

BOARDING SCHOOL IN CHARACTER EDUCATION A STUDY OF STUDENT CARE MODELS AT AL-KHOIROT BOARDING SCHOOL

Vina Lailatul Maskuro^{1*}, Sholihah², Khoridatul Bahiyah³, Muhammad Husni⁴

Al-Qolam University of Malang, East Java.

***Corresponding Author**
Vina Lailatul Maskuro

Al-Qolam University of
Malang, East Java.

Article History

Received: 20.12.2024
Accepted: 12.01.2025
Published: 06.02.2025

Abstract: The moral degradation of the younger generation in the era of globalization and technological advancement has become a serious issue and affects national character education. Islamic boarding schools as traditional Islamic educational institutions have a strategic role in shaping the character of the younger generation. This study aims to examine the Al-Khoirot Islamic Boarding School's parenting model in Malang in shaping students' character. The research method uses a qualitative field approach with descriptive techniques. Data were collected through observation, in-depth interviews, and documentation. The results of the study indicate that the Al-Khoirot Islamic Boarding School takes 5 approaches to shaping the character of students. Each of these elements plays an important role in creating an effective Islamic-based educational ecosystem. This study found that the parenting model of the Al-Khoirot Islamic Boarding School not only produces religious individuals, but also builds independent, disciplined, and noble.

Keywords: Model, Islamic Boarding School, character, Al-Khoirot.

Cite this article:

Maskuro, V. L., Sholihah., Bahiyah, K., Husni, M., (2025). BOARDING SCHOOL IN CHARACTER EDUCATION A STUDY OF STUDENT CARE MODELS AT AL-KHOIROT BOARDING SCHOOL. *ISAR Journal of Arts, Humanities and Social Sciences*, 3(2), 31-38.

Introduction

Moral and character degradation has now become a national issue requiring serious government attention (La Hadisi, Zulkifli Musthan, Rasmi Gazali, Herman 2022). Technological advances have brought significant changes to the behavior of today's young generation compared to the past when social media was not yet known. The influence of technology in everyday life often triggers negative behavior among children, such as riots, brawls, sexual harassment, illegal racing, and drug abuse (Hasanah and Saputri 2024). This phenomenon reflects a decline in moral quality which is a serious challenge for character education for the younger generation.

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia (Hasanah and Kosim 2021), have a vital role in shaping the character of the younger generation. Damayanti stated that Islamic boarding school educational institutions play a strategic role in shaping the personality, ethics, and religious understanding of students (Damayanti 2023). The role of Islamic boarding schools in the world of education has been going on since the pre-independence era, making them one of the educational institutions that have contributed significantly to the formation of national figures (Fakhrurrazi and Ilham 2023). Islamic boarding schools not only produce influential individuals but also produce figures with qualities that are still difficult to match by the modern education system.

Etymologically, the term "pesantren" comes from the word *pe-santri-an*, with "santri" in Javanese referring to students or pupils. Meanwhile, the term "Pondok" is rooted in the Arabic *funduq*, which means a place to stay. According to KH. Imam Zarkasyi as quoted by Fitri and Ondeng, a pesantren is an Islamic educational institution that adopts a dormitory or pondok system. In this system, the kai plays a central role, the mosque is the center of activity, and the process of learning Islamic teachings is carried out under the direct guidance of the kai, with students as the main participants in these activities. Simply put, a pondok pesantren is an educational institution where students, commonly called "santri", live there. Research by Silfiasari and Zhafi (2020) emphasized that Islamic boarding schools play a role as guardians and preservers of religious values, as well as innovators in religious understanding. Islamic boarding schools also function as inspirators, motivators, and dynamic agents in development at the local and regional levels (Mita Silfiasari and Ashif Az Zhafi 2020). This shows that Islamic boarding schools have a great responsibility in shaping the character of students who have noble morals and strong personalities.

The term "character" itself comes from the Greek word *harassing*, which means "to carve", "to shape", "to paint", or "to draw" (Izzati and Irawan 2023). In *the Big Indonesian Dictionary* (KBBI), the character is defined as nature, morals, and manners that are part of an individual's characteristics (KBBI n.d.). According to Acmad Yusuf, character education can be

implemented through three things, namely: integrating character values into subjects and local content, habituation in everyday life, and increasing collaboration between Islamic boarding schools and parents to cultivate character values (Yusuf 2021). Many models of character education can be applied, including the character formation model introduced by Aan Hasanah. According to him, character education can be applied through 5 things, namely: (1) teaching, (2) role modeling, (3) habituation, (4) motivation and (5) setting regulations (Hasanah 2013).

