

Improving Student's Discipline Through Islamic Education Management

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Abstract: At Islamic boarding schools, student's discipline education is the most effective method of education. As a result, everyone involved in Islamic boarding schools, including students, teachers, and Islamic Boarding School caretakers, must uphold discipline education. The discipline is divided into several categories: manners, cleanliness, worship, language, boarding, dress, exercise, and language. Everything must be strictly followed from the moment students officially join the Islamic Boarding School. Baitul Qur'an Pringsewu Islamic Boarding School is one example of a boarding school that can incorporate discipline education into daily life. This study takes a descriptive research approach. This study lacks a hypothesis because it is not intended to test hypotheses that have been developed to be rejected or accepted, but rather to collect data to describe the actual situation in the field. It runs smoothly and effectively, based on the findings of Islamic education management research into improving student's discipline at the Baitul Qur'an Pringsewu Islamic Boarding School.

Keywords: Boarding School, Islamic Education, Management, Student's Discipline

A. Introduction

Education is the process of changing a person's attitude and behavior in order to mature humans through efforts to guide, teach, and instill values and the fundamental outlook on life in the younger generation, so that later they become human beings who are aware and responsible for their life tasks as human beings, in accordance with the nature, essence, and characteristics of humanity (Edwards, 2017).

Children are taught to live in a healthy and clean environment, to maintain good physical health, and to reach their full intellectual potential (Winnicott, 2018). Furthermore, his personality develops naturally, reflecting characteristics such as honesty, truth, discipline, responsibility, moral values, social and other characteristics that enable him to become a member of society. Education plays an important role in preparing people to live a perfect and happy life, to love their motherland, to be well-built in body, to have perfect morals, to have an orderly mind, to be refined in feelings,

to be proficient in their work, to help others, and to speak nice language, both orally and in writing. An-Nisa, Q.S., Verse 9:

وَلِيُحْسِنِ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَيُؤْمِلُوا قَوْلًا سَدِيدًا

What has been said above becomes even more important because we still see and hear students today whose behavior is inappropriate or even contrary to good moral attitudes, thereby impeding the learning process. From current events to porn VCDs, drugs, smoking, long hair, not doing homework, making noise in class, fighting teachers, fighting, and even actions that lead to criminal behavior. All of this is a result of departing from someone who lacks discipline.

However, it appears that the question of who is responsible for these students is frequently raised. But no one doubts that the madrasa head is responsible for his madrasa. Similarly, there is no denying that parents bear the greatest responsibility for teaching discipline to their children, and that madrasas and other social institutions must assist and supplement the role of parents, particularly if parents fail to teach discipline to their children. Students in madrasas, on the other hand, are subject to the authority of the madrasa's head. If violations by students occur within the framework of the madrasa program, madrasas bear the primary responsibility. Students, like all other citizens, have freedom, but that freedom is limited by the responsibilities that come with each situation (Graupmann, et., al., 2012). In this case, the madrasah head must try to promote or limit student freedom in order to maintain the policies and regulations established for the benefit of other students and the madrasa.

Based on the foregoing, education, which is used as a tool to shape the human person, should include discussions about discipline, because discipline is an influence that is designed to help a person deal with the environment (Karen & Bush, 2010). Discipline stems from the need to strike a balance between one's inclinations and desires to act in order to obtain something and the constraints or regulations imposed by the environment.

Discipline is the obedience to respect and implement a system that requires people to follow the applicable decisions, orders, and regulations. In other words, discipline is the attitude of selflessly following the rules and regulations that have been established. Discipline also implies obedience to the leader's orders, focus and strong control over time, accountability for assigned tasks, and seriousness in the area of expertise occupied. According to Allah SWT Q.S An-Nisa, Verse 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: "O you who believe, obey Allah, His Messenger, and Ulil Amri. If you truly believe in Allah and the Last Day, then return any disagreements to Allah (the Qur'an) and the Messenger (the Sunnah). The latter is more important (for you), and the consequences are better." An-Nisa (QS: 59).

Student discipline education is the most important and effective component of the educational process at Islamic boarding schools (Sahid, et., al, 2021). As a result, everyone involved in the Islamic boarding school, including students, teachers, and the Islamic boarding school itself, must uphold disciplinary education. The discipline is divided into several categories: manners, cleanliness, worship, language, boarding, dress, exercise, and language (Caddell, 2007). Everything must be strictly followed from the moment students officially enroll in an Islamic boarding school.

