

The Role of Student Organizations in Instilling Student Discipline at Abnaul Amir Islamic Boarding School, Gowa

Mirna Apriani¹, Salahuddin²

Universitas Islam Negeri Alauddin Makassar

Email: mirnaapriani29@gmail.com

ABSTRACT

This study discusses "The Role of Student Organizations in Instilling Student Discipline at the Abnaul Amir Gowa Islamic Boarding School". The aims of this study were: 1) To find out the forms of discipline inculcated by the students' organization at the Abnaul Amir Gowa Islamic Boarding School, 2) To find out the pattern of the management of the students' organization in instilling discipline at the Abnaul Amir Gowa Islamic Boarding School, 3) To find out the condition of the students' discipline at the Abnaul Amir Gowa Islamic Boarding School. To achieve the above objectives, a descriptive qualitative research type is used. The source of data in this study was the management of the Islamic boarding school students and students at the Abnaul Amir Islamic Boarding School. The data collection method used is the method of observation, interviews and documentation. The results of the study show that: 1) The forms of discipline that are instilled at the Abnaul Amir Islamic boarding school are time discipline, task discipline, cleanliness discipline and dress discipline. 2) The organizational pattern of the santri in instilling discipline is by carrying out activities at the pesantren, activities that have been scheduled, a timely attitude in carrying out each activity, and with habits that are carried out continuously. 3) The condition of the discipline of the students at the Abnaul Amir Islamic boarding school has neither increased nor decreased. There are students who obey the rules and regulations and there are those who violate them. The implication of this research is that it is hoped that the management of the Abnaul Amir Islamic boarding school's student organization will always be patient in managing and mobilizing the discipline of students who are still members to give punishment in accordance with the Islamic boarding school's policy, because giving punishment that leads to violence or corporal punishment will cause feelings of hatred and compulsion in carrying out discipline, and it is hoped that all students of the Abnaul Amir Islamic boarding school will always be sincere in carrying out the discipline enforced at the Abnaul Amir Islamic boarding school.

Keywords: *discipline cultivation*

1) INTRODUCTION

Education is a conscious and planned effort to provide guidance or assistance in developing physical and spiritual potential given by adults to students to achieve maturity and achieve goals so that students are able to carry out their life tasks independently. Education comes from the root word *didik* (to educate), which means to maintain and provide training (teachings, leadership) regarding

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

morals and intelligence of thought. Meanwhile, the understanding of education is the process of changing attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, the process of action and methods of educating.¹

Pesantren is a traditional Islamic educational institution for understanding, living, and practicing Islamic teachings (*tafaqquh fiddin*) by emphasizing Islamic religious morals as a guide for daily community life. Etymologically, the term *pesantren* comes from the word *santri*, which with the prefix *pe* and suffix *an* means a place where *santri* live. The word *santri* is also a combination of the syllables *sant* (good people) and *tra* (likes to help), so that the word *pesantren* can be interpreted as a place to educate good people.²

The *Pesantren* remains in various situations and conditions, and it is almost certain that this institution, even in a very simple state and with diverse characteristics, never dies. Likewise, the components in it such as the *Kyai*, *Ustadz*, and the *santri* always dedicate themselves to the continuity of the *pesantren*.³

The purpose of *pesantren* education is to create and develop Muslim personality, namely a personality that believes in and is devoted to God, has noble character, is beneficial to society or serves society by becoming servants of society while also becoming *Rasul*, namely becoming servants of society like the personality of Prophet Muhammad (following the *Sunnah* of the Prophet), being able to stand alone, spreading religion or upholding Islam, and the glory of Muslims in the midst of society (*'izzu-al-Islam al-muslimin*) and loving knowledge in order to develop Indonesian personality. With this purpose, *pesantren* is a *kaffah* education system, not just relying on enthusiasm, verbal expressions and slogans, but based on commitment to Islam and its etiquette and even its *sunnah*.⁴

Based on the explanation above, the researcher concludes that the *Pondok Pesantren* (Islamic Boarding School) is a traditional Islamic educational institution where the *santri* reside and study together under the guidance of a teacher or *ustadz* and includes a dormitory as the *santri*'s place of stay.

