



The Role of Islamic Boarding Schools in Shaping the Character of Santri

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ABSTRACT

Character education has emerged as a significant and widely discussed topic in recent years, drawing considerable attention from educators and researchers alike. Many studies have explored its relationship with the roles played by educators and educational institutions. In this context, the contribution of Islamic boarding schools (pesantren) to character development, particularly in the era of disruption, remains an important area of inquiry. However, existing research has yet to comprehensively address how pesantren actively shape national character. This study seeks to fill that gap by examining the role of character education in the Al-Quranyy Islamic Boarding School. Specifically, it aims to: (1) explore how character education is implemented among students at Al-Quranyy Islamic Boarding School, and (2) identify the supporting and inhibiting factors affecting its implementation. Employing a qualitative field research approach, the study reveals that character formation at Al-Quranyy is facilitated through both instructional content and the exemplary behavior of kyai, dormitory caregivers, and teachers. Furthermore, character education is reinforced through pesantren programs such as extracurricular and local content activities. The study also identifies several challenges and supports in this process: internally, a lack of infrastructure and teaching personnel; externally, the pervasive influence of technological developments.

Keywords: *Education Character, Shaping Education Character, Role Of Character Education*

ARTICLE INFO

Article history:

Received

February 10, 2025

Revised

April 20, 2025

Accepted

May 05, 2025

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

Al Quranyy Kauman Kotagajah Islamic boarding school has a very important role in shaping the character of students, not only in terms of religious knowledge but also in social, moral and personality aspects. (Arifin, 2024) As an educational institution based on Islamic teachings, Islamic boarding schools have a big influence on the character education process, both within the Islamic boarding school environment and outside the Islamic boarding school. (Syafe'i, 2017) This character formation is very necessary to produce a generation with quality character. are the values of human behavior related to God Almighty, oneself, fellow humans, the environment and nationality which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, etiquette, culture and customs. Character education can be applied in learning in every subject. Learning materials related to norms or values in each subject need to be developed, made explicit, linked to the context of everyday life. (Wati, 2015)

Character education in Islamic boarding schools is closely related to the management or management of Islamic boarding schools. The management in question is how character education is planned, implemented and controlled in educational activities at Islamic boarding schools adequately. This management includes, among other things, the values that need to be instilled, curriculum content, learning, assessment, educators and education staff, and other related components. (Gusmaniarti & Suweleh, 2019)

Character education in Islamic boarding schools has advantages, especially in instilling moral values in students. Santri consider teachers or kyai as role models, who have advantages, and must be obeyed. Santri character is attitudes and behavior that reflect religious values, nationalism and tolerance. Santri are also known as individuals who are patient, humble and uphold justice. The characters taught in Islamic boarding schools include: a) morals towards God, such as faith, piety and sincerity; b) morals towards oneself, such as honesty and responsibility; c) morals towards others in terms of rules, cooperation and politeness; and d) morality towards the environment, such as social concern and love for the environment. These character traits are taught in Islamic boarding schools and implemented in daily activities. (NURILLAH, 2018)

Education at this Islamic boarding school is expected to be effective in educating students' intelligence, skills, character building and instilling moral values, so that students have more complete and distinctive personalities. In curricular, co-curricular and extra-curricular activities, both in Islamic boarding schools, dormitories and community environments which are monitored by teachers 24 hours a day. The suitability of the system lies in all student activities being programmed, arranged and scheduled clearly. Meanwhile, institutional rules are full of moral values. Other advantages of this system are: the Islamic boarding school system places more emphasis on independence education. (Fahham, 2020)

One example of an Islamic boarding school that has carried out its role in instilling national character education in an era of disruption by implementing a 24-hour learning system is the al-Qur'any Islamic boarding school in Kotagajah. By using an integrated program, it is hoped that character education can be implemented more effectively. Character education in Islamic boarding schools aims to improve the quality of implementation and educational outcomes in Islamic boarding schools which leads to achieving the formation of students' character and noble morals in a complete, integrated and balanced manner, according to graduate competency standards. The students of the al-Qur'any Islamic boarding school are psychologically entering adolescence, namely the transition period between a child and adolescence. (Albanjari, 2018)

