

Charismatic Leadership Patterns of Islamic Scholars in Improving Students' Interpersonal Intelligence

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Abstract

Islamic boarding houses (pesantren) are Islamic educational institutions that have flourished in Indonesia since before independence. This study aims to: 1) identify the kiai's (Islamic boarding house leader's) charismatic leadership style; 2) assess the students' interpersonal intelligence; and 3) determine the role of the kiai's charismatic leadership in enhancing the students' interpersonal intelligence at the Raudlatut Thalibin Islamic Boarding house in Rembang. This study employs a qualitative method using a case study approach. Data were collected through interviews, observation, and documentation. The research subjects included the kiai (leader), students, and the local community. Data analysis involved three stages: data reduction, data presentation, and conclusion drawing. Data validity was verified through methodological triangulation. The results indicate that the kiai's charismatic leadership style is characterized by setting a good example, possessing problem-solving skills, having a clear vision and goals, providing inspiration, demonstrating confidence in teaching religion, and encouraging students and the community to participate actively in religious, educational, and social activities. The students' interpersonal intelligence is rated as good. This is evident in their ability to interact politely and amicably while showing respect for others. The students are also capable of adapting, maintaining proper conduct, assisting the community, respecting differences, and demonstrating tolerance. The kiai's charismatic leadership plays a role in enhancing the students' interpersonal intelligence through role modeling, the cultivation of empathy and tolerance, and activities that foster cooperation. The *kiai's* guidance helps students learn how to interact, build positive relationships, and resolve problems wisely.

Keywords

Charismatic Leadership, Interpersonal Intelligence, Islamic Scholars



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INTRODUCTION

Islamic boarding houses (pesantren) are Islamic educational institutions that have flourished in Indonesia since before independence. They not only play a role in spreading and teaching Islamic teachings but also in developing a cadre of ulama (Islamic scholars) and preachers. In various regions of Indonesia, Islamic educational institutions with similar characteristics to pesantren exist, such as the Meunasah in Aceh, the Surau in Minangkabau, and the Pesantren in Java. However, historians still differ in their understanding of the history

and origins of pesantren (Kementerian Agama, 2017).

Pesantren education differs from general education. It employs a traditional education system that instills values of simplicity, idealism, equality, brotherhood, self-confidence, and courage. According to Mastuhu, the pesantren education system consists of both organic and inorganic elements. Organic elements include leaders, teachers, students, and administrators. Inorganic elements include educational goals, values and ideas, curriculum, learning processes, student and teacher admissions, funding, facilities, assessments, and educational management regulations (Mastuhu, 1999).

Over time, pesantren continue to adapt to changes and societal needs. National education policies and developments in learning approaches have influenced Islamic boarding house education. However, some Islamic boarding houses maintain traditional structures and values as their hallmark. Islamic boarding house education provides not only religious and general knowledge but also cultural experiences and skills (Azra, 1997). Therefore, Islamic boarding houses play a crucial role in developing students' intelligence, both in knowledge, skills, and morals. Students also need to possess interpersonal intelligence to be able to interact, live together, and build positive relationships with their families and communities (Jamaluddin, 2012).

Developing interpersonal intelligence in Islamic boarding houses is increasingly important because moral education within the family and formal education has not always been optimal. H.A. Rodli Makmun explained that some families, both traditional and non-traditional, still do not implement moral education optimally. Therefore, Islamic boarding houses aim not only to produce students who are intellectually intelligent but also possess good character and morals. Intelligence will be more meaningful when accompanied by good behavior and character (Makmun, 2014).

This problem is further compounded in the digital age. Lack of parental supervision and involvement, as well as excessive use of electronic devices, can impact children's psychological development and social skills. These conditions can be associated with the emergence of aggressive behavior, antisocial tendencies, difficulty concentrating, and reduced social interaction. Therefore, education is needed that can develop students holistically, encompassing intellectual, moral, social, and personality aspects. Islamic boarding houses (pesantren) play a crucial role because education takes place through learning, habituation, social interaction, and communal living (Yasin, 2018).

Interpersonal intelligence is a crucial skill because humans are social creatures. Humans need to be able to communicate, understand others, cooperate, and build good relationships (Sapiyah, 2021). In Islam, a Muslim must not only improve their relationship with Allah (*hablum minallah*) but also maintain relationships with other people (*hablum minan nas*). Therefore, interpersonal intelligence is closely linked to social life and Islamic values. Individuals with strong interpersonal intelligence are typically able to adapt, understand others' feelings through communication and body language, communicate well, help others, and demonstrate empathy (Muniroh, 2013).

