

Study Of Character Education Management For Students At The Kabaena Islamic Boarding School

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Abstract: This study aims to examine the management of character education for students at the Kabaena Islamic Boarding School. This boarding school was chosen because it is the first Islamic educational institution on Kabaena Island to integrate the Islamic education curriculum with general education. This study uses a descriptive qualitative approach, with data collection techniques through participatory observation, interviews and documentation. The data sources in this study consisted of people, places and papers. Data analysis in this study was carried out in four ways, namely data collection, data categorisation, data presentation and conclusion drawing. The results showed that education management at the Kabaena Islamic Boarding School was carried out through four functions of education management: planning, organising, implementing and supervising. The character education programme is implemented through routine activities such as tahfidz, congregational prayers, nightly evaluations, and language learning in the afternoon PMB programme. The methods used include role modelling (*uswah*), habituation, advice (*mau'idzah*), and a promise and threat approach (*targhib wa tarhib*). Interviews with boarding school leaders, teachers, and students show that the approach applied is effective in shaping the character of students, although there are still challenges such as the limited number of diniyyah teachers. Regular evaluation is key to maintaining the sustainability of the programme.

Keywords: Education Management, Character Development, Islamic Boarding School

Introduction

Pesantren is the oldest Islamic institution in Indonesia.¹ Kabaena Islamic Boarding School, as an Islamic educational institution, plays an important role in teaching good moral values to its students. In its implementation, the character education program at this boarding school involves many parties, from the leadership, teachers, to the dormitory administrators. Each party has different duties and responsibilities in shaping

¹ M. Ma'mun Farid Farihi, "Pendidikan Pondok Pesantren Dalam Pembentukan Karakter Di Pondok Pesantren Hikmatul Huda Salem Brebes," *Jurnal Kependidikan* 9, no. 2 (2021): 237. <https://garuda.kemdiktisaintek.go.id/journal/view/25545?page=16#>

the attitudes and personalities of students through habitual activities, exemplary role models, and discipline in daily life. However, the success of character education programs depends on how well management functions such as planning, organizing, implementing, and supervising are carried out. The Kabaena Islamic Boarding School was chosen as the location for this study because it was the first Islamic boarding school established on Kabaena Island, thus playing an important role as a pioneer of Islamic education in the region. In addition, this pesantren is also known for its character building program that is integrated with the routine activities of the santri, such as discipline, responsibility, and independence. Due to its uniqueness and strategic position, the Kabaena Islamic Boarding School is interesting to study from the perspective of character education management.

In terms of language, management comes from English, which is a direct translation of the word management, meaning administration, implementation, or leadership. In a broader perspective, management is the process of organizing and utilizing the resources owned by an organization or institution through the cooperation of its members to achieve organizational goals effectively and efficiently.²

Islam pays close attention to the importance of management, including educational management. One of the verses in the Qur'an that discusses the basis of Islamic education is:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۚ

"Tidak sepatutnya orang-orang mukmin pergi semuanya (ke medan perang). Mengapa sebagian dari setiap golongan di antara mereka tidak pergi (tinggal bersama Rasulullah) untuk memperdalam pengetahuan agama mereka dan memberi peringatan kepada kaumnya apabila mereka telah kembali, agar mereka dapat menjaga dirinya." (Q.S. At-Taubah [9]:122)

According to the explicit meaning of this verse, the obligation to seek knowledge emphasized by Allah is in the field of religious knowledge. However, religion is a way of life that encompasses all aspects and facets of human life. Any knowledge that is useful and can enlighten their lives, and does not conflict with religious norms, must be studied. Muslims are commanded by Allah to prosper this earth and create a good life. Knowledge is a means to achieve that goal.

In this context, one of the efforts to prosper the earth in order to create a good life supports the importance of management functions. Management

² Rusdiana Bambang Samsul Arifin, *Manajemen Pendidikan Karakter* (CV Pustaka Setia, 2019), 22.

has a distinctive process consisting of organizing, planning, mobilizing, and controlling actions carried out to determine and achieve predetermined goals through the utilization of human resources and other resources. Management was also born out of the development of the times and the thoughts of experts.³

Management in Islam actually has spiritual and moral dimensions, which make it more than just a technical concept, but rather an instrument for achieving the noble goals of education, namely to shape perfect human beings with noble character who are ready to prosper the earth in accordance with the commands of Allah SWT. This is important in view of the changes that have taken place in the 21st century, known as the era of globalization. The impact of globalization has caused Indonesian society to tend to forget the importance of character education for the nation. Character education is an essential foundation for a nation in supporting the development of children's souls, both physically and mentally. The process of character education is continuous and never stops.⁴ Therefore, to achieve the goal of character education, effective and synergistic management is required among the various elements of education involved, whether formal, non-formal, or informal, including the school environment, family, and community.

The word "character" etymologically comes from the Latin words *kharakter*, *kharassein*, and *kharax*, and in Greek, character comes from the word *charassein*, which means to sharpen and to make a path. In English, character means disposition, personality, nature, role, and letter. In the Indonesian Dictionary, character means psychological traits, morals, or manners that distinguish one person from another, or it can mean innate, heart, soul, personality, manners, behavior, personality, nature, temperament, and disposition.⁵ Character in Islam is known as *akhlak mulia* or *akhlauq karimah*, which are praiseworthy traits or behaviors that stem from deep faith and Islamic values. This character reflects a commitment in daily life as followers of the Prophet Muhammad SAW and Allah SWT.

Terminologically, there are several definitions of character and morals, including:

1. Hornby (1987) states that character can be defined as "mental or moral qualities that make a thing different from others," meaning "the mental or moral qualities of a person that distinguish them from others."
2. Simon Philips (2008), character is a set of values that lead to a system, which underlies the thoughts, attitudes, and behaviors that are displayed.

