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## Internalization of Islamic Leadership Character Values in State Islamic Senior High School Students (MAN) through *Madrasah* Intra-Student Organizations

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Article Information	Abstract
<b>Received:</b> 27 April 2025	<i>This study aims to explore the internalization of Islamic leadership character values and to find out the challenges, solutions and results of internalizing Islamic leadership character values. The method used is a qualitative approach with descriptive analysis ethnographic design, which involves semi-structured interviews, participatory observation, and documentation. The subjects of the research were the mentor teacher, and students. Data analysis followed three stages, namely: data reduction, data presentation, and conclusion drawing or verification. The results showed that Madrasah Intra Student Organization (OSIM: Organisasi Siswa Intra Madrasah) activities play an important role in shaping student leadership character, with a focus on developing religiosity, moderation, honesty, trustworthy cooperation, and social care. Students who are actively involved in the OSIM experience improvements in communication skills, decision-making, and self-confidence. In addition, students also show better behaviour in social and academic interactions and are able to apply Islamic values in daily life. The conclusion of this study confirms that the internalization of Islamic leadership character values through the OSIM is effective in forming a young generation with integrity and noble character. Therefore, it is recommended that educational institutions continue to integrate Islamic values into the curriculum and extracurricular activities and provide greater support to coaches in implementing effective internalization strategies. Thus, it is hoped that the younger generation will not only excel in academic aspects but also have a strong commitment</i>
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*to Islamic values so that they are able to face future challenges with high integrity and social responsibility.*

Penelitian ini bertujuan untuk mengeksplorasi internalisasi nilai-nilai karakter kepemimpinan Islami untuk mengetahui tantangan, solusi dan hasil dari internalisasi nilai-nilai karakter kepemimpinan Islami. Metode yang digunakan pendekatan kualitatif dengan desain etnografi analisis deskriptif, yang melibatkan wawancara semi-terstruktur, observasi partisipatif, dan dokumentasi. Subjek penelitian adalah guru pembina, dan siswa. Analisis data mengikuti tiga tahap, yaitu: reduksi data, penyajian data, dan penarikan simpulan atau verifikasi. Hasil penelitian menunjukkan bahwa kegiatan Organisasi Siswa Intra Madrasah (OSIM) berperan penting dalam membentuk karakter kepemimpinan islami siswa, dengan fokus pengembangan religiusitas, moderasi, kejujuran, kerja sama dapat dipercaya, dan kepedulian sosial. Siswa yang terlibat aktif dalam OSIM mengalami peningkatan dalam keterampilan komunikasi, pengambilan keputusan, dan rasa percaya diri. Selain itu, siswa juga menunjukkan perilaku yang lebih baik dalam interaksi sosial dan akademik, serta mampu menerapkan nilai-nilai Islami dalam kehidupan sehari-hari. Kesimpulan dari penelitian ini menegaskan bahwa internalisasi nilai-nilai karakter kepemimpinan Islami melalui OSIM efektif dalam membentuk generasi muda yang berintegritas dan berakhlak mulia. Oleh karena itu, disarankan agar lembaga pendidikan terus mengintegrasikan nilai-nilai Islami dalam kurikulum dan kegiatan ekstrakurikuler, serta memberikan dukungan yang lebih besar kepada pembina dalam mengimplementasikan strategi internalisasi yang efektif. Dengan demikian, diharapkan generasi muda tidak hanya unggul dalam aspek akademik, tetapi juga memiliki komitmen yang kuat terhadap nilai-nilai Islam sehingga mampu menghadapi tantangan masa depan dengan integritas dan tanggung jawab sosial yang tinggi.

## **I. INTRODUCTION**

The character crisis in Indonesia is currently becoming an increasingly pressing problem, especially among the younger generation. The character crisis refers to the decline in moral and ethical values that should be the basis for individual behaviour (Eleazar, 2022; Hakk, 2024). This can be seen from the increasing cases of deviant behaviour among students, such as bullying, brawls, and violations of social norms. According to a survey around 30% of students in Indonesia admit to having been involved in bullying, indicating a serious problem in character formation (Hastuti et al., 2022). Other evidence of this character crisis can also be seen in the low level of honesty in exams and school assignments, where many students prefer

to cheat rather than try to study well (Herdian & Wahidah, 2020). Therefore, handling the character crisis through education that emphasizes moral and ethical values, including Islamic leadership, is very important to form a generation that is not only academically intelligent but also has integrity and strong character.

