

Management of Student Moral Education in Islamic Boarding School

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Abstract

Keywords:

Boarding School
Management,
Student Ethics.

This study originates from an initiative undertaken by the Daarul Hijrah Walhidayah Islamic Boarding School in Mekarsari Pancatengah, Tasikmalaya. The institution has devised programs to mold the character of its students and foster values of discipline and positive conduct. These initiatives encompass communal prayers, Quranic studies, environmental stewardship, aiding sick peers, maintaining discipline within the boarding school, and other endeavors that promote constructive values. The research endeavors to explore two primary facets: (1) the management of the boarding school, encompassing the planning, execution, and assessment of programs, and (2) the cultivation of ethical behavior at the Daarul Hijrah Walhidayah Islamic Boarding School in Mekarsari Pancatengah, Tasikmalaya, achieved through activities like communal gatherings, religious instruction, recitations, memorials, cemetery visits, and commemorations of historical struggles. Research findings reveal a well-organized management structure at Daarul Hijrah Walhidayah, from initial program design to evaluation. The instilling of student ethics occurs through regular activities such as communal gatherings, religious instruction, recitations, memorials, cemetery visits, and commemorations of historical struggles, while ongoing assessments of character education are conducted consistently and efficiently.

Abstrak

Kata kunci:

Manajemen
Pesantren, Akhlak
Santri

Penelitian ini didasari oleh inisiatif program yang diprakarsai oleh Pondok Pesantren Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya. Pondok pesantren tersebut memiliki program-program yang bertujuan untuk membentuk karakter santrinya dengan memberikan nilai-nilai kedisiplinan dan pembiasaan perilaku positif, seperti shalat berjamaah, membaca al-Quran, menjaga kebersihan lingkungan, membantu teman yang sakit, menegakkan disiplin pesantren, dan kegiatan lain yang mengandung nilai-nilai positif. Penelitian ini bertujuan untuk menginvestigasi dua hal utama: (1) Manajemen pesantren, yang mencakup perencanaan, pelaksanaan, dan evaluasi program-program. (2) Penerapan akhlak baik di Pondok Pesantren Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya, yang dilakukan melalui kegiatan seperti bandongan, pengajian sorogan, wirid, tahlil, ziarah kubur, dan peringatan perjuangan. Hasil penelitian menunjukkan bahwa manajemen pesantren di Pondok Pesantren Daarul Hijrah Walhidayah terstruktur dengan baik, dimulai dari perencanaan program hingga evaluasinya. Penerapan akhlak santri dilakukan melalui kegiatan rutin seperti bandongan, pengajian sorogan, wirid, tahlil, ziarah, dan peringatan perjuangan, sementara evaluasi pendidikan karakter juga dilakukan secara teratur dan efektif.

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INTRODUCTION

Education is also an effort to encourage and nurture all parts of humans, both physical and moral so that becoming a human with character must be done gradually (Adimsyah, Fauzi, & Rofiq, 2023; Aprilianto & Fatikh, 2024; Ciptaningsih & Rofiq, 2022). Thus, the development of a whole disposition as an individual, social, and as a person with God must be achieved in terms of going through a cycle towards the end of its development and improvement to the sign of its ideal capacity (Wardiyah, Budianti, Farabi, & Sirojuddin, 2023).

The task of character education is not only to form intelligent Indonesian people but also to have a character so that later countries will be born that develop and create characters that are guided by the noble values of the country and religion (Azizah, Jariah, & Aprilianto, 2023; Komalasari & Yakubu, 2023). Lickona's statement proposes that the process of character education has three parts emphasized, namely moral knowledge, moral tendencies, and moral activity (Zubaedi, 2015).

Character development and education are the needs of this nation to build a strong mentality for society in the days to come. Meanwhile, a strong national character will form a strong mentality. While a strong mentality can give birth to a strong spirit, unyielding attitude, and courage. Strong character is a prerequisite to becoming a winner in a strong competition field such as current and future. Character is very essential in a nation and state, the loss of a character will cause the loss of the next generation of the nation (M. Arifin, Rofiq, & Aliani, 2022; Arista, Mariani, Sartika, Murni, & Harahap, 2023; Danuwara & Giyoto, 2024).