Al-Khoirot Islamic Boarding School Malang is one example of an institution that is consistent in carrying out this role, with a total of +700 female students. With the vision and mission of producing Scholars who are Scholars and Scholars who are Scholars, Al-Khoirot emphasizes the importance of integration between formal education and Islamic-based parenting. The student parenting model at Al-Khoirot is designed to shape the character of students through the habituation of religious values in everyday life. In forming this character, the Al-Khoirot Islamic Boarding School also plans to have a small boarding school, namely a special boarding school to educate children who are still in elementary school, this is as stated by the caretaker of the Al-Khoirot boarding school, KH. Ahmad Fatih Syuhud at the 2024 haul event.

The profile of the caretaker of Al-Khoirot Islamic Boarding School shows high dedication to guiding students. The leadership was started by KH. Syuhud Zayyadi and continued by his successor KH Zainal Ali as the second caretaker and KH Ahmad Fatih Syuhud as the third caretaker until now, ensures continuity in instilling moral and ethical values to students and always makes improvements.

Thus, Al-Khoirot Islamic Boarding School Malang plays a significant role in character education through a holistic parenting model, integrating religious and formal education, morals, and social to form students who have noble character and are ready to face the challenges of the times, with the hope of achieving the vision and mission that have been set.

There are at least two previous studies. *First*, a study conducted by Damayanti and Suryanto entitled "*The Role of Islamic Boarding Schools in the Implementation of Article 26 of Law Number 17 of 2016 Concerning Obligations and Responsibilities of Parents Towards Children (Case Study of Students at the Nurul Huda Pelayan Kapongan Situbondo Islamic Boarding School)*". This study uses a sociological legal approach and a case approach. Based on the results of the study, several important findings were found: (1) The role of Islamic boarding schools in the implementation of Article 26 of Law Number 17 of 2016 concerning the obligations and responsibilities of parents

(a) Character formation through teaching classical texts.

Table 1. Data on Character Formation through Teaching Classical Texts.

Data	Time	Results
Interview with Ria (student)	1/24/2025	According to him, by studying classical books, it has helped and provided a significant impact in forming the character of students, considering that the books studied provide knowledge in forming the character of quality students, both in terms of dzohir and batin.
Observation	-	The method most commonly used is the bandongan method. The books that are usually studied at the Al-Khoirot Islamic boarding school are such as <i>Ta'lim Muta'alim</i> , <i>Akhlakulil banat</i> , <i>Fathul Qorib</i> , <i>Bidayatul Hidayah</i> , <i>Sulammut Taufiq</i> , <i>Safinatun Najah</i> and hadith.

towards children has been carried out optimally. (2) Supporting factors in the implementation of Article 26 of Law Number 17 of 2016 include four main elements (Eka Damayanti et al. 2022).

Second, is a study that examines the role of leadership in improving the quality of students at the Bumi Cendekia Islamic Boarding School, Yogyakarta. The main focus of this study is to analyze how the leadership strategy implemented by the Islamic boarding school managers is able to encourage the development of the quality of students, both in academic, spiritual, and character aspects. The authors are Agifa Rifqi Muzaki, Novi Diah Wulandari, Febriani Wahyusari Nurcahyanti, and Fahmy Akbar Idries, they raised the research title "*Style and Model of Islamic Boarding School Leadership in Improving the Quality of Students*" (Muzaki, Wulandari, and Nurcahyanti 2024).

What distinguishes the two studies from this study is that in this study, the researcher will examine how the model applied by Islamic boarding schools in forming the character of students based on Aan Hasanah's theory, considering that Islamic boarding schools play an important role in character formation. The object of research in this article is the Al-Khoirot Putri Islamic Boarding School.

Method

This study uses a qualitative field approach, which requires the direct involvement of researchers at the research location to observe and understand phenomena in their original context. Qualitative research is research used to understand social reality (Muhammad Hasan et al. 2022). This study applies a qualitative descriptive method with the aim of describing symptoms and phenomena systematically, factually, and accurately. This research was conducted at the Al-Khoirot Islamic Boarding School in Karangsono Village, Malang Regency. The primary data in this study are the results of interviews with 33 respondents consisting of students, administrators, teachers and general chairpersons and observations, while the secondary data are other supporting documents, such as regulations that are set, both written, posted and distributed in several places or not.

Discussion

In this section, the research findings will be presented in a structured manner to describe the role of each approach in creating an effective value-based educational environment in Islamic boarding schools. *First* , teaching . In this first point, there are at least three teaching models applied by Al-Khoirot Islamic Boarding School in forming character, namely

Results: interview and observation data

Teaching through the study of classical books, known as "yellow books," is one of the traditional educational methods that is very significant in the Islamic boarding school education system in Indonesia. These books cover various disciplines, such as morals, fiqh, and tafsir, which not only serve to broaden the intellectual horizons of students, but also play an important role in character formation based on Islamic values.

