

Spiritual Leadership System of Suryalaya Islamic Boarding School in Developing Quality of Education at SMK Plus YSB Suryalaya Tasikmalaya

Bela Elqaweliya^{1*}

Educational Administrasion Program
Universitas Pendidikan Indonesia
Bandung, Indonesia
belaelqaweliya@upi.edu

Djam'an Satori

Educational Administrasion Program
Universitas Pendidikan Indonesia
Bandung, Indonesia
djamansatori@yahoo.com

Diding Nurdin³

Educational Administrasion Program
Universitas Pendidikan Indonesia
Bandung, Indonesia
didingnurdin@upi.edu

Eka Prihatin⁴

Educational Administrasion Program
Universitas Pendidikan Indonesia
Bandung, Indonesia
ekaprihatin@upi.edu

Nuphanudin⁵

Pascasarjana, Institut Agama Islam Latifah
Mubarakiyah, Suryalaya Tasikmalaya
nuphanudin@iailm.ac.id

Abstract—This paper aims to obtain information about the efforts of spiritual leadership in developing a quality culture and the reality of the developed quality culture. research problems; 1) spiritual leadership characteristics; 2) spiritual leadership efforts in developing a quality culture that includes the articulation of the vision, mission and goals of education in schools. 3) the reality of the basic quality values developed in the Vocational School plus the Suryalaya Islamic Boarding School Foundation in Tasikmalaya. Spiritual leadership is leadership that integrates the worldly dimension with the divine world. The method used in this research is a qualitative descriptive method. This research is a single case study, focusing on the private school SMK Plus YSB Suryalaya under the auspices of the Suryalaya Islamic Boarding School Tasikmalaya Foundation. Primary data were obtained from primary sources, namely principals, teachers, education staff, students and parents. Secondary data in the form of qualitative documents such as dissertations, journals, documents and other supporting sources and data. Data collection techniques used in-depth interviews, non-participant observation, and documentation. The data analysis technique uses integrative analysis, in which the data that has been collected is analyzed using three methods, namely, data organization, data reduction and data presentation. To check the validity of the data using; credibility of the data with triangulation techniques, dependability and confirmability. The results of this study indicate that the efforts made by spiritual leadership in developing a quality culture are: 1) Articulation and socialization of the school's vision and mission are carried out quite intensely, 2) Tanbih Pondok Pesantren Suryalaya as a guide, guide, guide in the implementation of the vision and mission of the Suryalaya Islamic boarding school based on religion and state 3) the pattern of character building education in the quality of education, namely the character

values taught by the Suryalaya Islamic boarding school. 4) the relationships that occur in schools are social, emotional and spiritual relationships. The realities of the quality culture developed are: 1) a culture of empathy, 2) a critical culture, 3) an innovative culture, and 4) a mutual cooperation culture.

Keywords :Spiritual leadership, character education, quality culture

INTRODUCTION

The more advanced the development of science, technology and culture, the higher and more competitive the community's need for education will be. Schools as educational service providers, their presence is increasingly becoming an absolute necessity in society. However, the facts on the ground show that the tendency of parents towards children's education is more about cognitive quality alone. Whereas quality education as stated in the National Education System Law no. 20 of 2003, namely being able to actively develop their potential so that they have selfcontrol, intelligence skills in society, religious spiritual strength, personality and noble character. So that education becomes a meaningful process in building society. In the context of outcomes.[¹]

An education system that is able to develop individuals who have good character, who is personally and socially ready to live their world should be the main goal of every educational institution in Indonesia. An appropriate education system to produce intelligent and noble qualities is one that is humanist and positions students as individuals and at the same time as members of society who need to be assisted and encouraged to have effective habits, a combination of desire, knowledge, and humanism. Dimensions of skills, including: skills to do work, dimensions of problem solving, creative thinking, and dimensions of values: attitudes towards self, towards others, towards the environment, and to the Creator. And the dimensions of the relationships built by education, especially the world of work and society.^[2]

The goal of education that produces Indonesian people who are holistically intelligent is not only a temporary goal but needs to be cultivated, where learning and teaching is not only interpreted as an activity to transfer knowledge from teachers to students, but how all citizens get used to living with the values taught in school. Habits, values that are formed on the way are called school culture. Zamroni states that schools as an organization have a culture that contains values, norms, attitudes, perceptions, thoughts or ideas, and behaviors that are formed in the long journey of the school and is believed by the school community to serve as a guide in solving school problems.^[3] Schools are the main place for cultural transmission between generations. Educational institutions will continue to develop when the individuals in them are committed and continue to cultivate the quality and positive values that exist. Schools are the main forum for cultural transmission between generations. Educational institutions will continue to develop when the individuals in them are committed and continue to cultivate quality and positive values that exist. In the midst of the demands of society, parents and stakeholders for the higher and varied quality of education, schools must be able to build a tradition of high and sustainable quality.

