

Intelligence Adverse Resilience in Improving the Quality of Decision-Making of Madrasah Foundation Chairmans in East Java Province

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ABSTRACT

This study aims to describe the level of adversity quotient, analyze the quality of decision-making, identify the role of adversity quotient in strategic decision-making processes, and examine the relationship between the two among Islamic foundation (madrasah foundation) leaders in East Java Province. Employing a phenomenological qualitative approach, the research was conducted at three foundations representing different regional contexts: Amanatul Ummah Mojokerto Foundation (semi-urban Islamic boarding school-based), Al-Huda Kediri City Foundation (competitive urban), and Darul Madinah Gresik Foundation (industrial-coastal area). Data were collected through semi-structured interviews, participatory observation, and documentation, then analyzed using Miles and Huberman's interactive model. The results reveal three main findings. First, foundation leaders with high adversity quotient demonstrate more adaptive and strategic decision-making patterns. Second, differences in socio-cultural and geographical contexts influence leadership character: Amanatul Ummah Foundation exhibits a strategic-hierarchical Climber-type pattern, Al-Huda Foundation displays a directive-authoritative pattern, and Darul Madinah Foundation reflects a pragmatic-responsive pattern. Third, the integration of local values *sumeleh* and seeks to strengthen the control and endurance dimensions within Stoltz's CORE framework. This study concludes that a high level of adversity quotient, combined with emotional intelligence and contextual awareness, contributes significantly to effective, efficient, and sustainable decision-making quality for madrasa development.

Keywords: Adversity Quotient, Emotional Intelligence, Strategic Decision-Making, Islamic Foundation Leadership, East Java

INTRODUCTION

Decision-making is central to successful organizational leadership, particularly for madrasah foundation leaders facing complex challenges in East Java Province. Leaders cannot rely solely on intellectual intelligence; they also need emotional intelligence, which encompasses self-awareness, self-control, empathy, and social skills (Robbins & Judge, 2017). According to Yukl, leaders with high emotional intelligence are able to manage emotional dynamics, build strong relationships, and make more rational and inclusive decisions (Yukl & Gardner, 2020). Within a madrasah foundation, emotional intelligence is key to maintaining harmony among members from diverse backgrounds while ensuring decisions reflect the organization's collective values (Goleman, 2001).



In addition to emotional intelligence, resilience, or the ability to bounce back from adversity, is an equally important leadership attribute. This concept encompasses three main elements: adaptation to changing situations, reflection on experiences and failures, and optimism in the face of obstacles (Alma 'Arif, 2020). In the East Javanese cultural context, resilience is reinforced by the local values of *sumeleh* (mindful acceptance) and *ngupaya* (relentless effort), which help foundation leaders maintain organizational stability amid crises and encourage continuous innovation (Winaya, Purnawijaya & Karang, 2021). Yukl asserts that resilience allows a leader to adapt strategies while remaining focused on the organization's primary goals (Yukl & Gardner, 2020).

The quality of the madrasah foundation head's decision-making is measured by three dimensions: effectiveness in optimal problem-solving, efficiency in resource utilization, and sustainability that provides long-term benefits for the madrasah (Yukl & Gardner, 2020). To achieve this, an empowering leadership approach needs to be adopted, namely by actively involving all elements of the institution so that the resulting decisions are more inclusive and contextual (Sofyani & Susanto, 2019). This aligns with the principle of deliberation in QS. Ash-Shura: 38, which emphasizes the importance of collective decision-making based on openness, empathy, and the ability to listen actively (Ministry of Religious Affairs of the Republic of Indonesia, 2005).

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا وَآمَرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

"And (for) those who accept the call of their Lord, perform prayers, while their affairs are decided by deliberation between them; and they spend part of the sustenance that We have given them." (QS. Ash-Shura: 38).