³ Dkk Fauziyyah Nur Azmi, "Urgenitas Manajemen Pendidikan Islam Pada Globalisasi," *Jurnal Pendidikan Indonesia* 2, no. 8 (2021): 1323. <https://doi.org/10.36418/japendi.v2i8.249>

⁴ Muhamad Reza Atqia et al., "Manajemen Pendidikan Karakter Pondok Pesantren Baitul Hikmah Haurkuning Tasikmalaya," *Tadbir Muwahhid* 6, no. 2 (2022): 126, <https://doi.org/10.30997/jtm.v6i2.6225>.

⁵ Tim Penyusun, *Kamus Bahasa Indonesia* (Pusat Bahasa, 2008), 682.

3. Hermawan Kartajaya (2010) defines character as a distinctive trait possessed by an object or individual (human being). This distinctive trait is authentic, rooted in the personality of the object or individual, and is the driving force behind how a person acts, behaves, speaks, and responds to things.
4. Meanwhile, Imam Ghozali considers character to be closer to morals, which is human spontaneity in behavior, or actions that have become ingrained in humans so that when they arise, they no longer need to be thought about.⁶

Based on the various definitions above, it can be understood that character is an innate condition within a person that distinguishes them from others. Character or morals basically refer to the basic traits inherent in a person. Muhammad Abdul Khalik defines it as:

جَمْعُ الصِّفَاتِ الْعَقْلِيَّةِ وَالْخُلُقِيَّةِ الَّتِي يَمْتَّازُ بِهَا الشَّخْصُ عَنْ غَيْرِهِ

In line with this, Alport asserts that Character is personality evaluated, and personality is character devalued, meaning that character is personality that has been assessed, while personality is character that has not been assessed.

The above narrative illustrates the function of character and supports the urgency of character education in instilling, developing, and guiding individuals' basic traits so that they have positive moral values. According to experts such as Thomas Lichkon (1991), character education is a process that aims to shape an individual's personality through moral education. The results of this education can be seen in concrete actions, which include good behavior, honesty, responsibility, respect for the rights of others, and a strong work ethic.

On the other hand, Aristotle argued that character is closely related to habits, which are often reflected in a person's behavior.⁷ Effective character education not only covers aspects of good moral knowledge, but also involves the ability to feel loving good (moral feeling) and implement good behavior (moral action). The importance of character education lies in its emphasis on the formation of habits that are carried out consistently and continuously.⁸

An educational institution needs to develop strategies for implementing character education that aims to produce graduates who are not only academically intelligent but also become individuals with high integrity, loyalty, care for others, responsibility, and obedience to rules. Character education also aims to improve the quality of the educational

⁶ Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Alfabeta, 2022), 1-2.

⁷ Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*, 26.

⁸ Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*, 30.

process and outcomes, leading to the holistic development of students' character and noble morals. Through character education, it is hoped that students will independently internalize character values and noble morals, which will then be reflected in their daily behavior.⁹

One of the institutions that supports character education is the Islamic boarding school, because it is an Islamic educational institution that not only focuses on the transfer of religious knowledge, but also plays an important role in character building for students. As a miniature of Islamic society, Islamic boarding schools create an environment conducive to instilling noble moral values, discipline, independence, and responsibility.

Character education aims to improve the quality of the learning process and outcomes in order to develop noble character and morals in students in a holistic, integrated, and balanced manner, in accordance with the competency standards for graduates in each educational institution.¹⁰

Islamic boarding schools, as non-formal Islamic educational institutions, have unique characteristics that distinguish them from other educational institutions. These characteristics cover various aspects, ranging from the atmosphere of student life, the educational concepts applied, to the innovations developed to create a better education and teaching system that is in line with the times. The distinctive features of education in Islamic boarding schools are one of the main attractions for the community, so that parents continue to enroll their children in Islamic boarding schools over time. In addition, each Islamic boarding school has a different curriculum, which results in variations in the educational processes applied.

The general pattern in pesantren education is divided into two aspects, namely physical and non-physical. The physical aspect consists of four main components that are an integral part of every pesantren, namely: 1) kiai who function as leaders, educators, and role models. 2) santri who act as students. 3) the mosque, which serves as a place for worship, education, and learning; and 4) the dormitory, often called a pondok, as a place of residence for resident santri. Meanwhile, the non-physical aspect includes the teaching process related to religious activities.¹¹

Pesantren management is the process of managing an institution that covers various aspects, such as planning, organizing, coordinating, and supervising. This process aims to maximize the contribution of various

⁹ Muhamad Reza Atqia et al., "Manajemen Pendidikan Karakter Pondok Pesantren Baitul Hikmah Haurkuning Tasikmalaya," 143–44. <https://doi.org/10.30997/jtm.v6i2.6225>

¹⁰ Muhamad Reza Atqia, Muhidin, and Iwan Sopwandin, "Manajemen Pendidikan Karakter Pondok Pesantren Baitul Hikmah Haurkuning Tasikmalaya," *Tadbir Muwahhid* 6, no. 2 (2022): 132, <https://doi.org/10.30997/jtm.v6i2.6225>.

¹¹ Iwan Sopwandin et al., "Pola Pendidikan Pesantren Pondok It Yogyakarta," *Tadbir: Jurnal Manajemen Pendidikan Islam* 10, no. 1 (2022): 50, <https://doi.org/10.30603/tjmpi.v10i1.2540>.

elements, including human resources, funds, physical assets, and other resources, in an effective and efficient manner. Next, we will discuss the role and function of management in the context of Islamic boarding schools. To maximize pesantren management, it must be supported by the formulation of strategies that are realized in every activity of the santri (students).¹²

These efforts are actually part of a broader framework, namely the management pattern for the development of Islamic educational institutions or Islamic boarding schools, which must be carried out continuously. Basically, the management of Islamic educational institutions is carried out through a series of activities that include the functions of Islamic education management, namely planning, organizing, actuating, and controlling, which are often abbreviated as POAC.¹³