The formation and management of school culture is something that is absolutely necessary to obtain a quality culture. As stated by Hoy & Miskel that an excellent school is a school that has a good school culture and maintains it as a school tradition.

School efforts are the most important factor in shaping students into human beings who are full of optimism, courage, skill, cooperative behavior, and personal and academic skills.^[4] Building a strong quality culture requires leaders who have a strong commitment to quality and a strong personality as well. A more appropriate term for this committed leadership is effective leadership. Kuczmarshi & Kuczmarshi state that effective leadership in school culture is leadership that relies on values (value of leadership), namely the relationship between a leader and followers based on ideological values that are strongly believed and infused together.^[5] McCuddy^[6] and Viinamaki^[7] states that value-based leadership is leadership that reflects the moral

basis that underlies management decisions and actions. Percy added that effective leadership is leadership that is rooted in moral and spiritual rooted leadership.^[8] It can be understood that this leadership based on moral and spiritual values builds relationships and moves the organization based on such a strong spirit core that is believed in every management of its actions to achieve organizational goals.

SMK Plus YSB Suryalaya Tasikmaya as an educational institution that makes an independent superior school to produce graduates who have faith and piety to Allah SWT, are able to apply knowledge and skills in technology and middle-level management business, are professional in activities, productive, creative, innovative and independent in dealing with problems. demands of the labor market and the free market (globalization). Education is the main capital for a nation in an effort to improve the quality of its human resources. Quality human resources will be able to manage natural resources and provide services effectively and efficiently to improve people's welfare. Therefore, almost all nations are trying to improve the quality of their education, including Indonesia.

Basically improving the quality of school-based education. Schools are the basis for quality improvement, because schools are more aware of the problems faced in improving the quality of education. Schools function as units that develop curriculum, syllabus, learning strategies, and assessment SMK Plus YSB Suryalaya as one of the

leading schools at the national level in West Java always strives to realize the expectations of the government and society through a series of activities and work programs oriented to improving the quality and competitiveness of graduates. In order to realize this, it is necessary to establish good cooperation and communication between the school, the community and the government.

SMK Plus YSB Suryalaya is present in the midst of the community, and until now it is still believed to be a pilot school. The style of education at SMK Plus YSB Suryalaya is different from education in other schools. This school is a school that implements; First, SMK Plus YSB Suryalaya makes mosques a means of effective and conducive learning in shaping the character of students, has a dormitory where students live. Second, in addition to the use of the word 'plus', the curriculum of SMK Plus YSB Suryalaya is integral which consists of the National Education curriculum, Foundation curriculum and Student curriculum. Third, have various achievements. Fourth, it is known as a school that is a reference for school development National flagship in West Java. Fifth, it is managed by a foundation that has a spiritual philosophy, vision, mission, so it is appropriate to write to classify the leadership of the principal in this school as spiritual leadership.

This condition is a concern in conducting research. This study aims to: 1). Get an overview of the efforts of spiritual leadership in developing a quality culture, 3). : Knowing the quality culture developed at SMK Plus YSB Suryalaya.

The method that the author uses in this study is a qualitative descriptive method which aims to obtain a general and in-depth picture of the characteristics and efforts of the principal's spiritual leadership in developing a culture of quality education. This research is a single case study, focusing on the SMK Plus YSB Suryalaya school under the auspices of the Suryalaya Tasikmalya Islamic Boarding School Foundation. Primary data were obtained from primary sources, namely principals, teachers, education staff, students and parents. Secondary data is in the form of qualitative documents such as dissertations, journals, documents and other supporting sources and data. Data collection techniques used in-depth interviews, non-participant observation, and documentation.

The data analysis technique uses integrative analysis, by means of the data that has been collected is analyzed using three ways, namely, data organization, data reduction and data presentation. To check the validity of the data using; credibility of the data with triangulation techniques, dependability and confirmability.

