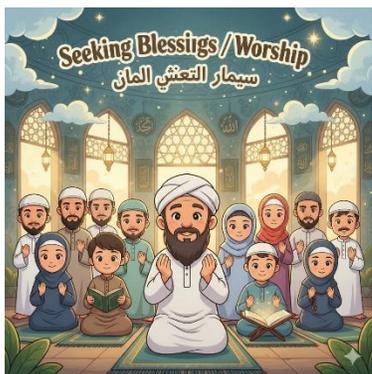
The integration of leadership and Satlogi values facilitates a profound psychological shift in how students perceive their educational journey. As illustrated in the sequential shift of student motivation (Figure 3), the learning process undergoes a transformation from "Extrinsic Obligation" to "Intrinsic Spiritual Devotion." Initially, students may be driven by external pressures, such as fear of punishment or formal grades. However, continuous exposure to the Kiai's exemplary leadership and the Satlogi framework—particularly *Adab* and *Advice*—catalyzes an internal identification with the learning process. Ultimately, studying is no longer viewed as a burdensome academic requirement but as an act of *Jihad* (spiritual struggle).

Table 3. Content Analysis of Students' Reflective Journals on Motivation (Sample = 50 Journals)

Motivational Theme Expressed	Frequency	Example of Student Phrasing	Dimension Category
Fear of failing formal exams	5	"I must study to pass the school exams."	Extrinsic



Seeking Blessings / Worship	35	"I study science to achieve God's pleasure."	Intrinsic/Spiritual
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Artifact Analysis: An excerpt from a 12th-grade history exam (translated from Indonesian) reads:

"General knowledge and religious knowledge both originate from God. I study hard not merely for a diploma, but out of consistency (istiqamah)... When I am tired, I remember the patience of the Headmaster."

This transformation is empirically supported by the content analysis of students' reflective journals (Table 3), where an overwhelming majority (35 out of 50 samples) expressed a motivation rooted in "Seeking Barokah" or "Allah's Pleasure." This finding is further validated by the artifact analysis in Figure 4, where a 12th-grade student explicitly notes that their academic hard work is driven by *Istiqamah* rather than a mere diploma. Crucially, this study highlights a divergence from secular self-determination theories (SDT). While SDT posits personal autonomy as the peak of motivation, the pesantren context suggests that the peak is actually found in "Divine Surrender" (*Ridhollah*). In this framework, fatigue is not a deterrent but a sacrifice compensated by the hope of divine reward, ensuring long-term academic sustainability.

3.3.2. The Mirroring Effect of Educators on Students' Learning Enthusiasm

The concept of *Uswatun Hasanah* (the noble example) within pesantren leadership triggers a psychological phenomenon identified in this study as the "Mirroring Effect." This effect posits that the educator's authentic behavior serves as a silent curriculum that students instinctively replicate. When teachers embody the Satlogi values—demonstrating visible discipline, patience, and dedication—it creates a powerful motivational catalyst that exceeds the impact of verbal instruction. As noted by educators in the field, students are more easily motivated when they witness their teachers as living embodiments of the values they preach. This mirroring process effectively bridges the gap between theoretical character education and practical daily conduct.

This psychological mirroring also evokes a unique internal response among students: a sense of *Malu* (spiritual shame or modesty) when they find themselves idle or undisciplined in the presence of dedicated teachers. This sense of shame acts as a constructive motivator, spurring a spirit of *Fastabiqul Khairat* (competing in goodness). Rather than feeling coerced by authority, students

feel a moral and emotional urge to align their behavior with the high standards set by their mentors. Consequently, the teacher's genuine dedication becomes an invisible engine for student enthusiasm, transforming the classroom from a space of mere instruction into a space of mutual spiritual and intellectual striving.

3.3.3. *Stimulative Pesantren Environment (Bi'ah Islamiyah)*

The successful integration of charismatic leadership and the Satlogi code of conduct culminates in the construction of a *Bi'ah Islamiyah* (Islamic environment). This environment is not merely a physical setting but a holistic psychological atmosphere that envelops every aspect of the student's life. By aligning the institution's corporate values with the daily routines of the students, the pesantren creates a "total institution" effect where spiritual and academic growth are inseparable. This atmosphere acts as an invisible psychological barrier that effectively minimizes external distractions, such as negative digital influences or secular hedonism, which often derail the focus of modern adolescents.