One of the Islamic boarding schools that is the subject of research in this article is the Kabaena Islamic Boarding School. The Kabaena Islamic Boarding School was the first Islamic boarding school to be established on the island of Kabaena in 2020 through a foundation formed by Ustadz H. A.F.M, Lc. MA, a graduate of the master's program at the Islamic University of Madinah. The curriculum implemented at Pondok Kabaena combines Islamic education with general education. These two types of education support and complement each other. General education is based on and enriched by an Islamic perspective, while Islamic education also gains additional insight from the material contained in general lessons. By integrating the entire curriculum into a series of teaching and learning activities, it is hoped that students will understand the essence of knowledge in the context of Islam, as well as be able to understand and practice Islamic teachings with a broader knowledge base.¹⁴

Kabaena Islamic Boarding School was chosen as the research location because it was the first Islamic boarding school established on Kabaena Island, thus playing an important role as a pioneer of Islamic education in the region. In addition, this pesantren is also known for its character building program that is integrated with the daily activities of the students, such as discipline, responsibility, and independence. This uniqueness and strategic position make Kabaena Islamic Boarding School interesting to study from the perspective of character education management. In this study, the author will analyze character education management at the Kabaena Islamic Boarding School by gathering information through interviews with the head of the boarding school, Al-Ustadz AFM, LC. MA, Ustadz/Ustadzah, and male/female students of the Kabaena Islamic Boarding School. The study will

¹² Imam Saerozi, *Manajemen Pondok Pesantren* (CV. Eureka Media Aksara, 2023), 44.

¹³ Mukhammad Ilyasin & Nanik Nurhayati, *Manajemen Pendidikan Islam* (Aditya Media Publishing, 2012), 126.

¹⁴ Dokumen Kurikulum Ponpes Darul Iman Kabaena, tahun 2024, hal 10.

describe general and specific facts about the management of the boarding school and its character education program.

Methods

The type of data collected in this study is qualitative data.¹⁵ The method used in this study was descriptive analysis, which aims to describe and analyze character education management at the Darul Iman Kabaena Islamic Boarding School. The data collection techniques used in this study were participatory observation, semi-structured interviews (in-depth interviews), and documentation.¹⁶

There are three types of data sources, namely: Person, Place, and Paper.¹⁷:

1. Person, which is a data source that can provide data in the form of verbal answers through interviews. The data sources in the form of persons in this study are the boarding school caregivers, Ustadz/Ustadzah, and female students of the Darul Iman Kabaena Islamic Boarding School.
2. Place, which is the data source that presents a display in the form of static and moving images. The location of this research is the Darul Iman Kabaena Islamic Boarding School, located in Teomokole Village, Kabaena District, Bombana Regency, Southeast Sulawesi Province. The author chose this location for several reasons: First, Darul Iman Kabaena Islamic Boarding School is the first Islamic boarding school on Kabaena Island that has an advantage in its educational curriculum, which integrates Islamic and general education. Second, the Islamic boarding school accepted the author to conduct research.
3. Paper, which is a data source that presents signs in the form of letters, numbers, pictures, or other symbols. This data source includes documents related to the general description and management of character education, such as vision and mission documents, curriculum, organizational structure, and activity calendar of the Darul Iman Kabaena Islamic Boarding School. Video, which is a data source that presents signs in the form of images and sounds. This data source includes videos related to the general description and management of character education, such as videos of the school's vision and mission, curriculum, organizational structure, and activity calendar of the Darul Iman Kabaena Islamic Boarding School.

Data analysis in this study was conducted using four methods of qualitative data analysis according to Sugiyono, namely: first, data collection,

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, Cetakan ke (Alfabeta, 2016), 8–9.

¹⁶ John W. Creswell, *Qualitative Inquiry Research Design*, Second Edi (Sage Publications, 2007).

¹⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Rineka Cipta, 2010), 28.

which was carried out through observation, interviews, and analysis of important documents from the research subjects. Second, data reduction or categorization, which aimed to summarize and select key points in accordance with the research data requirements. Third, data presentation, which aims to organize or compile data with patterns of relationships that are in accordance with the research theme so that it will be easier to understand. Finally, drawing conclusions that are the results of the research.

Research instruments are tools used by researchers to obtain data relevant to the focus of the research. In this study, three types of instruments were used, namely observation sheets, interview guidelines, and document analysis sheets. These three instruments were developed in accordance with indicators related to functions in educational management, which include planning, implementation, and evaluation of character education for students. The instrument grid was designed to show the relationship between the research focus, indicators, and data collection techniques.

The planning aspect of character education programs includes setting objectives, developing curricula, and dividing tasks among administrators. The implementation aspect includes activities related to habit formation, role modeling, discipline, and the responsibilities of students in their daily lives at the Islamic boarding school. Meanwhile, the evaluation aspect focuses on the assessment process, follow-up on evaluation results, and the involvement of relevant parties in the process. Factors that support and hinder research include environmental support, boarding school policies, and the facilities and obstacles encountered in implementing character education for students.

The instrument development process was carried out in several stages. In the first stage, the researcher determined the focus of the study based on the research questions and objectives. In the second stage, indicators were derived from each aspect of character education management that was the focus of the study. In the third stage, the researcher compiled interview, observation, and documentation items based on these indicators using communicative and relevant language. The fourth stage involves consulting the compiled instruments with the supervising lecturer or experts in the field of Islamic education management to obtain input. The fifth stage involves the researcher making revisions based on this input until the instruments are ready for use in data collection in the field.

The validity of the instrument was tested through content validity using the expert judgement method. The researchers consulted the outline and items of the instrument with supervisors who were competent in the field of Islamic education management. The assessment was carried out on the suitability of the instrument items with the focus of the research, the clarity of the wording, and the relevance to the research objectives. The results of this assessment served as the basis for making improvements and ensuring that the instruments used were appropriate and could produce valid data.