¹Rahmat Hidayat, *Ilmu Pendidikan Konsep, Teori dan Aplikasinya* (Cet. I; Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia, 2019), h. 23.

²Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren* (Cet. I; Yogyakarta: Bildung Pustaka Utama, 2017), h. 23.

³Abdul Tolib, "Pendidikan di Pondok Pesantren", *Jurnal Pendidikan dan Studi Islam*, Vol. I, (2015): h. 60.

⁴Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren*, h. 30.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

Discipline is the compliance with respecting and implementing a system that requires people to submit to decisions, orders, and applicable regulations. In other words, discipline is the attitude of obeying established regulations and provisions without expecting anything in return.⁵ In Islamic teachings, many verses of the Qur'an command discipline in the sense of obedience to established rules. This aligns with the word of Allah SWT in QS *an-Nisā* / 4: 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

Translation:

O you who have believed! Obey Allah and obey the Messenger (Muhammad), and *Ulii Amri* (those in authority) among you. Then, if you differ in anything, refer it back to Allah (the Qur'an) and the Messenger (His Sunnah), if you believe in Allah and the Last Day. That is better (for you) and better in consequence.⁶

According to Oteng Sutisna in his book *Educational Administration*, there are two primary meanings of discipline. The first is the process or result of character development, self-control, a state of order, and efficiency. The second is the use of punishment or threat to compel people to obey orders and follow applicable rules and penalties.⁷

Based on the foregoing, the researcher concludes that discipline is manifest in the form of rules or regulations, both written and unwritten, which must be obeyed by everyone within the scope of that discipline. Essentially, everyone is included in the scope of discipline, whether in the family, formal and non-formal educational settings, or the community environment, where discipline itself is implemented so that the desired goals are achieved.

Organization is a forum where people gather, work together rationally and systematically, in utilizing organizational resources efficiently and effectively to achieve predetermined goals. Organization is a social unit in the form of a forum for a group or several groups of people to carry out a coordinated process of activities by applying the division of tasks, authority, responsibilities, and

⁵Ngainum Naim, *Character Building Optimalisasi Peran Pendidikan dalam Perkembangan Ilmu dan Pembentukan Karakter Bangsa* (Yogyakarta: Ar-Ruzz Media, 2012), h. 142.

⁶Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, Digital. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, 2019), h. 87.

⁷Oteng Sutisna, *Administrasi Pendidikan* (Bandung: Angkasa, 2015), h. 110.

roles of its members and establishing relationships between roles formed in a structure in order to achieve certain goals.⁸

The Abnaul Amir Islamic Boarding School Student Organization (OSPAR) is something very important as a forum for all students to practice organizing, this is where students learn to lead and be led. The main task of OSPAR is to help the coaching and supervision program for students. With this noble goal, it is hoped that future leader cadres who are trustworthy, honest, disciplined, and responsible will be born.

2) METHODS

This research employs a descriptive qualitative research design. Descriptive research is constrained to revealing and depicting a problem and condition as it exists, serving as a factual representation of the situation. Qualitative research, in this study, seeks to explore, describe, explain, and interpret the dynamic events and processes of discipline cultivation within the *pesantren*'s social setting.

The main objective of research using a qualitative approach is to develop understanding, concepts, which ultimately become theory, this stage is known as grounded theory research.⁹

Research Location and Data Sources

The study was conducted at the Abnaul Amir Gowa Islamic Boarding School. Data sources were divided into two categories:

- a. Primary Data: Directly gathered from the management of the Student Organization (OSPAR), including the Chairperson and section heads, and various regular *santri* members.
- b. Secondary Data: Comprised documented materials such as the *pesantren*'s official rulebook, daily and weekly activity schedules, and internal organizational structure documents of OSPAR.

⁸Wahyudi Ruwiyanto, *Peranan Pendidikan dalam Pengentasan Masyarakat Miskin* (Jakarta: PT Raja Grafindo Persada, 2016), h. 19.

⁹Dja'man Satori & Aan Komariah, *Metodologi Penelitian Kualitatif* (Cet. III; Bandung: Alfabeta, cv, 2011), h.32, 42.

