

## **Integration of *Sapta Jiwa* Value in Prophetic Leadership to Improve *Santri* Character Education in Islamic Boarding Schools**

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<b>Keywords:</b>	<b>Abstract</b>
Sapta Jiwa, Prophetic Leadership, Character Education.	<i>The character crisis that occurs in young people is the main problem in national education. Various literature describes how the concept of character education in national education failed. This research aims to explain the idea of prophetic Leadership based on examples in the educational environment as an offer of solutions to these problems. Using a qualitative descriptive approach, this research is expected to reveal prophetic leadership practices located at the Daruttaqwa Islamic Boarding School, which has been dedicated for 14 years to shaping the character of teenagers. The results of the study revealed that the integration of Sapta Jiwa Pondok Pesantren Daruttaqwa with the concept of prophetic Leadership reflects values such as Sadiq (honesty) in simplicity and sincerity, Trust in obedience and responsibility, and tabligh in the totality of ukhuwah and sacrifice. Fathanah (intelligence) is manifested in intellectual, emotional, and spiritual intelligence. The concept of boarding school in this Islamic boarding school provides a social interaction experience that hones the emotional intelligence of students. The incorporation of these values in the curriculum and the lives of students shows the dedication of leaders and educators in building a comprehensive character education.</i>
<b>Kata Kunci:</b> Sapta Jiwa, Kepemimpinan Profetik, Pendidikan Karakter.	Krisis karakter yang terjadi di kaula muda menjadi masalah utama dalam pendidikan nasional. Berbagai literatur menggambarkan betapa gagalnya konsep pendidikan karakter dalam pendidikan nasional. Penelitian ini bertujuan untuk menguraikan konsep kepemimpinan profetik yang berlandaskan keteladanan di lingkungan pendidikan sebagai tawaran solusi atas problematika tersebut. Menggunakan pendekatan kualitatif deskriptif penelitian ini diharapkan dapat mengungkap praktek kepemimpinan profetik. Berlokasi di Pondok Pesantren Daruttaqwa yang telah berdedikasi selama 14 tahun untuk membentuk karakter remaja. Hasil penelitian mengungkapkan bahwa integrasi Sapta Jiwa Pondok Pesantren Daruttaqwa dengan konsep kepemimpinan profetik mencerminkan nilai-nilai seperti <i>sidiq</i> (kejujuran) dalam kesederhanaan dan keikhlasan, amanah dalam ketaatan dan tanggung jawab, serta <i>tabligh</i> dalam totalitas <i>ukhuwah</i> dan pengorbanan. <i>Fathanah</i> (cerdas)

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diwujudkan dalam kecerdasan intelektual, emosional, dan spiritual. Konsep boarding school di pondok Pesantren ini memberikan pengalaman interaksi sosial yang mengasah kecerdasan emosional santri. Penggabungan nilai-nilai tersebut dalam kurikulum dan kehidupan *santri* menunjukkan dedikasi pimpinan dan pendidik dalam membangun pendidikan karakter yang menyeluruh.

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## 1. Introduction

Juvenile delinquency has increased in the last decade and has raised serious concerns in various circles of society. Phenomena such as brawls, drug abuse, and juvenile delinquency create major challenges for governments and educational institutions in creating a safe environment and supporting the growth of the younger generation. Factors such as lack of parental supervision, social pressure, and negative media exposure also contribute to this problem. Adolescents, who make up 23% of the population or about 70 million individuals, have an important role as the successors of the nation's ideals and agents of change. However, the increase in crime cases among adolescents, as reported by the National Police Headquarters and KPAI, shows the need for integrated efforts in character education, prevention, rehabilitation, and law enforcement programs to guide adolescents in a more positive direction.