However, not everyone has good interpersonal skills. Some people experience difficulties communicating, socializing, establishing relationships, and understanding others, especially those who tend to be withdrawn and rarely socialize. Therefore, interpersonal intelligence needs to be developed through an educational environment that provides opportunities for interaction and learning to live together. One option for communities is to enroll children in Islamic boarding houses (*pesantren*).

Essentially, Islamic boarding houses function to develop various intelligences, including knowledge, skills, and morals. Education is directed at enabling students to live well and interact appropriately with their environment. In this process, the *pesantren* environment, educational patterns, habits, the relationship between the *kiai* (Islamic boarding house) and the *kiai's* leadership are crucial in shaping the students' personalities and social skills (Oktapiani, 2021).

Leadership has a significant influence on the development of religious education and the achievement of the vision and mission of Islamic boarding houses. Leadership is a crucial part of interpersonal relationships, while leadership style is the behavioral pattern a leader uses to influence others. In Islamic boarding houses, the *kiai* (religious leader) is a key figure with a strategic role in the education and development of students (*santri*). The *kiai's* success as a leader is influenced in part by his charismatic character. Charismatic *kiai* typically possess superior spirituality, skills, and piety, making them excellent role models for students (Kurniawan, 2018).

The *kiai's* charismatic leadership is not only related to the management of the Islamic boarding house but also influences the students' behavior and learning ethos. The *kiai* serves as a role model in implementing the values and norms of Islamic boarding house life. Through this example, students learn about good behavior, social responsibility, discipline, adherence to rules, and the values prevalent in the *pesantren*. The *kiai* can also build a shared vision, foster the *pesantren's* culture, and encourage students to apply these values in their daily lives. Thus, the *kiai's* charismatic leadership plays a crucial role in shaping the character and enhancing the students' interpersonal skills (Kurniawan, 2018).

This situation can be seen at the Raudlatut Thalibin Islamic Boarding house in Rembang, located at Jl. KH. Bisyr Mustofa No. 01–04, Tawangsari, Leteh, Rembang District, Rembang Regency, Central Java. At this Islamic boarding house, the *kiai* (Islamic cleric) not only imparts knowledge to the students but also serves as a non-formal figure whose behavior and speech serve as role models. The *kiai* possesses authority and a charismatic character in carrying out his leadership. Raudlatut Thalibin Islamic Boarding house is one of the Salafi Islamic boarding houses that still maintains traditional education, with classical Islamic texts, or *kitab kuning*, as the main component of learning. Despite its location in an industrial area, the boarding house maintains a classical educational model. Strict supervision in the development of the students is also a factor supporting the development of their interpersonal intelligence.

Previous research has examined the charismatic leadership of *kiai* and the interpersonal intelligence of students, but the two are often discussed separately. Habib Alwi Jamalulel

examined the role of charismatic leadership from kiai (Islamic scholars) in shaping the character of students at the Darul Muttaqien Islamic Boarding house in Bogor Regency (Jamalulel, 2018). Asep Kurniawan examined the influence of charismatic leadership from kiai and parental motivation on the learning ethos of students at the 'Ainurrafiq Islamic Boarding house in Kuningan (Kurniawan, 2018). Meanwhile, Muhanifah and Ahmad Fatah discussed the role of Islamic boarding houses in enhancing students' interpersonal intelligence through educational tourism activities at the Al Mawaddah Entrepreneurial Islamic Boarding house in Kudus. These studies reveal a potential for further research specifically linking kiai charismatic leadership patterns with students' interpersonal intelligence (Muhanifah & Fatah, 2020).

Based on these descriptions, research into kiai charismatic leadership patterns in enhancing students' interpersonal intelligence is crucial. Kiai hold a strategic position as they are not only leaders of Islamic boarding houses but also role models for students to emulate in their daily lives. Through their leadership, exemplary behavior, guidance, supervision, and interactions, students gain experiences that can support the development of social and interpersonal skills. This research is expected to provide benefits for Islamic boarding house managers as a consideration in improving the quality of student guidance, character development, and competitiveness of Islamic boarding houses. Therefore, this research is directed to examine in depth how the charismatic leadership pattern of kiai plays a role in improving the interpersonal intelligence of students at the Raudlatut Thalibin Islamic Boarding house in Rembang. Based on this background, this study takes the title "The Charismatic Leadership Pattern of Kiai in Improving the Interpersonal Intelligence of Students (Case Study at the Raudlatut Thalibin Islamic Boarding house in Rembang)".