Spiritual values such as prayer also strengthen the moral and mental resilience of leaders in facing managerial and social pressures (Astuti, 2015). In East Java Province, with its high social, cultural, and economic diversity, foundation leaders are required to have a deep understanding of local conditions. Madrasahs in rural areas face limited facilities and low community participation, while urban madrasahs face institutional competition and limited land (Bush, 2008). Adaptive skills and good communication with all stakeholders are key to foundation leaders being the driving force behind the transformation of Islamic education in East Java (Buchari & Marwiyah, 2019).

A preliminary study of several madrasa foundations in East Java Province found three fundamental problems: (1) difficulty in building effective collaboration due to differing visions among stakeholders (Mujamil, 2005); (2) limited use of technology in data-based decision-making; and (3) minimal training in emotional intelligence and resilience for foundation leaders (Baharuddin & Wahyuni, 2015: 47). These findings indicate that there is still a lack of studies that specifically highlight the relationship between these three aspects in the context of Islamic educational foundation leadership, so a more comprehensive and contextual approach is urgently needed (Mulyasa, 2009).

Based on the above problems, this study aims to: (1) describe the level of leadership resilience of the heads of the Amanatul Ummah Foundation in Mojokerto, the Al-Huda Foundation in Kediri City, and the Darul Madinah Foundation in Gresik; (2) analyze the quality of decision-making carried out by each of the heads of these foundations; (3) identify the role of leadership resilience in the strategic decision-making process in the three foundations; and (4) examine the relationship between leadership resilience and the quality of decision-making of heads of madrasa foundations in East Java Province. Leaders who are able to integrate emotional intelligence, leadership resilience, and strategic decision-making skills will not only increase the effectiveness of institutional management but also create a sustainable positive impact on the development of madrasahs and the surrounding community (Yukl & Gardner, 2020: 290-

295). This study uses a qualitative approach to explore in depth the experiences and strategies of leadership in the local context of East Java (Moleong, 2019: 25).

METHOD

This study uses a qualitative phenomenological approach. The qualitative approach was chosen because it has characteristics that suit the research needs, namely being conducted in an actual and natural setting, placing the researcher as the key instrument, producing descriptive data, emphasizing the process, using inductive analysis, and paying essential attention to the meaning of each event studied. More specifically, the phenomenological approach was chosen because the purpose of this study is to describe social events in society, reveal real events in the field, and explore hidden values that influence the intelligence of Malang resilience and the decision-making process of the head of the madrasah foundation in the local context of East Java (Moleong, 2019: 25). This approach is considered the most appropriate because it is able to maintain the integrity of the object being studied and is more sensitive to descriptive information that reflects the subjective experiences of informants.

This research focuses on three main aspects. First, the adversity quotient dimension, which encompasses an individual's ability to face obstacles through adaptation, reflection, and optimism. Second, the quality of decision-making, encompassing effectiveness in optimal problem-solving, efficiency in maximizing results with minimal resources, and the sustainability of the decision's impact on the foundation and community. Third, the integration of local values such as *sumeleh* (mindful acceptance) and *ngupaya* (relentless effort) into the foundation's leadership practices, which serve as a unique cultural context for East Java in the strategic decision-making process (Yukl & Gardner, 2020: 56-57).

The research was conducted at three madrasa foundations in East Java Province, namely the Al-Mardilah Islamic Boarding School Foundation in Mojosari, the Al-Huda Foundation in Kedu, Temanggung, and the Bahrul Ulum Foundation in Jombang. The location selection was based on several criteria, including: the foundations overseeing active madrasas officially registered under the Ministry of Religious Affairs; the foundation heads being directly involved in strategic decision-making; the madrasas having been operating for at least five years as an indicator of organizational stability; and the three foundations being located in areas with different socio-cultural characteristics, namely urban, semi-urban, and rural. This variety of contexts provides a wealth of data sufficient to understand the dynamics of leadership in a variety of local conditions (Bush, 2008: 94-104).

Research informants were selected using two complementary sampling techniques: purposive sampling, which selected informants based on their relevance to the research focus, and snowball sampling, which identified additional informants based on recommendations from initial informants. Key informants included the foundation chairman, who serves as the primary decision-maker within the organization, foundation members who served as data sources to understand internal dynamics, and the local community as beneficiaries and witnesses to the impact of the foundation's decisions (Moleong, 2019: 63-64).