At Pondok Al-Khoirot, studying classical books has a major contribution in shaping the character of students. This activity is usually led by the caretaker of the boarding school or a senior teacher who has the status of ustadz or ustadzah. Based on the results of observations, most of the teaching at Pondok Al-Khoirot

is carried out using the bandongan method, where the caretaker provides direct explanations to the students (Munib, Haris, and Lutfiani 2022). The books commonly studied at this boarding school include *Ta'lim Muta'alim*, *Akhlakulil Banat*, *Fathul Qorib*, *Bidayatul Hidayah*, *Sullamut Taufiq*, *Safinatun Najah*, and various hadith books, all of which provide an essential foundation of knowledge in shaping the character of students.

Through the study of this classical book, a significant impact on the formation of the character of the students can be clearly seen. The books studied not only teach aspects of knowledge, but also function as a means to form character qualities, both those that appear outwardly and those that are inward. This learning helps build students with integrity, ethics, and spiritual depth that are in line with the guidance of Islam.

(b) Intensive teaching to new students.

Table 2. Data on Intensive Teaching to New Students .

No	Name	Time	Place	Status	Interview results
1.	Octavia	12/9/2024	Hostel	New student mentor	The task of the new student mentor is to provide teachings about Islamic jurisprudence, morals and reading the Qur'an.
2.	Izza	12/9/2024	Hostel	New student mentor	There are two challenges faced by mentors, namely having to deal with guardians of students who do not understand the concept of Islamic boarding school education and having students who have to be guided from scratch.
3.	Izza	12/9/2024	Hostel	New student mentor	In forming student discipline, the instructors also set several light rules.

Data: interview results

This stage can be said to be the initial stage used by the Al-Khoirot Islamic boarding school to shape the character of the students. New students are placed in a dormitory specifically for new students, who are taught by senior students. At the Al-Khoirot Putri Islamic Boarding School, new students are placed in the Darul Falah complex for the first year, in 2024, the new student dormitory has 4 large dormitories with a capacity of around 40 students per dormitory. In the first year, new students will be placed in the dormitory and will be given special guidance by the administrators, such as an introduction to the boarding school regulations, getting used to boarding school activities, directions on how to behave well and politely, as well as guidance and teaching of independent activities such as how to fold clothes and dormitory duty.

In addition, new students are also given special materials that must be studied and memorized by new students, which are usually called "main books" with students in grade 6 of elementary school as *their murobbiyah* (teacher and listener to the students' memorization) . This main book contains the obligatory nature of Allah and the Messenger, the names of the prophets, the Throne verse, the intention of prayer, the intention of ablution, readings in prayer, the pillars of prayer, the obligatory requirements for prayer and several important things related to the issue of *ubudiyah* . This is done considering the importance of these materials for a Muslim individual.

The main task of the new student mentor includes introduction and teaching in various aspects of knowledge, especially fiqh, morals, and tajwid. In the aspect of fiqh, students are given material periodically that is adjusted to the direction of the Islamic boarding school teacher. The mentor also provides

tajwid teaching to students, where this learning includes how to read the tartil of the Qur'an and introduction to the hijaiyah letters, especially for students who are not familiar with or have not memorized the letters. Meanwhile, in the moral material, the mentor focuses on conveying knowledge through advice methods to instill moral values that are in accordance with Islamic teachings.

The diversity of backgrounds of new students is a challenge for mentors. One of the biggest challenges faced is the need to explain and socialize the concept of Islamic boarding schools to parents who may not fully understand the Islamic boarding school education system. In addition, many students come with very limited religious knowledge, some of whom are not yet familiar with basic worship procedures such as ablution, prayer intentions, and prayer readings. In dealing with this, mentors pay special attention by providing private training, such as direct practice of ablution and intensive guidance on reciting the Koran to overcome these shortcomings.

In addition to focusing on academic aspects, mentors also implement simple rules that aim to shape the discipline of students. For example, rules regarding cleanliness such as the prohibition of piling up dirty clothes, followed by consequences in the form of the task of tidying up the clothes hangers in the dormitory for those who violate. The mentors believe that with a special program for new students, the education process will be more optimal. This is due to the structured environment and being gathered in one group, which allows mentors to be more effective in providing education and direction to each student. Overall, this mentoring program aims to overcome various challenges that arise, with the hope that new students can develop both in terms of religious knowledge and character formation, through a systematic and attentive approach.

c) **Teaching in schools.** In this case, what is meant is Madin schools.