METHODS

This research employed field research with a qualitative approach and a case study approach. The research was conducted directly in the field to obtain data relevant to the research problem (Roosinda et al., 2021). A qualitative approach was used to gain a deeper understanding of the problem based on actual conditions (Moleong, 2012). Data were obtained through observation, interviews, and documentation. The research was conducted at the Raudlatut Thalibin Islamic Boarding house in Rembang, focusing on the charismatic leadership patterns of kiai (Islamic scholars) in enhancing the interpersonal intelligence of students. This location was chosen because it aligned with the research focus. The research subjects consisted of the boarding house's caretakers, students, and the community. They were selected because they knew and understood the kiai's leadership and the students' interpersonal intelligence. Data sources consisted of primary and secondary data. Primary data was obtained directly from the caretakers, students, and the community. Secondary data was obtained from documents, notes, reports, and archives of the Islamic boarding house, such as the institution's profile and student data. Data collection was conducted through observation, interviews, and documentation. Observations involved directly observing

activities and conditions related to the kiai's leadership and students' interpersonal intelligence. Participant observation was used, meaning the researcher was present and directly observed activities at the research location. Interviews were conducted semi-structured. Researchers prepared questions and developed them based on informants' responses to obtain more in-depth information (sugiyono, 2015). Interviews were conducted with caregivers, students, and the community. Documentation was used as supporting data, including photographs, letters, reports, minutes, notes, and archives related to the Islamic boarding house. Data validity was tested through continuous observation and triangulation. The triangulation used was method triangulation, which involved comparing the results of observations and interviews with caregivers, students, and the surrounding community.

RESULTS AND DISCUSSION

Results

Charismatic Leadership Pattern of Kiai at Raudlatut Thalibin Islamic Boarding house in Rembang

The charismatic leadership of the kiai at the Raudlatut Thalibin Islamic Boarding house in Rembang is evident in the authority that commands respect from both students and the community. This authority stems not only from religious knowledge, but also from a wise personality, good morals, exemplary behavior, and harmonious relationships with students and the community.

For students, the kiai is not only a provider of religious knowledge but also a spiritual leader and role model in daily life. The kiai's authority fosters respect and obedience from the students, thus fostering discipline, togetherness, and a positive learning environment. The kiai's patience, wisdom, humility, sincerity, and kindness naturally lead the students to respect him. Some students also view the kiai as possessing spiritual power and special spiritual qualities. This further strengthens the students' authority and obedience. The surrounding community also respects the kiai for his role in community life, including as a source of advice. The kiai's tolerant attitude also strengthens the relationship between the pesantren and the community.

In their leadership, kiai emphasize the importance of being a strong role model. Kiai not only provide good advice, but also serve as a real-life example. Through this example, students more easily accept and follow the values taught. Therefore, kiai leadership is considered charismatic because it is supported by religious knowledge, exemplary behavior, personality, authority, and spiritual influence.

The kiai's leadership style has also undergone changes. The previous religious-paternalistic pattern, where the kiai served as the main figure whose words and attitudes were widely followed, has evolved into a persuasive-participatory pattern. In this pattern, the kiai is more open, seeking to engage with students and the community, conveying ideas, building good relationships, and prioritizing collaborative involvement in leadership.

This change is influenced by the emergence of young students who are more

independent and critical in understanding and evaluating kiai leadership, including in political matters. Educational developments and the modernization of Islamic boarding houses have also exposed students to various leadership models. This also influences the form and position of the kiai's charisma in Islamic boarding houses.

Despite these changes, kiai leadership remains guided by Islamic leadership principles derived from the exemplary behavior of the Prophet Muhammad, the Quran, and the Sunnah. These values serve as the foundation for kiai leadership, ensuring progress and prosperity for their students and the community.

Interpersonal Intelligence of Students at the Raudlatut Thalibin Islamic Boarding house in Rembang

The interpersonal intelligence of students at the Raudlatut Thalibin Islamic Boarding house is considered quite good. This is evident in their ability to communicate, cooperate, respect others, and build harmonious relationships. Students are also accustomed to interacting politely, maintaining togetherness, and being active in both the school and community life. These skills equip them for social life and leadership.

According to the community, students are able to interact politely, friendly, and respect others. They are also able to adapt, maintain ethical behavior, and are active in religious and social activities in the community. The students' interpersonal intelligence develops because they come from various regions, ethnicities, races, and ages. These differences provide students with experiences in appreciating diversity, tolerance, communication, understanding others, and building good relationships.

