

An Analysis of Leadership Styles in Shaping Religious Character in Islamic Boarding Schools Amal Jama'i Bojong Cikembar Sukabumi

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Article history

Submitted: 2026/02/12; Revised: 2026/03/16; Accepted: 2026/04/26

Abstract

The background of this study is based on the phenomenon of moral crisis among students and the importance of strengthening character education based on religious values. This study aims to analyze leadership styles in shaping the religious character of students at the Amal Jama'i Cikembar Sukabumi Islamic Boarding School. The study used a qualitative method with a narrative-descriptive approach. Data were obtained through observation, interviews with leaders, asatidzah, and dormitory supervisors, as well as documentation studies, then analyzed using the Miles and Huberman model. The results show that the leadership style in the Islamic boarding school is integrative, combining transformational, situational, and prophetic approaches by emphasizing a balance between assertiveness and a humanist approach. The implementation of leadership is carried out through exemplary behavior, habituation, educational discipline, and continuous supervision in a 24-hour guidance system. This leadership style has proven effective in shaping the religious character of students holistically, as indicated by increased discipline in worship, strengthening morals, growing spiritual awareness, and harmonious social relationships. The main supporting factors include the religious environment of the Islamic boarding school, a structured guidance system, and synergy between institutional elements. Inhibiting factors include the heterogeneity of student backgrounds, unequal discipline, external influences, and limited facilities and human resources.

Keywords

amal jama'i islamic boarding school; leadership, religious character.



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INTRODUCTION

Islamic boarding schools (pesantren) are traditional Islamic educational institutions that have existed since around the 13th century AD. Since the 1960s, they have experienced a new phase of development, institutionalizing themselves in the form of foundations. Generally, there are five types of Islamic boarding schools based on the level of completeness and complexity of their elements: (1) Islamic boarding schools that only include a mosque and a kiai's house. (2) Islamic boarding schools equipped with a mosque, a kiai's house, and a pondok/dormitory. (3) Islamic boarding schools that include a mosque, a kiai's house, a pondok, and a madrasah as

formal educational facilities. (4) Islamic boarding schools that include a mosque, a kiai's house, a pondok, a madrasah, and a vocational training center. (5) Islamic boarding schools that include a mosque, a kiai's house, a pondok, a madrasah, a vocational training center, a university, a meeting hall, sports facilities, and a public school (Lisdaleni and All 2022).

Islamic boarding schools are built on five main elements: the kiai, students, a mosque, a pondok, and the teaching process of classical Islamic texts. Although these five elements function complementary to support the sustainability of a pesantren, the figure of the kiai holds the most central and dominant position in determining the direction and character of the pesantren (Fananie and Purnama 2023). Several experts also state that a pesantren can only be called a pesantren if it meets five requirements: a kyai, a pondok, a mosque, students, and teaching (Iswandi et al. 2022, 189–200). Kiai Imam Zarkasyi, founder of the Gontor Modern Islamic Boarding School in East Java, explained that a pesantren must be a dormitory. The kiai's primary function is as a figure who fulfills a dual role: as a teacher (*mu'allim*), educator (*murabbi*), and spiritual guide (*mursyid*) (Fananie and Purnama 2023).

The focus of pesantren education aligns with five main principles: (1) Islamic education in pesantren emphasizes nationalism, emphasizing the historical contribution of ulama in the struggle for the Unitary State of the Republic of Indonesia. (2) Pesantren education fosters a culture of tolerance in Islamic teachings, respecting diverse perspectives and avoiding absolutist claims. (3) Islamic education in Islamic boarding schools advocates a moderate interpretation of Islam, rejecting both extreme radicalism and liberalism. (4) Islamic boarding schools embrace cultural diversity, promoting mutual understanding over hostility. (5) Islamic boarding school education champions an inclusive form of Islam, welcoming individuals from all backgrounds, including those from non-Muslim communities. These basic principles are the foundation of Islamic boarding school teachings (Suwendi et al. 2024).