Results And Discussion

General Description of Darul Iman Kabaena Islamic Boarding School

Darul Iman Kabaena Islamic Boarding School is the first Islamic boarding school on Kabaena Island, founded by a young religious leader in 2020. This boarding school was established with noble aspirations and concerns by a young religious leader from Kabaena, who was deeply concerned about the declining moral education and social behavior of children and teenagers on Kabaena Island, which was increasingly straying from religious guidance. This is ironic considering that in the past, Kabaena Island was known for its religious population in the Southeast Sulawesi region. However, it has now been eroded by globalization and modernization due to the lack of instruments to filter its negative impacts.

Darul Iman Islamic Boarding School implements an integrated curriculum system that combines general and diniyyah curricula. For the general curriculum, the boarding school adopts the 2013 Curriculum (K13) and the Merdeka Curriculum, which are responses to national policies that emphasize the importance of holistic learning and focus on developing the potential of each student. On the other hand, the diniyyah curriculum is designed based on the experience of the boarding school's leader, Ustadz Fahmi, who is an alumnus of the Islamic University of Madinah and LIPIA Jakarta. This curriculum also adopts the well-organized KMI Gontor curriculum structure, covering learning from grades 1 to 6. Through the collaboration between these two curricula, Darul Iman Islamic Boarding School aims to produce students who are not only excellent in academics but also have a deep understanding of religious knowledge.¹⁸

The Function of Islamic Boarding School Education Management

Educational management can be defined as collaboration to achieve educational goals. Educational goals themselves vary, ranging from simple to more complex, depending on the context and level of understanding of the education in question. The process required to achieve these educational objectives involves the functions of planning, organizing, actuating, and controlling.¹⁹ The relationship between these managerial functions forms a single entity as a continuous process.

Through interviews conducted by the author with the leaders of the Darul Iman Kabaena Islamic boarding school, the author was able to describe the four management functions of the Darul Iman Islamic boarding school as follows:

1. Planning Function

¹⁸ Wawancara Online bersama Abdullah Fahmi Madjid, tanggal 1 Agustus 2025.

¹⁹ B. Suryosubroto, *Manajemen Pendidikan Di Sekolah*, Cet. Ke-2 (Rineka Cipta, 2010), 23–25.

Planning is a very important first step that must be considered by religious leaders and managers of other Islamic educational institutions. This planning process is a crucial element in the management of Islamic educational institutions. Without careful planning, Islamic educational institutions will not be able to develop and achieve the expected quality standards.²⁰ Planning in Islamic educational institutions is a decision-making process that involves various alternatives related to the goals and methods that will be applied by the institution in the future. The purpose of this planning is to achieve the desired results, as well as to monitor and evaluate the results of implementation in a systematic and sustainable manner. Thus, this planning is an important step in ensuring that Islamic educational institutions can function effectively and efficiently in achieving their vision and mission.

The function of activity planning at the Kabaena Islamic Boarding School is carried out in accordance with the boarding school activity calendar compiled by the boarding school secretary and approved by the boarding school leadership.²¹ In addition, the Kabaena Islamic Boarding School has also designed an integrated curriculum that combines *diniyyah* and general curricula, with the aim of producing students who excel not only academically but also in spiritual and moral values.

Based on information from the boarding school leadership through interviews with the author, character education at this boarding school is integrated with the boarding school's motto: Strong Faith, Strong Knowledge, Strong Physically. To realize this motto, Kabaena Boarding School implements various programs that are manifested in the learning process, namely:

a. Strong Faith

This motto is realized in classroom learning through the subjects of tauhid, hadith, and fiqh. The subjects of tauhid, hadith, and fiqh foster the faith of students because they complement each other in shaping religious beliefs and practices. Tawhid strengthens belief in Allah, hadith instills love and emulation of the Prophet Muhammad (peace be upon him), and fiqh guides students in the correct practice of worship. Together, they strengthen faith comprehensively, in terms of creed, morals, and practice.

In addition, to instill the value of faith in the souls of the students, Al-Ustadz AFM also explained that when he found deviations in the behavior of male and female students, he applied a method of *mauidzah* (advice) that touched their hearts, with the aim of awakening the students' moral awareness.

b. Strong Knowledge

²⁰ Imam Saerozi, *Manajemen Pondok Pesantren*, 49.

²¹ Dokumen Kalender Pendidikan Pondok Pesantren Darul Iman Kabaena, 2024-2025.

To reinforce the scientific value, Al-Ustadz AFM explained that the learning process at this boarding school combines religious knowledge (*diniyyah*) and general knowledge. The aim is to protect students from false doctrines and to develop critical thinking in dealing with various ideologies that may conflict with Islamic teachings.

In an interview with one of the female students' supervisors and religious teachers, Al-Ustadzah AFM, she said that one of the efforts to strengthen knowledge and character is by integrating character values into learning through a comprehensive approach, both in terms of material, method, and educator behavior. Teachers not only impart knowledge, but also serve as role models (*uswah*) in their attitudes and actions. Values such as honesty, responsibility, discipline, and cooperation are instilled through the learning process and reflective discussions in every learning activity.

c. Strong Physically

To strengthen the physical fitness of male and female students, Pondok Kabaena organizes extracurricular activities, such as martial arts for male students and marching drills for both male and female students. These activities aim to instill discipline and build strong character in the students.

2. Organizing Function

Organization is a dynamic process, which involves grouping tasks and dividing work among team members. This process also includes establishing departments (subsystems) and determining the relationships between departments within the organization. Departmentalization aims to group various activities within Islamic educational institutions so that similar activities can be interconnected and carried out collaboratively. This objective is reflected in the formal structure of the organization and can be illustrated through an organizational chart that depicts the relationships between departments. Thus, departmentalization helps create synergy among the various activities within the educational institution. This organizational process will determine good teamwork.²²

The character education program at Darul Iman Kabaena Islamic Boarding School is organized by clearly dividing tasks and responsibilities among each component of the institution. The official organizational structure shows a mutually supportive working relationship between the boarding school leadership, the education department, the dormitory supervisors, and the student administrators, thereby creating an integrated work system for the implementation of the character education program. The boarding school leadership serves as the main organizer of all educational and student development activities, assisted by the deputy

²² Chusnul Chotimah, *Manajemen Public Relations Integratif* (STAIN Tulungagung Press, 2013), 69–70.

head of education who coordinates the development and implementation of the curriculum.