Data collection was conducted using three complementary techniques. The first technique was semi-structured interviews. According to Creswell, interviews are a data collection process through direct interaction between researchers and research subjects to explore the subjects' views, experiences, and perspectives in depth (Creswell, 2014: 207). Interviews were conducted to explore leadership experiences, the application of local values, and the decision-making process of the foundation chairman, using

interview guides and recording devices as tools. The second technique was participant observation. According to Spradley, observation is a systematic process for understanding the behavior, actions, and situations of subjects in their natural context (Spradley, 1980: 53). Researchers directly observed educational activities within the foundation as well as the decision-making process of the chairman using observation guidelines. The third technique was documentation. According to Bogdan and Biklen, documentation is a data collection method using written notes, documents, or other relevant materials to understand the research context (Bogdan & Biklen, 2007: 132). Secondary data, such as annual reports, meeting minutes, and foundation policies, are collected to complement primary data and to trace historical and factual events, activities, and decisions within the organization. According to Sugiyono, data collection techniques are the most strategic step in research because research results depend heavily on the quality of the data collected (Sugiyono, 2019: 104).

Data analysis in this study refers to Miles and Huberman's interactive model, which consists of three stages carried out continuously and simultaneously with the data collection process (Miles & Huberman, 1994: 10-12). The first stage is data reduction, which is the process of selecting, focusing, simplifying, and abstracting raw data from the field by summarizing, selecting the main points, and searching for themes or patterns through editing, coding, and tabulating. The second stage is data presentation, which is arranging the reduced data in an organized form—such as a narrative, chart, or matrix—to facilitate reading the overall picture of the study (Sugiyono, 2019: 249). The third stage is drawing conclusions and verification, which is carried out continuously from the beginning of entering the field until the end of the study. Tentative conclusions at the beginning will be further strengthened and verified as data increases, resulting in meaningful and accountable conclusions (Miles & Huberman, 1994: 16-20). The overall analysis process includes four interrelated activity flows, namely field recording, information collection, information presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Based on preliminary studies, a review of adaptive leadership theory, Adversity Quotient theory, and the results of initial observations in the field, this study found three tentative hypotheses. First, the higher the Adversity Quotient of a foundation head, the more adaptive and strategic the resulting decision-making pattern. Second, participatory and transformational leadership styles tend to encourage more effective, efficient, and sustainable decision-making quality. Third, the social, cultural, and geographical context of the foundation significantly influence the character of decision-making (Stoltz, 2000: 8-9). This research was conducted at three madrasah foundations in East Java Province, each representing a different regional character: the Amanatul Ummah Foundation in Mojokerto (a semi-urban area based on a large Islamic boarding school), the Al-Huda Foundation in Kediri City (a competitive urban area), and the Darul Madinah Foundation in Gresik (an industrial-coastal area). These differences in regional character significantly influence the leadership dynamics and decision-making patterns of each foundation head.

Amanatul Ummah Foundation Mojokerto

The Amanatul Ummah Foundation is a large Islamic boarding school-based educational foundation in Mojokerto, East Java, with a well-established organizational structure, extensive alumni network, and relatively long institutional experience. The foundation oversees formal educational units ranging from Islamic elementary schools (MI), Islamic junior high schools (MTs), Islamic senior high schools (MA), and

universities. It maintains a centralized leadership structure while maintaining inter-unit coordination mechanisms. These characteristics demonstrate a high level of organizational complexity across academic, managerial, and socio-religious dimensions. The foundation's chairman operates within an environment with significant structural pressures, including Ministry of Religious Affairs regulations, national accreditation demands, student guardian expectations, and large-scale operational funding needs. Therefore, decision-making cannot be spontaneous but must consider the stability of the organizational system as a whole (Yukl & Gardner, 2020: 104).

