

The Role of Boarding School Management in Improving Discipline and Moral Character Among Students at Ibnu Hajar Boarding School

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Abstract: Character education is a crucial issue in addressing the moral degradation of the younger generation in the modern era. Dormitories, as a total educational environment, play a vital role in shaping the personality of students through a structured management system. This study aims to analyze the role of dormitory management in improving the discipline and morals of students at Ibnu Hajar Boarding School. The phenomenon of declining character and discipline among the younger generation emphasizes the importance of effective dormitory management as an environment for shaping the personality of students. This study uses a qualitative approach with a case study method. Data collection techniques were carried out through observation, in-depth interviews with dormitory administrators, supervising teachers, and students, as well as documentation. Data analysis using the Miles and Huberman model included data reduction, data presentation, and drawing conclusions. The results of the study indicate that dormitory management plays a strategic role through planning development programs, organizing the management structure, implementing daily activities based on Islamic values, and ongoing supervision. The implementation of a violation point system, counseling guidance, and the role model of supervisors have proven effective in improving student discipline. Moral development is carried out through habituating worship, character education, and creating a religious environment. This study provides a practical contribution to the development of a character education-based dormitory management system in modern Islamic boarding schools.

Keywords: Dormitory Management, Student Morals, Boarding School

Introduction

Character education is an important foundation for developing a generation with noble moral values and strong character. In this era of globalization and rapid technological advancement, the challenges faced in developing the character of the younger generation are becoming increasingly complex.¹ The moral decline among Indonesian youth is a shared concern, marked by rising rates of juvenile delinquency, drug abuse, fights among

¹ Niskaromah et al., "Character Education and the Challenges of Globalization: A Case Study on Generation Z Students," *Zabags International Journal of Education* 3, no. 2 (2025): 84–94, <https://doi.org/10.61233/zijed.v3i2.31>.

Islamic boarding school students, and a decline in ethical behavior. This situation calls for systematic and well-planned efforts in character education, particularly through educational institutions capable of comprehensively integrating academic and personal development.²

Pesantren as the oldest Islamic educational institutions in Indonesia, play a strategic role in shaping the character of their students. The *pesantren* educational system, which combines formal learning with character development through boarding school life, offers an effective holistic educational model. *Pesantren* not only teach religious knowledge but also guide students to develop noble character through habits and role models. The strength of the *pesantren* system lies in its 24-hour educational approach, which enables intensive and continuous character development in a controlled and religious environment.³

Dormitory management is crucial for fostering character development in contemporary Islamic boarding schools. A dormitory is more than just a place of residence for students; it is a laboratory for character building that requires skilled and systematic supervision. Management is the process of planning, organizing, directing, and controlling resources to achieve organizational goals effectively and efficiently. In the context of Islamic boarding schools, good management involves developing plans, establishing management structures, carrying out daily activities, and periodically assessing students' progress.⁴

Discipline is a crucial character trait that students must learn from an early age. Discipline is defined as an individual's understanding of and willingness to follow all relevant societal rules and standards. Discipline is more than just following rules; it also demonstrates self-control, responsibility, and commitment to noble ideals. At the boarding school, discipline is demonstrated through the students' respect for their teachers, adherence to the rules, punctuality in prayer and study, and diligence in carrying out their planned daily activities.⁵

² Musytari Musytari, Widya Astuti, and Rismawati Rismawati, "Pendidikan Moral Dalam Islam Sebagai Solusi Mencegah Kenakalan Remaja," *Edu Sociata (Jurnal Pendidikan Sosiologi)* 7, no. 2 (2024): 600–606, <https://doi.org/10.33627/es.v7i2.2926>.

³ Heru Siswanto, "Relasi Dakwah Pondok Pesantren Sebagai Lembaga Pendidikan Pembentuk Karakter Santri," *Fikroh : Jurnal Studi Idlam* 9, no. 1 (2025): 35–49, <https://doi.org/10.37216/fikroh.v9i1.2372>.