A leader is an individual who uses his authority and ability to motivate and direct his subordinates in carrying out tasks to achieve organizational goals (Madyarti, 2021). Leadership is a person's ability to influence, inspire, and encourage others to contribute to the effectiveness and success of an organization (Dewi et al., 2020). Leaders and Leadership are a unit that influences each other. A leader must have a temperament that is commonly called a leadership style. According to Prasetyo, leadership style consists of a series of characteristics used by leaders to influence their subordinates in achieving organizational goals (Prasetyo et al., 2023). Basically, leadership styles are ways of behaving and strategies chosen and often applied by leaders that reflect their character or behaviour. The combination of behaviours between the two is the key to success in managing organizations and even in making public policies on a broader scale, in this case, covering regions, regions, or even countries.

In the hierarchy of religious beliefs, Islam has a unique point of thought in understanding and interpreting the idealism of Leadership in groups, institutions, states, and nations (Kuswadi, 2020). Leadership has many types, one of which is prophetic Leadership (Salmon et al., 2023). Prophetic Leadership is a leadership model carried out by individuals chosen by God (the Prophet), with the aim of guiding humanity from the path of darkness, which includes ignorance, humiliation, backwardness, oppression, monopoly, oligopoly, anarchy, instability, materialism, and blasphemy, towards the path of light, which symbolizes truth

and science for the advancement of human life (Fadliah, 2023). In essence, prophetic Leadership is a way of leading that aims to influence others based on prophetic principles and attributes.

Prophetic Leadership is a type of Leadership that refers to a trait approach that focuses on identifying the traits and characteristics of effective leaders (Benmira & Agboola, 2021). In the teachings of Islam, Muhammad is believed to be a prophet and an apostle. At the same time, he is the central figure whose actions are considered to be the most complete example in the course of human history (Indriana, 2021). In various literature studies, the Prophet Muhammad has four qualities that underlie all his praiseworthy behaviours, including *Shidiq* refers to honesty and the impossibility of lying. Based on this trait, God's messengers were always honest and truthful in everything they said and did. Trustworthy means trustworthy and unlikely to betray. God's messengers were always reliable and never betrayed God or people. They are also *ma'shum*, i.e. awakened from all sins, disobedience, and iniquity, both inward and outward. *Fathanah* means smart or clever. God's apostles had perfect intelligence, intellect, and reasoning. *Tabligh* means conveying everything that comes from Allah, and they can't hide anything that comes from Allah (Dini & Bakri, 2021).

The failure of parents and educational institutions to provide character education in early childhood contributes significantly to the increase in juvenile delinquency rates (Aini et al., 2023). When moral and ethical values are not instilled from an early age, adolescents tend to have difficulty distinguishing between right and wrong behaviour, so they are vulnerable to falling into negative behaviour (Hakim, 2022). Character education in early childhood is an effective solution to overcome juvenile delinquency because the moral and ethical foundations built from the beginning greatly influence a person's behaviour in the future. Instilling strong character education at an early age can form a generation that has positive values and high integrity (Pertwi et al., 2024). Character education can be defined as a learning process that aims to develop moral and ethical values in individuals, such as honesty, responsibility, discipline, and empathy, in order to form a personality with integrity and contribute positively to society (Marpaung et al., 2023).

The strategy of integrating prophetic Leadership in the character development of students from a young age has proven to be very effective. This methodology is in line with Piaget's theory of cognitive development, particularly one that highlights the preoperational stage (Rohmah et al., 2022). At this stage, children are very easily affected and tend to imitate the behaviour they observe, as their logical thinking skills are still developing. They rely heavily on the adults around them to provide appropriate role models and values. Teachers can be role models by embodying prophetic traits such as honesty, justice, and wisdom (Kholiq, 2020). This not only helps students internalize strong moral and ethical values from a young age but also provides them with a framework to understand

and navigate their world. This comprehensive approach ensures that students are equipped with essential virtues necessary for their overall development and life success.