Table 3 Teaching Data at Madin School

No	Data	Time	Results
1.	Interview with Ustadzah Amnun (General Chairperson)	12/9/2024	Diniyah schools have a role in forming the character of students
2.	Documentation	-	<i>Lay creed</i> , <i>Ta'lim muta'alim</i> , Aswaja, the work of KH Ahmad Fatih Syuhud, <i>Fathul mu'in</i> (jurisprudence and reading material for books), <i>Taqrib</i> , <i>Balaghah</i> , Translation of <i>Mabadi' Fiqh</i> Volume 1, Ummi Method of Writing , <i>Muyassar Writing</i> , <i>Hidatayus sibyan</i> , Book of <i>Mukhtashor Jidan</i> (nahwu), <i>Imrithi</i> (nahwu) , <i>Alfiah Ibn Malik</i> (nahwu), <i>Al-Miftah</i> (nahwu), <i>Amsilatut Tasrifiyah</i> (sarraf), <i>Kaylani</i> (sarraf), <i>Uqudullijain</i> , <i>Risalatul mahid</i> , Al-Qur'an with the Ummi method, <i>Bulugul maram</i> , <i>Nadzom Maqsud</i> , <i>Uyunul masail lin nisa'</i> , memorizing Juz 30, <i>Ibnatul Ahkam</i> , <i>Ihya' Ulumddin</i> , <i>Tafsir of Ahkam Verses</i> , <i>Jam'ul Jawami'</i> , <i>Minhajut Tholibin</i> (English version).

Data: interview results and documentation

Diniyah schools play a fundamental role in the formation of the character of students, which is done through various approaches, including teaching subjects and giving advice from their teachers. The learning process in Diniyah schools is not only aimed at providing an understanding of religious theory, but also to shape the morals and behavior of students in accordance with Islamic values.

Among the subjects taught in Islamic schools are *Aqidatul awam* , *Ta'lim muta'alim*, Aswaja, the work of KH Ahmad Fatih Syuhud, *Fathul mu'in* (jurisprudence and reading material), *Taqrib* , *Balaghah* , Translation of *Mabadi' Fiqh* Volume 1, Imla' Method U mmi , Imla' *Muyassar* , *Hidatayus sibyan* , Book of *Mukhtashor Jidan* (nahwu), *Imrithi* (nahwu) , *Alfiah Ibn Malik* (nahwu), Al-

Miftah (nahwu), *Amsilatut Tasrifiyah* (sarraf), *Kaylani* (sarraf), *Uqudullijain* , *Risalatul mahid* , Al-Qur'an with the Ummi method, *Bulugul maram* , *Nadzom Maqsud* , *Uyunul masail lin nisa'* , memorizing Juz 30, *Ibnatul Ahkam*, *Ihya' Ulumddin*, *Tafsir of the Ahkam Verses*, *Jam'ul Jawami'*, *Minhajut Tholibin* (English version).

With this diversity of subjects, diniyah schools not only provide comprehensive religious knowledge, but also shape the character of students through a structured learning process that focuses on morals and moral values contained in Islamic teachings. Every material taught has a contribution in creating students who are not only intelligent in religious knowledge, but also have good character and are ready to practice their knowledge in community life.

Second, exemplary behavior.

Table 4 Exemplary Data

No	Name	Interview results
1.	Sania	Some senior students have not set an example
2.	Alfina	Some senior students have not set an example
3.	Zakiyah	A small number of senior students sometimes do not provide exemplary behavior.
4.	Nia	A small number of senior students sometimes do not provide exemplary behavior.
5.	Nabila	A small number of senior students sometimes do not provide exemplary behavior.
6.	Iva	A small number of senior students sometimes do not provide exemplary behavior.
7.	Sister	Some have set an example and some have not.
8.	Laili	Most have set an example, a small number are still lacking.
9.	Afif	Some have set an example and some have not.
10.	Iswatun	A small number of senior students sometimes do not provide exemplary behavior.
11.	Fika	Some have set an example and some have not.
12.	Aulia	A small number of senior students sometimes do not provide exemplary behavior.
13.	Meylani	Some have set an example and some have not.
14.	Asia	A small number of senior students sometimes do not provide exemplary behavior.
15.	Ria	A small number of senior students sometimes do not provide exemplary behavior.
16.	Zein	A small portion still does not provide an example
17.	Fuhaimatus	A small portion still does not provide an example
18.	Fadzila	A small portion still does not provide an example
19.	Hanil	A small number of senior students sometimes do not provide exemplary behavior.
20.	Afifa	A small portion still does not provide an example
21.	Nuril	A small number of senior students sometimes do not provide exemplary behavior.
22.	Nurul	A small number of senior students sometimes do not provide exemplary behavior.
23.	Annisa	A small number of senior students sometimes do not provide exemplary behavior.
24.	Fatima the Wise	Senior students also have a role to play in providing an example to other students.