Therefore, the implementation of character education must be carried out by all existing educational institutions, one of the educational institutions in Indonesia that is considered capable of building the personality of the nation's children is Pesantren, because apart from being an educational institution, Islamic boarding schools also include moral formation and da'wah institutions (Dhofier, 2011; Qomar, 2005). In the pesantren world, character building is a major part. Pesantren is one of the very unique institutions that has very strong and inherent characteristics. The role taken is efforts to educate the nation that has been passed down endlessly. Even Manfred Ziemek stated, pesantren are the center of change in the fields of education, politics, culture, social and religion (Abidin, 2024; Ansori, 2020). Pesantren is also a community institution, in the sense that it has its own institutions that have relations with the community with community culture, especially those in its sphere of influence (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; S. Arifin, Sutama, Aryani, Prayitno, & Waston, 2023).

In implementing the moral education of students in Islamic boarding schools appropriately, it must be with proper management as well, because with proper management, all these components will run well as expected (Fauzi & Kartiko, 2023; Kartiko, Rokhman, Priyono, & Susanto, 2024; Kartiko, Wibowo, Gobel, Wijayanto, & Saputra, 2023). So in education providers must be people who have a high commitment to education and have qualified abilities in their fields.

One of the Islamic boarding schools in Tasikmalaya regency that is very concerned in fostering the personality of the students and has its own advantages in educating its students is the Daarul Hijrah Walhidayah Mekarsari Pancatengah Islamic Boarding School, Tasikmalaya Regency. The author chose Daarul Hijrah Walhidayah Islamic Boarding School in Mekarsari PancaTengah, Tasikmalaya Regency as the object of research for various reasons. First, Daarul Hijrah Walhidayah Mekarsari Pancatengah Islamic Boarding School Tasikmalaya Regency has principles in developing the character of its students, the second, the learning improvement model at Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School is comprehensive, meaning that it not only fosters students' mental abilities, but also creates and develops affective and psychomotor attitudes so that students develop optimally. Third, students in Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Regency are very heterogeneous, coming from various sub-districts. These three reasons make Daarul Hijrah Walhidayah MekarsariPancatengah Tasikmalaya Islamic Boarding School much more interesting to review.

Based on the results of initial observations that have been carried out by the author, Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya Regency has programs aimed at building the character of its students (character building). The program is oriented towards the values of discipline and habituation of good characters, such as the implementation of congregational prayers, habituation of circumcision prayers, reading the Quran, cleaning the pesantren environment, serving friends who are sick, enforcing discipline against pesantren regulations such as the obligation to ask permission when leaving the pesantren complex and also other activities that contain character-building value. Regardless of the time of its implementation, programs that have moral education value are implemented by the Daarul Hijrah Walhidayah Mekarsari Pancatengah Islamic Boarding School in Tasikmalaya Regency as a whole (holistic), from when the students wake up until they go to bed again. Seeing the importance of renewal in the world of pesantren related to pesantren education management, the author is interested in conducting research with this theme.

METHODS

This research uses a qualitative approach. Qualitative approach that is, an approach that in the process is based on deep thinking about positivism which acts as a tool to conduct a study with natural object conditions. The qualitative approach to research is concerned with the subjective assessment of attitudes, opinions and behaviors. Research in such situations is a function of the researcher's insight and impression (Sugiyono, 2021). This research uses a type of field research in the form of case studies. This type of research, the data collection process is carried out in the field. Such as, the social environment of the community, community organizations, educational institutions both formal and non-formal and government institutions. Researchers go to the field to make observations about a phenomenon in a natural state.

The location of this research is Daarul Hijrah Walhidayah Islamic Boarding School, Mekarsari PancaTengah, Tasikmalaya Regency, West Java Province.