In addition, this approach is also in line with the social learning theory put forward by Albert Bandura and Lev Vygotsky, which emphasizes the importance of the social environment and interaction in the learning process. According to Bandura, children learn through observation and imitation of the people around them (Manik et al., 2022). Vygotsky emphasized the importance of the role of the teacher in the zone of proximal development, where children can reach greater potential with the guidance of competent adults. Therefore, the role of teachers is very important as role models in influencing the formation of students' character (Lasmawan & Budiarta, 2020). Through the application of prophetic Leadership, teachers can provide real examples of ethical and moral behaviour that students can follow, thus helping them grow into responsible and high-integrity individuals. This approach not only creates a positive learning environment but also forms a strong moral foundation in the younger generation.

This research aims to outline the concept of prophetic Leadership based on examples in the educational environment, as well as examine its effectiveness in building the character of students with integrity and responsibility. By applying leadership principles that emulate prophetic qualities such as honesty, justice, wisdom, and courage, it is hoped that students can develop positive and solid behaviour. Prophetic Leadership in this educational institution is expected not only to be able to improve the moral and ethical quality of students but also to be able to suppress the potential for juvenile delinquency in the future. Through this approach, educational institutions play a crucial role in producing young people who have noble values that are beneficial not only to themselves but also to the wider community. Thus, the application of prophetic Leadership can be the key to shaping a generation that contributes positively and has high integrity in various aspects of life.

## **2. Methods**

This research is a qualitative descriptive study that focuses on prophetic leadership-based character education at the Daruttaqwa Ponorogo Islamic Boarding School. The researcher uses a phenomenological approach that reflects the environmental conditions of the *Pesantren* and its management by identifying relevant structures and symptoms. Data was collected through interviews and analysis of documents and archives of research subjects—sample selection technique or research subject using purposive sampling (Sugiyono, 2016). The data validity techniques used in this study include triangulation of methods and reviews of key informants. The validity of the data was tested using the triangulation method, which included data reduction, data presentation, and conclusion (B. Miles & Huberman, 1994). This approach was chosen because it is appropriate to describe the phenomenon that affects the effectiveness of prophetic leadership-based character education. The research was conducted at the

Daruttaqwa Ponorogo Islamic Boarding School, which is known to have a strong and consistent character education approach in shaping students into individuals with character and competitiveness.

### 3. Result and Discussion

#### 3.1. Brief Profile of Daruttaqwa Islamic Boarding School

The vision and mission of the Daruttaqwa Islamic Boarding School reflect the concept of Leadership that aims to produce a generation that masters the Quran is independent and achieves. In the face of the era of globalization, this *Pesantren* equips students with the necessary competencies to compete in the global world. Thus, the education provided focuses not only on intellectual development but also on spirituality, ensuring students are prepared to face global challenges with a strong foundation of religious values. The commitment of the Daruttaqwa Islamic Boarding School to integrating intellectual and spiritual intelligence is very important for the development of students as holistic individuals. This balanced education not only equips students with relevant knowledge and skills but also forms strong and noble characters. This ensures that Islamic boarding school graduates are able to live life wisely, are ready to face various global dynamics and remain firm in the moral and ethical principles that have been taught (Jallow, 2023).

The Qur'an is a moral compass by which humans divide the world into black-and-white camps (Qowim, 2020). As a miracle of the Qur'an must have all its uniqueness and complexity, the Muslim understanding of it is an integral aspect that cannot be ignored. *Makhzulkan* Legal. The Daruttaqwa Islamic Boarding School is committed to giving birth to a generation of Muslims who understand religious knowledge from its source. This is implemented with the existence of a class *takhassus* in which the students are given the ability and demands to memorize the Quran. Class *takhassus* was carried out three times, namely *Ba'da* dawn, during teaching and learning activities, and *Ba'da Maghrib* with the addition of learning methods *ummi* to sharpen *fashahah* students in reading the Qur'an. This memorization is expected to be the initial capital for students to determine the direction of their lives. Therefore, for *pesantren*, the moral responsibility of a hafiz is used in such a way as to shape the character of the *santri* into a good person.