Data Collection Procedures

The following methods were utilized for comprehensive data collection:

- a. Observation: Direct, non-participant observation was performed to witness the implementation of OSPAR's activities and the real-time enforcement of discipline. This included monitoring *santri* attendance at mandatory communal events and observing the management's supervision tactics.¹⁰
- b. Interviews: In-depth, semi-structured interviews were conducted with key informants (management and students) to ascertain their policies, strategies for discipline, personal experiences, and perceptions of rule compliance.
- c. Documentation: Relevant records and written materials were systematically collected and analyzed to provide a structural and contextual foundation for the disciplinary practices.¹¹

Data Analysis Technique

The data analysis followed the interactive model developed by Miles and Huberman, which involves three interconnected stages

- a. Data Reduction: This process involved selecting, focusing, simplifying, and transforming the raw data.¹² The researcher summarized and selected the most critical data points pertinent to the role of OSPAR in instilling discipline.
- b. Data Display: The reduced data was organized and presented, primarily in the form of narrative text, to facilitate the comprehension of relationships between the observed phenomena.
- c. Conclusion Drawing and Verification: Initial conclusions were formulated, which were continuously refined and verified against the original data and research objectives through triangulation (cross-referencing data from multiple sources) to ensure validity and minimize subjective interpretation.

¹⁰Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Cet. IX; Bandung: PT Remaja Rosdakarya, 2013), h. 220.

¹¹A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan* (Cet. IV; Jakarta: Kencana, 2014), h. 391.

¹²A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*, h. 407-408.

3) RESULTS AND DISCUSSION

Result

a. Forms of Disciplinary Attitude Cultivated by the Student Organization

The student organization at Abnaul Amir Islamic Boarding School enforces four primary, interconnected forms of discipline, aiming for maximal student engagement and automatic habit formation:

1. Time Discipline: Enforced through mandatory and punctual attendance for all scheduled *pesantren* activities, including the five daily congregational prayers, *Dhuha* prayers, study sessions, and adherence to designated lights-out/rest times.
2. Task Discipline: Implemented via the assignment of mandatory daily and weekly responsibilities, such as dormitory cleaning duties (*piket*) and communal area maintenance, ensuring accountability and independence.
3. Cleanliness Discipline: Requires the maintenance of cleanliness in personal and communal spaces, often reinforced through systematic inspections and organized cleanliness competitions.
4. Dress Discipline: Strict rules on attire dictate the proper use of uniforms for various events and settings, along with ethical standards prohibiting inappropriate clothing for both male and female students.

Violations are addressed using a transparent, point-based sanction system corresponding to the severity of the offense, supported by the role modeling of caregivers and management.

b. Pattern of the Student Organization in Cultivating Discipline

The OSPAR management, instilling discipline in its students, naturally has its own standards as a guideline for management. In this regard, the management divides the responsibilities of each individual to manage specific sections. Like most other Islamic boarding school administrators, OSPAR also has an organizational structure that serves as a pattern for instilling discipline. It consists of a chairman, secretary, treasurer, security, education, language, worship, cleanliness, and documentation. The following is the composition of the OSPAR management:

Chairman: Ismail

Vice Chairman: Muhammad Danial

Secretary: Ahlan

Deputy Secretary: Dwi Surya

Treasurer: Wilda Mufidah Amirullah

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

Mirna Apriani¹, Salahuddin²

Deputy Treasurer: Selvianti

Security field:

Chairman: Muh Bahril

Members:

Ansaruddin Akbar, Ikram, Andika, Eka Putri, Marwah, Nur Halijah, Muhammad Fahril

Field of Education:

Chairman: Sindi

Members: Annisa Abdullah, Nur Harjum, Abd. Rahman, Abd. Salam, Nafila Febrianti

Language Division:

Chair: Iqbal

Members: Saldi, Nurhikmah, Nur Husnah, Naila Satirah, Putri Patrisia

Worship Division:

Chair: Nur Fadli Hermawan

Members: Agung, Yusuf Sewang, Reski Putra, Ahmad Ridho, Lukmiana, Nurtita, Nur Hasimmiyah Rasyid

Cleanliness Division:

Chair: Arianto

Members: Takbir, Miswar, Rahmat, Nur Zahrawani, Mawar, Putri Riana Nasir

Documentation Division:

Chair: Muhammad Ali

Members: Nur Fahira P, Citra Ayu Lestari, Saputra.