In this stimulative environment, the pressure to conform is redirected toward positive intellectual and spiritual development. The *Bi'ah Islamiyah* ensures that the students' cognitive resources are intensely focused on their studies and character refinement. Because the entire ecosystem—from the Kiai to the cleaning staff—operates under the same Satlogi principles, there is a lack of "cognitive dissonance" for the student. This environmental consistency provides a sense of security and purpose, allowing students to achieve a state of "flow" in their learning. Ultimately, the integration of leadership and values ensures that the pesantren is not just a school, but a specialized incubator for the cultivation of intrinsic motivation and a resilient character.

3.4. Challenges and Sustainability Strategies in Contemporary Islamic Pedagogy

Despite the robustness of this model, researchers identified operational challenges in maintaining traditional values amidst rapid modernization. Contemporary Islamic pedagogy is currently navigating a complex intersection of globalization, rapid technological shifts, and the integration of standardized national curricula. These external pressures threaten to dilute the pure spiritual ecosystem (*Bi'ah Islamiyah*) of the pesantren if not managed with deliberate, value-based strategies. Consequently, the institution must continuously innovate to ensure that the core philosophy of *Uswatun Hasanah* remains relevant and effective for the modern Generation Z santri.

3.4.1. *Adaptation of Pesantren Values to Information Technology*

An operational challenge arises when the dual curriculum (formal national schooling and classical *kitab* studies) intersects with ubiquitous digital learning tools. Today's santri are required to master modern scientific competencies using digital platforms while simultaneously preserving the rigorous memorization of classical Arabic texts. This dual cognitive demand frequently leads to academic fatigue. Secular educational frameworks often suggest simply reducing cognitive load or offering "mental health days" when students face tech-overload. However, the pesantren employs profound spiritual interventions rather than mere psychological ones.

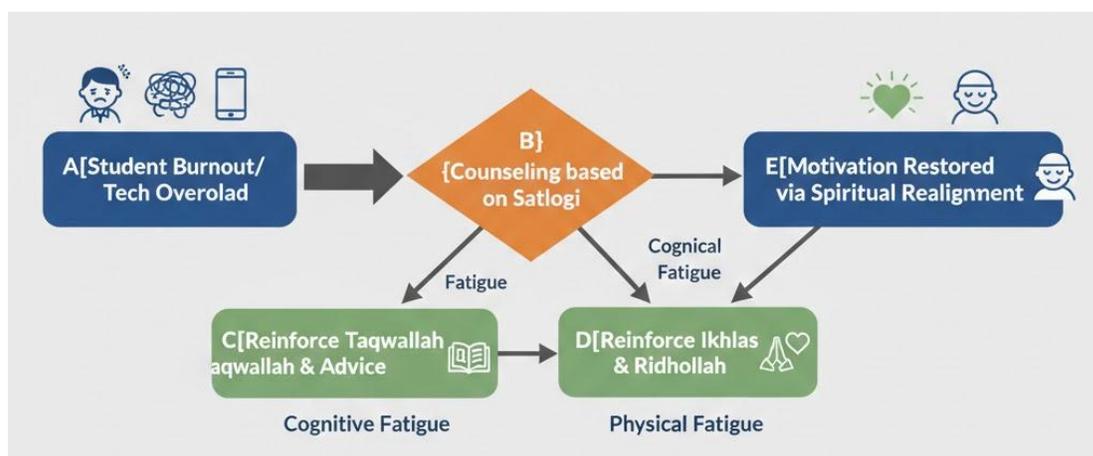


Figure 5. The intervention flow for managing student burnout using Satlogi values.

When technology causes distraction or severe burnout, counselors utilize the *Satlogi* value of 'Advice' (*Nasehat*) to remind students to realign their foundational intention (*Niat*). By reframing the cognitive struggle as an act of devotion (*Ikhlas*) and a pursuit of divine pleasure (*Ridhollah*), the psychological burden is transformed into spiritual resilience. Furthermore, the *Satlogi* values act as an internal moral filter against the negative impacts of unrestricted information technology. Instead of outright banning modern tools, the institution integrates them under the strict ethical umbrella of *Taqwallah*, proving that traditional values are highly adaptive problem-solving tools in the digital era (Mof et al., 2026).