The Daruttaqwa Islamic Boarding School adds independence to its students with a holistic approach that includes academic, spiritual, and daily life aspects. Through a structured curriculum, students are given the opportunity to develop their independent abilities in various fields, including deepening religious knowledge, practical skills, and Leadership. *Pesantren* provides space for students to take initiative in daily activities, such as setting study times, maintaining the *Pesantren* environment, and active participation in social and religious activities. With the assistance of experienced *ustadz* and *ustadzah*, students are guided to

become spiritually and practically independent individuals, ready to face future challenges with high confidence and responsibility.

One of the mottos of the Daruttaqwa Islamic Boarding School is to create an outstanding generation. The development of exceptional human resources must go through a holistic and balanced approach. In addition to focusing on high academic achievement, *Pesantren* also emphasizes strict moral judgment with the application of discipline in daily life. Students are encouraged to maintain high moral and ethical integrity in their every action. In addition, *Pesantren* gives students the freedom to develop their interests in various fields, including thinking and sports. In the year of the Daruttaqwa Islamic Boarding School succeeded in holding a graduation ceremony for 130 students, where a number of students managed to achieve significant achievements. Among them, 26 students completed the memorization of 30 juz of the Quran, 21 students passed the Potential Based National Selection, and 23 students successfully passed the selection to enter foreign universities, namely Chengsiu University Taiwan. These achievements reflect the school's commitment to developing the academic and spiritual potential of its students and their preparation to contribute on a local and international scale.

Daruttaqwa Islamic Boarding School instils a leadership concept centred on exemplary values. Every aspect of the life of the students becomes a forum for them to absorb noble values such as sincerity, simplicity, independence, sacrifice, obedience, totality, and *ukhuwah*, which is commonly called *sapta jiwa*. These values are not just theories but concrete guidelines for shaping the character and attitude of responsible Leadership. The students are taught to understand and practice Leadership that is oriented towards the common good, guiding them to become leaders with integrity and caring for the welfare of the community. The soul *septa* is also a competency standard for graduates of Daruttaqwa boarding schools. All activities that are carefully arranged in formal and non-formal education are expected to be a bridge for the absorption of students to understand, absorb and analyze every item of the soul *septa*.

The main key to building Leadership at Daruttaqwa Islamic Boarding School lies in real examples. Leaders not only speak but also show concrete examples in daily life. They exude high morality and a responsible attitude, becoming a source of inspiration for the students. The example given by these leaders encourages students to dare to take on the role of reliable leaders, ready to face the challenges of the times and bring positive change to the surrounding environment. Through this experience and example, Daruttaqwa students are prepared to develop Leadership that is rooted in noble values, bring real changes to advancing society, and face the challenges of the times.

**Table 1.** Daruttaqwa Islamic Boarding School Program

Development	Program	Activities
<i>Generation Qur'an</i>	<i>Qur'an education</i>	• <i>Tahfidz</i> program of at least 5 Juz

		<ul style="list-style-type: none"> <li>• Learn the science of interpretation</li> <li>• Learning the <i>Qur'an ummi</i> method</li> <li>• Camp Qur'an</li> </ul>
	<i>Worship habit</i>	<ul style="list-style-type: none"> <li>• 5 prayers in congregation</li> <li>• Practising <i>sunnah</i> worship, such as fasting on Monday and Thursday and dhuha prayer</li> <li>• <i>Dzikr</i> after prayer</li> </ul>
<b>Independence</b>	<i>Character Building</i>	<ul style="list-style-type: none"> <li>• Delegation of OSDA (Daruttaqwa Organization) management mandate</li> <li>• Scouting Training</li> <li>• <i>Muhadharah</i> Program</li> <li>• Sermon program for class XII</li> <li>• Program DTSC (Daruttaqwa Scout Championship)</li> <li>• PSA Event (Grand Art Performance)</li> <li>• Language Festival Program</li> <li>• <i>Mu'askar (long march)</i></li> <li>• <i>Mukhayam Tarabawiyah</i></li> <li>• Annual Apples</li> </ul>
<b>Excel</b>	<i>Co-curricular</i>	<ul style="list-style-type: none"> <li>• Cooperative Learning</li> <li>• Collaborative Learning</li> <li>• Problem-Based Learning</li> <li>• Oral and Written Exam Program</li> <li>• <i>Fatkhul Kutub</i></li> <li>• <i>Rihlah Tarbawiyah</i></li> <li>• <i>Learning By Doing</i></li> </ul>
	<i>Extracurricular</i>	<ul style="list-style-type: none"> <li>• <i>Silat (Setia Hati Terate)</i></li> <li>• <i>Taekwondo</i></li> <li>• <i>Karate</i></li> <li>• Fulsal Extracurricular</li> <li>• Volleyball Extracurricular</li> <li>• Ekskul Badminton</li> <li>• Archery Extracurricular</li> <li>• <i>Hadroh</i> Music Group</li> <li>• Scout</li> </ul>