This structure of management allows the administrators to work together to instill discipline in students at the Abnaul Amir Islamic Boarding School in Gowa. This is demonstrated by the numerous responsibilities each OSPAR administrator assumes in carrying out their duties. Each administrator has their own specific duties to enhance student discipline at the Abnaul Amir Islamic Boarding School in Gowa.

The following are the duties and work programs of the OSPAR administrators.

Position	Duties	Work Program
1. Chair	1. Supervise and assist with the work procedures of each division. 2. Take action against administrators who violate	1. Hold MABIT (Faith and Piety Development Night) activities. 2. Create announcement bulletin boards. 3. Hold weekly board member meetings.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

	Islamic boarding school discipline. 3. Approve and sign the circulation of each division. 4. Coordinate regularly with the administrator coordinator, especially in developing new programs.	4. Decorate the Islamic boarding school (per semester). 5. Hold sports and arts competitions. 6. Reactivate extracurricular activities, namely: silat, calligraphy, scouts, marching band, and sports. 7. Hold gymnastics every Saturday. 8. Hold ASL (Abnal Sports League).
2. Secretary	1. Maintain daily records of students who are present and absent from class. 2. Record all management related to the organization. 3. Receive and send letters. 4. Complete correspondence related to daily organizational activities.	1. Create the OSPAR structure 2. Prepare reports at each meeting 3. Summarize meeting results 4. Take meeting attendance and minutes 5. Continuing student cards from the secretary in the previous management 6. Archive all incoming and outgoing correspondence 7. Collaborate with the documentation coordinator to archive images and videos of each activity. 8. Create an OSPAR management master book and guest master book 9. Create an OSPAR activity agenda and activity report book
3. Treasurer	1. Record financial circulation 2. Responsible for inventory and treasury 1. Create a general cash book 2. Collect donations of Rp. 1,000 per week from all students 3. Manage income and expenses 4. Submit financial reports to the chairperson during OSPAR meetings	1. Create a general cash book 2. Collect donations of Rp. 1,000 per week from all students 3. Manage income and expenses 4. Submit financial reports to the chairperson during OSPAR meetings
4. Security field	1. Grant permission to leave the boarding school to students for urgent needs with the teacher's permission. 2. Take action against students who violate security measures. 3. Collaborate with other departments.	1. Prohibiting students from bringing communication devices during school hours. 2. Sanctioning students who are in relationships (dating). 3. Securing the boarding school facilities.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
Universitas Islam Negeri Alauddin Makassar
South Sulawesi-Indonesia

		- Inspecting vehicles on the boarding school grounds, both inside and outside. - Maintaining student fashion and prohibiting students from wearing accessories except watches. - Inspecting classes three times a week. - Building parking fences.
5. Field of Education	Implementing services and guidance for developing students' potential.	- Conducting weekly muhadharoh (religious study) on Wednesdays. - Forming a safari team during Ramadan. - Conducting nature contemplation. - Organizing arts performances. - Collaborating with the head and vice head, as well as mentors and other divisions. Language Sector: Three-language speech competition on the first of Muharram. Worship Sector: Quran learning. The head and others stay overnight once a month.
6. Language Division	Controlling the language program and establishing daily special services.	- Providing mufrodah or muhadatsah after each prayer. Duha prayer on Tuesday, Wednesday, and Thursday - Checking the Kuteb every two weeks - Holding a three-language bulletin board competition (Arabic, English, and Indonesian) - Holding an AEC (Abnal English Camp) - Holding an AC (Arabic Camp) - Holding a three-language speech competition in collaboration with the Education Division
7. Worship Division		- Protecting and paying attention to students' private parts. - Collaborating with the security department, directing students to the mosque when prayer times begin.