DISCUSSION

Spiritual Leadership in Organizations

To answer the various problems faced by schools considering the tough challenges of the organizational environment in the 21st century, according to the author, a spiritual-based leadership model is one of the choices for school principals to lead and develop quality schools. Spiritual leadership has an emphasis on internalizing spiritual values in organizational management. Spiritual leadership style is not a priori and rejects other leadership styles such as transactional leadership and transformational leadership, but is perfect.^[9] As Fry said, so far there are several intrinsic leadership styles that explain the individual characteristics of leaders or the influence of leaders in achieving organizational goals, including transactional leadership, transformational leadership and charismatic leadership. The four leadership concepts are intrinsic and still conventional, but have not touched the deepest side of the individual and the leader himself, namely the spiritual (spiritual) aspect, whereas in humans there are bio, psycho, social, and spiritual aspects that are inseparable from each other.^[10] For more details, below are described the characteristics of transformational leadership, transactional leadership, charismatic leadership and spiritual leadership.

sense of wholeness, harmony, and welfare of members through caring, appreciation for self and

Table : Difference Transactional Leadership, Transformational Leadership, Charismatic Leadership and Spiritual Leadership

No.	Leadership Transactional	Leadership Transformational	Leadership Charismatic	Leadership Spiritual
1.	Leader responsive	Proactive leader	ideological leader	Altruistic leader
2.	Work in organizational culture	Work for changing organizational culture by implementing new ideas	Capture its influence on organizational culture	Working with Internalizing spiritual values in work culture
3.	Employee Achieve goals through rewards and punishments set by the leader	Employees prioritize goals through higher ideals and moral values	Employee Glorify the leader and be willing to do something the leader wants.	Employees working Because of the calling (sincerity) and the meaning of life
4.	Motivate followers by appealing to their own self-interest	Motivate followers by pushing them to prioritize the interests of the group above personal interests	Motivate members to adopt the leader's views with little or no change	Motivate followers to gain spiritual resilience
5.	Maintain status quo, suppress the correct action for performance improvement	Every behavior directed each individual to express consideration and support and promote creative and innovative ideas to solve problems	Increase personal identification by doing things that make them look heroic, attractive, and extraordinary	Every behavior Directed to express work based on hope, belief, and love

Spiritual leadership is a new paradigm for organizational transformation and development designed to create intrinsic motivation that internalizes spiritual values in its work, namely; First, Vision. Leaders have a high concern for the future of the organization, global competition, technological improvement. Organizational changes in line with the challenges of the 21st century. The vision describes a picture of the organization in which all members can achieve the vision. Second, altruism. That is a term that is often used synonymously with good deeds, love, and values that are realized unconditionally, unselfishly, loyally, kind, caring and respectful towards oneself and others. For spiritual leadership, altruism is a

others. Third, hope/belief (hope/faith). The absolute hope and belief in having and believing that the vision will be achieved even if it has to face opposition and endure hardships and suffering. Fourth, meaning (meaning), refers to the correct perception of members of their work. This "meaningfulness" causes members to have a deeper understanding of the nature of their work. Fifth, membership means the member's concern to integrate with the organization and carry out all organizational goals including its social and cultural structure. The absolute hope and belief in having and believing that the vision will be achieved even if it has to face opposition and endure hardships and suffering. Fourth, meaning (meaning), refers to the correct perception of members of their work. This

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Individual development and organizational strengthening require a leader as a guide who is able to generate optimism and confidence in realizing the big ideas of the organization. Percy in his research concluded that directors and Chief Executive Officers who are effective in their lives and leadership have high spiritual intelligence and apply a spiritual leadership style.[¹²] It is a leadership challenge to make everyone feel called (calling) into their duties and roles and make them feel as members of a community of universal society with strong ideals and ideals. Fry said this sense of calling and membership is important for members' spiritual resilience.[¹³] Without these two things, it is difficult to imagine the emergence of self-motivation and personal commitment to the achievement of organizational goals. Leaders as guides are often found in great leaders and community teachers. According to Fairlhom, a spiritual leader directs his followers through dialogue and he trusts his subordinates. When these leaders are involved and given accurate information, they will make smart and responsible decisions with the decisions they make because it has implications for their lives.[¹⁴]

make because it has implications for their lives.¹⁴ According to Tobroni, spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (divinity). God is a true leader who inspires, influences, serves and moves the conscience of His servants in a very wise way through an ethical and exemplary approach. Therefore, spiritual leadership is also referred to as

leadership based on religious ethics. Leadership that is able to inspire, arouse, influence and move through example,

service of compassion and implementation of values and other divine qualities in the goals, processes, culture and behavior of leadership.[¹⁵]