The Islamic boarding house environment, which prioritizes cooperation, mutual cooperation, and mutual respect, also helps develop students' interpersonal intelligence. Through collaborative activities, students learn to work in groups, respect opinions, and show empathy regardless of background.

The development of interpersonal intelligence is also linked to spirituality. Raudlatut Thalibin Islamic Boarding house believes that good spiritual intelligence can support interpersonal intelligence. Therefore, students are guided to maintain a relationship with God (*hablum minallah*) and relationships with other people (*hablum minannas*) in accordance with Islamic values as a religion of mercy for all the worlds.

The strategy for developing students' interpersonal intelligence is implemented through several activities, namely:

1. Instilling Islamic values, through madrasah diniyah learning and additional learning from religious leaders (kiai).
2. Weekly speech or sermon practice, which is conducted to hone speaking, communication, and listening skills.
3. Assigning leadership roles, through tasks and responsibilities within student organizations.

4. Group activities, such as *kepok* (group gatherings) and *musyawarah* (deliberations), to cultivate cooperation and responsibility.
5. *Musyawarah* (deliberations), to discuss with friends, understand lessons, and remind each other of learning.

These various activities help students develop social skills so they can behave well and appropriately in society. Interpersonal intelligence is not simply innate but can develop through experience, habituation, and social interactions in everyday life.

Charismatic Leadership Pattern of Kiai in Increasing the Interpersonal Intelligence of Students at the Raudlatut Thalibin Islamic Boarding house in Rembang

One way to improve the interpersonal intelligence of students at the Raudlatut Thalibin Islamic Boarding house is through real-life examples. In this regard, the kiai (religious teacher) serves as a role model for the students. Students view the kiai as a role model who not only teaches religious knowledge but also exemplifies it through their daily behavior. This example creates an emotional bond and makes it easier for the students to accept and follow the values exemplified by the kiai.

The kiai serves as a role model because his actions and behavior serve as an example for the students. This example is evident in his humility, patience, sincerity, discipline in worship and learning, and concern for others. Through this example, students are encouraged not only to understand religious knowledge but also to apply their knowledge and develop good morals in their daily lives.

In addition to role models, students' behavior is shaped through operant conditioning, which involves reinforcement and punishment. This method is used to help shape behavior that aligns with the values and rules of the Islamic boarding house. Behavioral development is also achieved through habituation. Education fundamentally requires habituation so that the values and behaviors taught are accepted and become part of the students' lives. Habituation is easier when students understand the rationale and meaning of applicable conditions or rules. Thus, students' behavioral development is not solely driven by rules, but also by understanding, experience, role modeling, reinforcement, and ongoing practice.

Overall, the research results indicate that the charismatic leadership of kiai (Islamic scholars) plays a crucial role in enhancing the interpersonal intelligence of students at the Raudlatut Thalibin Islamic Boarding house in Rembang. The kiai's charisma is formed through religious knowledge, authority, role modeling, a wise personality, good social relationships, and spiritual values. His leadership style has evolved from a religio-paternalistic approach to a more open and democratic, persuasive-participatory approach, while remaining grounded in Islamic leadership values.

Students' interpersonal intelligence develops through the pesantren's life, which is full of interaction, diversity, cooperation, mutual cooperation, tolerance, and social activities. Its development is carried out through Islamic studies, sermons, organizations, group activities, and deliberations. Meanwhile, the kiai's role in enhancing interpersonal intelligence is

primarily through exemplary behavior as a role model, habituation, reinforcement and punishment, and the provision of understanding. Thus, the kiai's leadership serves not only as a guide for religious education but also plays a crucial role in shaping the behavior, social skills, and character of the students.

Discussion

The charismatic leadership style of the kiai plays a crucial role in enhancing the interpersonal intelligence of students at the Raudlatut Thalibin Islamic Boarding house in Rembang. The kiai's charisma is evident in his ability to build emotional closeness with his students through compassionate communication, caring, spiritual guidance, and a humble yet firm attitude. The kiai's interactions with his students during religious studies and in daily life provide opportunities for the students to learn to understand the feelings, perspectives, and needs of others. Through this role model, the students learn to develop empathy, cooperation, communication, and the ability to build harmonious social relationships.