So far there are quite a lot of studies on Islamic boarding schools, but they tend to analyze several aspects, including; First, a study of character education at Salaf Islamic boarding schools. This study describes how Salaf Islamic boarding schools maintain traditional characteristics in instilling character in students. The two studies discuss the tolerance education model in Islamic boarding schools. Third, research on Islamic boarding schools as character-forming educational institutions. There are also studies that discuss the analysis of the education system in Islamic boarding schools. Fifth, research that discusses educational experiences in Islamic boarding schools. Of the several studies related to Islamic boarding schools above, there are no studies that explicitly discuss the role of Islamic boarding schools in shaping national character in an era of disruption. Especially the values of religious character, tolerance, honesty, discipline, independence, all of which are taught comprehensively at the Islamic Boarding School. (Chandra, 2020)

The aim of this research is to complement previous existing research related to Islamic boarding schools and character education. The core research tries to explain the role of Islamic boarding schools in shaping the character of students by explaining the patterns that

are instilled, especially in the current era. This research reveals that the best implementation of character education is carried out in Islamic boarding schools. (Maharani, 2024)

First, a thesis from Arif Taufiqurrohman, Faculty of Tarbiyah and Teacher Training, UIN Walisongo Semarang, entitled "The Role of Islamic Boarding Schools in Developing Disciplined Character (Case Study: Darunnajah Islamic Boarding School Kepil Wonosobo)". In his thesis he explains the character formation of children from MTS age, the character that is developed focuses on the child's disciplined character and the obstacles they face. The similarity between the two studies is that they both discuss the character formation of Islamic boarding school students. The difference between this research and previous research is that the previous research focused on the discipline of Mts students at the Darunnajah Kepil Wonosobo Islamic Boarding School, while the research that the researchers will carry out is research on character formation in students who are currently receiving tertiary education carried out by the boarding school and social theory analysis to explain the phenomenon being researched.

Second, the work of Wahyu Nugroho entitled "The Role of Islamic Boarding Schools in Fostering Youth Diversity" in the Journal of Islamic Education Studies, discusses the relationship between society and Islamic boarding schools and the role of Islamic boarding schools in fostering youth diversity. Then it discusses the diverse behavior of teenagers and the problems faced by the boarding school. The similarity between the two studies is that they both discuss the development of students who have a diversity of characters that are adapted to the teachings of the Pondok. The difference between this research and previous research is that previous research was more focused on coaching carried out in the community around the al-Hasan Islamic boarding school in Salatiga and many of the teenagers from the Islamic boarding school were involved in the community, for example teaching TPQ in the village. Meanwhile, the research that the researchers will carry out is more focused on the guidance carried out by Islamic boarding schools for students who are currently receiving tertiary education, which of course has different methods and problems in character formation, as well as social theory analysis to explain the phenomenon being researched. (Nugroho, 2016)

The third work by Ria Gumilang and Asep Nurcholis entitled "The Role of Islamic Boarding Schools in the Formation of Santri Character" examines the percentage of implementation of santri character education, then what are the inhibiting factors faced by the al-Firdaus Islamic boarding school. What this research has in common with the research that the researchers will be looking for is that they both examine the role of character formation in Islamic boarding schools.

METHOD

The author's research approach uses a qualitative approach. Qualitative research is research carried out by explaining, illustrating and outlining the main issues to be discussed in the research and then drawing conclusions deductively. (Yuliani & Supriatna, 2023) This descriptive research seeks to observe problems systematically and accurately regarding the facts and nature of certain objects, which in this case relates to the role of Islamic Boarding Schools in forming the character of students in Al-Qur'anyy Kauman Kotagajah. In this research, researchers used several data collection tools, namely through observation, interviews and documentation. Secondary data sources are taken from relevant books and journals related to the object studied. Primary data sources were obtained from caregivers, Ustadz, Santri. This research uses triangulation of sources and methodology to ensure the authenticity of the data. There are three methods used in data analysis techniques, namely: data reduction, data presentation, drawing conclusions/verification. (Sari, 2023)

RESULT AND DISCUSSION

Education System at Al-Qur'anyy Islamic Boarding School Kotagajah

Al-Qur'anyy Islamic boarding school is a type of modern Islamic education that deepens Islamic religious knowledge. This Islamic boarding school is a separate community, where kyai, ustad, students and administrators live together based on Islamic religious values complete with their own norms, which are exclusively different from general education. Islamic boarding school is a large family under the care of a kyai, and assisted by ustad/teachers, and administrative staff. (ISDIYATI & Bisri, 2020)