Leadership that relies more on spiritual intelligence (spiritual) in leading, really maintains spiritual values. Leaders who exercise their power based on conscience, because conscience guides leaders who are wise, wise in carrying out their leadership. The measure of success or leader achievement is not solely determined by productivity based on input-output formulas or parameters of cost, time, energy, efficiency and effectiveness. However, pay attention to the inner satisfaction of the community regarding their contribution to the organization.[¹⁶] Thus, spiritually based leaders whose core value is the heart.

Inspirational rests on qalb (heart / heart). Al-Ghaza>li>

interpret the heart from two aspects, namely the physical aspect and the spiritual aspect.[¹⁷] The physical aspect is a lump of flesh in the shape of an oval, located in the left chest cavity. The flesh was very specific—in it was a cavity, and within that cavity was black blood—. The spiritual aspect is something that can know and know everything, and is the target of orders, reproaches, punishments, and demands from God.[¹⁸]

Quality Culture of Education in Schools

There are three main aspects that are implied about quality, in the National Education System no. 20 of 2003, namely competence, accreditation, and accountability that must be owned by a school. Competencies regarding the quality of graduates are required to meet national standardized competencies.

Accreditation concerns the completeness of schools with educational resources so that they can meet the guarantee of quality graduates. While accountability is related to the ability of a school that is accredited and produces quality graduates that can be maintained in a tradition or culture of sustainable quality.

According to education experts, the quality of the teaching and learning process is defined as the quality of teaching activities carried out by teachers and the quality of learning activities carried out by students in the classroom, in the laboratory, in the workshop, and in other learning areas. While the quality of the results of the teaching and learning process is the quality of teaching activities carried out by teachers and the quality of teaching activities carried out by students in the classroom, in the laboratory, in the workshop, and in other learning arenas that are manifested in the form of real learning outcomes achieved by students in the form of the average value of all subjects in one semester.

According to Sallis, the notion of quality can be viewed from two dimensions. The first concept states that quality is absolute or absolute and the second concept states that quality is relative.^[19] In the concept of absolute quality, quality refers to the nature that describes the degree of goodness of an item or service produced or supplied by a particular institution which is reflected in a high standard price, exclusive and classy. Quality is defined by the manufacturer as a product attribute.

In the concept of relative quality, quality is something that comes from a product or service. Quality means meeting existing specifications, doing what should be done and doing what the customer wants.

The quality of education in the Education Quality Assurance System Act no. 63 of 2009 stated that the quality of education is the level of intelligence of the nation's life that can be achieved from the implementation of the national education system.

Meanwhile, according to Prof. Dr. Jam'an Satori (in Rina Mutaqinah) education quality is the value and benefits that are in accordance with national education standards on educational inputs, processes, outputs and outcomes perceived by users of educational services and users of educational outcomes.^[20]

From the above definitions, It can be understood that the culture of quality is a system of values, philosophies, beliefs, values, norms,

attitudes, and expectations that are embedded and continue to be developed by all organizational components in this case schools in improving the quality of education.

So far, the basic understanding of quality culture in schools is a new breakthrough in order to improve educational services in an organized and professional manner. In the midst of the demands of society, parents and stakeholders for the higher and varied quality of education, schools must be able to build a tradition (culture) of high and sustainable quality.

Suryalaya Islamic Boarding School Spiritual Leadership System in Developing Education Quality at SMK Plus YSB Suryalaya.

Based on the results of research in the field, the efforts made by school leaders in developing a quality culture are:

Articulation of the School's Vision and Mission

Quality development occurs because of the demands of the times along with progress and science in a tight competitive atmosphere. The survival of a nation in this global atmosphere lies in quality development efforts. One of the efforts in developing a quality culture can be seen from the vision, mission and educational goals of an institution.

The vision of SMK Plus YSB Suryalaya is *"To become a superior school in academic and non-academic achievements, which are based on faith and piety to Allah SWT. To produce graduates who are virtuous, professional and entrepreneurial, able to compete nationally and globally"*.