⁴ Muhammad Taufiq, "Strategic Management of Dormitory Facilities in Islamic Educational Institutions : Enhancing Student Discipline and Academic Achievement," *NIDHOMIYYAH: Jurnal Manajemen Pendidikan Islam* 06, no. 01 (2025): 85–94, <https://doi.org/10.38073/nidhomiyyah.v6i1.2281>.

⁵ Fajar Ridho Fatan Faiz, Nurhadi, and Abdul Rahman, "Pembentukan Sikap Disiplin Siswa Pada Sekolah Berbasis Asrama," *Qalamuna -Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 2 (2021): 309–26, <https://doi.org/10.37680/qalamuna.v13i2.902>.

Discipline training in Islamic boarding schools is unique because it is integrated with Islamic values. Allah SWT states in the Qur'an, Surah Al-Ashr, verses 1-3:

وَالْعَصْرِ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ٣

which teaches the importance of making good use of time and consistently doing good deeds. This verse serves as the spiritual foundation for fostering discipline among students, a discipline that encompasses not only worldly but also spiritual dimensions, so that discipline is viewed as part of worship and obedience to Allah.

Noble character is the primary goal of Islamic education and must be the focus of students' development. Character refers to qualities ingrained in the soul, from which actions arise naturally without the need for prior thought or consideration. The Prophet Muhammad (peace be upon him) said: *إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ* which means "Indeed, I have been sent to perfect noble character". This hadith emphasizes that the cultivation of moral character is the primary mission of the Islamic message, which must be carried forward by Islamic educational institutions in educating the younger generation.

Islamic boarding schools use a variety of comprehensive approaches to help students improve their moral character. The primary method is the "leading by example" approach, in which teachers and boarding school administrators demonstrate to students how to behave on a daily basis. The method of habit formation is also very important because students learn moral values by repeatedly performing good deeds. This makes these values an integral part of their personalities. Students are also guided and instructed on how to conduct themselves through advice and supervision. Thanks to the positive environment in the boarding school, students are truly able to develop good moral character, such as being kind, honest, socially conscious, and responsible.⁶

Ibnu Hajar Boarding School is a modern Islamic educational institution that operates a boarding system under professional management. The school combines the national curriculum with intensive religious education, supported by a character-building program through a structured boarding life. The dynamics of dormitory management involve various disciplinary and moral development programs, ranging from rules and regulations to mentoring programs, self-development activities, and spiritual guidance. The success of managing a dormitory with hundreds of students from diverse

⁶ Nurlaela et al., "The Strategy of Islamic Boarding Schools in Promoting Moral Education Based on Local Wisdom," *Jurnal Penelitian Pendidikan* 27, no. 2 (2024): 197–205, <https://doi.org/10.20961/paedagogia.v27i2.83834>.

social, economic, and cultural backgrounds is a fascinating phenomenon that warrants further research.

The relevance of this study stems from the need to develop an efficient boarding school management model to address character education issues in the digital age. Today's youth are exposed to various harmful influences, including social media, online games, and a culture of instant gratification, which can undermine their character. Islamic boarding schools must establish adaptive management practices aligned with Islamic teachings to foster strong character development in their students. Empirical studies on effective boarding school management techniques can help create character education programs in other Islamic educational institutions in Indonesia.⁷

Effective boarding school management requires a blend of traditional management tasks and the principles of Islamic education. Program planning must be based on the goal of fostering Islamic character; the organizational structure must meet the developmental needs of the students; program implementation must involve all components of the boarding school; and ongoing supervision is necessary to ensure that objectives are met. Character development also involves attention to the aspects of moral knowledge, moral sentiments, and moral behavior so that the moral values instilled are comprehensive and assimilated by the students.⁸

Based on the background described above, this study aims to conduct an in-depth analysis of the role of dormitory management in improving the discipline and moral character of students at Ibnu Hajar Boarding School. Specifically, this study will explore strategies for planning discipline and moral character development programs in the dormitory, the organizational structure and division of duties in dormitory management, the implementation of discipline and moral character development programs in students' daily activities, the monitoring and evaluation system for students' progress in discipline and moral character, as well as supporting and hindering factors in dormitory management. The results of this study are expected to provide a theoretical contribution to the development of Islamic educational management and a practical contribution to improving the quality of dormitory management in modern Islamic boarding schools.