Data collection techniques in this study are Observation, Documentation and Interview (triangulation). (Sugiono: 2013) To analyze data can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction (data reduction), 3) Data Presentation (Data Display), and 4) Verification and Conclusion Attraction. (Husni Abadi: 2020) Triangulation is a technique of checking the validity of data that makes use of something else. (Moleong: 2012) This technique is carried out by research by comparing and checking findings through primary informants with other informants

RESULTS AND DISCUSSION

Result

Islamic Boarding School Management at Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya

Based on an interview with Ust. Imam as the chairman of the student council of Daarul Hijrah Walhidayah Islamic Boarding School when planning is carried out in an annual meeting held at the end of the academic year before the new school year and a one-month meeting sImamli which is referred to as a monthly meeting. Monthly meetings in addition to planning future programs, also sImamligus to evaluate programs that have been running. The interview excerpts are as follows:

"For planning, we hold monthly and annual meetings, we hold monthly meetings to plan future programs and evaluate programs or activities that have passed mas. The annual meeting is held at the beginning of the new academic year which is a work meeting and the end of the year, the end of the year is an accountability meeting or evaluation sImamligus launched the following year's program "

This is also confirmed by M.Syafiq Fuady as the head of education as quoted from the following interview:

"Yes, Alhamdulillah, our cottage regularly meets every month sImamli in order to strengthen and plan future program trips, sImamligus increases solidity between fellow management, also analyzes the shortcomings and advantages of activities one month earlier. In addition, there is also an accountability meeting to account for the program journey for one year and look to the future, and formulate plans for the next year. This meeting is held at the end of each year before the new school year. As for work meetings, they are held at the beginning of every year."

The statement conveyed by Imam and M.Syafiq F was also confirmed by Edi B as secretary for education at Daarul Hijrah Walhidayah Islamic Boarding School:

"Planning, especially more intensely, discusses the programs implemented at the Daarul Hijrah Walhidayah Tasikmalaya Islamic Boarding School at the end of the academic year before the new school year, sImamligus accountability meeting for a year, this meeting sImamligus evaluates the journey of the pesantren program for a year that has been running."

Through a personal interview with Ust Imam as chairman of the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School Santri Council, conveyed that the planning management set by the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School before implementing the

In addition, Ust. The Imam also stated that the management of the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School also designed all activities of the pesantren in the short and long term through monthly meetings held one month sImamli and attended by all administrators of the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School, following his statement:

"If we are every month, there is a monthly meeting to plan and evaluate it. The monthly meeting is attended by all administrators and caregivers to select and determine character values that are prioritized to be developed based on the vision and mission of the Lodge."

Statement Ust. Imam on the management of the above planning, supported by Ust. Edi as Secretary of the student council at Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikamalaya, who stated:

"In planning our character education, there is a meeting, the term "monthly meeting" is a mas board meeting, which is held for 1 month sImamli. The goal is to find out projections, targets, achievement time targets, implementing parties, and evaluation of programs that have been carried out the previous month."

In Character Education Planning pesantren Daarul Hijrah Walhidayah Islamic Boarding School has its own drafting team to compile plans. The following is an excerpt of the interview with Ust.Imam as follows:

"Before socializing the character education planting program, we and the daily core management advise the community to meet specifically and receive messages or advice from caregivers. Then this matter was closed to all administrators from various fields. Because in the case of doing anything related to the cottage program must be known by the caregiver and as a characteristic of the santri, namely sam'an wa ta'atan obey and submit (to kyanya)"

Ust. Shafiq also confirmed the statement of Ust Imam by saying the following:

Ust. Edi added as follows

"As secretary of the student council of Daarul Hijrah Walhidayah Islamic Boarding School, we are always involved in various processes, especially in terms of planning. Indeed, to determine the character education planting program, the key is in the caregivers, although all administrators will eventually be involved in the discussion. Those involved in the discussion were caregivers of Daarul Hijrah Walhidayah Islamic Boarding School, Secretary, Treasurer, Coordinator for Education, Coordinator for Security and Discipline, Coordinator for Hygiene, Coordinator for Library Section, Coordinator for Computer

Logistics, Coordinator for Public Relations, Coordinator for Mosque, Coordinator for Sports and Coordinator for the Arts."

Implementation of Santri Moral Education at Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya

The purpose of the implementation of the bandongan Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School can be known to the author after conducting an in-depth interview with M.Syafiq as the head of the Education sector responsible for the implementation of the bandongan, M.Syafiq stated:

"The purpose of the implementation of this bandongan is so that students can understand the problems that arise actually, because the recitation of this bandongan kyai or ustadz explains clearly what is read and connects with contemporary phenomena, so that students have weapons and can fortify themselves by solving the problems they are facing, both personal problems, study problems, politics, religion and so on, As for the main purpose, it is to form students with noble characters."