An effective approach to addressing the character crisis among the younger generation is through comprehensive character education. Character education plays an important role in instilling moral and ethical values that form the basis of individual behaviour (Suciati et al., 2023). According to research conducted by Marsakha, the implementation of character education in schools is able to increase positive student behaviour, such as honesty, responsibility, and discipline (Marsakha et al., 2021). This study shows that students involved in character education programs tend to show improvements in their attitudes and behaviours. In addition, Aminah's research confirms that Islamic leadership, which emphasizes moral and ethical values, is effective in shaping students' character and reducing deviant behaviour (Aminah, 2023). Therefore, comprehensive character education, including moral values, ethics, and Islamic leadership, is essential to overcome the character crisis among the younger generation. One of the efforts that can support students in internalizing Islamic leadership character values is through intra-madrasah student organizations. The activities of the OSIM, which involve leadership training and social service, can improve the leadership character of students and build a sense of responsibility and cooperation among them. Thus, the OSIM functions as an effective means of internalizing the leadership character values needed in education.

The Madrasah Intra Student Organization (*OSIM: Organisasi Siswa Intra Madrasah*) is an organization equivalent to the School Intra Student Organization (*OSIS: Organisasi Siswa Intra Sekolah*) in general education institutions, with the main difference being its institutional context; OSIM operates in a madrasah environment, and OSIS operates in a public school environment. OSIM MAN 2 Ponorogo serves as a forum for students to channel their aspirations and potential, as well as internalize leadership character values needed in the world of education. OSIM's vision is the realization of a broad-minded and synergized organization as a

forum for aspirations and potential by adhering to Islamic values. OSIM missions include practising the principles of faith and piety to Allah SWT, optimizing student potential and creativity through extracurricular activities, building productive cooperation in running various programs, and building competent and proactive characters. The main goal of OSIM is to become a platform for MAN 2 Ponorogo students to unleash their potential and creativity. Through activities that involve leadership training and social service, OSIM makes a significant contribution to improving students' leadership character, as well as building a sense of responsibility and cooperation. This is in line with previous research, which reveals that OSIM student organizations have an important role in shaping student character through programs that develop leadership skills and Islamic Character values (Anshori, 2022).

Character education has become a major focus in efforts to improve moral and ethical quality among students. According to Hikmasari, character education not only serves to teach moral values but also to form good habits that will become part of the student's personality (Hikmasari et al., 2021). Research by Odah & Muhtar shows that the implementation of character education in schools can reduce deviant behaviour and increase students' positive attitudes (Odah & Muhtar, 2024). In the context of educational institutions in Indonesia, the character crisis is increasingly worrying, and the importance of integrated character education in the curriculum is becoming increasingly urgent (Fauzan et al., 2023).

In addition, Islamic leadership, as part of character education, also receives significant attention. Leadership in Islam is not only related to power but also to moral and ethical responsibility (Afiful Ikhwan et al., 2022; Gilani et al., 2024). Research by Anggraeni shows that the application of Islamic leadership values in education can help students develop good leadership attitudes, as well as increase a sense of responsibility and cooperation among them (Anggraeni et al., 2025). In the context of the Intra-Madrasah Student Organization, activities oriented towards Islamic values can be an effective means of instilling the expected leadership character (Jakandar et al., 2025). Through activities that focus on character development, students will find it easier to understand and apply these values in

their daily lives. Therefore, strengthening Islamic leadership values through the OSIM is very important to create a generation of quality and integrity leaders who are able to face challenges in the future. It can be assumed that strengthening the values of Islamic leadership character through the OSIM will have a positive impact on the development of student character. Through structured activities oriented to Islamic values, students will find it easier to internalize and apply these values in their daily lives. Previous research shows that students who are actively involved in Intra-Madrasah Student Organization activities tend to have better character and are able to behave in accordance with the expected leadership values (Mujahidin & Malusu, 2024). Therefore, strengthening the Intra-Madrasah Student Organization as a forum for developing Islamic leadership character is very important to create a generation of quality leaders.