### 3.2. *Sapta Jiwa as a Prophetic Leadership Concept*

#### 3.2.1 *Sincerity*

Culture *Dharma*, which most Islamic boarding schools embrace, is enough to answer how Nicklas is instilled in Islamic boarding schools (Muhajir & Aali Duas, 2022). The slogan "*Sepi ing Pamrih, Rame ing Gawe*" at the Daruttaqwa Islamic Boarding School reflects the spirit of sincerity that all *Pesantren* residents must imbue. Sincerity is implemented in the educational process both theoretically and practically. The teaching of sincerity is implemented in the educational process both theoretically and practically. Through subjects such as Islamic Dates, Tafsir,

and Hadith, the values of sincerity are taught and internalized by the students. In teaching theory, students are given an understanding of the importance of sincere intentions in every deed. Worship practices and social activities in Islamic boarding schools are also a means to practice sincerity, where students are encouraged to do everything without expecting anything in return, but solely because of Allah SWT.

Students at the Daruttaqwa Islamic Boarding School are educated to have an immaterialistic view in carrying out all activities, both academic and non-academic. This view teaches that the value and meaning of an act are more important than the material or reward obtained. All activities in Islamic boarding schools, such as studying, teaching, worshipping, and helping others, are interpreted as a form of sincerity. Sincerity is a living and real value in every aspect of the lives of the students (Lara Ekamia et al., 2023). Through this approach, the Daruttaqwa Islamic Boarding School not only forms knowledgeable students but also has noble character and sincere souls in every action.

### 3.2.2. *Simplicity*

The meaning of moderation is enough or not excessive (Fajar et al., 2023). "*Nrimo ing Pandum*" is a motto that is echoed to help people understand the attitude of simplicity at the Daruttaqwa Islamic Boarding School. Daily practices in Islamic boarding schools reflect simplicity, starting from a simple way of dressing in accordance with sharia, consuming enough food without excess, to the use of limited but efficient facilities. In addition, the teachers and Kai set an example by living a simple life, which became an inspiration for the students. Mutual cooperation and community service activities also instil the value of simplicity by teaching students to live simply and work together without prioritizing personal interests. Through this approach, the Daruttaqwa Islamic Boarding School has succeeded in instilling simplicity as an integral part of the character of the students.

### 3.2.3 *Sacrifice*

"*Bondo, Shoulders, Thoughts, Lek Need Sak Nyawane Pisan*" (Property, Energy, Mind and even Life ready for me to sacrifice) was the first word spoken by the resource person to describe the attitude of sacrifice at the Daruttaqwa Islamic Boarding School. The form of life sacrifice is a dramatic context and should not be taken literally. At the Daruttaqwa Islamic Boarding School, sacrifice is taught through various activities and practices that require students to put common interests above personal interests. Students are taught to sacrifice their time, energy, and comfort in carrying out various activities such as helping in social activities, maintaining the cleanliness of the *Pesantren* environment, and supporting friends who need help. Sacrifices are also applied in worship routines, such as fasting sunnah and performing qiyamul lail, which teaches students to be



disciplined and self-controlled. Through the example of the *asatidz*, who are always ready to provide selfless guidance, the students learn that sacrifice is an integral part of the life of a true Muslim, which will lead them to spiritual maturity and Responsible Leadership.