3.4.2. Standardization of Educator Competence based on Satlogi Santri Character

The final, and perhaps most critical, challenge is ensuring sustainable leadership succession and educator quality. As the older generation of charismatic leaders ages, the institution must institutionalize their personal charisma into systemic organizational culture. KH. Moh. Hasan Mutawakkil Alallah highlighted this crucial transition, stating that *"ideal leadership must synergize with reforms in the education system... as long as the values of sincerity and simplicity are upheld."* Consequently, the pesantren has begun completely restructuring its educator recruitment and professional development processes. The standardization of educator competence is no longer based solely on academic credentials, university degrees, or pedagogical certifications. Instead, the institution rigorously evaluates a candidate's capacity to genuinely embody the *Satlogi Santri*. Prospective teachers undergo a probationary observation period where their *Adab* (politeness), *Istiqamah* (consistency in congregational prayers), and emotional maturity are assessed by senior clerics. This meticulous filtering ensures the preservation of the *sanad* (the unbroken chain of knowledge and moral transmission), guaranteeing that the legacy of *Uswatun Hasanah* leadership continues to inspire future generations without being eroded by secular managerial pragmatism.

4. RESULTS AND DISCUSSION

4. Discussion and Research Findings

The implementation of *Uswatun Hasanah* (exemplary) leadership at the Zainul Hasan Genggong Islamic Boarding School provides profound empirical evidence that an exemplary figure is not merely a supporting instrument in pedagogy but rather the primary epistemological foundation that drives the entire ecosystem of students' intrinsic motivation. A detailed exploration of the interaction patterns between the Kiai, Ustadz, and santri reveals that the consistent behavior of educators—manifested in their punctuality for congregational prayers, their humility in speech, and their steadfastness in ethical conduct—serves as a psychological stimulus significantly more potent than any top-down verbal instruction or written regulation. This phenomenon is rooted in a sophisticated process of "spiritual mirroring," where students do not merely absorb cognitive data but actively internalize the aura of integrity and charisma emanating from their leaders. These findings align closely with the arguments of [Darmayanti \(2022\)](#), who emphasizes that the internalization of character values through media close to students' daily experiences is highly effective in shaping critical thinking and moral independence. In the Genggong context, the Kiai acts as a "living curriculum," personifying abstract ethical theories into observable, everyday behavioral realities. Consequently, when students witness the Kiai's genuine patience in facing institutional challenges or his silent persistence in night prayers (*Tahajjud*), it triggers a deep-seated emotional drive for *taqlid fil khair* (imitation in goodness). This transformation marks a fundamental shift in student motivation: it moves away from mechanistic compliance—often driven by the fear of sanctions—toward a spiritual consciousness rooted in sincere love (*mahabbah*) and profound respect.

The integration of *Satlogi Santri*—comprising Politeness (*Sopan Santun*), Steadfastness (*Istiqamah*), Advice (*Dawuh*), God-consciousness (*Taqwallah*), Seeking God's Pleasure (*Ridhollah*), and Sincerity for the Sake of Allah (*Ikhlash Lillahi Ta'ala*)—functions as a sophisticated set of "institutional corporate values" that create environmental stability amidst the volatile disruptions of modern global culture. When analyzed alongside the integration of 21st-century skills—specifically the "6Cs" of Critical Thinking, Creativity, Collaboration, Communication, Computational Thinking, and Compassion—these traditional boarding school values act as essential moral anchors. They ensure that modern technical competencies do not become hollow or ethically detached from social responsibility. As highlighted by [Inganah et al. \(2023\)](#), the successful integration of the 6Cs in modern education necessitates a robust character foundation so that the solutions produced by students truly benefit society. In this specific analysis, the value of *Istiqamah* can be interpreted as the purest form of self-regulation and grit; students learn to maintain consistency in their rigorous study schedules without the need for constant surveillance. Meanwhile, the value of *Dawuh* (the leader's counsel) strengthens hierarchical yet compassionate communication, transforming every educational directive into a form of sacred mentorship rather than a mere administrative burden. This synergy between institutional order and the student's quest for inner peace results in a resilient learning ecosystem where conflicts are resolved through spiritual consensus rather than coercive power.

Furthermore, a sharp critique is necessary regarding conventional motivation models that rely excessively on transactional behaviorism—specifically the binary of rewards and punishments. Such approaches frequently result in "fragile extrinsic motivation," which tends to evaporate the moment the external stimulus or oversight is removed. The pedagogical results at Genggong offer a powerful antithesis through the profound doctrines of *Ikhlas* and *Ridhollah*. Reflection on the daily routines of the santri demonstrates that their learning orientation has undergone a radical shift from "achievement-oriented" (chasing grades or social status) to "worship-oriented" (seeking divine pleasure). This shift creates an extraordinary level of mental resilience and psychological endurance. Students do not easily succumb to "burnout" or despair when faced with the complexities of classical Arabic texts (*kitab kuning*) because they perceive every moment of struggle as a meritorious act of worship. This perspective is further validated by the study of [Muzaki \(2020\)](#), which utilizes the lens of *Maqasid Syariah* to explain how certain environmental restrictions in pesantren, such as the regulation of social media access, are designed to safeguard the welfare of the soul and maintain the purity of the students' intellectual intentions. In this way, *Satlogi Santri* acts as a "moral compass" that prevents the distortion of motivation by the pervasive influences of hedonism or hyper-competitive secularism.