Data: results of interviews with several students

The formation of the character of students in the Islamic boarding school environment is a multidimensional process that involves various elements in the educational structure of the Islamic boarding school, including kyai, ustadz or ustadzah, the board of trustees, and senior students. This process is not only oriented towards the transfer of knowledge, but also towards the internalization of noble values, such as noble morals, responsibility, discipline, and solidarity. With the involvement of various parties, a holistic educational ecosystem is formed, where these values are systematically instilled through learning, guidance, and role models in everyday life.

Role modelling is a very important element in changing life behavior, as well as preparing and building spiritual and social morals in children (Ranam, Muslim, and Priyono 2021). Because role modelling is believed to be the most effective method in forming positive attitudes, morals, spirituality, and social in children (Istiqomah 2021).

At Al-Khoirot Islamic Boarding School, the exemplary method is one of the main strategies in building the character of students. This exemplary behavior is implemented through real actions carried out by caregivers and educators. One example that is implemented is the habit of caregivers to perform the sunnah rawatib prayer before praying in congregation. In addition, the simplicity in dressing shown by the caregivers is a real form of the

Third, habituation.

Table.5 Daily Schedule of Students' Activities

No	O'clock	Activity	No	O'clock	Activity
1.	03.00	Tahajjud prayer	8.	15.30	Asr prayer in congregation and after that personal activities
2.	03.45	Morning prayer in congregation	9.	17.30	Maghrib prayer in congregation
3.	05.00	Reciting the book with the son's nanny and formal study	10.	17.40	Studying the Quran
4.	06.30	Dhuha prayer	11.	19.00	Isha prayer in congregation
5.	07.25	Formal school	12.	19.30	Reciting classical books to caregivers
6.	12.00	Dhuhur prayer in congregation	13.	21.00	Learn MADIN
7.	13.20	MADIN School	14.	21.30	Preparation for bed

Data: results of interviews with students and observations

Character formation through habituation in the pesantren environment is a pedagogical approach that emphasizes the consistent repetition of positive behavior, so that certain values can be internalized in the personality of the students. This approach is considered effective in forming individual character, especially in an Islamic-based educational environment such as pesantren. Through repeated habituation, students not only gain a cognitive understanding of religious teachings, but also experience a transformation of attitudes and behaviors that reflect Islamic values in real life. At Al-Khoirot Islamic Boarding School, character building through habituation is applied in various aspects of the students' lives, including the habituation of congregational prayer, tahajud prayer, discipline, and dhuha prayer. This program aims to instill the values of spirituality and discipline as an integral part of the students' personal development. The implementation of

concept of *uswatun hasanah* (good example) for students, so that they can emulate this attitude in their daily lives.

Role models in Islamic boarding schools are not only carried out by Kyai and Nyai, but also by teachers and senior students. Senior students have an important role in providing examples to younger students, especially in terms of politeness, such as how to communicate with teachers, respectful attitudes by bowing the head when a caregiver is walking in front of the students, and other behaviors that reflect manners and ethics in the Islamic boarding school environment. In addition, older students also have the responsibility to provide direction to new students to always behave well, understand the laws of worship related to impurity and purity, and guide them in obeying Islamic boarding school regulations.

Although this exemplary method has been widely applied, the results of interviews conducted with students showed that there are still some senior students who have not fully carried out their role as role models. Of the 23 students interviewed, 17 students stated that there are still a small number of senior students who have not shown optimal exemplary behavior. This shows that although the character development system based on exemplary behavior has been implemented well, evaluation and strengthening of the role of senior students are still needed so that the effectiveness of character formation of students can be further improved.

worship routinely and structured allows students to build sustainable habits, so that religious values are not only an obligation, but also a necessity in their lives.

The implementation of this habituation method can be seen in the system of daily routine schedules for students that have been systematically arranged. With a planned and consistent activity structure, students are guided to carry out positive habits such as dhuha prayer, tahajud prayer, and congregational prayer. Consistency in implementing this habituation plays an important role in building a disciplined, responsible character, and having high spiritual awareness. Thus, the habituation-based education system in Islamic boarding schools not only aims to form students who are obedient in carrying out worship, but also to produce individuals who have superior character in moral and social aspects.

Fourth, motivation.

Table. 6 Motivation Data

No	Name	Time	Status	Results
1.	'Holy Prophet Zahra'	4/12/2024	Ustadzah	Providing motivation, implemented through inspirational stories, muhadloroh activities, seminars and showing motivational films at certain times.