Baitul Qur'an Pringsewu is an example of an Islamic boarding school that can incorporate disciplinary education into its students' daily lives. According to Emha Ainun Najib, a prominent Islamic humanist, the implementation of disciplinary education at this Islamic boarding school is similar to a strict camp, a "shaolin" hermitage with crazy discipline that rolls in a totally systemic way. The kyai gives speeches for 56 hours straight at the beginning and end of the semester, accompanied by prayers and meals. *Tengko* came next, when the student leaders in the boarding rooms explained the operational guidelines and oral technical guidelines. There are no written rules, and these rules must be processed in order to become part of the quality of consciousness, mind, and conscience.

The Baitul Qur'an Pringsewu Islamic boarding school is more systematic and disciplined than other traditional Islamic boarding schools. This Pondok also provides general science learning, the atmosphere is more comfortable, sometimes more open (not exclusively), and there are differences between this Pondok and domestic public schools, where students live in disciplined places and subjects with full day activities and remain humble. Nonetheless, there is continuous monitoring. Students are always advised to pay attention to, research, and read Islamic boarding schools, and are told to pay attention to how the *kiai*, teachers, and or *ustadz* live.

From one activity to the next, from morning to morning. All activities are meticulously planned and organized. The bells ring periodically, beginning with the morning wake-up bell, followed by the dawn prayer congregation, the dawn prayer bell, breakfast bell, school bell, gathering bell, and so on. There are programs available on a daily, weekly, monthly, and yearly basis. Everything went as planned and according to the schedule. Life dynamics like this are almost identical to military education programs. It's just not as physically demanding as military training.

According to observations and interviews with Ustadzah Diana Airyanti, S.Pd., Al-Hafizh as the supervisor and administrator in the pre-research that education management in improving discipline at the Islamic boarding school Baitul Qur'an Pringsewu, education management in terms of discipline is well organized and good, but there are still weaknesses in terms of regulations and leadership systems. And the Baitul Qur'an leader (head of an Islamic boarding school) has changed in 2021-2022.

And, based on this, the researchers believe that educational management in improving student discipline in an Islamic educational institution, such as an Islamic boarding school, is worth studying. Furthermore, many people still see Islamic boarding schools with one eye; they see them as old-fashioned, alienated, and backward Islamic educational institutions. So, why are Islamic boarding schools

considered archaic when they can compete with other public and private educational institutions in the country? (Gaztambide, 2009) Not all management is careless. Of course, there are numerous other misconceptions about Islamic boarding schools. Life is a mystery behind the walls of an Islamic boarding school. Many people want to know what life is like in an Islamic boarding school.

Our research focuses on the management of student discipline education at the Islamic boarding school Baitul Qur'an Pringsewu. This is because the Islamic boarding school Baitul Qur'an Pringsewu provides students with 24-hour guidance and monitoring in order to develop their personalities. With a 24-hour lifestyle, students live in romance, and administrators at Islamic boarding schools can control and direct their personality in accordance with Islamic personality. One of them is in charge of implementing disciplinary education for students at the Islamic boarding school Baitul Qur'an Pringsewu. Another reason is that strong management of student discipline education will aid in the completion of maximum activities. And that is what the Baitul Qur'an Pringsewu Islamic boarding school does, where student discipline education is designed, implemented, and supervised in such a way that students can follow it, so it cannot be separated from management. As a result, the title chosen by the researcher was "Improving Student's Discipline through Islamic Educational Management".

B. Methods

The purpose of this research is to comprehend and describe in depth education management in the context of improving student discipline at the Islamic boarding school Baitul Qur'an Pringsewu. The boarding school's student discipline education planning, implementation, and supervision are the study's objectives. As a result, the researchers' approach in this study is qualitative. This study is being conducted at Pondok Baitul Qur'an Pringsewu. There are two sources of research data obtained: primary data obtained through field studies at boarding school Baitul Qur'an and secondary data obtained through literature studies. Data collection methods include observation, interviews, and documentation. Meanwhile, data analysis techniques such as: 1) data reduction, which is a process of summarizing the results of data collection, abstracting, and converting raw data into notes from field results, were used in this study; 2) data presentation, a method of presenting qualitative data in the form of narrative text from field notes that combines information in a well-structured manner; 3) drawing conclusions, efforts are made to collect field data on a continuous basis so that conclusions can be drawn and verified (Neale, 2016; Miles, & Huberman, 1984).