Character education in Indonesia emerged in response to the moral decline among students. Many believe that the education system has failed to shape a generation with noble character (Maryam, Riyadi, and Saugi 2019). Internalizing and strengthening character values in education is a strategic urgency in responding to the moral crisis prevalent among adolescents. Therefore, a systematic and sustainable values-based educational approach is needed to shape a generation with character and competitiveness (Badry and Rahman 2021). Minister of National Education Regulation Number 20 of 2018 establishes 18 character values, with religious values as the primary foundation for the formation of other character traits (Ruslan Gunawan 2023). Ki Hajar Dewantara, at the Taman Siswa Congress in 1930, explained that character education is a combination of educational and character concepts. In general, character education is an effort to develop character development, encompassing inner strength and personality, as well as intellectual and physical development (Nuraeni and Labudasari 2021).

Research data shows that 67% of violence in the education sector occurs at the elementary school level. This condition is primarily influenced by the negative impact of digitalization and the weak instillation of character education in the Indonesian education system (Astuti 2022). Furthermore, student brawls are rampant, with alcohol consumption being a contributing factor, with the majority of adolescents aged 15–19 reportedly consuming alcohol (Hidayat and

Syahidin 2019). The education sector is considered suboptimal in shaping a dignified generation, thus contributing to the moral crisis. Educational institutions play a strategic role in shaping personality through the internalization of religious values. Therefore, character education needs to be instilled from an early age to produce a generation with noble character and integrity (Mubin and Moh. Arif Furqon 2023). Indonesian society, once known for its noble character, such as being polite, reflective, tolerant, appreciating plurality, and upholding mutual cooperation, is now experiencing a shift toward individualism and group dominance. This situation emphasizes the importance of strengthening religious character as moral capital in facing changing times and the moral crisis (Khairunnisa Lubis 2022).

Purba Doly stated that there are several preventative measures in dealing with juvenile delinquency, namely preventive, repressive, and curative (Rinaldi 2022, 268). To address the ever-increasing problems in education, particularly the character crisis, several measures can be implemented. In the context of Islamic boarding school education, one factor that can influence a student's character is the leader, who serves as a role model and example for his students. Furthermore, the leadership style of the Islamic boarding school can also influence the morale of students.

A leader has the competence to influence morale, job satisfaction, sense of security, quality of work life, and especially the level of performance and achievement within an organization (Heriyono et al. 2021). Charismatic leaders generally possess strong integrity, the ability to face challenges, and the courage to make risky decisions (Ilmi and Maknuun 2025). The Kiai (Islamic scholars) plays a dual role as both institutional manager and primary caregiver, so the sustainability of the Islamic boarding school often depends on his leadership. Their role is not only administrative, but also encompasses managing Islamic boarding school life and community development (Nurhidayah, Izzah, and Rachman 2024).

Several previous studies: First, an article written by Adam Pratama Setiawan, Syadeli Hanafi, and Ahmad Fauzi entitled "Leadership Style of Ustadz at Al-Mubarak Islamic Boarding School, Sumur Pecung, Serang District, Serang City" (2025), revealed that the leadership style of ustadz reflects that an ideal leader should possess the ability to guide, direct, motivate, and mobilize his subordinates to achieve desired goals (Setiawan, Hanafi, and Fauzi 2025). Second, the 2025 study "Leadership Style of Kyai at the Al-Qur'an Al-Falah 2 Nagreg Islamic Boarding School" by Ismi Hasyudi et al., shows that the exemplary role of Kyai is the main foundation in creating effective leadership, especially in building emotional closeness with students (Hasyudi et al. 2025). Third, a 2021 study entitled "Analysis of Charismatic Leadership Style in Maintaining Traditional Islamic Boarding School Values at the Nurul Huda Kamundung Sampan Islamic Boarding School" by Risalatul Hasanah and Mohammad Kosim, shows that the application of a charismatic leadership style in maintaining traditional Islamic boarding school values is still reflected in the commitment to maintaining the character of salaf Islamic boarding schools. This is evident in the consistency in preserving the teaching methods of previous scholars through the use of yellow books with the sorogan and wetonan methods (Hasanah and Kosim 2021).