Furthermore, *ustadz* and *ustadzah* are tasked with teaching and mentoring students both in the classroom and in the dormitory. Dormitory supervisors are responsible for supervising students' daily lives, enforcing discipline, and reinforcing the values of responsibility and independence. In addition, student administrators are involved in assisting dormitory supervisors in organizing daily activities, maintaining order, and setting an example for other students. This hierarchical yet collaborative division of tasks demonstrates that the organizational functions at the boarding school are effective and encourage the implementation of character education programs.

Each section understands its respective role, enabling harmonious coordination between sections. Thus, the organizational system implemented at the Kabaena Islamic Boarding School is one of the main factors in the successful character building of the students.

3. Actuating Function

Actuating is a complex management function that covers a broad scope and is closely related to human resources. Basically, actuating focuses on motivating individuals to achieve predetermined goals in an effective and efficient manner. This motivational activity is central to various management activities. In this case, motivating means encouraging members of the organization to carry out their tasks with enthusiasm and willingness.²³

The movement function at Kabaena Islamic Boarding School is demonstrated by several routine activities, including daily activities such as Tahfidzul Qur'an after dawn and dusk prayers, language education activities (Arabic, English, and Indonesian). Weekly activities include *silat* for male students and marching activities for male and female students. Additionally, other activities that support the movement function at this boarding school include student graduation ceremonies, internal competitions held on major Islamic holidays, and even participation in regional and national competitions such as the National *Pencak Silat* Championship "Anoa Championship" and the Arabic Language Competition "Islamic Youth Festival" in Jakarta.

The movement function at Pondok Kabaena is in line with the definition of human resource management as a process and effort to develop, motivate, and evaluate all human resources in this boarding school. Human resources as an institution or agency must be able to adjust between external and internal factors in order to achieve its objectives. These two factors influence each other. Thus, human resource

²³ Sulistyorini, *Manajemen Pendidikan Islam (Konsep, Strategi Dan Aplikasi)* (Teras, 2009), 31.

management in an institution will indirectly affect the objectives of that institution or agency.²⁴

4. Controlling Function

Supervision is one of the management functions that involves conducting assessments and making corrections so that subordinates' actions can be directed in the right direction with the outlined aims and objectives. Supervision is a process that can ensure that the objectives of the organization and management are achieved as planned.²⁵

The supervisory function at the Kabaena Islamic Boarding School is carried out by monitoring the activities of the students by the *asatidz* and *ustadz* who stay with the students 24 hours a day in the dormitory. This function is also carried out by conducting weekly evaluations of female students who violate discipline by the teachers and female teachers. In addition, there are monthly evaluations by the teachers and female teachers together with the boarding school leader, Al-Ustadz AFM, for further evaluation and evaluation of boarding school activities that have not been carried out optimally.²⁶ The Darul Iman Islamic Boarding School curriculum document also explains the function of supervising the learning process through monitoring, supervision, reporting, and follow-up.

The supervisory function carried out at this boarding school is closely related to the directing or commanding function described by Hikmat in his book "Manajemen Pendidikan" (Educational Management), which states that controlling the implementation of educational institution activities in accordance with established provisions and policies ensures that the implementation of educational institution activities runs smoothly and achieves optimal results in accordance with applicable regulations.²⁷

Character Education Program at Islamic Boarding Schools

Character education programs must be based on the vision and mission established by an institution, which serve as guidelines for every activity, program development, and approach applied in character education within that institution. Without a vision and mission that are clearly stated and understood by all members, any effort to develop character education will potentially be ineffective.

The vision of character education in educational institutions will become more deeply rooted in each individual when they feel involved in the process of determining that vision, so that the vision becomes part of their personal and collective beliefs. In addition to the vision, it is important for schools to have a mission, which is a practical and operational description that

²⁴ Gary Dessler, *Manajemen Sumber Daya Manusia* (Penerbit Indeks, 2014), 5.

²⁵ Imam Saerozi, *Manajemen Pondok Pesantren*, 60.

²⁶ Wawancara Online bersama AFM, tanggal 1 Agustus 2025.

²⁷ Hikmat, *Manajemen Pendidikan* (Pustaka Setia, 2014), 138.

can be verified, measured, and evaluated on an ongoing basis. Success in achieving the mission will be an indicator of success in consistently implementing the vision. Therefore, this vision and mission must be integrated into educational planning and character education development.²⁸

Based on the Kabaena Islamic Boarding School Curriculum Document, the educational vision of the Kabaena Islamic Boarding School is to develop the function of Islamic boarding school education in a holistic, integrative, collaborative, well-managed, sustainable, competitive, and excellent manner with its unique characteristics.

Meanwhile, the educational mission of the Kabaena Islamic Boarding School is:

1. To develop students who are faithful and devoted to Allah SWT. To love the Prophet Muhammad based on the Al-Qur'an and Sunnah.
2. Providing integrated Islamic education that develops students' knowledge, independence, noble character, skills, and readiness for further education.
3. Implementing a structured and measurable character development program that supports students' achievements in academic and non-academic fields.
4. Implementing active, innovative, creative, effective, enjoyable, and Islamic learning strategies.
5. Improving academic and non-academic achievements through active, creative, innovative, and enjoyable learning.²⁹

The vision and mission of Kabaena Islamic Boarding School is to remain committed to the path set by the Prophet Muhammad, who was sent to improve human character and make it more Islamic. In this context, values such as trustworthiness, tabligh, honesty, and intelligence are the main focus. Based on this vision, the boarding school leadership, together with the teachers and ustadz, are determined to create a learning environment that can produce a golden generation with good character and knowledge. This learning process is designed to be continuous, starting from junior high school to high school and, in the future, hopefully extending to college, with the aim of shaping a generation with Islamic character. Thus, Kabaena Islamic Boarding School strives to create individuals who are not only academically intelligent but also have noble morals.³⁰

Through the vision and mission of the Islamic boarding school, the character education program at Pondok Kabaena is not only instilled through daily habits but also accepted by students in accordance with the education program they are pursuing through the 6-year Islamic boarding school

²⁸ Bambang Samsul Arifin, *Manajemen Pendidikan Karakter*, 81.