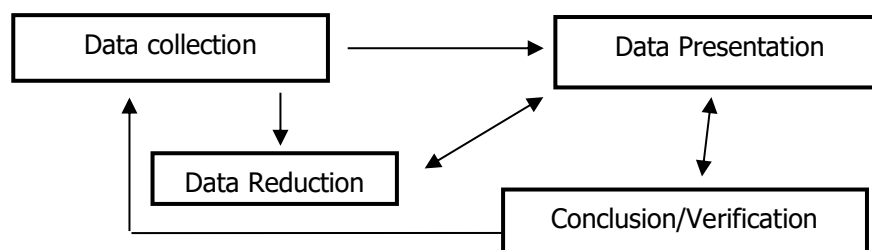
This study aims to explore the internalization of Islamic leadership character values through the OSIM at State Islamic Senior High School (MAN) 2 Ponorogo. The importance of this study is based on the need to understand how the process and results of internalizing Islamic values can shape students' leadership character, as well as support the development of moral value-based education in schools. The novelty of this research lies in the more in-depth focus on strengthening Islamic leadership character values in the context of the OSIM, which has not been widely explored in previous studies.

Whereas previous studies, such as those conducted by Mujahidin & Malusu (2024), highlighted the relationship between students' involvement in the organization and character development in general, this study will specifically analyze how Islamic leadership values, such as justice, integrity, and responsibility, are internalized through structured activities within the organization. Based on this approach, this study aims to provide a more comprehensive understanding of the mechanism of internalization of Islamic values and its impact on student behaviour, as well as provide practical recommendations for the development of more effective educational programs in shaping future leaders who are not only qualified but also based on Islamic moral and ethical principles.

## II. METHOD

This study uses a qualitative approach with a descriptive analysis ethnographic design to examine the process of internalizing leadership character values through the Madrasah Intra Student Organization (*OSIM: Organisasi Siswa Intra Madrasah*) at State Islamic Senior High School (MAN) 2 Ponorogo. This approach allows researchers to understand the phenomenon in depth in the social context at school (Creswell & Creswell, 2017). This research involved the OSIM supervising teacher, OSIM Chairperson, and OSIM Vice Chairperson. Through the selection of individuals who are directly involved in the organization, such as the supervising teacher, chairperson, and vice chairperson, researchers can obtain more in-depth and specific data regarding the implementation of Islamic leadership values in an educational context.

Data were collected through semi-structured interviews, participant observation and documentation. Primary data was obtained through interviews with Mrs. Y as the supervising teacher, Mrs. X as the curriculum representative, Student A as the head and Student B as the OSIM representative. While observation was carried out for one week, and documentation refers to activity reports and OSIM work guidelines. Secondary data was obtained from documents related to OSIM activities. The data analysis technique in this study used three stages: Data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1992). Data reduction was carried out by simplifying the data obtained, presenting the data in the form of a structured narrative, and drawing conclusions through interpretation of the results with data validity strengthened through source and method triangulation. Source triangulation compares data from various participants, while method triangulation combines the results of interviews, observations, and documentation to reduce bias and increase research credibility (Sugiyono, 2016).



**Figure 1.** Miles and Huberman Data Analysis Model Scheme

### **III. FINDINGS AND DISCUSSION**

#### **Strategy for Internalizing Islamic Leadership Character Values**

Ideal Islamic leadership is reflected through strong integrity and alignment with the values of the Qur'an and Hadith, without any doubt in the leader. For example, in the Qur'an Surah *Al-Ahzab* verse 21, the Prophet Muhammad is called the best example for humanity in terms of leadership, showing the qualities of *Ash-Shidq* (honesty), *Al-Amanah* (trustworthiness), *Al-Fathanah* (intelligence), dan *At-Tabligh* (delivery) (Lathifah et al., 2021). Sukatin's research strengthens this view by underlining the importance of consistently practising these values (Sukatin et al., 2022). Therefore, the success of Islamic leadership lies in the leader's ability to carry out tasks fairly, wisely and responsibly so as to provide real benefits to the people and bring Islamic principles to life in everyday life.