The decision-making pattern of the Chairperson of the Amanatul Ummah Foundation can be categorized as strategic-hierarchical with limited participatory nuances. The Chairperson of the foundation plays the role of the ultimate decision-maker in long-term policies that include developing an institutional vision, establishing flagship programs, expanding facilities and infrastructure, as well as external cooperation and national networks. Meanwhile, in the realm of daily operations, authority tends to be delegated to the principal or educational unit manager. This model aligns with Herbert A. Simon's theory of bounded rationality, which states that decision-making in complex organizations is never completely rational, but is instead influenced by limitations of information, time, and system complexity, so that decisions are satisficing, that is, adequate and strategic without having to achieve an absolute optimal condition (Simon, 1997: 118-120).

When analyzed using Paul G. Stoltz's Adversity Quotient theory, the foundation's chairman demonstrates the characteristics of the Climber type, which is characterized by the ability to transform obstacles into opportunities, high resilience to pressure, and consistency in achieving long-term goals (Stoltz, 2000: 45-47). The four CORE dimensions can be identified contextually: the Control dimension is seen from the ability to maintain organizational stability when facing changes in educational regulations; the Ownership dimension is reflected in the determination of strategic policies with full awareness of their institutional consequences; the Reach dimension is seen from the ability to prevent operational problems from escalating into a structural crisis; and the Endurance dimension is shown through the consistency of institutional development in the long term despite facing external pressure (Stoltz, 2000: 140-148).

A concrete example of a strategic decision demonstrating this leadership character is the integration of the national curriculum and Islamic boarding school curriculum through the implementation of a two- to three-year accelerated credit system, demonstrating the courage to take innovative policies while maintaining the Islamic boarding school's identity. Another example is the official collaboration with the National Library of the Republic of Indonesia in 2023 to strengthen literacy and library services, reflecting a national network-based quality development orientation. The decision-making process at this foundation generally involves identifying needs and opportunities, internal deliberations with the board of directors and teachers, analyzing human resource and facility readiness, and making a final decision by the foundation's chairman (Yukl & Gardner, 2020: 290-295). Even in crisis situations such as the case of alleged violence between students that was reported in the media, the leadership's response pattern reflects good emotional control and institutional reputation management by distributing resolution authority to relevant units. Overall, the decision-making of the Chairman of the Amanatul Ummah Foundation can be categorized as strategic and based on a long-term vision, integrated with the Islamic boarding school culture, and adaptive to external pressures supported by high psychological resilience.

Al-Huda Foundation, Kediri City

The Al-Huda Foundation in Kediri City operates in an urban context with relatively high levels of competition among educational institutions. The urban environment presents challenges in the form of quality competition, accreditation demands, parents' expectations for modern educational services, and the need to adapt to technological developments and the national curriculum. In contrast to large, highly centralized Islamic boarding school-based foundations, foundations in urban settings generally exhibit a tendency toward more professional and program-based management, where strategic decisions remain with the foundation head, but technical formulation often involves intensive coordination with the madrasah principal and management team (Bush, 2008: 94-104).

The decision-making patterns of the Al-Huda Foundation Chairman demonstrate a tendency toward more centralized and directive-authoritative leadership. In the context of a competitive urban educational environment that demands rapid response, the foundation chairman does not always employ lengthy deliberation mechanisms for every strategic policy. Considerations of time efficiency, clarity of organizational direction, and the need to maintain management stability are the primary reasons for this approach. Theoretically, this style can be analyzed through the directive leadership approach as explained by Yukl, who states that in certain situations—especially when the organization requires decisiveness and stability—leaders can use a top-down approach to maintain policy effectiveness (Yukl & Gardner, 2020: 104-108). The foundation chairman still receives input from the core management or madrasah principal, but the final decision rests entirely with his authority, reflecting results-oriented leadership and clear command.