Mission SMK Plus YSB Suryalaya are:

- o Fostering the spirit of excellence intensively to all school members.
- o Improving the professionalism of teachers and school management.
- o Improving the quality and quantity of school facilities and infrastructure.
- o Develop and intensify school relations with the Business and Industrial World of DU/DI, to improve the quality of learning and distribution of graduates.

o Develop religious values, character and national character of all school members.

It can be seen that the vision and mission formulated by the leadership of SMK Plus YSB Suryalaya is an attractive and intuitive picture of how the future of students is now and in the future.

Realistic ideals that leaders have to get a generation that is ready to compete in the progress of the times. The vision and mission of SMK Plus YSB Suryalaya has clear directions and goals, is easy to understand and well articulated, reflects high ideals, and sets noble standards, fosters inspiration, enthusiasm and competition.

In articulating the school's vision and mission, every year the principal observes and explores the school's culture, learns the strengths and weaknesses of the school, involves all elements of the school, disseminates the vision and mission to be achieved, and is then operationalized into a mission and translated into clear goals. and communicated to all school members. The school strives to provide a basic understanding of the school's vision and mission to all teachers, employees by socializing the vision and mission. This vision is lived and implemented to all components of the school so that it is realized in the form of a strong school culture. The principal seeks to articulate the school's vision and mission through various meetings and programs to build and maintain a school quality culture on an ongoing basis. The form of socialization is carried out to all components, such as; students, parents, the community around the school, the wider community both locally and nationally. And the process of socializing the school's vision and mission is carried out in various ways on social media, websites, Facebook, Instagram, Tiktok in various places and opportunities, such as; meetings, circulars, written documents, writings ranging from print media to electronic media. And the process of socializing the school's vision and mission is carried out in various ways on social media, websites, Facebook,

Instagram, Tiktok in various places and opportunities, such as; meetings, circulars, written documents, writings ranging from print media to electronic media.

Tanbih Pondok Pesantren Suryalaya as a guide, guide, and guide in the implementation of the vision and mission of Pondok Pesantren Suryalaya based on religion and the state.

In line with the demands of the times, Suryalaya Islamic Boarding School continues to develop itself by establishing various formal institutions and at the same time equipping itself with the necessary modern educational facilities.

In 1950 Abah Sepuh had a big role in returning the Republic of the United States of Indonesia (RIS) as a Pasundan State, namely a puppet state made in the Netherlands to divide Indonesia back into the Republic of Indonesia (RI) with Abah Sepuh's advice to the Mayor of Pasundan Wiranata Kusumahand was willing to surrender the State Pasundan to the West Java Government of the Republic of Indonesia.^[21]

In the development of fighting for the existence of the Suryalaya Islamic Boarding School, Sheikh Abdullah Mubarak Bin Nur Muhammad, who was known as Abah Sepuh at the age of 120, passed away to the grace of Allah and the Murshid of the Tharekat Qadiriyyah Naqsyabandiyah and the leadership of Abah Sepuh at the Suryalaya Islamic Boarding School was continued by his fifth son, Sheikh Ahmad Shohibulwafa Tajul Arifin who is familiar with the nickname Abah Anom.

In the hands of Sheikh Ahmad Shohibul Wafa Tajul Arifin, TQN experienced rapid development, even becoming a tarekat movement with the largest number of followers in the archipelago. Of course, the rapid development cannot be separated from the vision and da'wah strategy that it implements. Also from the tarekat's character which is open, inclusive, and moderate.^[22]

During the leadership of Sheikh Ahmad Shohibul Wafa Tajul Arifin, the development of the Suryalaya Islamic Boarding School with the specialty of Thareqat Qadiriyyah Naqsyabandiyah (TQN)

was increasingly lively, until it penetrated the geographical boundaries of the Unitary State of the Republic of Indonesia (NKRI), including Singapore, Malaysia, Brunei Darussalam, Thailand, Australia, even to Europe and America. Suryalaya Islamic Boarding School as a legal organization has been proven to have been recognized by the government in this case the Ministry of Religion and has been registered with the Office of the Ministry of Religion of Tasikmalaya Regency with the Islamic Boarding School Statistics Number (NSPP). 5.0.0.0.32.06.0591. with SK operating permit No: 2359 of 2015.