Islamic Leadership in Madrasah Intra Student Organization (*OSIM: Organisasi Siswa Intra Madrasah*) requires the application of values such as honesty, trust, intelligence, and communication as the main principles for creating a harmonious and productive organizational culture (Nima & Maksum, 2025). These values support the creation of an organizational environment that is fair, transparent and oriented towards welfare because leaders who practice honesty and trust can build strong relationships with their members. At the same time, intelligence and good communication facilitate effective decision-making and communication.

The internal strategy implemented involves a hands-on, practice-based approach to developing students' Islamic leadership character. This is necessary so that students can directly experience the application of Islamic values in real situations that encourage the development of leadership competencies. MAN 2 Ponorogo integrates Islamic values into the activities of the OSIM, including leadership simulation activities and special training. In addition, curricular activities such as Islamic religion lessons linked to the activities of the OSIM further strengthen the integration of Islamic values in students' daily lives. Through this integrated strategy, Islamic values are not only theoretical but directly applied, thus producing young leaders with Islamic character. Teacher Y said that the strategy of internalizing Islamic leadership values through the Madrasah Intra Student

Organization (OSIM) was carried out by providing basic leadership and Islamic leadership training materials, as well as conducting leadership ability tests. The realization of this strategy can be done through OSIM activities, which include habituation, guidance, advice, and evaluation.

### ***Basic Leadership Training and Leadership Ability Test***

The Madrasah Intra Student Organization (*OSIM: Organisasi Siswa Intra Madrasah*) has a strategic role in shaping the character of Islamic leadership in students. This is important because the Intra-Madrasah Student Organization provides a platform for students to develop leadership skills through direct practice in an environment that supports Islamic values. Values such as responsibility, honesty, and cooperation are often the main focus of every activity of the Intra-Madrasah Student Organization (Gökçe, 2021). Based on Sumague's research, students who are active in the Intra-Madrasah Student Organization are involved in various activities such as work meetings, leadership training, and organizing events that require collective decision-making (Sumague, 2023). In addition, Islamic-based leadership training, such as Basic Leadership Training, also provides a basis for Islamic values to students. Therefore, the OSIM not only shapes students into capable leaders but also bases them on strong Islamic values, making it an integral role in character education. This was conveyed by Student B as the vice chairman of OSIM stated:

*"Activities that focus on developing Islamic leadership character are Basic Leadership Training, Election of OSIM Chairperson, Attribute Acquisition, and OSAC (Osmanda Social Action). We learn to solve problems together with an open attitude based on Islamic values such as honesty and tolerance. I often apply this learning outside the madrasah, such as at home and in the social environment."*

The Intra OSIM at State Islamic Senior High School (MAN) 2 Ponorogo prioritizes Islamic values in every activity carried out. The application of Islamic values aims to shape the character of students who not only excel in the academic field but also have good morals and are based on Islamic teachings. This is in line with observations made by researchers that every activity of OSIM, such as meetings, training, and social services, always begins with prayer and is filled with discussions about ethics and morals in accordance with Islamic principles. In addition, the OSIM



is also active in holding activities such as religious studies and social services, which not only strengthen the bonds between students but also foster a sense of concern for the surrounding community. Thus, the commitment of the OSIM at State Islamic Senior High School (MAN) 2 Ponorogo to prioritize Islamic values in every activity not only strengthens the identity of students as a generation with noble morals but also creates a positive and loving school environment. This is as stated by teacher Y as the OSIM coach:

*"As the Supervisor of the Intra-Madrasah Student Organization, I implement Islamic character values that focus on developing religiosity, moderation, honesty, trustworthiness, and social concern for students."*

The results of internalizing leadership character values refer to the expected results after certain leadership values are internalized in individuals (Ridwan et al., 2020). This internalization process produces leaders who have strong characters and integrity and are able to carry out their responsibilities well. According to Murdianto, the results of internalizing Islamic leadership character values can be seen through Behavior Change Theory, which is consistent with the internalized values (Murdianto, 2024). This includes changes in the way people think, interact, and make decisions that reflect leadership values such as fairness, honesty, and responsibility. Leaders who have internalized these values will demonstrate behaviour that is consistent with high moral and ethical standards.