METHODS

This research uses a qualitative method with a narrative-descriptive approach. The narrative approach focuses on conveying data through stories or oral narratives that describe the experiences of research subjects. The descriptive approach aims to describe a problem, situation, population, or phenomenon systematically and accurately without manipulating the variables being studied (Fiantika et al. 2022, 87–88). According to Schreiber and Asner-Self, a narrative approach in research is the study of an individual's life as told through a series of events and experiences, including the meaning of those experiences (Pahleviannur et al. 2022, 52). Meanwhile, descriptive in the context of qualitative research is interpreted as an effort to describe and explain events, phenomena, and social situations that are the object of study (Waruwu 2023). This research was conducted at the Amal Jama'i Islamic Boarding School, located in Bungur Pandak Hamlet, Bojong Village, Cikembar District, Sukabumi Regency. Data were collected from the primary informant, the Head of the Amal Jama'i Islamic Boarding School, who was interviewed and recorded through written notes or through recording and photography. Additionally, data sources were drawn from additional informants, namely the *asatidzah* (religious teacher) and dormitory supervisor. Secondary data were taken from Amal Jama'i Islamic Boarding School documents (school curriculum, school activity agendas, school regulations, activity archives, etc.). Furthermore, this research source was drawn from literature related to the research. The data collection techniques used were observation, interviews, document study, and triangulation (Fiantika et al. 2022, 14). The data analysis technique in this study employed the theory of Miles & Huberman. This is in line with the opinion of Sugiyono (2012) who stated that findings in qualitative research aim to clarify objects that were previously not clear or were still vague (Fiantika et al. 2022, 15).

FINDINGS AND DISCUSSION

Leadership Style

Leadership comes from the word "pimpin," which means to lead or guide. Conceptually, leadership is understood as the art of moving and persuading others to achieve common goals, through techniques or approaches that can inspire and motivate individuals for the advancement of the organization (Rosita and Iskandar 2021). Kouzes and Posner define leadership as the effort to create conditions that enable each individual to contribute to achieving extraordinary results (Amin 2023). Leadership style reflects the characteristics a leader uses to direct the organization and guide subordinates to achieve predetermined goals (Rosita and Iskandar 2021). Every leader plays a strategic role in the sustainability and development of an organization, and school principals are also required to have a leadership style that aligns with the character and needs of their institution (Harmendi, Lian, and Wardarita 2021).

Leadership style is a form of behavior and strategy that emerges from a combination of philosophy, skills, character, and attitudes that a leader consistently uses to influence the performance of their subordinates. Based on the concept of leadership, there are several types of leadership styles, namely: democratic, autocratic, militaristic, charismatic, *laissez-faire*, paternalistic (Dewi and Lazwardi 2022). Midangsi suggests that there are four basic leadership

styles: directive, supportive, participatory, and achievement-oriented (Harmendi, Lian, and Wardarita 2021). According to Rivai, there are three leadership styles that leaders can use to achieve organizational goals: authoritarian or directive, democratic, and laissez-faire or free leadership (Rosita and Iskandar 2021). Furthermore, Purwanto and Asbari proposed three other leadership styles: transformational, transactional, and authoritarian (Rosita and Iskandar 2021).

Religious Character

Article 3 of the National Education System Law identifies religious values as one of the values of character education. Religious values are also one of the 18 values in character education (Sandria, Asy'ari, and Siti Fatimah 2022). Religiousness is a form of obedience and adherence to understanding and implementing religious teachings, including tolerance for the worship of other religions, as well as living in harmony and coexistence (Siswanto, Nurmal, and Budin 2021). Religious values underlie character education, as Indonesia is fundamentally a religious nation (Ruslan Gunawan 2023). This character development can also teach individuals to behave ethically and morally in their interactions with other individuals and society (Khairunnisa Lubis 2022).

The objectives of religious education can be divided into several dimensions: cognitive, affective, and psychomotor. The cognitive dimension relates to the understanding and mastery of religious teachings. The affective dimension relates to attitudes and values instilled through religious education (Astuti 2022). Furthermore, the psychomotor dimension relates to actions or behaviors based on religious values (Amri 2021). Nuraeni explains that religious character values encompass three dimensions of relationships simultaneously: the individual's relationship with God, the individual's relationship with other human beings, and the individual's relationship with the universe or environment (Nuraeni 2021, 57–59). Given Herrie Putera suggests that the application of religious character values is seen through various positive attitudes, including love of peace, tolerance, respect for differences in religion and belief, steadfastness, self-confidence, and the ability to cooperate with other adherents of different religions and beliefs (Putera 2020, 48–49). Religious character is not only related to worship but also concerns relationships between humans and the environment (Basri, Suhartini, and Nurhikmah 2023).