Pondok Pesantren Suryalaya as "Hiptuthariqah Qadiriyyah Naqsyabandiyah means "a place where people ask about Tariqah Qadiriyyah Naqsyabandiyah Pondok Pesantren Suryalaya". Suryalaya Islamic Boarding School is also a TQN Islamic Boarding School which aims to educate students to achieve two things, namely (1) *Hablun Minallah* (2) *Hablun Minannas*. The first goal is stated in a prayer that is always read by the *ikhwan* (followers of TQN Pondok Pesantren Suryalaya) after every *fardlu* prayer, namely "O my Lord, only You are what I mean and Your pleasure is what I seek. Give me the ability to love You and be grateful to You." The second goal is good relations with fellow human beings, as written in the guidelines he calls *Tanbih* Sheikh Abdullah Mubarak Bin Nur Muhammad (*Abah Sepuh*).

Education in Suryalaya has two main components, namely: first, the transfer of knowledge and secondly the change in attitude both departs from the cleanliness of the heart and the example of parents, which include: Mother and Father, teachers and community leaders in their environment. The role of the family as primary education has an important and strategic position, children can feel *Bayti Jannaty*, with the mother as the spearhead, so that the child is created as a whole person.

The goal of the Suryalaya Islamic Boarding School is the same as the goal of Islam itself, which is to guide people to get the pleasure of Allah, prosper in the world and be happy in the hereafter. The purpose of the Suryalaya Islamic Boarding School is illustrated in the *muqadimah* that every *ikhwan* must read when he is going to do *zikrullah*. The sentence in question is: *Ilaahii anta*

maqsuudi wa ridhaaka mathluubii A'thinii mahabbataka wa ma'rifataka. (My Lord, You are what I mean and Your pleasure is what I seek. Give me the ability to love You and be grateful to You).

At the Suryalaya pesantren, there is a pesantren symbol that has a philosophical meaning about the mission and vision of the pesantren. Mission is a task that people perceive as an obligation to carry it out for the sake of Islam, especially in Islamic boarding schools which is visualized in the Coat of Arms of Islamic Boarding Schools which contains the following essence: 1. A pentagon frame, which unites all missions, namely: a. Nationally is *Pancasila* b. Universally it is the Pillars of Islam 2. A butterfly in flight, namely: The butterfly process: A kind of caterpillar becomes a cocoon and finally a butterfly. Sufism Process: *Takhalli, Tahalli, Tajalli*. Implementation of the Prophet SAW: Living in an ignorant society, going to *Uzlah* (*Hira Cave*) and being visited by the Angel Gabriel as a sign of his appointment as Allah's Apostle.

Sheikh Ahmad Shohibulwafa Tajul Arifin in his book *Tanbih*, explained that he had received a will from his teacher Sheikh Abdullah Mubarak bin Nur Muhammad which was then passed on to all his students (*ikhwan tariqah Qairiyah Naqsyabandiyah*). The contents of the will were "don't hate contemporaries, don't blame other people's teachings, don't check or research other people's students, don't stop working even though people hurt you and have to love people who hate you". This will indicates that the *ikhwan tariqah Qairiyah Naqsyabandiyah* are required to have a high attitude of affection.

Tanbih is a will, guideline, advice, guidance, warning, direction, policy and edict of *Abah Sepuh* which was later developed by Sheikh Ahmad Shohibulwafa Tajul Arifin in shaping the character of the students and *ikhwan* of TQN Pondok Pesantren Suryalaya Tasikmalaya. People who practice *Tanbih* are called *Mutanbih*.

The pattern of the *mutanbih* spiritual journey in reaching its nature through *talkin dhikr* TQN Suryalaya Islamic Boarding School with the basic principles of *al-Qur'an*, *al-Hadith* and *Qaul Ulama Arifin* with methods of practicing TQN teachings through *dhikr, muraqabah, takhalli, tajalli*

and Islamic psychotherapy, with a religious *mutanbih* life attitude, nation and state through science, faith, and charity (cognitive-affective-psychomotor aspects) or Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ), Transcendent Quotient (TQ) and so on to become Multiple Intelligence as the target *hablun minallah wa hablun minannas* with the ultimate goal of becoming a *Cageur Bageur* human (Berakhlakulkarimah, sincere, healthy spiritually and physically healthy, *qalibun salim*, *insan kamilmukamil*, *fitrah*, trust in Allah, pious, *taqwa*, *haqul sure*, *istiqamah mudawamah*, *baqalillah* and *tajalli*) so that they become people who are pleasing to Allah.^[23]

“The character education instilled by Abah Anom is clear in *Tanbih*, all the points there contain morality or attitude or character itself. It seems that it is enough, for example, if we obey what is written in the *Tanbih*, then we will become human beings with character.”