Another opinion states that there are leadership indicators: 1) Being able to inspire others and being able to motivate and direct followers towards common goals. 2) Good Communication Skills: An effective leader is able to communicate vision, goals, and instructions clearly to group members, ensuring optimal understanding and implementation. 3) Ability to make decisions: a leader must be firm in making decisions so that he can achieve the desired goals. 4) Courage in facing challenges: A leader must be able to face existing challenges, always try to be positive, and not give up easily when facing problems (Azmy, 2021).

### ***Habituation and Realization in OSIM Activities***

Active participation in the Intra-Madrasah Student Organization has a significant impact on improving students' Islamic leadership character (Zaini, 2024). This can be seen from the real changes in students' active communication skills, decision-

making, and responsible attitudes. Students gain insights and experiences that help them understand the essence of Islamic values. Studies show that students involved in the OSIM show better behaviour in areas such as responsibility for tasks, respect for peers, and the ability to work in teams. As an example of the activities carried out by OSIM MAN 2 Ponorogo, namely, the activities of organizing orphan compensation activities and Pondok Ramadhan initiated by the OSIM, involved students in every stage, from planning to implementation, thus providing space for them to practice Islamic values such as patience and sincerity. Therefore, the OSIM becomes a strategic forum for building a young generation with superior Islamic leadership character, creating students who are not only academically competent but also have noble morals. The Chairperson of the OSIM conveyed this:

*"I learned a lot from my involvement in the OSIM, especially in terms of communication and decision-making. When organizing the Orphanage Charity event, I was involved in planning and coordinating with other friends. We were taught to make fair decisions, based on honesty, and to ensure that all members feel appreciated. I feel that this activity really helped me understand how to apply Islamic values such as responsibility and patience."*

The implementation of Islamic values in the activities of the OSIM at MAN 2 Ponorogo is very effective in forming leadership with integrity among students. Prioritizing Islamic principles teaches students to excel in academics while having high social and moral responsibility. The leadership training program trains students to make wise decisions, communicate well, and work together in teams. (Chifamba et al., 2022). This activity includes discussions on leadership ethics in accordance with Islamic teachings, as well as direct practice in organizing social events and religious studies. The OSIM functions not only as a forum for activities but also as a means to produce a young generation that is ready to face future challenges with noble morals and a commitment to Islamic values, thus creating leaders who have integrity and care about society.

One of the results of internalizing Islamic values through the OSIM is increasing student confidence, communication skills and social ethics. Student Council activities teach students to express their opinions honestly and respect the views of others. In addition, they are also trained to make decisions collectively and consider the impact on the group. Student council coaches integrate leadership simulation

methods in every activity, such as trial simulations, which teach students to make strategic decisions based on Islamic values such as honesty and openness. In addition, interviews with parents show that their children have become more confident in public speaking and more disciplined in dividing their time between schoolwork and student council activities. Through a practical approach, the OSIM has succeeded in providing tangible results in increasing students' self-confidence and encouraging them to apply Islamic values, both in the school environment and in daily life. The Vice Chairperson of the OSIM conveyed this:

*"After I got involved in the OSIM, I felt a change in myself. Previously, I was just someone who could find concepts without execution, but after getting involved in various activities in the OSIM, I was able to realize my ideas. The realization of these ideas builds responsible, honest behaviour and upholds good manners."*

Group discussions as part of the OSIM have proven effective in encouraging cooperation among students (Strauß et al., 2024). The discussions encourage students to solve problems together with an open attitude while upholding Islamic values such as honesty and tolerance. The values obtained from the OSIM activities are not only applied in the school environment but also outside of school, such as at home and in the social environment (Pettalongi et al., 2023). Internalization of Islamic values through the OSIM provides extensive benefits, both academically and in the daily lives of students. This shows that this program is able to produce a generation with strong leadership characteristics based on Islamic values.

The active involvement of students in the OSIM has a significant impact on the formation of Islamic leadership character. Through various activities, such as work meetings, students gain a deeper understanding of responsibility. Students are trained to express their opinions honestly while still respecting the views of others, which ultimately strengthens their communication skills and social ethics. Not only that, this involvement also increases students' self-confidence, especially in making decisions for the benefit of the group.