Data: interview results

Character formation is a process of internalizing moral and ethical values that shape individual behavior. Motivation, as an internal or external drive that influences a person's actions, plays a crucial role in this process. This is in line with what Fahrurrozi said, *"In the perspective of Islamic psychology, humans naturally have spiritual drives that play an important role in shaping their mental attitudes and behavior."* (Fahrurrozi 2022). This spiritual drive serves as an intrinsic guide that directs individuals to develop values of truth, which will ultimately result in noble morals and noble character. Islamic boarding schools have a strategic role in shaping the character of students through various educational methods, one of which is providing motivation. At Al-Khirot Islamic Boarding School, the strategy of providing motivation is

applied as part of an effort to shape the character of students to be better, both in moral, spiritual, and intellectual aspects.

This motivational giving aims to instill Islamic values, increase the spirit of learning, and form the personality of students who are disciplined and independent. Various forms of motivation are applied systematically, starting from the delivery of inspirational stories taken from Islamic history and the lives of scholars, muhadloroh activities or public speaking exercises, seminars that present competent speakers, to the screening of motivational films scheduled at certain times. By implementing this comprehensive motivational strategy, it is hoped that students will not only gain in-depth religious knowledge but also have strong characters, be able to face life's challenges, and be ready to contribute positively to society .

Fifth, establishing regulations.

Table 7. Overview of some of the regulations in Islamic Boarding Schools

Management	Regulation	Consequence
Ubudiyah	Late asthma'	Memorizing the tahlil to the ubudiyah complex, with a time limit of 1 week
	Not praying Tahajud	Memorizing the letter Al-Ghasiyah
	Not praying Duha prayer	Reading the letter Al-Waqiah
Security	It is forbidden to be in the doorway, let alone leave the dormitory without wearing a headscarf.	Memorizing the Hadith Arba'in No. 3
	No borrowing of clothes	Must change the clothes, right then and there. And when it reaches 3x then it will be confiscated.
Cleanliness	You must not have long nails	Nail clipping, pulling grass and cleaning the janitor's shed.
	Late throwing out the trash	Throwing away all the trash in the dormitory complex
Health	Must participate in gymnastics	Self-exercise on waqf land
Linguistics	You are not allowed to speak dirty and rudely	Read Sayyidul Istighfar 10 times aloud
	It is mandatory to use polite colloquial language, or good Indonesian.	

In addition, the students are given pocket money of 10,000 per day or 20,000 with meal money, in this case the students are coordinated by the head of each dormitory. If they violate, then the students the next day will not be given pocket money.

Source: documentation and interview data

Table. 8 Determination of Regulations

Data: interview results

No	Name	Time	Status	Results
1.	Sulalah	4/12/2024	Teachers and institutional security	Every month, the management usually conducts an evaluation to discuss the development of the students and the policies that have been set, whether any need to be revised.
2.	Ruhuddiana	6/12/2024	Central management	In making policies, they are adjusted to the needs of the students and in accordance with the conditions at the Islamic boarding school.

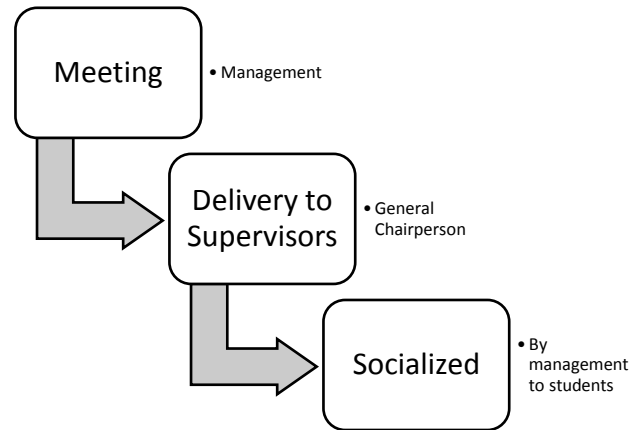
Al-Khoirot Islamic Boarding School establishes regulations that apply to all students as a strategic effort in character building. The regulation is designed to form students who have high discipline, independence, and strong Islamic values, such as obedience in worship, consistency in carrying out worship, a simple lifestyle (qana'ah), and polite and ethical language habits. In addition, this regulation aims to prevent students from consumer behavior (hedonism) and the use of impolite language in everyday life.

Brownlee argues as quoted by Martono, regulations are a collection of norms containing provisions in the form of commands and prohibitions. These regulations direct how individuals should act, including things that need to be done and things that should be avoided (Martono 2006). Meanwhile, according to Lydia Harlina, as quoted by Nafingah in her article, she stated that regulations function as a guide to keep human life orderly and regular. Without regulations, humans tend to act arbitrarily, lose control, and are difficult to control (Nafingah, Shidiq, and Rahman 2024). Each management division at the Al-Khoirot Islamic Boarding School has the authority to formulate and implement regulations to support the process of character formation of students. Based on documentation data and interviews conducted by researchers, there are a number of rules that are enforced to instill the values of discipline and responsibility.