C. Results and Discussion

Islamic Education Management Planning in Improving Student Discipline

According to many experts, planning is the first function of the Islamic boarding school Management function. Planning is a process that systematically prepares

activities to be carried out in order to achieve specific goals (Syafaruddin et al, 2021). Planning is critical in Islamic boarding schools because goals cannot be achieved optimally unless they are carefully planned. Discipline education planning in Islamic boarding schools is a projection of what is required to achieve valid and valuable goals. Planning is a systematic process in making decisions about actions to be taken in the future (Ackoff, 1970; Cook, et al, 2014). It is called systematic because it is carried out in accordance with principles such as decision-making processes, scientific application of knowledge and techniques, and organized actions or activities.

Students' discipline education planning activities in Islamic boarding schools are systematic and sequential (Baehaqi, & Murdiono, 2020). As a result, activities in the planning process require stages based on the characteristics of the plan under development. The act of determining in advance what to do, how to do it, what to do, and who will do it is known as planning. The first step in determining the activities to be carried out in the future is planning. The basic process for selecting objectives and defining the scope of assessment is planning. The Koran contains a normative basis for planning. According to Allah SWT's word:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: Fear Allah, O you who believe, and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah SWT. Allah is surely aware of what you do (18 QS. Al-Hashr).

This verse contains the word al-Tandur, which means to see, pay attention, or analyze, implying that everyone should pay attention to everything he does tomorrow. Interestingly, this verse describes a call for believers to be pious and analyze their behavior, which has implications for everyone in preparing for the future by planning educational programs based on what is expected.

The first step in determining future activities is Islamic education planning in improving student discipline in Islamic boarding schools. The basic process for selecting objectives and defining the scope of assessment is planning. According to the male village head of the Islamic boarding school Baitul Qur'an, Ustadzah Diana Airyanti, S.Pd., Al-Hafizh: "Look, sis, before we make regulations, of course there is careful planning in directing students to carry out discipline; this, of course, must be in accordance with the vision and mission of the Islamic boarding school, which is to produce people who are Islamic and responsive to the challenges of the times. Discipline will shape students' personalities to be independent and responsive in any situation, so planning is essential when developing rules for disciplining students.

Based on the study's findings, the researcher discovered that the planning of student discipline education at an Islamic boarding school is consistent with the planning process steps proposed by Chesswas, with the following items included in the planning of student discipline education at an Islamic boarding school: 1) Create Islamic education goals for improving student discipline that are consistent with the vision, mission, and goals of Islamic boarding schools; 2) The vision of the Islamic boarding school is to become a leading Islamic boarding school in Lampung Province that produces Religious Education graduates who memorize the Al-Qur'an every

Academic Graduation Year; 3) The mission of an Islamic boarding school, i.e. Organizing higher education to produce competitive graduates who memorize the Qur'an and master communication and information technology. Creating an academic environment that is Islamic, democratic, adheres to scientific ethics, and promotes equality in self-development. Collaborate with various parties to develop and prepare scholars who memorize the Qur'an and are proficient in science, technology, and believe in God.

Improving Student's Discipline by Organizing Management of Islamic Education

The organization is a vital place for everyone who shares the same goals and objectives (Yuchtman, & Seashore, 1967). There will be effective communication and collaboration within the organization. It's the same as the Baitul Qur'an Islamic boarding school. Management is also present at the Islamic boarding school Baitul Qur'an Pringsewu. As the village head of the Islamic boarding school, Ustadzah Diana Airyanti, S.Pd., Al-Hafizh stated: "Organization is very important everywhere, where we can work together with other people so that work is lighter and, of course, common goals can be more easily achieved. Furthermore, there are many students in this boarding house who require attention and guidance, particularly in discipline in all activities, such as congregational prayers on time; the goal is for students to become accustomed to being on time, disciplined, and independent. What will happen if there is no management? No one will remind us, no one will pay attention, and the lodge's vision and goals will be difficult to realize".

Organizing is defined as the process of dividing work into smaller tasks, assigning those tasks to people based on their abilities, and allocating and coordinating resources in the context of the effectiveness of achieving organizational goals (Turner, 1999). An organization must have clear goals or else it will not be directed. Humans must organize with several goals in mind (Gollwitzer, 1990). These goals include: 1) Effective organization ensures that each member of an organization is aware of which activity groups are being carried out; 2) Firmness and clarity in working relationships within an organization can be achieved with proper organization; 3) This organizational benefit far outweighs a group of individual efforts in achieving a consistent and desirable relationship between activities and performance; 4) Good organization also implies that authority is delegated consistently, so that they receive an abundance of authority for which they can be held accountable; and 5) Organizing effectively entails making the best use of the human component and establishing the proper relationship between specific jobs, people, operations, and facilities in order to achieve work effectiveness and efficiency.