#### 3.2.4 Obedience

Obedience is one of the character education taught at the Daruttaqwa Islamic Boarding School through strict discipline in carrying out *Pesantren* rules, the implementation of worship, and respect for teachers and *Pesantren* leaders. Students are trained to be obedient in following a daily schedule that includes congregational prayer times, recitation, and teaching and learning activities. The concept of seniority has also been adopted as an efficient method of integrating education, where seniors are responsible for guiding their juniors. This approach allows education to run more effectively and structured. In addition, the use of reason remains prioritized in every decision-making, always considering religious rules before the hierarchical rules of cottages. Thus, obedience can be carried out wisely, combining logic and compliance with the regulations that apply in Islamic boarding schools.

The density of activities designed for the lives of students also contributes to fostering obedience. They are also taught to obey the regulations of the Islamic boarding school, such as maintaining cleanliness, dressing according to the rules, and maintaining order in daily society. In addition, obedience is instilled through deep religious teaching, where students are invited to understand and practice the teachings of Islam with full seriousness. The *asatidz* also set a clear example in terms of obedience, showing how to carry out the commands of Allah and His Messenger wholeheartedly. Thus, obedience becomes an inseparable part of the character of the students, and it is expected to be applied in their lives outside the *Pesantren*.

### 3.3 Integration of the concept of prophetic Leadership in the Soul of the Daruttaqwa Islamic boarding school as character education of students

#### 3.3.1 Totality

At the Daruttaqwa Islamic Boarding School, totality is taught through a comprehensive approach that covers all aspects of student life, both academic, spiritual, and social. Students are encouraged to give their best efforts in every task and responsibility they undertake, ranging from teaching and learning activities and worship to participation in extracurricular activities. The *Pesantren* emphasizes the importance of seriousness in carrying out every activity, teaching students not to be half-hearted in trying. The climate built by Daruttaqwa Boarding School forces its students to continue to innovate in every activity. This concept of competition provides a certain standardization from which totality is

formed. The word *arrogant fi tabadulil animal* is deliberately imprinted in the character of each student so that they have an attitude of totality.

### 3.3.2 Ukhuwah

*Ukhuwah* is taught through various activities that strengthen the sense of togetherness, solidarity, and cooperation between students. *Pesantren* organizes various activities such as PSA (Performing Arts Akbar), DTSC (*Daruttaqwa Scout Championship*), *Mukhayam Tarabawiyah* and various other activities that strengthen emotional and spiritual relationships among students. In addition, extracurricular activities such as cooperation, sports extracurriculars, and cultural arts are also used as a medium to build a strong sense of brotherhood. Students are taught to respect, help, and support each other in various situations, both while studying and in daily life. The distance that is often a complicated problem in the integration of education in Islamic boarding schools between teachers and students is not so visible at the Daruttaqwa Islamic Boarding School. The educators are directly involved in escorting and implementing student activities. So that educators can fully play their role as informers, organizers, motivators, directors, initiators, transmitters, facilitators and mediators for each student (Nashihin, 2021).

### 3.4 The Integration of Sapta Jiwa in the Concept of Prophetic Leadership

Characteristic *Sabina* (honesty) is the result of man's emotional and spiritual journey (Fauziatun & Misbah, 2020). The indicator of a Muslim's spiritual intelligence can be judged from how he places expectations and how he interprets an oriented life *Ukhrawi* (Riswan et al., 2023). The concept of sincerity and simplicity at the Daruttaqwa Islamic Boarding School is in line with the attitude of *Sabina* (honesty) in prophetic Leadership. The slogans "*Sepi ing Pamrih, Rame ing Gawe*" and "*Nrimo ing Pandum*" Are attractive offers to braze honesty in the human conscience. Sincerity, which is the foundation of all activities, is an integral component of spiritual intelligence. Its nature educates the Soul so that the inner orientation is prioritized more than the world. Moderation plays an important role in determining the limits of desires that are oriented towards sufficiency, not boasting.