Method

This study employs a qualitative approach with a descriptive design, aiming to describe and analyze in depth the role of dormitory management in

⁷ M Lukman, Rusli Malli, and Dahlan Lamabawa, "Manajemen Islamic Boarding School Dalam Meningkatkan Karakter Religius Siswa Asrama SMP Unismuh Makassar," *Dimar: Jurnal Pendidikan Islam* 7, no. 1 (2025), <https://doi.org/10.58577/dimar>.

⁸ Mirnawati, "Management Boarding School SMAIT: Character Education Religious and Disciplined," *Zabags International Journal of Islamic Studies* 1, no. 2 (2024): 36–45, <https://doi.org/10.61233/zijis.v1i2.6>.

improving the discipline and moral character of students at Ibnu Hajar Boarding School.⁹ A qualitative approach was chosen because this study seeks to understand the phenomenon of boarding school management holistically and comprehensively through the collection of rich and in-depth data on the context, processes, and meanings of disciplinary and moral guidance practices for students. A descriptive method was used to describe the realities observed in the field regarding the strategies, programs, and implementation of boarding school management without manipulating variables or applying specific treatments, thereby allowing the researcher to obtain an objective and natural picture of the actual conditions of boarding school management.¹⁰

Three main methods were used to collect data: first, participatory observation through direct observation of the students and the training program. Second, in-depth interviews with four key informants: the Deputy Head of the Boarding School Division, the Etiquette Coordinator, the Dormitory Supervisor, and a 10th-grade student at the Ibnu Hajar Girls' High School Boarding School, located at Jl. Sarinembah No. 58A Harjamukti, Cimanggis District, Depok City, West Java 16454, to gather information regarding the history, current conditions, future direction of the boarding school management program, as well as the challenges and successes encountered, and third, documentation covering the activity schedule, organizational structure, evaluation reports, and regulations related to dormitory management. Data validity was assessed through triangulation of sources and techniques.

The data analysis approach in this study employs Miles and Huberman's interactive analysis model, which consists of three iterative steps. The first step is data reduction, which involves selecting, focusing, and simplifying the raw data obtained through observation, in-depth interviews, and documentation, in order to concentrate on the role of dormitory management in improving the discipline and moral character of the students. The second step is the presentation of data in the form of narrative descriptions, tables, or graphs, which allows the researcher to better understand patterns and correlations among data categories and develop preliminary conclusions. The third step is drawing conclusions and verification, which involves the researcher interpreting the data, relating it to theory and the study context, and conducting field checks to ensure the validity of the conclusions. These three steps occur simultaneously and continuously throughout the research process, resulting in a comprehensive and accountable analysis. To ensure the validity of the data, this study employs triangulation techniques: source triangulation, which involves comparing data from various informants; and methodological triangulation,

⁹ sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, 2023.

¹⁰ Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, ed. Meyniar Albina, 2023rd ed. (CV. Harfa Creative, 2023).

which involves cross-checking data from interviews, observations, and documentation to ensure that the data obtained is valid and reliable.

Results and Discussion

Planning a Discipline and Character Development Program in the Dormitory

Discipline is a crucial trait that students must possess. The concept of discipline in education refers to the habits and practices that students adopt in managing their time, focus, and other aspects of their lives, thereby motivating themselves to achieve their educational goals.¹¹ Discipline is the foundation of students' academic success; through discipline, students can improve their academic performance.¹² In a more Islamic context, discipline is a reflection of students' faith; for example, praying on time teaches students to value time more.¹³ Focusing on the importance of discipline in education, the findings of this study indicate that the administration of Ibnu Hajar Boarding School has a structured planning system to foster discipline and morality among students. Program planning begins with establishing the boarding school's vision and mission, which are focused on developing students with noble character, discipline, and academic achievement. The planning process involves all members of the boarding school's administration through coordination meetings held regularly each week and monthly evaluations.