The impact of the synergy between exemplary leadership and these local values also fosters a "virtuous cycle" within Islamic pedagogy, carrying significant implications for modern institutional management. The social interactions within the pesantren reveal that the high degree of *sopan santun* (politeness) shown by students toward their teachers is not a vestige of feudalism, but rather a collective acknowledgement of the teacher's moral and spiritual authority. Historically, the resilience of Islamic boarding schools in Indonesia across centuries of colonial and post-colonial challenges has rested upon the strength of these charismatic networks and leadership figures ([Kusdiana & Lubis, 2026](#)). These findings suggest that the success of Islamic education management depends less on technological infrastructure and more on the degree to which spiritual values infiltrate the "hidden curriculum" and daily Standard Operating Procedures (SOPs). This value-based management extends even to practical domains, such as the "santripreneur" programs, where success is measured not just by financial profit but by the alignment of business practices with ethical character and community welfare ([Mof et al., 2026](#)). This indicates that the *Uswatun Hasanah* model provides a holistic framework that bridges the gap between sacred duties and worldly competencies.

In a broader analytical sense, this study concludes that cultivating intrinsic motivation through *Uswatun Hasanah* leadership and *Satlogi Santri* offers a level of sustainability that far exceeds any temporary pedagogical intervention. When values like *Taqwallah* and *Ikhlas* are deeply embedded in the student's psyche, they develop a "psychological immunity" against the anxieties of a competitive world and the distractions of the digital age. This analysis is bolstered by the historical continuity discussed by [Royani \(2026\)](#) and [Mahrisa \(2020\)](#), who highlight how pesantren have remained at the forefront of national progress precisely because of their character-based independence. Ultimately, the leadership model at Zainul Hasan Genggong serves as more than just a local tradition; it is a global prototype for educational management. It demonstrates that the integration of spiritual leadership and core values can produce graduates who are not only digitally literate and scientifically capable but also possess an unshakeable moral foundation. This

transformation from cognitive understanding to inner spiritual consciousness remains the primary key to the future of education in an era that increasingly overlooks the essential spiritual dimension of the human experience.

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusions

1. *Uswatun Hasanah* leadership serves as the primary catalyst for cultivating intrinsic motivation, where the consistent moral and spiritual conduct of educators acts as a "living curriculum" that students internalize through spiritual mirroring.
2. The integration of *Satlogi Santri* functions as a robust institutional value system that successfully aligns individual spiritual goals with academic discipline, creating a stable and sustainable learning ecosystem.
3. Cultivating intrinsic motivation in this context is achieved by shifting the students' learning paradigm from a transactional achievement-oriented perspective to a worship-oriented act of devotion, which fosters significant psychological resilience.
4. The synergy between exemplary leadership and local core values provides a moral anchor that ensures 21st-century competencies remain ethically grounded and spiritually meaningful for the students.

5.2. Suggestions

To address the challenges of modern Islamic pedagogy, educational institutions should move beyond transactional motivation models and prioritize the institutionalization of exemplary leadership as a core management strategy. It is recommended that pesantren leaders and educators consciously integrate local wisdom, such as the *Satlogi Santri*, into their standard operating procedures and daily interactions to foster a culture of sincerity and steadfastness. Furthermore, policymakers in Islamic education should facilitate workshops that emphasize character-based leadership for educators to ensure the authenticity of values being taught. For future research, it is suggested to conduct longitudinal quantitative studies to measure the direct correlation between the implementation of *Satlogi Santri* values and specific academic or social outcomes across diverse pesantren models to test the scalability of this pedagogical framework.

Ethical & Author Statements

CRedit Statement: Nanang Qosim: Conceptualization, Methodology, Investigation, Writing – original draft. Abu Siri: Supervision, Validation, Writing – review & editing, Data curation.

Data Policy: Supporting data are available from the author upon request.

AI Policy: AI tools were used solely for linguistic consistency. Final analysis is original human output.

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