In the application of sanctions (*takziran*) for students who violate the rules, the decision of punishment is dynamic and can be adjusted to the level of violation committed. If a student repeats the same violation several times or even repeatedly within a certain period of time, then the sanctions applied can increase gradually. Generally, students who often commit violations are given a special label as students who are broken, which is a term used to refer to students with a high level of violations. Evaluation of regulations and policies of Islamic boarding schools is carried out periodically, namely once a month. This evaluation aims to review the development of students and adjust the policies that have been set so that they remain relevant to the needs and dynamics of Islamic boarding school life. In the process of formulating policies, Islamic boarding school administrators apply the principle of flexibility so that the regulations made can accommodate the needs of students optimally.

Discussion forums involving central administrators and complex administrators are the main forums in the evaluation and policy formulation process. In the forum, complex administrators are given the first opportunity to convey the problems and obstacles they face, considering their more direct involvement in the development of students. After that, a joint deliberation is held to determine solutions and policies that will be implemented collectively based on the results of the discussion and mutual

agreement. In determining the policy, administrators must go through several stages, namely:



The flow of determining the regulations of the Al-Khoirot Islamic boarding school

Policy-making in Islamic Boarding Schools is carried out through systematic stages. The process begins with a deliberation by the management to formulate policies that are in accordance with the needs of the Islamic boarding school. After a decision is reached, the results of the deliberation are then submitted to the caretaker by the General Chairperson to obtain approval and input. After obtaining legitimacy, the policy is then socialized to the students by the management so that it can be implemented effectively.

The systematic process in determining this policy shows that the Islamic Boarding School is not only oriented towards administrative order, but also prioritizes the principle of deliberation and good coordination in decision making. This is important to ensure that every policy implemented is truly in accordance with the conditions of the Islamic boarding school and the needs of the students in it.

Conclusion

The moral degradation of the younger generation is a serious challenge influenced by technological advances. Islamic boarding schools, such as Al-Khoirot Islamic Boarding School, have a significant role in shaping character and have shaped the character of students in accordance with the theoretical model introduced by Aan Hasanah. This approach helps students internalize Islamic values, independence, and responsibility. However, several challenges remain, such as the lack of consistent role models and the diverse backgrounds of new students who require special attention. The character education model in this Islamic boarding school has proven its effectiveness, but requires continuous improvement to face the dynamics of changing times and the needs

of students. This study still has limitations both in terms of methodology and scope of study, so that the conclusions produced are simple and require further study. To obtain a more holistic and comprehensive understanding, further research is needed that is designed more comprehensively, both in terms of the variables studied, analysis techniques, and research context. Thus, future research is expected to be able to provide a more significant contribution to character building in Islamic Boarding Schools.