The discipline development program is designed through several strategies. These programs, implemented by Ibnu Hajar Boarding School, are designed in line with a concept of discipline that emphasizes time management. First, the development of dormitory rules, which include regulations regarding wake-up and bedtime, congregational prayer, independent study time, meal schedules, and rest periods. Second, the establishment of a measurable and educational reward and punishment system. Third, a structured daily schedule from 4:00 a.m. to 10:00 p.m. ensures that every student maintains a consistent routine.¹⁴

Meanwhile, *akhlak* is a term that refers to behavior that is so deeply ingrained in a person's soul that they are able to carry out actions without the

¹¹ Khoirul Ulum, Redza Sutiara Akbar, and Wahido Amarsyah, *Disiplin Pendidikan Dalam Belajar Dan Pembelajaran* (Malang: CV. Literasi Nusantara Abadi, 2023), 52.

¹² Ulum, Akbar, and Amarsyah, 52.

¹³ Pandi Mohammad et al., "Wawasan Al-Qur'an Dan Hadis Tentang Metode Pendidikan, Disiplin, Dan Keteladanan," *Al-Muhtarif: Jurnal Pendidikan Agama Islam* 2, no. 4 (2025): 1324–44.
<https://ejournal.iaingorontalo.ac.id/index.php/almuhtarif/issue/view/217>

¹⁴ Ina Choriayati and Sri Astuti Iriyani, "Manajemen Pendidikan Karakter Kedisiplinan Di Sekolah Boarding School: Sebuah Pendekatan Kualitatif," *Strategi Supervisi Pendidikan Pada Era Digitalisasi Rahmania* 3, no. 2 (2025): 20–28, <https://doi.org/https://doi.org/10.71094/vkj.v3i2.135>.

slightest element of coercion.¹⁵ Al-Ghazali, a major figure in the tradition of Islamic thought, stated that *akhlak* or *al-akhlak* is the plural form of *al-khuluq*, which means character, the nature or state of behavior that is consistent and deeply ingrained in an individual's soul.¹⁶ Broadly speaking, the essence of morality based on this concept encompasses two conditions: morality refers to actions that are performed consistently and develop naturally, or are carried out effortlessly without any element of coercion, persuasion, pressure, or other external influences. Morality is not merely a complement or adornment; in Islamic literature, it serves as the primary, systematic foundation for the individual. In line with this, Al-Ghazali emphasized that moral education is very important and can be carried out through several methods, such as setting a good example (*uswah hasanah*), acclimatization (*ta'wid wa riyadah*), advice (*Mau'izhah wa Irsyad*), self-control (*mujahadah an-nafs*), as well as rewards and punishments.¹⁷ In line with Al-Ghazali's view, moral education planning is carried out through the integration of religious programs and character development focused on habit formation, setting a good example, and guidance, including the cultivation of obligatory and recommended acts of worship, the study of etiquette and ethics, small-group mentoring programs, community service activities, and soft skills training.

These findings are consistent with management theory, including both educational management and Islamic educational management. Both emphasize the importance of planning as a fundamental function of management. This is consistent with the view that¹⁸ which states that management is the process of coordinating and integrating work activities so that they are carried out efficiently and effectively through the functions of planning, organizing, leading, and controlling. Good planning must include setting clear objectives, identifying available resources, and formulating strategies for achieving those objectives. In the context of Islamic education management, planning is both the first step and the foundation that can determine the future course of Islamic education management. This statement is consistent with the principle that everything must be well prepared so that the results achieved will benefit the Muslim community and earn the pleasure of Allah SWT.¹⁹ Furthermore, the planning of the discipline and moral