Ngainun Naim stated that religious values are a form of appreciation and application of religious teachings in the reality of everyday life (Siswanto, Nurmal, and Budin 2021). In their work, *American Piety: The Nature of Religious Commitment*, C.Y. Glock and R. Stark state that religious commitment in humans encompasses 5 main dimensions, namely the dimension of religious practice, the dimension of belief, the dimension of religious knowledge, the dimension of religious experience, and the dimension of consequences (Mukhlis Fakhruddin 2022, 11). Religious Belief (Belief Dimension), namely the extent to which a person accepts dogmatic things in their religion (Arofatul, Andrianie, and Restu Dwi Ariyanto 2021). Religious Practice (Dimension of Carrying Out Obligations), namely religious rituals and obedience (Tika Anjariani 2023). Religious Feeling (Dimension of Appreciation), this relates to the extent to which Muslims feel and experience religious feelings and experiences. Religious Knowledge (Knowledge Dimension), which refers to the extent to which a person knows,

understands, and comprehends the teachings of their religion. The Consequence or Religious Effect dimension relates to the extent to which an individual is willing to implement and commit to their religious teachings in their daily life (Kirana and Haq 2022). Religious character, from an Islamic perspective, illustrates that a good Muslim is not only pious individually but also socially, as emphasized by Abudin Nata (Rahmawati et al. 2021).

Amal Jama'I Cikembar Islamic Boarding School

The term "pesantren" refers to a place used to accommodate students (Fananie and Purnama 2023). Arabic is one of the languages that characterizes the subjects studied at Islamic boarding schools (Huda, Alim, and Mujahidin 2023). Law Number 18 of 2019 concerning Islamic Boarding Schools marks a significant milestone in the recognition, affirmation, and facilitation of Islamic boarding schools, which have long been established in Indonesia. This regulation emerged from a long process, as previous recognition in the National Education System Law and Government Regulation No. 55 of 2007 did not fully reflect the characteristics of Islamic boarding schools as structured, tiered educational institutions equivalent to formal education (Panut, Giyoto, and Rohmadi 2021). Husaini explained that the implementation of education brings various benefits, including increased faith, piety, and noble morals, as well as the formation of knowledgeable, capable, creative, independent, competent, and cultured individuals in an effort to enlighten the nation, as stipulated in the Law. This is in line with and highly consistent with Islamic values (Nuradi et al. 2021).

Historically, the Amal Jama'i Islamic boarding school was officially registered as a legal educational institution and began openly accepting students in 2019. This institution was established on the initiative of a deliberation by the extended family of KH. Ocim Rosmullah in response to the educational needs of the local community. This deliberation was motivated by community demand and support from the local government, given the lack of readily accessible formal educational institutions in Bungur Pandak Hamlet, Bojong Village, Cikembar District, Sukabumi Regency (A. Jama'i 2023). Amal Jama'i Islamic Boarding School is under the Amal Jama'i Foundation with Operational Permit Decree Number 30732 of 2022 and Pesantren statistics number 5100032021247 (Muhammad 2026a).

The vision of Amal Jama'i Islamic Boarding School is to produce graduates who are pious, virtuous, memorize the Qur'an, master Arabic, and are able to face the challenges of the times. Its mission is to focus on developing the environment, infrastructure, teaching staff, and the management of student development programs. Amal Jama'i Islamic Boarding School's strengths include guidance in the areas of tahsin and tahfidz (Qur'an recitation), Arabic language, Islamic boarding schooling, formal education, and fostering daily activities based on the Qur'an and Sunnah. The boarding school is headed by Ustad Abdul Latif, Lc., Alhafidz. KH. Ocim Rosmullah acts as an elder or advisor who provides strategic direction and maintains the Islamic boarding school's scholarly values. Meanwhile, the operational structure is supported by a team of *asatidzah* (supervisory teachers) who have coordinating duties in various areas, including Islamic boarding school development, Arabic language development, Quran memorization development, and student care (A. Jama'i 2023). In terms of formal education, the Islamic boarding school provides educational services equivalent to MTs and MA to ensure students receive official academic recognition. The care and development is

carried out through intensive 24-hour mentoring to shape students' discipline, independence, and character in their daily lives (P. T. A. A. Jama'i 2023).