A concrete example of this decision-making pattern is seen in the policy of opening a superior class program based on modern memorization of the Koran or strengthening digital-based classes. When various suggestions from teachers regarding the concept and technical implementation emerged, the foundation head immediately determined the model deemed most realistic based on considerations of human resource readiness and financial capacity, without going through a lengthy deliberation process, so that the program could be implemented immediately and not lose momentum in promoting new student admissions. From Simon's perspective of bounded rationality, leaders make decisions based on available information within a limited time, resulting in satisfactory policies to maintain the stability of the institution (Simon, 1997: 118-120). From an Adversity Quotient perspective, this relatively authoritative leadership style is closely related to the dimensions of control and endurance: the foundation head maintains control over policy direction to prevent the organization from being swayed by numerous opinions, and demonstrates resilience in maintaining decisions for the institution's long-term goals (Stoltz, 2000: 140-148). Other examples of decisions include the digitalization of school administration, external collaboration with local government agencies, and the development of human resource quality improvement programs, all of which strengthen the foundation's position in the competitive urban education landscape.

Darul Madinah Foundation Gresik

The Darul Madinah Gresik Foundation is an Islamic educational institution operating in Gresik Regency, East Java, with a socio-economic environment influenced by industrial and coastal areas. The foundation is oriented towards developing Islamic values-based education with an emphasis on moral development, strengthening Quran memorization, and integrating general and religious curricula. Its presence in an industrial area makes the foundation function not only as an educational institution but also as a socio-religious institution that plays a role in shaping the character of the

younger generation amidst the fluctuating economic dynamics of the community. Dependence on the community's economic conditions has a direct impact on education funding, so strategic decisions are often related to program efficiency and sustainability (Buchari & Marwiyah, 2019: 102-110).

The decision-making pattern of the Chairman of the Darul Madinah Foundation demonstrates a pragmatic-strategic character and is responsive to local socio-economic dynamics. The Chairman applies an analytical approach based on empirical data, where strategic decisions often begin with identifying student enrollment trends, evaluating academic achievement, and aligning infrastructure needs with the economic capabilities of the surrounding community. This approach aligns with Simon's bounded rationality model, where decisions are made based on sufficient information within limited time and resources, resulting in adequate and realistic alternatives (Simon, 1997: 118-120). This is reflected, for example, when the Chairman decides on budget allocations for intensive tahfidz programs and improving learning facilities without going through a lengthy deliberation mechanism, while still considering the long-term impact on educational quality.

From an Adversity Quotient perspective, strategic decisions taken reflect a dimension of control in the face of external pressures such as declining student enrollment due to economic conditions, as well as a dimension of endurance in maintaining the institution's direction to focus on the vision of producing a generation of Muslims who are Qur'anic and have noble morals (Stoltz, 2000: 140-148). Another concrete example is the establishment of a cooperation scheme with training institutions or social communities to strengthen human resource capacity and expand cooperation networks without waiting for lengthy internal deliberations. This pragmatic approach demonstrates that the leadership pattern not only maintains internal stability but also responds to external opportunities for the institution's sustainability. The narrative and flagship programs promoted by the foundation through its official social media, such as the Qur'an memorization program and integrated character education, demonstrate that decision-making is guided by a combination of pragmatic considerations, contextual analysis, organizational resilience, and a strong vision of Islamic education (Yukl & Gardner, 2020: 56-57).

Comparative Analysis

Based on a comparative analysis of the three foundations, there are significant differences in leadership and decision-making patterns influenced by the regional context and characteristics of each organization. The Amanatul Ummah Foundation in Mojokerto exhibits a strategic-hierarchical pattern with high psychological resilience, a Climber type, capable of balancing centralized long-term vision with effective operational delegation. The Al-Huda Foundation in Kediri City exhibits a directive-authoritative pattern that responds to the demands of urban competition with speed and decisive decision-making. Meanwhile, the Darul Madinah Foundation in Gresik exhibits a pragmatic-responsive pattern that adapts to the socio-economic dynamics of the industrial-coastal area (Yukl & Gardner, 2020: 104-110).