¹⁵ Siti Ardiyanti, "Pentingnya Pendidikan Akhlak Pada Anak Usia Dini," *Edu-Riligia: Jurnal Kajian Pendidikan Islam Dan Keagamaan* Vol.6, 6, no. 2 (2022): 199-209. <https://doi.org/10.24952/multidisipliner.v11i1.10667>

¹⁶ Mujiburrohman and Agus Pramono, "The Concept of Akhlak Education According to Al-Ghazali and Its Implementation at MTs SA Al Islam Jamsaren," *Tsaqofah: Jurnal Penelitian Guru Indonesia* 6, no. 2 (2026): 1419-33, <https://doi.org/10.58578/tsaqofah.v6i2.8539>.

¹⁷ Mujiburrohman and Pramono.

¹⁸ Yusuf et al., *Teori Manajemen* (Yayasan Pendidikan Cendekia Muslim, 2023).

¹⁹ Eli Sabrifha, "Manajemen Pendidikan Islam Berbasis Al-Qur'an: Antara Pemikiran Tokoh Dan Riset," *IDENTIK: Jurnal Ilmu Ekonomi, Pendidikan Dan Teknik* 3, no. 1 (2026): 49-58. <https://doi.org/10.70134/identik.v3i1.1026>

education program at the Ibnu Hajar Boarding School is also in line with the views of Isti'anah and Ashari in their research, namely that planning in Islamic education does not focus solely on worldly outcomes, but also on values pertaining to the hereafter.²⁰ In Islamic education management, planning must also be based on the values of the Qur'an and the Hadith, as Allah states in Surah Al-Hashr, verse 18, which emphasizes the importance of preparing for the future.²¹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning:

"O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do."

The importance of planning in every aspect of life extends to boarding school management. The verse "liyanzur nafsun maa qaddamat lighadin" conveys the meaning of self-evaluation and careful planning for the future. In the context of boarding school management, this verse serves as a spiritual foundation that every developmental program must be carefully designed, taking into account its long-term impact on the students' development, and carried out with full responsibility, for Allah is All-Knowing of all that is done.²²

Organizational Structure and Division of Responsibilities for Dormitory Management

The organizational structure of the Ibnu Hajar Boarding School is designed to be hierarchical yet flexible to ensure the effectiveness of student guidance. At the highest level is the Deputy Head of Boarding Affairs, who reports directly to the Principal and is assisted by five main coordinators: the Boarding Coordinator, the Etiquette Coordinator, the Quran Memorization Coordinator, the Language Coordinator, and the Laundry and Cleaning Coordinator.

Under the coordinator are the dormitory supervisors (*musyrif and musyrifah*), who are assigned based on grade level and dormitory building.

²⁰ Mufdlilatul Isti'anah and M Yahya Ashari, "Filosofi Dan Konsep Perencanaan Pendidikan Islam Untuk Membangun Generasi Berkarakter," *Jurnal Man-Anaa* 1, no. 1 (2024): 42-52, <https://doi.org/10.58326/man.v1i1.254>.

²¹ Edi Ependi et al., "Manajemen Pembinaan Akhlak Dalam Penguatan Pendidikan Karakter Peserta Didik," *Jurnal Tahsinia* 6, no. 7 (2025): 1094-1110, <https://doi.org/https://doi.org/10.57171/jt.v6i7.723>.

²² Shicheng Zhou, "Relationships Between Student Peer Relationships, Time Management, Academic Performance and Dormitory Culture," *Lecture Notes in Education Psychology and Public Media* 78, no. 1 (2025): 36-42, <https://doi.org/10.54254/2753-7048/2025.19188>.

Each supervisor oversees 10–18 students living in the same building or on the same floor. Supervisors are responsible for daily guidance, providing spiritual guidance, enforcing discipline, and acting as counselors for students facing personal problems. This division of duties ensures that every student receives adequate individual attention.