This is in line with Ust's statement. The priest stated:

"The meaning of the bandongan here is that the teacher reads and reviews the yellow book, the students listen enthusiastically. Among the goals is to form students with noble character kang, with bandongan, it is hoped that students will be able to face existing problems, both when in the cottage or when living in the community, because bandongan has more time for kyai or ustadz to review more deeply."

To understand the students as a whole, the implementation of bandongan at the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School is carried out every , ba'da isya. In order for the implementation of bandongan in accordance with the expected goal, which is to form students with noble character (insan kamil), the supervisors of this bandongan study are chosen directly by the education field of Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya in accordance with their respective fields. In addition, the books studied are also not just any books, the books to be studied are selected books with the approval of Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya caregivers. The books were also chosen based on the needs of the students, for that the content of the books was different. Related to the cultivation of character education, the study of this book has indeed been designed to form students to become human beings.

Ust.Imam explained the reason for choosing bandongan as one of the programs to create character for students carried out at Daarul Hijrah Walhidayah Islamic Boarding School as his following statement:

"Apart from the fact that this bandongan can be considered as a support in instilling character education, another reason is because with the recitation of the

bandongan santri can see how the ustadz reads the book, how to understand it sImamligus practices it directly which is exemplified by the ustadz."

Related to the reason, Ust.Rifa as one of the ustadz at Daarul Hijrah Walhidayah Islamic Boarding School stated the reason as follows:

"After all, this bandongan is indeed characteristic of the way of transferring knowledge of previous scholars that we always try to maintain, so that students can learn and imitate how the teacher imparts his knowledge sincerely to his students, with wisdom and gentleness, so that this is a separate part of character learning."

Sorogan in Islamic Boarding School consists of two, namely: sorogan al-Qur'an and books of salaf, Related to the purpose of sorogan, the author conducted an in-dept interview with M.Syafik, who stated:

"The purpose of the implementation of the sorogan is so that students are always guided by the Qur'an and yellow books in living their daily lives. In addition, by reading, studying and practicing many verses of the Qur'an and the books of salaf, it is hoped that there will be a change in character for the better in the students. As for the implementation of the Qur'an and the book carried out ba'da magrib, in accordance with marhalah based on the level of the Qur'an and the book read".

To produce students to have a high disciplinary character and be serious in the sorogan of the Qur'an and the yellow book, M.Syafiq stated that:

"In ngaji sorogan there are regulations that must be carried out by students, as a form of discipline, a warning is held for students who rarely carry out sorogan studies. In addition, we also give appreciation to students who have learned the Qur'an on time and students who have been fluent in reading the yellow book."

Based on the author's observations, wiridan and tahlilan at the Daarul Hijrah Walhidayah Islamic Boarding School have strengthened students, habits and routines in order to improve the quality of kedImamtan, devotion, seek the pleasure of Allah SWT and fortify themselves from the influence of modern life which is considered to damage the life order of Muslims.

The statement was amini by ust. Imam and M.Shafiq. This fact is clearly seen as quoted from the following interview:

"The power of wirid and tahlil which becomes the routine of students after praying fardhu in congregation is the encouragement of students when faced with worldly problems"

The purpose of the implementation of wirid at Daarul Hijrah Walhidayah Islamic Boarding School is so that students have a calm soul, always remember the khaliq, to know and feel the characteristics of lust lawwamah and be trained to eliminate them.

The reason tahlil and wirid were chosen as a program in shaping character at Daarul Hijrah Walhidayah Islamic Boarding School as M.Syafiq's answer as head of education as follows:

"Because in addition to tahlil and wirid, it has become a tradition of the scholars that we follow because tahlil and wirid have many indications of character

values, one of which is care. By reading wirid and tahlil means having participated in praying for the good of others, both for the living and the dead. Because the content of tahlil itself is a series of recitation of tayyibah sentences and sending prayers. In our opinion, the essence of wirid is to dhikr to Allah Almighty accompanied by prayers, while tahlil, in our opinion, is not much different except that the orientation of tahlil is usually to pray for others or the readings we read are given to the dead."