This pattern aligns with Albert Bandura's Social Learning Theory, which explains that individuals can acquire new behaviors, skills, and attitudes through observing others. In the context of Islamic boarding houses, the kiai serves as a powerful role model or figure for the students. The students not only learn through theory but also observe the kiai's actual behavior in interactions with students, guests, and the community (Calicchio, 2023). The process of students imitating the kiai's interpersonal behavior occurs through four main stages:

1. Attention: Students closely observe how the kiai speaks, listens, gives advice, answers questions, shows concern, and resolves conflicts. The kiai's position as a respected figure encourages students to pay attention to his interpersonal behavior.
2. Retention: Observed behaviors are then stored in the students' memories, such as polite communication patterns, attentive listening, and respect for others' feelings.
3. Reproduction: Students begin to try to apply the observed behaviors in their daily lives, such as speaking politely, interacting with friends, managing conflict, and showing empathy.
4. Motivation: Students are driven to maintain and improve these behaviors because they see the benefits in building good relationships, gaining social recognition, increasing self-confidence, or receiving positive reinforcement in the form of praise and recognition.

Through these four processes, students' interpersonal intelligence gradually develops. Students learn through observing, storing, applying, and reinforcing the kiai's behavior, enabling them to interact more effectively, empathetically, and harmoniously (Rumjaun, A., dan Narod, 2020).

Student imitation of the kiai extends beyond actions to values, attitudes, and interpersonal skills (HansHansburg, 2003). These imitations include:

1. Imitation of verbal communication: Students imitate the kiai's polite, clear, effective, gentle yet firm use of language, and the kiai's wise delivery of advice. This imitation

includes word choice and speaking style that demonstrates attention, empathy, and respect.

2. Imitation of nonverbal communication: Students observe and imitate body language, facial expressions, smiles, nods, eye contact, and gestures that demonstrate politeness, attention, and concern.
3. Imitation of listening skills: Students learn to listen actively by paying full attention, not interrupting, waiting for others to finish speaking, and responding appropriately and empathetically.
4. Imitation of conflict management: The kiai serves as a role model for resolving disputes through dialogue, patience, fairness, and a peaceful approach. Students then learn to resolve conflicts without confrontation and maintain good relationships.
5. Imitation of empathy and concern: Students emulate the kiai's concern for others through tangible assistance and simple acts of kindness in their daily lives.
6. Imitation of collaboration and cooperation: Students learn to work in groups and develop cooperative skills through the kiai's leadership, facilitation, and direction of joint activities.
7. Imitation of assertiveness: Students learn to express their opinions and needs clearly and firmly, while still respecting the feelings and rights of others.

In this way, students do not simply passively imitate the kiai's behavior, but internalize the values, attitudes, and interpersonal skills exemplified by him. This helps students develop empathy, communication, collaboration, assertiveness, and the ability to manage healthy social relationships (Safaria, 2005).

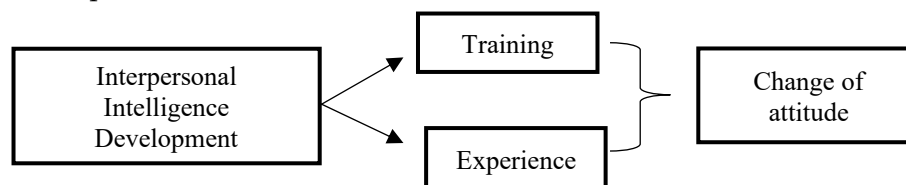


Figure 1. The Process of How Developing Interpersonal Intelligence Impacts Attitude Change

Conditioning in the Formation of Interpersonal Intelligence In addition to role models, kiai also shape students' behavior through operant conditioning, as in B.F. Skinner's theory, namely the formation of behavior through reinforcement and punishment. Positive reinforcement is achieved by creating a heterogeneous learning environment. Religious and deliberation classes are structured based on cognitive ability, not solely age, and bring students together with diverse backgrounds, ages, and personalities. This environment provides a means for students to learn to understand differences in character, adapt their responses, and improve their communication skills with diverse individuals (Zaini, 2022). Meanwhile, punishment, or ta'zir, is used as a consequence for rule violations. The application of punishment is intended to provide a deterrent effect and strengthen compliance with the norms and regulations of the pesantren. Through rules and consequences, students learn to

understand the boundaries of acceptable behavior in community life. Formation Through Understanding and Habituation The formation of interpersonal intelligence is also carried out through habituation and understanding (insight) (Georgory, 2010). Education is not only action-oriented, but also builds students' awareness of the reasons, goals, and values of a behavior.