Bibliography

1. Damayanti, Dimas Pahlawanita. 2023. "Model Dukungan Holistik Terhadap Pendidikan Anak Di Pondok Pesantren." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4(2):2121–28. doi: 10.62775/edukasia.v4i2.556.
2. Eka Damayanti, Rizki, Dwi Dasa Suryantoro, Prodi Hukum Keluarga Islam, and Stai Nurul Huda Kapongan Situbondo. 2022. "Peran Pondok Pesantren Dalam Implementasi Pasal 26 Undang-Undang Nomor 17 Tahun 2016 Tentang Kewajiban Dan Tanggung Jawab Orang Tua Terhadap Anak (Studi Kasus Santri Pondok Pesantren Nurul Huda Peleyan Kapongan Situbondo)." *Journal of Islamic Family Law* 1(1):1–24.
3. Fahrurrozi, Muhammad. 2022. "Pendidikan Karakter Di Pondok Pesantren." *Tarlim Jurnal Pendidikan Agama Islam* 5(1):29–42.
4. Fakhurrrazi, and Mirsal Ilham. 2023. "Peranan Pesantren Dalam Membangun Karakter Bangsa." *Az Zarmuji: Journal Of Islamic Education* 1(1):31–32.
5. Fitri, Riskal, and Syarifuddin Ondeng. 2022. "Pesantren Di Indonesia: Lembaga Pembentukan Karakter." *Al Urwatul Wutsqa: Kajian Pendidikan Islam* 2(1):42–54.
6. La Hadisi, Zulkifli Musthan, Rasmi Gazali, Herman, Sarjaniah Zur. 2022. "Peran Pesantren Dalam Pembentukan Karakter Kedisiplinan Santri Di Pondok Pesantren Modern Gontor 7 Riyadhatul Mujahidin Kabupaten Konawe Selatan." *Edukasi Islami Jurnal Pendidikan Islam* 5(3):248–53. doi: 10.30868/ei.v11i01.2955.
7. Hasanah, Aan. 2013. *Pendidikan Dalam Perspektif Karakter*. Bandung: Insan Komunika.
8. Hasanah, Muwahidah Nur, and Lisa Dwi Saputri. 2024. "Pola Pengasuhan Santri Remaja Dalam Memperkuat Budaya Akhlakul Karimah." *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 7(2):679–91.
9. Hasanah, Risalatul, and Mohammad Kosim. 2021. "Analisis Gaya Kepemimpinan Kharismatik Dalam Memelihara Nilai-Nilai Tradisi Kepesantrenan Tradisional Di Pondok Pesantren Nurul Huda Kamundung Sampang." *Re-JIEM (Research Journal of Islamic Education Management)* 4(1):72–85. doi: 10.19105/re-jiem.v4i1.4820.
10. Istiqomah, Magfirotul. 2021. "Metode Keteladanan Dalam Surat Luqman Ayat 12-19 Tafsir Al-Mishbah Karya M. Quraish Shihab Dan Implementasinya Dalam Pendidikan Karakter Anak." Institut Agama Islam Negeri Ponorogo.
11. Izzati, Jovita Nurul, and Dodi Irawan. 2023. "Pengertian: Jurnal Pendidikan Indonesia (PJPI) Pendidikan Karakter Dalam Perspektif Pendidikan Islam." *Jurnal Pendidikan Indonesia* 1(2):330. doi: 10.00000/pjpi.v1n22023.
12. KBBI. n.d. "No Title." Retrieved December 7, 2024 (<https://kbbi.kemdikbud.go.id/entri/karakter>).
13. Martono, Harlina. 2006. *Belajar Hidup Bertanggung Jawab, Menangkal Narkoba Dan Kekerasan*. Jakarta: Balai pustaka.
14. Mita Silfiasari, and Ashif Az Zhaifi. 2020. "Peran Pesantren Dalam Pendidikan Karakter Di Era Globalisasi." *Jurnal Pendidikan Islam Indonesia* 5(1):127–35. doi: 10.35316/jpii.v5i1.218.
15. Muhammad Hasan, Tuti Khairani Harahap, Iesyah Rodliyah Syahrial Hasibuan, M. .. Sitti Zuhaerah Thalbah, M.Pd., Dr. Cecep Ucu Rakhman, S.Sos., M. Pd. Paskalina Widiastuti Ratnaningsih, S.Pd., M.Hum., Dr. Inanna, S.Pd., M. Pd. Andi Aris Mattunruang S.E., M.Sc., Dr. Herman, S.Pd., M. Pd. Nursaeni, S.Ag., M.Pd., Dr. Yusriani, SKM., M.Kes, Dr. Nahriana, M. Si. Dumaris E. Silalahi, S.Pd., M.Pd., Dra. Sitti Hajerah Hasyim, and M. Pd. Azwar Rahmat, M.TPd, Yetty Faridatul Ulfah, M.Hum, Nur Arisah, S.Pd. 2022. "Metode Penelitian Kualitatif." Pp. 1–260 in *Metode penelitian kualitatif*. Jawa Tengah: Tahta Media Group.
16. Munib, Abdul, Abd Haris, and Nuri Lutfiani. 2022. "Efektivitas Pengajian Kitab Ta'Limul Muta'Allim Pada Pembentukan Karakter Santri Putri Di Pondok Pesantren Al-Abror Blumbungan Larangan Pamekasan." *Ahsan Media* 8(2):131–48.
17. Muzaki, Agifa Rifqi, Novi Diah Wulandari, and Febriani Wahyusari Nurcahyanti. 2024. "Gaya Dan Model Kepemimpinan Pesantren Dalam Meningkatkan Kualitas Santri Leadership Styles and Models of Islamic Boarding Schools in Improving the Quality of Students." *Journal of Finance Bussiness and Economics* 2(1):77–93. doi: <https://doi.org/10.57176/jfine.v2i1.15>.
18. Nafingah, Azizatul, Ngarifin Shidiq, and Rifqi Aulia Rahman. 2024. "MEMBENTUK KEDISIPLINAN SANTRI DI PONDOK PESANTREN AL-ISLAH KALILAWANG GARUNG WONOSOSBO." *Reflektif Jurnal Pendidikan Dan Kebudayaan* 1(1):148–59.
19. Ranam, Sanudin, Ibnu Fiqhan Muslim, and Priyono Priyono. 2021. "Implementasi Pendidikan Karakter Di Pesantren Modern El-Alamia Dengan Memberikan Keteladanan Dan Pembiasaan." *Research and Development Journal of Education* 7(1):90. doi: 10.30998/rdje.v7i1.8192.
20. Yusuf, A. 2021. *Pesantren Multikultural Model Pendidikan Karakter Humanis-Religijs Di Pesantren Ngalah Pasuruan - Rajawali Pers*. PT. RajaGrafindo Persada.