²⁹ Dokumen Kurikulum Ponpes Darul Iman Kabaena, tahun 2024, hal 5.

³⁰ Wawancara Online bersama Abdullah Fahmi Madjid, tanggal 1 Agustus 2025.

program. This character education is instilled through routine activities, both those carried out daily and those that are weekly and monthly in nature.

Character Education Methods in Islamic Boarding Schools

In the Indonesian Dictionary, the word karakter is defined as character, psychological traits, morals, or manners that distinguish one individual from another.³¹ Good character includes an understanding of goodness (moral knowing) that gives rise to a commitment to goodness (moral feeling), and is ultimately manifested in concrete actions (moral behavior). Thus, character can be understood as a combination of knowledge (cognitives), attitudes, motivations, behaviors, and skills.³²

Character education requires a structured and gradual process, tailored to the growth and development stages of students. Character development is carried out through three stages, namely knowledge, action, and habit. Therefore, character is not only related to knowledge alone. For example, someone who understands the concept of goodness may not necessarily act in accordance with their knowledge if they are not accustomed to practicing that goodness.³³

Islamic boarding schools are one of the educational institutions that have grown and developed within Indonesian society, with an approach to education that emphasizes profound educational values. These institutions not only emphasize religious aspects, but also integrate noble values related to culture and national identity. Thus, Islamic boarding schools play a very effective role in shaping the character and morals of students. The existence of Islamic boarding schools provides opportunities for students to learn in an environment that supports spiritual and moral development. Social interaction within Islamic boarding schools also strengthens a sense of togetherness and social responsibility among students.

Character building for santri is an important aspect of education that aims to develop their faith and morals. This process can be carried out by integrating character concepts into every learning activity, so that santri can be prepared as agents of change in society. The instilling of values, including religious, moral, and social values, is carried out under the guidance of the *kyai*. In addition, the *kyai* and *ustadz* also play an important role in monitoring the moral development of santri on a regular basis.³⁴ With this comprehensive

³¹ Penyusun, *Kamus Bahasa Indonesia*, 682.

³² Fifi Nofiaturrahmah, "Metode Pendidikan Karakter Di Pesantren," *Pendidikan Agama Islam* Vol. XI, no. No. 2 (2014): 203-4. <https://doi.org/10.14421/jpai.2014.112-04>

³³ Nofiaturrahmah, "Metode Pendidikan Karakter Di Pesantren," 209.

³⁴ Diah Robiatul Adawiah et al., "Aktualisasi Manajemen POAC Pondok Pesantren Bait Et-Tauhied Dalam Membentuk Karakter Santri Yang Religius Di Era Globalisasi," *Al-Fahim: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2024): 283-84, <https://doi.org/10.54396/alfahim.v6i1.1098>.

approach, it is hoped that students will not only gain academic knowledge, but also build strong character and integrity. The involvement of *kyai* and *ustadz* in this process is crucial, because they not only serve as teachers, but also as role models who can inspire students to apply the values they have been taught in their daily lives.

In an interview with the founder of the Kabaena boarding school, he also mentioned that one of the flagship programs in character building at the Islamic boarding school is the Tahfidz Qur'an activity, which is carried out after dawn and dusk prayers. This tahfidz activity can shape the character of students because the process requires discipline, patience, perseverance, and honesty. Additionally, interacting with the verses of the Qur'an fosters spiritual and moral awareness, such as fear of Allah, love for goodness, and enthusiasm for self-improvement. Thus, memorization not only trains memory, but also shapes the students' morals and personalities to be more noble and responsible.

In addition, Al-Ustadz AFM also mentioned the method of character education through language education (Arabic, English, and Indonesian) provided through the "PMB Sore" program. Language education plays an important role in shaping the way of thinking, attitude, and communication skills of students, which are crucial elements in character development. Through the "PMB Sore" program, students not only learn language structure, but are also trained to develop discipline, confidence, and politeness in language use, whether in a religious context (Arabic), international context (English), or national context (Indonesian). Perseverance in learning languages also serves to train perseverance, patience, and hard work, thereby indirectly instilling positive character values in their learning process.

Several methods and approaches that can be used in implementing character education include:³⁵

1. The *Uswah* Method (Exemplary Behavior).

Uswan Hasanah The root word of "exemplary" is "teladan," which means an action that is worthy of imitation or emulation. The term "*uswah*" in Arabic means exemplary, while "*qudwah*" describes a situation in which a person follows another person or imitates things that can be exemplified by another individual. Thus, *uswah* can be considered a tool in Islamic education that focuses on exemplary behavior.³⁶

This method emphasizes the provision of real examples from teachers or caregivers in behavior, morals, and worship, so that students can learn through observation and imitation. At Kabaena Islamic Boarding School, the *uswah* method is not only applied by the boarding school

³⁵ Gunawan, *Pendidikan Karakter Konsep Dan Implementasi*, 103–10.

³⁶ R N Zahwa et al., "Penerapan Pembelajaran Fitrah Dengan Metode Uswatun Hasanah Dalam Menunjang Terciptanya Karakter Insan Kamil Dalam Diri Siswa," *Pendekar: Jurnal Pendidikan Berkarakter* 6, no. 3 (2023): 206. <https://doi.org/10.31764/pendekar.v6i3.15526>

leaders and teachers, but also gradually through the guidance of the dormitory supervisors. This method is instilled in the students' souls in order to create a harmonious and family-like environment at the boarding school.