This aligns with David Ausubel's cognitive learning theory, which views learning as a process of perception and understanding that is not always directly observable through behaviour (Ausubel, 1969). Therefore, the kiai (Islamic teacher) builds students' understanding through two main methods:

1. Direction, where the kiai explains to the students the purpose of an activity, how it is carried out, and the values and benefits contained within it.
2. Socialization of regulations, where the kiai or administrators communicate the rules directly and through reminders, such as wall magazines, so that students understand and remember the norms that must be adhered to (Helmy, 2011).

Interpersonal Intelligence Development According to Bimo Walgito, these findings support Bimo Walgito's theory of behavioral development, which states that behavioral development can occur in three main ways:

1. Modeling or role modeling, where students learn through the behavior of the kiai (Islamic teacher) as a role model in the Islamic boarding house environment.
2. Conditioning, through creating an environment, rules, consequences, and habits that support the development of social behavior.
3. Insight, through guidance, explanations, and the application of social norms so that students understand the reasons and goals of expected behavior.

These three processes complement each other. Modeling provides concrete examples, conditioning forms habits and sets boundaries for behavior, while understanding builds students' awareness of the reasons and goals of that behaviour (Walgito, 2003).

The Role of the Kiai's Charismatic Leadership in Improving Interpersonal Intelligence The kiai at the Raudlatut Thalibin Islamic Boarding house in Rembang play a significant role in improving students' interpersonal intelligence. As a central figure, the kiai serves not only as a role model in religious matters but also as a role model in social life.

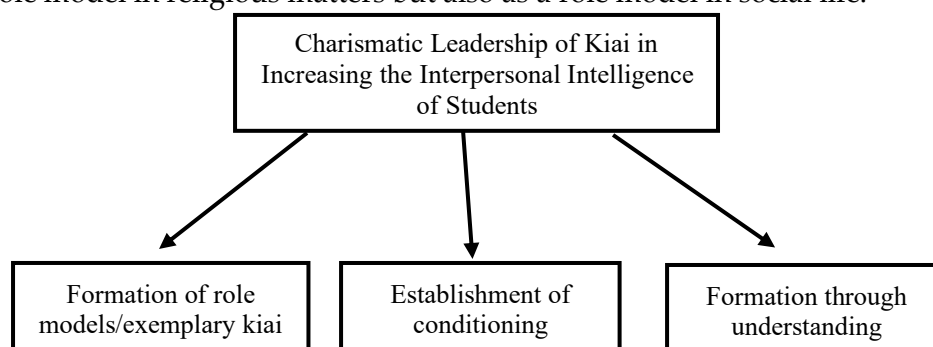


Figure 2. The Charismatic Leadership of the Kiai in Enhancing the Interpersonal Intelligence of Santri

Through a compassionate approach, the kiai builds emotional bonds with his students and encourages them to interact effectively. This role is realized through exemplary behavior, communication, advice, direction, habituation, environmental conditioning, reinforcement, implementation of rules, and fostering social values such as honesty, respect, empathy, cooperation, responsibility, and concern for others. Thus, the kiai's charismatic leadership pattern in enhancing the students' interpersonal intelligence occurs through three main mechanisms: modeling, conditioning, and insight. All three are reinforced by a social learning process through the stages of attention, retention, reproduction, and motivation. Through these mechanisms, students not only understand interpersonal values theoretically but also observe examples, practice, habituate, and internalize them in their daily lives.

CONCLUSION

Raudlatut Thalibin Islamic Boarding School in Rembang, it can be concluded that the charismatic leadership of kiai (Islamic scholars) is evident in their ability to serve as role models for their students, possess competence in resolving spiritual and social issues, clearly communicate their vision and goals, inspire and foster high expectations, demonstrate self-confidence in leadership, and inspire enthusiasm among students and the community in religious, educational, and social activities.

The students' interpersonal intelligence is considered quite good. This is evident in their ability to interact politely, kindly, respect others, adapt, maintain ethics, help the community, and appreciate differences and demonstrate tolerance. These abilities develop as students live alongside people from various regions, ethnicities, races, and ages.

The charismatic leadership of kiai plays a role in enhancing students' interpersonal intelligence through role models, instilling values of empathy and tolerance, and fostering an environment that fosters cooperation. Through spiritual and moral guidance, students learn to interact effectively, build harmonious relationships, and resolve conflicts wisely. Thus, kiai leadership shapes not only the students' religious lives but also their social skills within society.

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