The Student Organization is also an important part of the boarding school's management structure. The Ma'had Ibnu Hajar Student Organization (OSMIB) is led by a general chairperson and several division heads. OSMIB serves as an extension of the dormitory administration in managing the students' daily lives and also functions as a platform for leadership development. A clear division of duties, with written job descriptions for each position, ensures there is no overlap of authority. Coordination takes place through weekly meetings of the dormitory administrators to evaluate programs and resolve issues.²³

The effectiveness of this organizational structure supports the management theory that states that good organization must include a clear division of labor, appropriate delegation of authority, and effective coordination among units. In the context of pesantren, the organizational structure must also take into account the aspects of setting a good example and emotional closeness between mentors and students, in keeping with the tradition of teacher-student relationships in classical Islamic education.²⁴

Implementation of the Discipline Development Program in Daily Activities

There is a strict and predictable daily schedule at the boarding school that helps foster discipline. The students wake up at 4:00 a.m. and then perform the Tahajjud and Fajr prayers in congregation. They participate in a Quran memorization program from the time of the Fajr prayer until 6:00 a.m., after which they have breakfast and get ready for class. After the first formal class ends at 3:00 p.m., there is a short break before the congregational Maghrib prayer. The students participate in Islamic religious activities from Maghrib until Isha. In the evening, the students work on their own projects while the teachers supervise them. All dormitory lights are turned off, and students are expected to be in bed by 10:00 p.m. This consistent daily routine helps students develop good habits.

²³ Roziana Ainul Hidayati and Farikhah, "Pengembangan Jiwa Wirausaha Santri Melalui Penguatan Kepemimpinan Berwirausaha Dan Pelatihan Budikdamber Pada Santri Pondok Pesantren Al-Kayyis Bangkalan Madura," *Jurnal Pengabdian Manajemen* 03, no. 01 (2023): 15–20, <https://doi.org/https://doi.org/10.30587/jpm.v3i1.5987>.

²⁴ Ida Nuryana and Akhmad Sirojuddin, "Management of The Santri Executive Board in Human Resource Development at The Hidayatullah Islamic Boarding School," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 10, no. 3 (2025): 840–52, <https://doi.org/https://doi.org/10.31538/ndhq.v10i3.238>.

The dormitory uses a transparent and publicly visible violation point system to maintain order. Points are assigned based on the severity of each violation, such as being late for congregational prayer or failing to participate in required activities. Consequences for students who reach a certain number of points are assessed on a tiered scale, starting with a verbal warning and progressing to suspension for more serious violations. This approach goes beyond punishment by incorporating counseling to help students reflect on their actions and make positive changes for the future.²⁵

Observations show that students' compliance with the schedule and rules averages 85–90%, indicating the system's effectiveness. Interviews with students reveal that the system helps them become more organized and responsible. A first-year high school student stated: "At first, I felt restricted by the strict rules, but after a few months, I felt more organized and focused on my studies."

This implementation is consistent with the theory of behaviorism in education, which emphasizes the importance of habituation and reinforcement in shaping behavior. From an Islamic perspective, habituation is also an educational method taught by the Prophet Muhammad (peace be upon him) in educating his companions, as narrated by Abu Dawud regarding the instruction to teach children to pray from the age of seven.²⁶

Implementation of the Character Development Program through Role Modeling and Guidance

Moral development at the boarding school is not only achieved through formal instruction but also emphasizes exemplary behavior and intensive spiritual guidance. The ustadz and ustadzah are selected based on strict criteria, including not only academic competence but also moral integrity and spiritual maturity. They are expected to serve as role models for the students in every aspect of life, from punctuality in prayer times and good manners in interactions to a simple lifestyle and devotion to worship.²⁷

The small-group mentoring program serves as the primary vehicle for personal moral development. Each week, the female mentors lead mentoring groups consisting of 10–14 students to discuss moral issues, share spiritual experiences, and provide motivation. In these sessions, the students are given

²⁵ Aswar Syarif, Baderiah Baderiah, and Taqwa Taqwa, "Enhancing Students' Character Development through a Point-Based Violation System," *International Journal of Asian Education* 5, no. 4 (2024): 363–73, <https://doi.org/10.46966/ijae.v5i4.464>.