Leadership Style at Amal Jama'i Islamic Boarding School in Shaping Religious Character

Leadership style is a behavioral pattern adopted by a leader to optimize the performance of their subordinates (Rosita and Iskandar 2021). Based on interviews with the leadership, ustadz, and dormitory supervisors, it is understood that the leadership style at Amal Jama'i Islamic Boarding School tends to be situational with an integrative approach, combining firmness in enforcing rules with a humanistic, family-like approach (Muhammad 2026b). The boarding school's leader, Abdul Latif Rosmullah, emphasized that the leadership style he implements at the boarding school emphasizes a balance between firmness and a family-like approach, demonstrating an orientation toward a balance between systems and relationships (A. L. Rosmullah 2026b). This is further reinforced by Abdul Fattah Rosmullah's view as a teacher, who stated that when it comes to rules, the leadership is firm, but in coaching, he still prioritizes a humanistic and caring approach. Similarly, the dormitory supervisor, Miftahul Ulum, emphasized that the leadership applied is firm but still prioritizes a coaching approach (Muhammad 2026b). This aligns with a supportive leadership style, where leaders are accessible and demonstrate genuine concern for the individuals they lead. It also aligns with a participatory style, where leaders continue to consider input and suggestions from subordinates in the decision-making process (Harmendi, Lian, and Wardarita 2021).

Conceptually, this leadership is oriented toward holistic religious character formation, encompassing cognitive, affective, and psychomotor aspects. The leadership stated that one of our goals is to produce students who not only understand religion but are also able to practice Islamic values in their daily lives. Priority values include sincerity, disciplined worship, honesty, responsibility, and good manners (A. L. Rosmullah 2026a). Article 3 of the National Education System Law identifies religious values as one of the values of character education. Religious values are also one of the 18 values in character education (Sandria, Asy'ari, and Siti Fatimah 2022). In its implementation, this leadership style is realized through systematic strategies. First, exemplary behavior (*uswah hasanah*) is the primary approach. Leaders state that students more easily imitate what they see than simply listen to advice, so they strive to be role models in worship, discipline, and attitude (A. L. Rosmullah 2026a). Character development is fundamentally not understood as mere knowledge but requires a supportive environment and examples, or *uswatun hasanah* (Umar 2019). This is also emphasized by Abdul Fattah, a teacher who observed that exemplary leadership is evident in disciplined worship, simplicity, and polite interactions (A. F. Rosmullah 2026).

Second, habituation is implemented through the integration of religious values into all daily activities. The principal explained that religious values are not limited to the classroom, but also encompass all daily activities, from waking up to going to bed (A. L. Rosmullah 2026b). This implementation is evident in dormitory life, where the principal stated that activities such as congregational prayer, *tilawah* (recitation of the Koran), memorization of the Qur'an (*tahfidz*), and the practice of daily etiquette are part of a routine that is continuously monitored and fostered (Ulum 2026). Habituation is the process of deliberate repetition so that

a behavior becomes a habit. Through continuous practice, children more easily understand and remember it as an inner experience (Akhyar and Sutrawati 2021).

Third, the implementation of educational discipline and a persuasive approach serve as instruments for strengthening character. The principal emphasized that sanctions are educational, not merely punitive. This aligns with practice in the field, where teachers convey that guidance is carried out in stages, starting with advice and coaching, and then educational sanctions. A similar approach is also implemented in the dormitory through reprimands and guidance oriented towards student self-improvement (Muhammad 2026b). The existence of punishment and appreciation for students is one way to instill a religious character (Ita Suryani, Jasminto 2022).

Supporting and Inhibiting Factors in Developing Religious Character at Amal Jama'i Islamic Boarding School

First, a religious Islamic boarding school environment is a key factor in supporting successful character development. The head of the Islamic boarding school, Abdul Latif Rosmullah, stated that a religiously designed Islamic boarding school environment is a key strength, as students live in an atmosphere imbued with religious activities (A. L. Rosmullah 2026a). This is reinforced by the statement of a teacher, Abdul Fattah Rosmullah, who stated that a religiously designed Islamic boarding school environment is also very helpful, as students are accustomed to an atmosphere that supports character development (A. F. Rosmullah 2026). In the context of the boarding school, Miftahul Ulum, the supervisor of the boarding school, emphasized that a religious and disciplined atmosphere is very helpful in developing good habits (Ulum 2026). Nuraeni explains that religious character values encompass three dimensions of relationships simultaneously: the individual's relationship with God, the individual's relationship with fellow human beings, and the individual's relationship with the universe or environment (Nuraeni 2021, 57–59).