Improving Student's Discipline Through Islamic Education Management

Implementation is the activity or process of motivating people to work independently or collaboratively to achieve the desired goals (Huxham, & Vangen, 2000). In relation to student discipline education, implementation is an action to ensure that all students, in collaboration with student discipline education executors,

try to achieve targets in accordance with predetermined plans in an effective and efficient manner.

According to Abdul Hamid, Al-Hafizh, the administrator of the Islamic boarding school caretaker: "The Islamic boarding school Baitul Qur'an activities center on memorizing the Al-Qur'an using the Talaqqi method. Every 1 Juz, the new memorization is evaluated to see if it is appropriate to move on to the next memorization. If a student has memorized 30 Juz, he or she is eligible to take the exam. The Islamic boarding school Baituk Qura'an has two graduation systems. The first is *Sughro*, which is a deposit of 30 Juz for memorization and 20 Juz for listening. The second *Kubro* is taking Sanad Al-Qur'an for students who want to hear 30 Juz".

In the management of student discipline education at Islamic boarding schools, the implementation function includes direction, motivation, leadership, guidance, decision making, and possibly other forms in order to influence someone to do something in order to achieve the goals of student discipline education.

Even though it is said that the core of the organization is leadership, and the core of leadership is decision making, decision making is the most important function of the implementation function. Because decision making is so important, a leader must always work to improve this skill. Decision making is a systematic approach to a problem that includes gathering facts and data, carefully determining the alternatives available, and taking the most appropriate action based on calculations. In educational institutions, the above activities will undoubtedly create a sense of belonging, responsibility, and participation from teachers and staff if implemented by the leadership with full sense of responsibility to all staff in an institution.

From an interview with the village head of the Islamic boarding school, Ustadzah Diana Airyanti, Al-Hafizh, said: "From all of your activities, besides we have implemented a point system and provided direction, guidance, motivation to students, there are still frequent violations. For example, not praying in congregation 5 times a day, so if there are students who are not in congregation, they are rewarded by displaying them during the dawn prayer with Abdul Hamid's caretaker, Al-Hafidz, in addition to adding to the burden of violation points. In one offense, he put himself on display like that. And they have to be thrown into the sewage before they can be displayed".

The researcher discovered that the implementation of student discipline education at Islamic boarding schools is consistent with the implementation functions proposed by Didin Kurniadin, Imam Machali, and Husaini Usman, where the implementation of student discipline education at Islamic boarding schools includes the following:

1. Provide guidance in terms of student discipline education. Direction is the process of guiding students to become self-disciplined and fully aware in order to effectively and efficiently achieve the desired student discipline education goals. The Management briefing is the most important part; because of its significance, the briefing is carried out by transforming student discipline education with

- various activities, such as sermons every Sunday evening, Friday night prayers, and Sunday morning gymnastics.
2. Providing students with motivation for student discipline education. The management, as the course leader for student discipline education at the Islamic boarding school Baitul Qur'an, seeks to motivate and inspire all students by educating them on the importance of participating in student discipline education at this Pondok. With strong motivation, the Management will be able to successfully instill the noble ideals that exist in the Islamic boarding school Baitul Qur'an, especially in terms of student discipline education, as well as make it easier to provide an understanding of what, why, and how the disciplinary education is carried out.
 3. In charge of student discipline education. The Board of Trustees is an institution that is directly supervised by Islamic boarding school Caregivers, serving as the spearhead in fostering the entire totality of student life, because they are leaders indirectly, and are responsible for the course of all student discipline education that has been established at the Islamic boarding school Baitul Qur'an without reducing anything. Administrators are required to have a good personality in the form of work and appearance as a leader in mobilizing students in all existing activities; they must appear excellent at all times with a high work ethic. Many things are done by the Management in leading the course of student discipline education at the Islamic boarding school Baitul Qur'an so that the course of education can be carried out in an orderly, peaceful, and safe manner in accordance with the goals to be achieved.
 4. Communicate with students in order to provide an understanding of student discipline education. The management, as the institution responsible for the course of student discipline education, seeks to achieve the goals of student discipline education at the Islamic boarding school Baitul Qur'an through mutually supportive and influencing cooperation manifested in the communication process. The Management at the Islamic boarding school Baitul Qur'an uses direct or indirect communication, both written and oral, to provide students with an understanding of student discipline education. It is carried out directly during the Sunday evening Khitobah, Friday evening prayers, and every morning prayer at dawn, and indirectly through announcements. Management communication is an attempt to provide students with understanding about student discipline education so that they can later achieve the educational goals. This communication is also meant to control, motivate, and inform.
 5. Make disciplinary decisions for students. In making decisions, student administrators take firm action against violators of student disciplinary rules and always consider the decisions they make. The violations that have occurred thus far are not solely due to the student's misbehavior or intent to commit a crime, but rather to their dominant curiosity. The violation was most likely caused by the Student Administrator's and his assistants' lack of supervision. Student Administrators make decisions based on the guidelines they have created, so that