2. Habituation Method.

In Indonesian, the term "*pembiasaan*" derived from the word "*biasa*," which means something common or usual. With the addition of the affixes "pe-" and "-an," this word becomes "*pembiasaan*," which refers to the process of making something a habit. The habituation method is a series of activities carried out regularly and continuously to train individuals to develop certain habits. These habits are usually related to aspects of individual personality development, such as emotions, discipline, character, independence, self-adjustment, and social interaction in society.³⁷ In formal education, character education aims to accustom students to behave well at school and teach students who behave badly at home.³⁸

The main emphasis of the habituation method is to shape character and morals through consistent and repeated practices, until they become part of the students' personalities. The habituation method at Kabaena Islamic Boarding School is carried out through the habituation of tahajjud prayers, congregational prayers, reading and memorizing the Qur'an, and participating in extracurricular activities at the boarding school. This can shape the character of students because these habits train them in discipline, responsibility, spirituality, and togetherness.

Through this habit, students not only become accustomed physically, but their personalities are also shaped to become individuals with noble character, independence, and a strong awareness of worship in their daily lives. That is why ethics, morals, and character are very important for maintaining personal safety and creating order and peace in human life.

3. The *Mau'idzah* Method

The *mau'idzah* method is an effective educational approach in Islamic education. Conceptually, this method can be understood as a learning process that prioritizes giving advice or guidance in goodness, presented through wise words and positive behavioral examples by educators. The essence of this method lies in a holistic approach to education, where not

³⁷ Fatma Zahra et al., "Metode Keteladanan Dan Metode Pembiasaan Dalam Pembelajaran Pendidikan Agama Islam," *HEMAT: Journal of Humanities Education Management Accounting and Transportation* 1, no. 2 (2024): 777-78, <https://doi.org/10.57235/hemat.v1i2.2827>.

³⁸ Mukhlis Fahrudin, "Manajemen Pendidikan Karakter Religius: Studi Komparatif Pesantren NU, Muhammadiyah, Dan Hidayatullah," *Peradaban Journal of Interdisciplinary Educational Research* 3, no. 1 (2025): 35. <https://doi.org/10.59001/pjier.v3i1.299>

only knowledge transfer occurs, but also the formation of noble character in students. The implementation of the *mau'izah* method has strong relevance to the concept of character education, because it is not limited to cognitive teaching alone, but also builds the affective and psychomotor aspects of students in an integrated manner.³⁹

In the context of contemporary education, the *mau'izah* method offers a solution to the challenges of moral education by combining wisdom in the delivery of material and virtue in the implementation of daily behavior. It is an educational method that aims to shape the character and spiritual awareness of students through heartfelt advice (*mau'idzah*). At Pondok Darul Iman Kabaena, the *mau'izah* method is implemented through weekly evaluations between *asatidz/ustadzat* and *santri/santriwati* or monthly evaluations between the pondok leadership and *asatidz/ustadzat*.

4. Targhib (Reward) and Tarhib (Punishment) Methods

The Targhib and Tarhib methods are two approaches used in education to shape students' behavior and character. The Targhib method, which means "reward," is a strategy applied by educators to encourage and motivate students to do good and love righteous deeds. By giving praise, rewards, or incentives, this method aims to create a positive atmosphere that encourages students to behave well.⁴⁰

Through interviews with one of the educators at the Kabaena Islamic Boarding School, the author observed the implementation of this method, namely the giving of rewards to outstanding students when they receive their report cards and the giving of rewards to students who have memorized the most. These rewards are also given when female students participate in internal boarding school competitions aimed at developing the soft skills of male and female students.⁴¹

On the other hand, the *Tarhib* method, which means punishment, is used as a way to convey the consequences of inappropriate behavior, especially for students who break the rules. This method serves to provide warnings or threats that can encourage students to improve their behavior.

At Pondok Kabaena, this method is implemented to enforce discipline among male and female students. Through interviews with one of the educators at Ponpes Kabaena, the author observed the implementation of this method when dealing with students who violated discipline. The approach used by Al-Ustadzah F in dealing with students

³⁹ Irham Abdulharis, "Metode Pendidikan Islam Dalam Al-Qur'an," *Jurnal Mubtadiin* Vol. 2, no. No. 02 (2019): 111. <https://journal.an-nur.ac.id/index.php/mubtadiin/article/view/9>

⁴⁰ Syafiyatul Khuluqi Rengga Irfan, "Analisis Metode Pendidikan Islam Dalam Al-Qur'an: Kajian QS. Hud Ayat 61-68," *Jurnal Keislaman* Vol. 07, no. No. 02 (2024): 547. <https://doi.org/10.54298/jk.v7i2.268>

⁴¹ Wawancara online bersama Al-Ustadzah F, tanggal 1 Agustus 2025.

who commit disciplinary violations is, first and foremost, to reprimand them and provide an understanding of the mistake they have made in order to foster awareness in the student. However, if the violation is repeated, I personally will impose educational punishments such as memorizing surahs from the Qur'an and lessons as a deterrent for the student.⁴²

Although these two methods differ in their approaches, they share the same goal, which is to shape students' character and discipline. In practice, the use of the *Targhib* and *Tarhib* methods must be carried out wisely and in a balanced manner. Educators need to ensure that rewards and punishments are applied fairly and proportionally, so that students can understand the consequences of their actions and be motivated to behave well. Thus, these two methods can contribute to the development of students' morals and ethics in a broader educational context.