Second, clear rules and a structured guidance system are also significant supporting factors. Abdul Latif Rosmullah emphasized the existence of clear rules, while the supervisor of the Miftahul Ulum dormitory stated that student activities are well-scheduled. This clarity of system allows the guidance process to run consistently and purposefully, thus forming disciplined behavioral patterns in students (Muhammad 2026b). Rules are not only important to know; they can also help instill good character in students (Hambali 2020).

Third, commitment and collaboration between elements of the Islamic boarding school (leadership, teachers, and caretakers) are key factors in the success of guidance. Abdul Fattah Rosmullah, a *ustadz*, stated that shared commitment is very supportive and emphasized that educators are the direct implementers in the field. This is also supported by the statement by the head of the boarding school, Abdul Latif Rosmullah, that there is quite good cooperation between teachers through coordination and information exchange regarding the development of students. This synergy strengthens the effectiveness of collective development (Muhammad 2026b). Even in efforts to improve the quality of education in general, cooperation between various parties, particularly the government, schools, and parents, is a highly influential factor (Falah and Hadna 2022).

Fourth, exemplary leadership and support are strengthening factors in the implementation of character development. Leaders not only provide direction but also motivation and concrete examples. It is stated that leaders are very supportive and set good examples, making it easier for teachers or ustadz (Islamic teachers) to carry out their duties. In the context of boarding schools, this support is manifested through clear direction, trust, and regular evaluations, which strengthen the performance of the caretakers (Muhammad 2026b). Fifth, the internalized culture of the Islamic boarding school is also a major supporting factor. Abdul Fattah Rosmullah emphasized that the culture of the Islamic boarding school is key not only because of the rules, but because it has become a habit. This culture makes religious values not merely normative but also part of the students' daily practices (A. F. Rosmullah 2026). Leaders and ustadzah (teacher) serve as role models for students, both in polite and courteous speech and behavior, both inside and outside the learning process (Fuadah and Murtafiah 2022).

On the other hand, several inhibiting factors affect the effectiveness of religious character development. First, differences in the characters and backgrounds of students are a major challenge. The head of the Abdul Latif Rosmullah Islamic Boarding School stated that differences in character and background influence the development process. Abdul Latif Rosmullah, a teacher, added that some come from religious families, while others require a more lengthy process. Miftahul Ulum, the dormitory supervisor, also emphasized that students' backgrounds influence discipline and worship habits. This diversity requires a different and more intensive approach (Muhammad 2026b).

Second, the uneven level of student discipline poses a barrier to rule implementation. The principal stated that there is an uneven level of discipline, and the dormitory supervisor stated that some students are still unfamiliar with the rules. This situation indicates that the process of internalizing values has not been fully optimized for all students (Muhammad 2026b). Character-building strategies encompass five main aspects: role modeling, enforcing discipline, fostering habituation, creating a conducive atmosphere, and the process of integrating and internalizing values (Danuwara and Giyoto 2024).

The Impact of Leadership Style on the Development of Religious Character of Students at the Amal Jama'i Cikembar Islamic Boarding School in Sukabumi

Based on interviews with the principal, teachers, and dormitory supervisor, the leadership style implemented at the Amal Jama'i Cikembar Islamic Boarding School has had a significant impact on the development of religious character of students. This impact is evident in aspects of worship behavior, morals, spiritual awareness, and social relationships among students.

First, there has been a significant improvement in religious discipline. The pesantren leadership stated that students are more accustomed to religious activities, and the majority are consistent in performing congregational prayers and participating in other religious activities. This is reinforced by Abdul Fattah's statement that student discipline has improved, particularly in congregational prayers, and by the dormitory supervisor's confirmation that student discipline is quite good, especially in obligatory worship (Muhammad 2026b). These findings indicate that a leadership style that emphasizes habituation and discipline has

successfully established religious routines as part of students' lives. Moreover, obligatory prayer is a commandment that must be carried out by every Muslim, and prayers are offered for those who neglect it (Amri 2021).