if there is a violation, action will be taken. The decisions are divided into three categories: minor violations, moderate violations, and serious violations, each with well-planned punishments, so that if a violation occurs, students will be aware of the consequences.

Improving Student Discipline Through Islamic Education Management Supervision

Supervision or controlling is a component of education management that examines whether all activities carried out are in accordance with the plans that have been established, the orders that have been conveyed, and the principles that have been described, with the hope that if errors and omissions are discovered, they can be corrected immediately and not repeated (Firestone, & Wilson, 1985).

In other words, supervision is a management process that determines whether or not the agreed-upon and distributed to teachers and staff character education implementation was carried out in accordance with the standard operational implementation (SOP) (Wanzare, 2012). The following is Slameto interpretation of supervision: 1) Activities that have been meticulously planned; 2) Activities that are essential to education in order for the direction and goals of evaluation to be consistent with educational goals; 3) Positive value, specifically encouraging and developing student and teacher abilities, as well as improving education and teaching programs; 4) Is a tool not the goal used to assess teaching success?; and 5) The teaching system is a critical component of the system.

Suspension is known as *muhasabah* in the Islamic concept, which means exercising self-control over the plans that have been made. If it is successful and follows the plan, it should be thankful and intend to plan the next program again. If it fails or is inconsistent with the original plan, immediately make *istighfar* while praying to Allah SWT for strength to carry out that intention.

According to the above theory, the Islamic boarding school Baitul Qur'an also provides discipline supervision. This is as stated by Ustadzah Diana Airyanti, Al-Hafizh, "In controlling the activity, the administrators and I usually hold a meeting once a month to evaluate student activities and violations for one month. It was, however, carried out based on reports from each level of management".

Because educational supervision is a management function that controls the process of managing education, there are two types of educational supervision techniques or methods. Direct supervision, i.e. supervision carried out by the leader, who arrives immediately and checks the activities being carried out. This direct supervision is also known as self-observation, and it can be done in two ways: If the people doing the work are not notified in advance that there will be an inspection by their superiors, it is done secretly or incognito; if the people doing the work are notified in advance that there will be an inspection by the superiors, it is done openly.

Indirect supervision, i.e. supervision through the use of reports, both written and oral reports. Indirect supervision is defined as supervision through the use of reports, both written and oral reports. Ustadzah Diana Airyanti, Al-Hafizh said that "for

supervision we usually do it directly, because if it is indirect, it is usually reported once a month in a monthly report. We are more direct, however, because each room has a caretaker who is in charge of discipline and student activities, such as cooking, reciting the Koran, praying, school, or pickets cleaning the cottage environment. If there are serious problems caused by students, we usually immediately notify other administrators. And for violations that can be handled alone, it is usually the administrators who are in charge of punishing them right away”.

Ustadz Rahmat Hidayat also emphasized the distinction between major and minor offenses: minor offenses include not praying in congregation. Students must go through a joint deliberation process for violations that fall into a large category. If it is fatal, the nanny, namely Abdul Hamid, Al-Hafidz, will make the final decision on punishment.

D. Conclusion

Effective organization should ensure each member of an organization is aware of which activity groups are being carried out; Firmness and clarity in working relationships within an organization can be achieved with proper organization; The organizational benefit far outweighs a group of individual efforts in achieving a consistent and desirable relationship between activities and performance; Good organization also implies that authority is delegated consistently, so that they receive an abundance of authority for which they can be held accountable; and Organizing effectively entails making the best use of the human component and establishing the proper relationship between specific jobs, people, operations, and facilities in order to achieve work effectiveness and efficiency. In the management of student discipline education at Islamic boarding schools, the implementation function includes direction, motivation, leadership, guidance, decision making, and possibly other forms in order to influence someone to do something in order to achieve the goals of student discipline education.

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