### **Guidance and Evaluation**

The approach of the OSIM mentors also plays an important role in ensuring that students internalize Islamic values. Mentors use simulation methods and additional training, such as Basic Leadership Training, to provide students with in-

depth insight into how to become wise and responsible leaders (Barbaroux, 2022). This activity is designed so that Islamic values such as honesty, sincerity, and empathy are not only theories but also applied in real practice. In addition, the instructor encourages students to be role models for their friends so that Islamic values can spread naturally in the OSIM environment. Meanwhile, Student B as vice chairman of OSIM said:

*"My involvement in OSIM helped me understand my responsibilities more deeply. In every work meeting, I learned how to express my opinions honestly, while still respecting the views of others. In addition, I feel more confident in making decisions for the group."*

The strategy for internalizing Islamic values is carried out through an exemplary approach, habituation, advice and constructive punishment, which complement each other in forming the character of students (Rodhiyana, 2022). Teachers or mentors provide role models through real examples that reflect Islamic values such as honesty, responsibility, and sincerity so that students can imitate this behaviour. Habituation is implemented by training students to carry out routine activities that prioritize Islamic principles, such as praying before activities and maintaining cleanliness. In addition, advice is given in a relevant context to strengthen students' understanding of the importance of Islamic values. Constructive punishment is used as a means of reflection for students to understand their actions that are less in accordance with Islamic values without giving excessive pressure. The combination of these strategies is consistently applied to ensure that Islamic values are not only understood theoretically but also become part of the daily habits in students' lives. Teacher X conveyed this as deputy head of curriculum:

*"We collaborate with OSIM to design activities that integrate curricular context into extracurriculars, allowing students to apply Islamic values like honesty, justice, sincerity, and concern for others in projects such as trial simulations and religious events."*

The implementation of the strategy of internalizing Islamic leadership values in MAN 2 Ponorogo through the OSIM has proven effective in shaping student character. This can be seen from the approach that combines theory and practice, which allows students to not only understand the concept of Islamic leadership but also apply it in real situations. As evidence, Mrs. Yuli mentioned that the basic

leadership training materials and leadership ability tests given to students contributed to the development of their skills in making decisions based on Islamic values. Thus, this strategy not only produces competent young leaders but also those with Islamic character who are ready to face future challenges.



**Figure 2:** *Internalization strategy of Islamic leadership character values*

The diagram above illustrates the internalization strategy of Islamic leadership character values applied in the Intra-School Student Organization at MAN 2 Ponorogo. This strategy is designed to shape the character of Islamic leaders who not only understand leadership theory but are also able to practice Islamic values such as trustworthiness, responsibility, and exemplary behaviour both in organizations and in daily life. After that, leadership values are realized in various OSIM activities, where students can apply what they have learned. This process is then continued with habituation so that Islamic leadership attitudes and behaviour become part of their daily lives. Through systematic and integrated stages, the strategy of internalizing Islamic leadership character values in the MAN 2 Ponorogo Intra-Madrasah Student Organization forms not only knowledgeable leaders but also leaders who have noble morals and are consistent in applying Islamic values in their leadership practices.

The results of the internalization of leadership character values in the OSIM can be seen in the success of students who are accepted into the best universities. This is due to the leadership applied during my time as part of the OSIM, which has proven to be very good and effective. Strong leadership not only helps students manage organizations but also builds character, improves communication skills, and

strengthens decision-making abilities. For example, many students who are active in the OSIM show improvements in critical thinking and teamwork, which are added values in the selection process at universities. Therefore, the leadership experience gained during the OSIM is an important factor that contributes to academic and future success.