Definition of traits: *Trust* is trustworthy or impossible to betray (Madhuri, 2020). Betrayal in the concept of Trust can be interpreted into three dimensions, namely the vertical dimension, the horizontal dimension and the internal dimension (Agung, 2021). The vertical dimension can be manifested as the relationship of a servant to his Lord. The motto of the Daruttaqwa Islamic Boarding School is that it wants to produce a generation of *Qur'ani*. It is expected to be enough to cultivate the perfect virtue of a servant. The concept of obedience in his Soul also places Divine rules at the top of the hierarchy of rules. In the horizontal dimension, obedience plays a vital role in cultivating the nature of trust, and respect for parents is one example of interpreting the nature of trusting a child

to his parents. Then, in the internal dimension of the concept of independence, sacrifice and totality are forms of natural Trust in the life of a student.

The attitude of *tabligh* (conveying) is reflected in the teaching of totality, *ukhuwah*, and sacrifice. Students at the Daruttaqwa Islamic Boarding School are taught to express the kindness and knowledge they have gained to others, both through teaching and learning activities and worship. The nature of *tabligh* includes all forms of sincere and loving delivery of Islamic teachings, plays a role in strengthening Islamic brotherhood or brotherhood, and deepens emotional and spiritual bonds in the community. The practice of *tabligh* often requires sacrifices of time, energy, and materials, reflecting dedication to God's commandments and commitment to the collective good. The totality of *ukhuwah* involves a willingness to sacrifice for the sake of da'wah and *tabligh*, which contributes to the formation of a strong and solid community. Thus, the attitude of *tabligh*, *ukhuwah*, and sacrifice support and strengthen each other, reflecting a Muslim's commitment to spreading the teachings of Islam and strengthening brotherhood in the community.

*Fathanah* (intelligence) can be divided into three parts: intellectual intelligence, emotional intelligence, and spiritual intelligence. The commitment of the Daruttaqwa Islamic Boarding School to integrate general and religious subjects into its curriculum is a moral responsibility to fulfil the aspects of intellectual and spiritual intelligence at the same time. The balance of the two concepts will give birth to Scholars, an intellectual, not an intellectual, who know religion – and base all their behaviour on the Inner Circle rather than following the appeal of logic. Islamic boarding schools that adhere to the concept of boarding schools Provide concrete social interaction experiences to students (Roqib, 2021). Students are required to be adaptive to their fellow human beings who have diverse characters so that they can hone their emotional intelligence. The design of various activities prepared by the Daruttaqwa Islamic Boarding School can actually hone the intelligence aspect of students. The dedication of the leaders of the boarding school and all its educators is a must to realize all these characteristics.

#### 4. Conclusion

The Daruttaqwa Islamic Boarding School is committed to forming a Qur'anic generation, independent and accomplished. This commitment is realized by designing various activities that aim to produce graduates with character. Ideologically, this cottage has exclusive thoughts contained in the *sapta jiwa*. Seven items are mutually exclusive, including sincerity, simplicity, independence, sacrifice, obedience, totality and *ukhuwah*. The results of the study revealed that the integration of *Sapta Jiwa* at the Daruttaqwa Islamic Boarding School with prophetic Leadership animates the values of honesty, Trust, and *tabligh* in daily life. The value of *fathanah* is reflected in the intellectual, emotional, and spiritual intelligence of the students. The boarding school system in this *Pesantren* strengthens social interaction that hones emotional intelligence. The incorporation

of these values in the curriculum demonstrates the dedication of leaders and educators in building a well-rounded character education.

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