Based on the author's observations, the grave pilgrimage at the Daarul Hijrah Walhidayah Islamic Boarding School is in the form of Muqaddaman activities at the tomb of al-Maghfurlah KH. Zainal Abidin every Friday after Shubuh. In its implementation, the pesantren does not limit the time to carry out the grave pilgrimage but the time required or the time of implementation together, which coincides with the anniversary of the struggle.

According to M. Syafik the grave pilgrimage is carried out with the aim that students are aware that life in the world is only temporary and humans do not know when they will die, so that students will be deeper with Allah SWT. The following is the explanation of the interview results: "The process of carrying out this grave pilgrimage can give birth to religious character in students. By remembering the death of students, they will be more careful in living their daily lives in the cottage by trying to do good things."

Discussion

Islamic Boarding School Management at Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya

An interview with the student council of Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya informed that the purpose of monthly and annual meetings is that monthly meetings aim to plan future programs and evaluate programs that have been running. The annual meeting has two main objectives, namely the year-end working meeting to plan the new year's program and the year-end meeting as an accountability meeting and to launch the next year's program.

Monthly meetings are held every month, while annual meetings are held at the beginning of the new school year and the end of the year before the new school year. In the planning process, monthly meetings discuss future programs and evaluate previous programs. The annual meeting includes a working meeting to plan the new year's program as well as an accountability meeting to evaluate the program for one year and set plans for the next year. As for the Benefits

Monthly meetings help in solidifying future programs, increasing solidity among fellow management, and analyzing the shortcomings and advantages of previous activities.

The annual meeting provides an opportunity to account for the course of the program for one year, evaluate achievements, and develop plans for the future. In this case, the involvement of the board of Ust. Imam as chairman of the student council, M.

Syafiq Fuady as head of education, and Edi B. as secretary of education are actively involved in the planning and evaluation process. With monthly and annual meetings and active involvement from various parties, Daarul Hijrah Walhidayah Islamic Boarding School can ensure smooth program planning, comprehensive evaluation, and transparent accountability to stakeholders.

In an interview with Ust Imam, chairman of the Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School Santri Council, it was revealed that the planning management implemented by the Islamic boarding school was very structured and focused on building the character of the students. Some of the key points of his statement are:

Islamic boarding schools choose and set the main character values such as religious, responsibility, discipline, hard work, and independence as the focus of character building (Azizah et al., 2023).

Caregivers conduct socialization to all relevant parties, including administrators, room supervisors, students, and parents of students. This is done to ensure a common understanding of the goals and directions of character education.

Socialization is carried out through meetings in mosques, with administrators reading the program of activities and rules of the Islamic boarding school. The caregiver then provides affirmation, motivation, and advice so that all parties are motivated and actively involved in the program (Arianto et al., 2024; Evan & Rahmat, 2023; Tamimi, 2023).

The daily program of students is integrated with selected character education values, such as recitation, tahfidz Al-Qur'an, and wirid. This ensures that character habituation occurs in the daily activities of students.

Through habituation techniques, such as the use of loudspeakers to remind activity times, students are accustomed to be responsible and disciplined. This habituation is expected to form a strong character in everyday life.

The management of Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School conducts monthly meetings to prepare plans, determine character values that will be prioritized, and evaluate the previous month's program.

Monthly meetings are also used to evaluate programs that have been implemented previously, set future projections, targets, achievement time targets, and those responsible for program implementation.

Thus, Daarul Hijrah Walhidayah Islamic Boarding School Mekarsari Pancatengah Tasikmalaya has a comprehensive and structured planning management system for the formation of student character effectively and sustainably. Support from administrators and caregivers in the process of planning and implementing programs is also the key to success in achieving character education goals.

CONCLUSION

The management of Islamic boarding schools at Daarul Hijrah Walhidayah Islamic Boarding School is well scheduled starting from program planning, implementation to evaluation. The implementation of student moral education at Daarul Hijrah Walhidayah Mekarsari Pancatengah Tasikmalaya Islamic Boarding School is accompanied by refraction activities carried out and applied through the bandongan, sorogan, tahlil and wirid methods as well as grave pilgrimages

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