"In *tanbih* there is a character value whose education begins with cleansing the heart first, because there is a hadith: "Know that in the body of Adam's descendants there is a lump of flesh, where a piece of meat is finished, then the whole body is done, where it is damaged, the whole body is damaged, you know, namely the heart. "While in the heart there are two things, namely there is remembering and there is forgetting. Where he remembers, the one who controls is the angel, this will lead, guide, to all members of the human body to always obey Allah, obey the rules that apply in the country but if you forget, then the one who controls is Satan and when you are controlled by Satan, it will carry out its mission of getting lost in a path that is truly astray."

There are five points in building character, namely: 1) We respect those who are higher, 2) To those who are equal, we respect each other, 3) To those who are lesser, we respect, 4) To those who are less, we love, 5) To support the poor. When these five points are practiced and consistent in everyday life, they have 14 signs, traits and characters ^[24] namely: 1. Humble 2. Avoiding ignorant people 3. Diligent and earnest in worship 4. Always pray 5. Not too generous and not stingy 6. Never break a promise 7. Only believe in Allah 8. Do not commit adultery 9. Repent in earnest 10.

Do not swear falsely 11. Be serious about achieving the best results in your work 12. Open your ears and eyes 13.

The Pattern of Character Building Education in Education Quality, namely the character values taught by the Suryalaya Islamic Boarding School

The results of the documentation survey that the researchers conducted found that Sheikh Ahmad Shohibul Wafa Tajul Arifin put his thoughts on character education in a *Maklumat*, namely an announcement published by the Suryalaya Islamic Boarding School later to be distributed to all students, and students of Sheikh Ahmad Shohibul Wafa Tajul Arifin in various directions. The following are some announcements that according to researchers contain character education in improving quality, namely:

- a. Cultivate a careful attitude in the life of *berthariqah*, nation and state.
- b. Cultivate an Attitude of Consistency in Living a *Berthariqah* Life, Especially TQN Suryalaya Islamic Boarding School.
- c. cultivate Social Empathy
- d. Cultivate an Attitude of Example / Role Model
- e. Cultivate an Attitude of Cooperation
- f. Cultivate the Attitude of Mutual Cooperation
- g. Cultivate an attitude of responsibility, humility and caution

h. Cultivate an attitude of self-introspection

Relationships that occur in schools are social, emotional and spiritual relationships. The Realities of the Quality Culture that have been developed are: 1) Empathy Culture, 2) Critical Culture, 3) Innovative Culture, and 4) Mutual Cooperation Culture.

Quality culture is a value system of an organization that produces a conducive environment for the establishment of continuous improvement in terms of quality. Quality culture consists of values, traditions, procedures, and expectations that promote quality. The two main methods adopted in realizing these goals are: (1) *hablum minallah* with *talqin* and remembrance, (2) *hablum minannas* with *tanbih*.

The social and emotional relationships

that occur at the SMK Plus YSB Suryalaya school can be seen in the classroom. There was a discussion between students and teachers. The author sees that teachers are not patronizing, because at the same time teachers can be students. The student's learning position is also very relaxed and fun. The learning process is made as comfortable as possible for students. Emotional social relations are also carried out by the principal to the community around the school. The position of the school building in the middle of the urban community will indirectly affect the learning climate.

At SMK Plus YSB Suryalaya, social and emotional relationships also aim to foster religious spirituality among school members. The routine religious spiritual development is divided into several activities, namely; remembrance, khotaman discipline places of worship, prayer, and maqriban.

Actualization of Spiritual Intelligence Potential (SQ) in Life As a newly developed concept, spiritual intelligence has been studied by many experts from various disciplines with different emphases, thus giving birth to different nuances. From research at the Suryalaya Islamic Boarding School in Tasikmalaya, which is a thoriqot qodiriyah naqsyabandiyah Islamic boarding school, it shows that the boarding school places great emphasis on fostering spiritual intelligence, through the development of the heart. The description of spiritual intelligence can be put forward with several main elements as follows: (a) The main basic element is faith that is in the heart of everyone, which functions as the central point of fostering spiritual intelligence. command of all life activities. (b) The goal is to achieve ma'rifat and mahabbah to Allah SWT. (c) Objectives:

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