		3. Quran recitation is held every Monday through Friday, and a short sermon is held every Saturday. 4. Guidance on prayer readings and Tahsin guidance for students' Quran readings. 5. Taking prayer attendance.
8. Cleanliness Division	Coordinating and ensuring the cleanliness of the premises and classrooms.	1. Managing students who litter. 2. Creating and implementing a cleaning schedule. 3. Holding community service every Friday. 4. Checking cleaning equipment in each classroom. 5. Conducting dormitory cleanliness checks with the supervising teacher. 6. Holding workshops or outreach sessions on nature. 7. Holding class competitions twice a year (every semester). 8. Holding tree or other plant planting activities together.
9. Documentation Division		1. Taking photos of every activity. 2. Posting photos of activities on social media. 3. Creating photo albums.

OSPAR's disciplinary pattern is a multi-faceted approach centered on environment and peer enforcement:

1. Structured Habituation: Discipline is cultivated primarily through the continuous, strict adherence to a rigid, scheduled routine from the moment a student enrolls, ensuring punctuality becomes an automatic habit.
2. Role Modeling (*Uswah Hasanah*): Management members are expected to strictly adhere to all rules, serving as the essential practical examples for the student body.
3. Direct Approach and Supervision: Management actively engages in supervision, using direct approaches, consistent verbal warnings for minor deviations, and administering formal punishment for serious rule violations.

c. Condition of Student Discipline

The study found that the overall condition of student discipline at Abnaul Amir Islamic Boarding School has remained stagnant (has neither increased nor decreased). This reflects a noticeable dichotomy: some students are fully compliant, while others frequently violate the rules. Key contributing factors include:

1. Lack of Management Coordination: Insufficient internal coordination among OSPAR members often creates lapses in supervision and enforcement.¹³
2. Management Apathy: Instances were observed where management members exhibited laziness or a lack of respect in fulfilling their duties, undermining their credibility as role models.
3. External Character Influence: The pre-pesantren habits and social interactions of some students continue to challenge and resist the *pesantren*'s established ethical norms.

Discussion and Interpretation

a. Theological and Foundational Alignment

The four forms of discipline are not arbitrary; they are practical embodiments of Islamic ethics and *pesantren* goals. Time Discipline directly aligns with the Qur'anic imperative to value time QS Al-'Ashr/103:1-3.

﴿وَالْعَصْرِ ۝ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ ٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۝ ٣ وَتَوَاصَوْا بِالصَّبْرِ ۝ ٤﴾

Terjemahnya:

1. Demi masa,
2. sesungguhnya manusia benar-benar berada dalam kerugian,
3. kecuali orang-orang yang beriman dan beramal saleh serta saling menasihati untuk kebenaran dan kesabaran.¹⁴

¹³Citra Ayu Lestari, Pengurus Organisasi Santri Pondok Pesantren Abnaul Amir, *Wawancara*, Moncobalang 4 Januari 2023.

¹⁴Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, Digital. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, 2019), h. 601.

Tafsir al-Maraghi emphasizes as a manifestation of strong faith leading to clear life planning. By regulating all aspects of life, OSPAR uses structured habituation to transform theological principles into practical, daily morality a hallmark of the *pesantren*'s system of Heteronomous Ethics.

b. Organizational Effectiveness and Structural Deficiencies

OSPAR serves as the embodiment of the 3P elements (People, Purpose, Plan) within an organization. It acts as a Staff Function that assists Line Functions (Kyai and Ustadz) in achieving Macro Objectives (creating a smooth work mechanism). OSPAR's management pattern, which relies on exemplary behavior, aligns with the organizational principle of Togetherness, where leaders must be role models. However, findings regarding disciplinary stagnation indicate weaknesses in the implementation of the Staff Function. Management inconsistency and apathy violate the organizational principle of Effective Leadership and weaken the Social Control Function. When the Staff Function is uncoordinated, the discipline system becomes less effective, and students tend to view rules as external impositions rather than internal character development. The influence of external characters brought by students indicates that the Data Reduction process (in sociological terms, behavioral refinement) carried out by Islamic boarding schools through the disciplinary system has not fully succeeded in addressing the students' social backgrounds.

c. Discipline and Heteronomic Ethics

Islamic boarding school morality falls under the Heteronomic Ethics, where good or bad behavior is judged based on religious law and tradition. In this context, the discipline enforced by OSPAR is the primary instrument of Heteronomic Ethics. Obedience to regulations (mores) is emphasized. Stagnant discipline indicates a gap between the demands of Heteronomic Ethics (obedience to rules) and the development of Human Autonomy (self-awareness to obey). Ideally, discipline should reach a conscious level, where students obey not because of punishment, but because of an awareness of the value of goodness. Failure to coordinate management disrupts the internalization of these values.