Second, in strengthening moral and ethical values, consistent progress is evident. As the leader, Abdul Latif revealed that the most prominent values are respect for teachers and the habit of maintaining good manners in interactions. This aligns with teacher observations, which indicate an increase in politeness, responsibility, and caring. The dormitory supervisor also emphasized that students are demonstrating greater honesty, responsibility, and concern for their environment and peers. Thus, exemplary leadership and intensive guidance contribute significantly to the development of students' morals (Muhammad 2026b). From an Islamic perspective, students should maintain good manners in seeking knowledge as the primary foundation for blessings and success in learning. These good manners include respect for teachers, sincerity in seeking knowledge, sincerity of intention, and careful behavior and speech (Hidayat, Rizal, and Fahrudin 2018).

Third, in terms of spiritual awareness, there are indications of increased internalization of religious values. Leaders stated that this is evident in their awareness of worship without constant reminders. This demonstrates that the development process not only results in formal obedience but also fosters intrinsic awareness within the students. In other words, religious values are no longer external but have become part of personal awareness (Muhammad 2026b). Spirituality is seen as a personal search for answers to the meaning of life and a connection with the sacred or transcendent (Prawira and Herdiana 2021).

Fourth, in terms of social relations (*ukhuwah*), leadership style also has a positive impact on fostering harmonious social interactions. Leaders stated that students learn to respect, help, and maintain *ukhuwah* (brotherhood) (A. L. Rosmullah 2026a). This is reinforced by teachers who state that the relationship between students is one of mutual help, respect, and togetherness, and by dormitory supervisors who assess the students' social relations as quite good, despite minor conflicts that can be resolved constructively (Muhammad 2026b). These findings demonstrate that religious values impact not only individuals but also the quality of social interactions. Efforts to strengthen Islamic brotherhood (*ukhuwah Islamiyah*) need to be continuously encouraged, as Muslims fundamentally possess great potential for unity despite their differences (Firdaus and Hidayat 2018).

Fifth, the impact of leadership is also evident in gradual and sustained behavioral changes. Both leaders, teachers, and dormitory supervisors provide concrete examples of students who initially lacked discipline but, after training, became more diligent and even became role models for their peers (Muhammad 2026b). This demonstrates that the process of developing religious character is progressive and takes time, but can produce significant change (Nurbayani 2019).

Sixth, in terms of strengthening the guidance system, directed leadership also has an impact on increasing order and control over student activities. Abdul Fattah stated that after the implementation of more systematic policies, students became more disciplined and controlled in carrying out their daily activities. This demonstrates the strategic role of leadership policies in creating an effective guidance system (A. F. Rosmullah 2026).

Seventh, in terms of guidance evaluation, the approach used is qualitative and based on behavioral observations. Abdul Latif stated that evaluation is conducted through students' daily lives, reports from their supervisors, and the development of attitudes and discipline. This emphasizes that the success of religious character development is measured by actual practices in daily life, not just cognitive achievements (A. L. Rosmullah 2026b).

Overall, the impact of leadership style at Amal Jama'i Islamic Boarding School demonstrates that an approach that integrates role models, habituation, discipline, and ongoing supervision can effectively shape students' religious character. This impact is not only seen in the improvement of worship and morals, but also in the growth of spiritual awareness and harmonious social relationships. Thus, it can be concluded that the leadership style implemented significantly contributes to changing the behavior of students toward a more religious orientation, both in the short term and as a foundation for long-term character development in the community.

CONCLUSION

Based on the research results, it can be concluded that the Amal Jama'i Cikembar Islamic Boarding School is an Islamic educational institution that developed in response to the community's need for access to education and religious character development. The success of the Islamic boarding school in carrying out its functions is greatly influenced by the implementation of an integrative leadership style, namely combining transformational, situational, and prophetic approaches. This leadership emphasizes a balance between firmness and a humanistic approach, and is realized through exemplary behavior, habituation, educational discipline, and ongoing supervision. The implementation of this leadership has proven effective in shaping the religious character of students holistically, which is reflected in increased discipline in worship, strengthening morals and manners, growing spiritual awareness, and building harmonious social relationships. The development process is supported by a religious Islamic boarding school environment, a structured system, and synergy between institutional elements. However, there are a number of obstacles such as heterogeneity of student backgrounds, uneven discipline, external influences, and limited facilities and human resources. Overall, the leadership style applied at the Amal Jama'i Islamic Boarding School has a significant contribution in shaping the religious character of students in a sustainable manner. This leadership model not only has an impact on changing the behavior of individual students, but also has the potential to become a model for developing Islamic educational leadership in strengthening character building amidst the challenges of the times.

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