²⁶ Wahyu Aji, S Ramlah, and Saprin, "Penerapan Konsep Behaviorisme Dalam Pendidikan Islam," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 02, no. 12 (2025): 428–36, <https://doi.org/https://doi.org/10.5281/zenodo.15618798>.

²⁷ Abdul Khamid and Muhammad Nur Hadi, "Strategi Pengurus Asrama A Dalam Membentuk Karakter Mandiri Santri Di Pondok Pesantren Ngalah," *Jurnal Al-Abshor: Jurnal Pendidikan Agama Islam* 2, no. 3 (2025): 295–302, <https://doi.org/https://doi.org/10.71242/sraj5n98>.

the opportunity to express the challenges they face in applying moral values, and the mentors provide guidance tailored to each student's individual circumstances.

Creating a religious environment in the dormitory is also an important strategy. This is achieved by decorating the dormitory with calligraphic inscriptions of verses from the Quran and hadiths on moral conduct, fostering the habit of reciting dhikr and prayers after prayer, reciting the Quran, and holding regular activities such as weekly study sessions. This conducive environment fosters an atmosphere that encourages students to continually improve their spiritual and moral qualities. This conducive environment fosters an atmosphere that encourages students to continuously improve their spiritual quality and moral character.²⁸

The study's findings show a significant improvement in the students' moral behavior during their time at the boarding school. On a semester-by-semester basis, moral evaluation data show improvements in the indicators of honesty, responsibility, social awareness, and social ethics. Interviews with the students' parents also confirmed the positive changes they observed in their children, particularly in terms of manners, respect for parents, and awareness of religious practices.²⁹

These findings reinforce the theory of character education, which emphasizes the importance of role models and creating a supportive environment for character development. The method of exemplary behavior implemented in the boarding school is also consistent with the Islamic concept of tarbiyah (Islamic education), which positions teachers as a source of support for their students. Furthermore, the findings reinforce the view regarding the methods of moral education endorsed by Al-Ghazali, namely that morality can be taught through various methods, including setting a good example and providing advice or guidance.³⁰

Monitoring and Evaluation System for Student Progress

The monitoring system at the boarding school is implemented in phases and on an ongoing basis. Daily monitoring is conducted by the supervising teachers through direct observation of the students' activities, attendance at mandatory activities, and daily interactions. Each supervising

²⁸ Iim Imaroha, Maemunah Sa'diyahb, and Khoirul Anam, "Planning the Islamic Education Environment at the Islamic Boarding School SMK IT Cyber Global Orenz Leuwiliang," *At Tuots: Jurnal Pendidikan Islam* 6, no. 2 (2024): 822-32, <https://doi.org/https://doi.org/10.51468/jpi.v6i1.481>.

²⁹ Nuryana and Sirojuddin, "Management of The Santri Executive Board in Human Resource Development at The Hidayatullah Islamic Boarding School." <https://doi.org/10.31538/ndhq.v10i3.238>

³⁰ Mujiburrohman and Pramono, "The Concept of Akhlak Education According to Al-Ghazali and Its Implementation at MTs SA Al Islam Jamsaren." <https://doi.org/10.58578/tsaqofah.v6i2.8539>

teacher maintains a student progress log that records positive behavior and violations. This data serves as the basis for providing individual feedback and guidance. Weekly monitoring is conducted by the coordinator of each field based on data summaries provided by the student mentors. Monthly monitoring is conducted by the dormitory director and the entire management team to evaluate the program's progress and identify systemic issues.³¹

Formal evaluations are conducted every semester using several tools: a conduct report card that measures students' progress in various areas, a self-assessment in which students evaluate their own progress, a peer assessment in which roommates provide feedback, and an evaluation by the mentor based on direct observation. The results of these evaluations are communicated to parents through report cards and parent-teacher conferences held every semester.