4) CONCLUSIONS

This study concludes that the Student Organization (OSPAR) plays a crucial role, but its implementation is hampered by internal management factors.

- a. Discipline at the Abnaul Amir Islamic Boarding School includes time discipline, task discipline, cleanliness, and dress discipline. Furthermore, the existence of organizational rules allows administrators to monitor student behavior and activities. Sanctions are also provided to encourage students to consider the consequences of violating regulations. This fosters discipline within students, fostering changed habits and adherence to existing regulations.
- b. The student organization's approach to instilling discipline involves implementing scheduled activities at the Islamic boarding school, punctuality, and consistent adherence to established habits. Discipline develops naturally through the implementation of scheduled activities at the Islamic boarding school, and through consistent adherence to established rules and regulations, which must be adhered to and implemented by the entire community without exception. The administrators of this student organization also use an approach to new students, always reprimanding students or giving warnings to students and giving punishments to students if they violate the rules.
- c. The current state of student discipline at the Abnaul Amir Islamic Boarding School is neither improving nor declining. Some students adhere to the rules, while others violate them. This is due to a lack of coordination between administrators, which sometimes leads to neglect of their respective duties. There are also administrators who are lazy and sometimes underestimate their duties. Furthermore, the students' character is still influenced by their pre-boarding social life.

Suggestions and Implications

Based on the conclusions presented, the researcher will put forward several implications as hopes for achieving and instilling discipline in students at Abnaul Amir, namely:

- a. The management of the student organization at Abnaul Amir Islamic Boarding School is expected to remain patient in managing and enforcing discipline among students who are still members, and to administer punishments in accordance with the boarding school's policies. Punishments that involve violence or physical punishment will foster feelings of resentment and compulsion in maintaining discipline.
- b. All students at Abnaul Amir Islamic Boarding School are expected to sincerely adhere to the discipline enforced at the boarding school, as every discipline implemented there inevitably

has benefits for the individual, which will be felt after leaving the boarding school, namely, being able to maintain discipline in their daily lives even without supervision. Furthermore, each student is expected to understand that in every educational institution, both formal and non-formal, there must be discipline that serves as a guideline for creating a well-organized educational system.

- c. It is hoped that the Ospar Supervisors will always choose administrators who are truly capable of being role models.

REFERENCES

- Hidayat, Rahmat. Ilmu Pendidikan: Konsep, Teori dan Aplikasinya. Cet. I. Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia. 2019.
- Indonesia, Kementerian Agama Republik. Al-Qur'an Dan Terjemahan. Digital. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, 2019.
- Lestari, Citra Ayu. Pengurus Organisasi Santri Pondok Pesantren Abnaul Amir. Wawancara. Moncobalang: 2023.
- Naim, Ngainum. Character Building Optimalisasi Peran Pendidikan dalam Perkembangan Ilmu dan Pembentukan Karakter Bangsa. Yogyakarta: Ar-Ruzz Media. 2012.
- Purnomo, Hadi. Manajemen Pendidikan Pondok Pesantren Cet. I; Yogyakarta: Bildung Pustaka Utama. 2017.
- Ruwiyanto, Wahyudi. Peranan Pendidikan dalam Pengentasan Masyarakat Miskin. Jakarta: PT Raja Grafindo Persada. 2016.
- Satori, Dja'man & Aan Komariah. Metodologi Penelitian Kualitatif. Cet. III; Bandung: Alfabeta, cv. 2011.
- Sukmadinata, Nana Syaodih. Metode Penelitian Pendidikan. Cet. IX; Bandung: PT Remaja Rosdakarya. 2013.
- Sutisna, Oteng. Administrasi Pendidikan. Bandung: Angkasa, 2015. h. 110.
- Tolib, Abdul. "Pendidikan di Pondok Pesantren". *Jurnal Pendidikan dan Studi Islam*, Vol. I. (2015).
- Yusuf, A Muri. Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan. Cet. IV; Jakarta: Kencana. 2014.