Of the three, the Amanatul Ummah Foundation in Mojokerto demonstrates the highest level of institutional maturity and decision-making quality. This is reflected in its established organizational structure, extensive network, long institutional experience, and decision-making patterns that are integrated with Islamic boarding school culture and remain adaptive to external pressures. Compared with the more directive Al-Huda and the pragmatic-responsive Darul Madinah, Amanatul Ummah demonstrates the most stable combination of structural strength, leadership resilience, program innovation, and

consistency of institutional direction. Thus, these findings confirm that a high level of adversity quotient in a foundation chairman, combined with the ability to adaptively read the local context, contributes significantly to the quality of effective, efficient, and sustainable strategic decision-making (Stoltz, 2000: 8-9; Yukl & Gardner, 2020: 292).

CONCLUSION

This study confirms that adversity quotient plays a significant and decisive role in shaping the strategic decision-making quality of madrasah foundation leaders in East Java Province. The study's primary findings indicate that the higher a foundation leader's adversity quotient, the more adaptive and strategic their decision-making patterns. This finding is confirmed by an analysis of three foundations with different regional characteristics, each of which demonstrated a consistent correlation between the leader's psychological resilience and the quality of their decisions (Stoltz, 2000: 8-9).

Specifically, the Amanatul Ummah Foundation in Mojokerto demonstrated the most comprehensive leadership and decision-making qualities among the three foundations studied. The foundation's chairman demonstrated the characteristics of a Climber within Stoltz's Adversity Quotient framework, characterized by the ability to transform obstacles into opportunities, high resilience to external pressures, and consistency in achieving long-term goals through a strategic-hierarchical pattern integrated with Islamic boarding school culture (Stoltz, 2000: 45-47). The Al-Huda Foundation in Kediri City demonstrated an effective directive-authoritative pattern in responding to the demands of urban competition, relying on decisive decision-making and time efficiency as instruments to maintain the institution's competitiveness. Meanwhile, the Darul Madinah Foundation in Gresik demonstrated a pragmatic-responsive pattern capable of adapting strategic policies to the socio-economic dynamics of the industrial-coastal area, particularly in managing limited funding and maintaining the sustainability of the Islamic education mission (Yukl & Gardner, 2020: 104-110).

This study also found that the integration of local East Javanese values, namely *sumeleh* (full conscious acceptance) and *ngupaya* (unceasing effort), significantly strengthens the dimensions of control and endurance in Stoltz's CORE framework. These cultural values do not stand alone, but rather synergize with emotional intelligence that includes self-awareness, self-control, empathy, and social skills, so that the foundation chairman is able to maintain organizational harmony while producing decisions that reflect the collective values of the institution (Goleman, 2001: 177). The dimension of spirituality, which is reflected in the principle of deliberation in QS. Asy-Shura: 38, also strengthens the moral and mental resilience of leaders in facing complex managerial and social pressures (Astuti, 2015: 123-134).

From a theoretical perspective, this study reinforces the relevance of Herbert A. Simon's bounded rationality model in the context of Islamic educational foundation leadership, where satisficing decisions are proven to be more realistic and implementable than those that pursue absolute optimality (Simon, 1997: 118-120). Furthermore, these findings align with Yukl's adaptive leadership theory, which asserts that decision effectiveness depends on a leader's ability to adapt their leadership style to the specific conditions of the organization and its environment (Yukl & Gardner, 2020: 290-295). Thus, adversity quotient is not merely an individual psychological capacity but also an organizational variable that determines the direction and quality of educational institution leadership.

Practically, this study recommends that the Ministry of Religious Affairs, universities, and Islamic educational organizations in East Java Province pay serious attention to strengthening the adversity quotient and emotional intelligence in madrasah

foundation leadership development programs. Structured training, real-life case-based mentoring, and experience-sharing forums among foundation leaders need to be institutionalized on an ongoing basis. Furthermore, the use of technology in data-driven decision-making needs to be strengthened so that the resulting policies are more measurable, accountable, and responsive to community needs (Mulyasa, 2009: 112). Further research with a broader scope and a mixed-methods approach is highly recommended to strengthen the generalizability of the findings and produce a comprehensive and contextual model of madrasah foundation leadership for the development of Islamic education in Indonesia.

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