Evaluation of Character Education in Islamic Boarding Schools

Islamic boarding schools, as one of Indonesia's educational institutions, are considered successful in instilling character values in their students. This success is due to the tradition of Islamic boarding schools, which not only teach religious knowledge but also encourage students to practice and take responsibility for the knowledge they have acquired. Using unique teaching methods, such as role modeling, discipline, and habit formation, Islamic boarding schools play an important role in shaping the character of their students.⁴³

Learning at Islamic boarding schools is based on real life and the surrounding environment, helping to build independent character. This character is developed through discipline and sincerity, independence and hard work, religiousness, mutual cooperation, caring, compassion, simplicity, respect, politeness, responsibility, honesty, and sincerity.⁴⁴ Evaluating character education in Islamic boarding schools is very important as an effort to assess the extent to which the objectives of shaping the morals and personalities of students have been achieved. Through evaluation, Islamic boarding schools can identify strengths and weaknesses in the implementation of character building programs and make the necessary improvements. Evaluation is also a strategic step to maintain the quality of character building and ensure that students grow as individuals with noble character who are ready to face the challenges of the times.

⁴² Wawancara online bersama Al-Ustadzah F, tanggal 1 Agustus 2025.

⁴³ Iwan Sopwandin et al., "Pola Pendidikan Pesantren Pondok It Yogyakarta," 139–40. <https://doi.org/10.30603/tjmpi.v10i1.2540>

⁴⁴ Lida Nurul Romdoni and Elly Malihah, "Membangun Pendidikan Karakter Santri Melalui Panca Jiwa Pondok Pesantren," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 14, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4808](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808).

The implications of religious values on male and female students at Pondok Darul Iman Kabaena through the habituation method are able to implement a character education program in the form of daily routines through congregational tahajjud prayers, congregational five daily prayers, reading the Qur'an before dawn and dusk prayers, and halaqoh after dawn and dusk prayers. In addition to religious activities, character education at the Darul Iman Kabaena Islamic boarding school is also carried out through Arabic, English, and Indonesian language education through "PMB Sore" activities and extracurricular activities such as scouting, marching, and martial arts.

However, through interviews with one of the senior students at the Darul Iman Islamic Boarding School in Kabaena, the author found a gap in the facts that could be of concern to teachers and ustadz in the character education of students. This was explained by Alif Maulana, who said that at Darul Iman Boarding School, there is still a lack of atmosphere for implementing the language education that students attend every day. This is due to the lack of teachers for diniyyah subjects at the Darul Iman Islamic Boarding School in Kabaena.⁴⁵

Despite this fact, through the author's interviews with two senior students, AM and AZ, it appears that character education at the Darul Iman Islamic Boarding School has had a real influence on the formation of their personalities. Alif emphasized the importance of discipline, morals, manners, and responsibility, which are constantly instilled by the teachers and female teachers in every activity carried out. According to him, students must have the courage to take responsibility for their mistakes and carry out their duties with full awareness. For him, the "*Tahfidz Qur'an*" activity has had the most significant influence on his character development because it teaches perseverance in the process. He also learned the importance of manners towards his elders and experienced positive changes in the form of a deeper understanding of Islamic values.⁴⁶ This Quran memorization program is held to shape the character of students so that they become people with noble character, create students with good morals, and improve students' emotional and spiritual abilities.⁴⁷

Meanwhile, AA highlighted the importance of religious values, discipline, and responsibility, especially in terms of carrying out his duties. The evening evaluation session was an important moment for him because through guidance and reprimands, he was encouraged not to repeat his mistakes. He also emphasized the importance of punctuality as part of the

⁴⁵ Wawancara online bersama santri senior AM, tanggal 1 Agustus 2025.

⁴⁶ Wawancara online bersama santri senior AM, tanggal 1 Agustus 2025.

⁴⁷ Andi Ratu ayuashari Anwar et al., "Manajemen Pondok Pesantren Berbasis Pendidikan Karakter Di Pondok Pesantren Multidimensi Alfakhriyah Putri," *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam* 5, no. 1 (2024): 55, <https://doi.org/10.35706/hw.v5i1.12738>.

character that must be maintained. Ainun admitted that he had undergone a positive change, namely becoming more disciplined and responsible in his daily life as a student.⁴⁸

This interview shows that through a consistent approach and targeted activities, Darul Iman Islamic Boarding School has succeeded in instilling strong character values in its students.

Conclusion

In general, Darul Iman Islamic Boarding School has succeeded in becoming a model of holistic character education based on Islamic values. This can be seen from several conclusions. First, character education management at Darul Iman Islamic Boarding School is carried out through four main functions: planning, organizing, implementing, and supervising. Second, the curriculum used is a collaboration between the general and diniyyah curricula, which shape students academically and spiritually. Third, Character education methods include: the method of exemplary behavior (*uswah*) from boarding school leaders and teachers. Methods of habitualizing daily worship such as: tahajjud prayers, congregational prayers, reading the Qur'an, and memorization. The method of *mau'idzah* through evaluation and advice that builds awareness. The *Targhib* and *Tarhib* method as an approach to motivation and discipline enforcement. Fourth, flagship programs such as *tahfidz* and Arabic, English, and Indonesian language education "PMB Sore" are effective in shaping character traits such as discipline, responsibility, and honesty. There is also a periodic evaluation program to monitor and improve the effectiveness of character education programs.

Interviews with senior students revealed that the main challenge was the lack of diniyyah teachers, which affected the maximum implementation of the language education program. However, despite this fact, there were positive changes felt by students in their personalities, such as increased responsibility, discipline, and understanding of Islamic values.

However, this study has several limitations. It was conducted in only one Islamic boarding school, so it cannot describe differences in character education management in other boarding schools. In addition, the data used is qualitative and descriptive, so it cannot measure the extent to which the program is effective. Based on these findings, future research should study character education management in various types of Islamic boarding schools, using both comparative and quantitative approaches.

Further research could also focus on developing aspects of program impact evaluation on changes in student behavior, in order to better understand the effectiveness of character education management in Islamic boarding schools.

⁴⁸ Wawancara online bersama santri senior Ainun Az-Zahra, tanggal 1 Agustus 2025.

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