This comprehensive monitoring and evaluation system enables early detection of behavioral issues among students and timely intervention. Evaluation data is also used to continuously improve boarding school programs and policies. The implementation of this monitoring and evaluation system aligns with the principles of Total Quality Management in education, which emphasizes the importance of ongoing measurement and continuous improvement.³²

Factors Supporting and Hindering Dormitory Management

This study found that there are several reasons why the boarding school administration is highly effective in encouraging students to be disciplined and moral. First, the strong determination of the school and boarding school administration to achieve the goals of Islamic character education. Second, the knowledge and commitment of the male and female teachers, who view their work as a combination of worship, moral duty, and a profession. The third factor is support from parents and the boarding school administration. Well-organized programs and systems with clear protocols are the fourth requirement. Fifth, the boarding school administration has an Islamic organizational culture. Sixth, it has adequate infrastructure and facilities.³³

³¹ Kosmas Sobon et al., "Character Building through Boarding School for Inland and Outermost Student: A Grounded Theory Approach," *Frontiers in Education* 10, no. July (2025): 1-11, <https://doi.org/10.3389/feduc.2025.1575177>.

³² Lukman, Malli, and Lamabawa, "Manajemen Islamic Boarding School Dalam Meningkatkan Karakter Religius Siswa Asrama SMP Unismuh Makassar." <https://doi.org/10.58577/dimar.v7i1.472>

³³ Fauzi Fauzi et al., "Improving Student's Discipline Through Islamic Education Management," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 8, no. 1 (2023): 196-206, <https://doi.org/10.31851/jmksp.v8i1.10994>.

However, this study also identified several factors that hinder this process. First, a variety of strategies is needed due to differences in the students' backgrounds in terms of socioeconomic status, educational level, and cultural background. Second, there are adverse external influences outside the dormitory, particularly during holidays when students return home. The third issue is the low mentor-to-mentee ratio. The psychological dynamics of adolescents as they search for their identity are the subject of the fourth section. The fifth issue is the scarcity of safe educational information technology.

To address these challenges, the boarding school administration has developed several strategies, such as an intensive pre-educational program for new students, periodic training for counselors on adolescent psychology, collaboration with parents through parenting classes, and the gradual addition of counselors. These findings regarding supporting and hindering factors provide a comprehensive picture of the complexities of boarding school management in the context of modern Islamic education.³⁴

Conclusion

The findings indicate that the management of the dormitory at Ibnu Hajar Boarding School plays a crucial role in enhancing students' self-control and ethics by carrying out all necessary managerial tasks. By establishing rules, a system of rewards and punishments, and incorporating religious programs based on Islamic principles, the guidance program is organized to implement its plan. The boarding school's leadership system is hierarchical, with a field coordinator, supervising ustadz and ustadzah, and the student organization at the top. Tasks are clearly assigned to ensure that everyone carries out their respective duties. Consistent daily routines, an educational demerit point system, and ongoing counseling support implement the disciplinary guidance program, while supervisory role models, small-group mentoring programs, and the creation of a conducive religious environment foster moral guidance. Behavioral issues among students can be identified early on, and the program can be continuously improved using a tiered monitoring and assessment system that operates on a daily and semester basis. Despite strong leadership, competent supervisors, parental support, and well-developed infrastructure, boarding school management faces various challenges, such as the diverse backgrounds of students, negative external influences, a low supervisor-to-student ratio, and the complex psychological dynamics of adolescents—all of which require creative solutions. This study contributes to existing knowledge by proposing a contemporary Islamic boarding school administration model grounded in

³⁴ Muhammad Ghafar and Zayyinah Haririn, "Public Relations Management in Increasing the Number of Students At School," *International Conference on Education, Society and Humanity* 01, no. 01 (2023): 669–76, <https://doi.org/https://doi.org/10.35719/4sp21h98>.

character education to produce a new generation that is unselfish, highly disciplined, and prepared to face the challenges of the modern world.

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