### **Challenges in Internalizing Islamic Leadership Character Values**

In internalizing Islamic leadership values, there are various complex challenges. One of the main obstacles is the influence of modern culture, which tends to be individualistic and materialistic, so Islamic values are difficult to apply in leadership (Rahmanti & Sawarjuwono, 2020). The lack of role models from leaders who truly implement Islamic principles is another factor that hinders the widespread understanding and application of these values (Syam et al., 2020). For example, many organizations or institutions claim to be based on Islamic values, but their leadership practices are far from the ideal concept. In addition, social and political pressures often make it difficult for leaders to adhere to Islamic principles, making consistency in implementation a challenge. Therefore, to ensure that Islamic leadership can be internalized properly, a deep understanding, real examples, and support from a conducive environment are required so that these values can be applied sustainably and effectively. This was conveyed by the OSIM Supervisor Teacher, who stated:

*"The challenges faced in internalizing the values of Islamic leadership character are the challenges of globalization and MAN 2 Ponorogo, which is global, also raises global challenges. For that, it is necessary to instil an Islamic leadership spirit that is always changing towards perfection from year to year."*

The challenges faced by the Intra Student Organization Supervisor of MAN 2 Ponorogo in internalizing Islamic leadership character values are increasingly complex along with globalization and the development of increasingly global madrasas. Globalization brings a flow of information and culture that can influence the perspective and values of Islamic leadership that are intended to be implemented. For example, in many madrasas that are now known globally, there has been a shift in educational patterns that adopt modern systems, often setting aside traditional Islamic values in leadership. This has resulted in challenges for

mentors in maintaining a balance between maintaining Islamic values and adapting to the times. Therefore, mentors need to formulate strategies that not only maintain Islamic leadership principles but are also able to adapt to global changes so that these values remain relevant and can be applied effectively in the madrasah environment, which is increasingly widely known by the community.

In addition to the challenges of globalization, mentors also face changes in the mindset of society, which is increasingly open to various new ideas and values, including those that conflict with the principles of Islamic leadership (Amatullah, 2024). This poses a challenge in maintaining the authenticity of Islamic values in the madrasah environment so that they are not eroded by excessive modernization. For example, many Islamic-based educational institutions have begun to adopt a more pragmatic and results-oriented leadership system but often ignore the basic principles that emphasize morality and ethics in leadership. As a result, mentors must strive to continue to internalize Islamic leadership values without getting caught up in compromises that can eliminate the essence of the teachings. Therefore, a strategic approach is needed that prioritizes balance between modernization and Islamic values so that the leadership implemented remains relevant and is able to shape the character of leaders who have integrity and are based on Islamic values.

Overcoming the challenges in internalizing Islamic leadership values in the OSIM of MAN 2 Ponorogo requires the right strategy so that Islamic principles are maintained amidst the flow of globalization. One of the main reasons for the importance of this strategy is that globalization brings various cultural influences that can shift Islamic leadership values (Hudaib, 2020). As evidence, many Islamic educational institutions have begun to adopt modern leadership systems without considering fundamental Islamic values, resulting in a paradigm shift in leadership practices (Susanto et al., 2025). In overcoming this, the mentors of OSIM MA 2 Ponorogo need to strengthen Islamic-based character education by integrating Islamic leadership values into OSIM activities, such as Basic Leadership Training (*LDK: Latihan Dasar Kepemimpinan*), *Pondok Romadhon*, *Santunan Anak Yatim*, and building a conducive environment through exemplary behaviour from teachers

and mentors. Through this approach, Islamic leadership values can remain relevant, effectively implemented, and able to shape the character of leaders with integrity and based on Islamic values.

#### IV. CONCLUSION

The internalization of Islamic leadership character values through the Madrasah Intra Student Organization (*OSIM: Organisasi Siswa Intra Madrasah*) at MAN 2 Ponorogo is very important in shaping student leadership. Coaching teachers implement this strategy through leadership training, skill tests, and activities such as *muhadharah*, *tahfidz*, and orphan compensation. Support and evaluation from teachers reinforce the application of Islamic values such as honesty, responsibility, and cooperation, which improve students' leadership, confidence, and communication skills. Internalization results are seen in social ethics and collaboration in decision-making, as well as the large number of students admitted to leading universities. This study confirms the importance of OSIM as a strategic platform in shaping Islamic leadership character, so educational institutions are advised to continue integrating Islamic values in the curriculum and extracurricular activities, as well as providing greater support to teachers, so that the younger generation not only excels academically but also has a strong commitment to Islamic values.

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