The education system at this Islamic boarding school uses a holistic approach, meaning that Islamic boarding school caregivers view teaching and learning activities as an integral part or integrated into the totality of daily life activities. For students studying at Islamic boarding schools, they don't know how to calculate time, when they have to start and finish, and what targets they have to achieve. For the world of Islamic boarding schools, only fardu ain knowledge is considered sacred. In their view, all activities that occur in life originate from Allah SWT, and proceed according to law, and end back to Him. Every event that occurs as part of an Islamic boarding school has a very important role in shaping the character of the students, both in terms of overall motivation and always relating to each other and ultimately meeting the truth of the teachings of Allah SWT. (Taqiyuddin, 2021)

Based on the researcher's interview with the head of the Al-Qur'anyy Kotagajah Islamic boarding school, he believes that whatever the students learn at the Islamic boarding school is good and will one day bring benefits to those concerned. For example, a student with skills through self-teaching (such as: the skills of memorizing the Koran, reciting the Pegon book, cooking rice, farming vegetables, etc.), is currently not useful but in a few years will be useful. (Azizah, 2020)

1. Teaching methods

Teaching methods at Al-Qur'anyy Islamic boarding schools are given in the form of sorogan, bandong, halaqah and Tahfidzul Qur'an. Sorogan means: individual learning where a student faces a teacher, there is mutual interaction between the two. Bandongan means studying in a group where all the students participate, and usually the chaplain uses the local language and directly translates sentence by sentence from the book he is studying. Halaqah means discussion to understand the contents of the book, not to question whether what the book teaches is right or wrong, but to understand what the book teaches means. (Nurazizah, 2021)

In the learning activities of the students, once a week during evening and morning prayers, they hold speech lessons (muhadharoh) or learn to give religious lectures. The content of the religious lectures is chosen by the students, but most of them revolve around the history of the Prophet Muhammad, heroism, honesty of his companions and other actual themes. The students also learn to give speeches in various matters, for example parties, circumcisions and other speeches that are deemed necessary to be delivered. All students are required to make speeches or give welcoming remarks on various matters. Unique learning method, every 3 months there is a competition between caravans. Each caravan member is elected democratically to compete with other caravan members. This is done for each type that is contested. If a caravan member loses, his friends accept it and learn better. (NURAENI, 2020)

If there are group members who are not ready to perform, even though it has been scheduled, they are punished, namely standing with their ears held until the activity is finished. The unique thing about this activity is that everything runs smoothly without any ustad or ustazah supervising it. This activity instills honesty from an early age, with

the aim of making students independent and trying with all their might to prepare the material to be presented.

For students, this process is worship of Allah SWT. Whether or not knowledge is obtained as a result of learning really depends on the pleasure of Allah SWT. Through efforts with all the purity of the soul through prayer, fasting and other activities, the students continue to learn. This way of learning does not require expensive costs, such as providing a study table, projector, focus, laptop and so on. The students usually sit on the shelves that have been provided for learning activities.

To foster students' rational thinking abilities, the Al-Quraniyah Islamic boarding school provides general lessons and special skills at the Islamic boarding school, such as: farming, animal husbandry, writing calligraphy and other work that is familiar to everyday life. This activity is carried out during holidays with the aim of balancing the everyday and the worldly. (Chandra, 2020)

Figure 1 Interview Process



From the results of interviews with caregivers regarding the role of Islamic boarding schools in forming the character of students with noble morals, he said *"Islamic boarding schools play an important role in shaping the character of students by instilling strong moral and religious values. Through studying the Koran, hadith, and moral education, students are taught to have an honest, disciplined, patient, humble and loving attitude towards others. The Islamic boarding school environment which is steeped in religious traditions also helps students internalize noble morals in everyday life."*

Then, as a result of the interview with the ustad, the researcher asked what methods are used in Islamic boarding schools to instill morals in students? *Ustadz responded that the Al Quranyy Islamic boarding school in forming the character of its students instills strong religious education, Morals and Ethics, Independence and Responsibility and Leadership Education"*.

Next, the researcher conducted an interview with one of the students, How does Islamic boarding school shape your character in everyday life? Santri answered *"Islamic boarding schools teach discipline, responsibility and simplicity in everyday life. Every activity, from congregational prayer times, studying, to daily tasks, is carried out with full responsibility."*

From the results of the interviews, researchers found the role of the Al Quranyy Islamic boarding school in shaping the character of the students, that Islamic boarding schools, Islamic boarding schools play a very significant role in shaping the character of the students. Through comprehensive religious education, moral development, development of independence, leadership and social skills, Islamic boarding schools not only produce students to become

pious individuals, but also individuals who are responsible, independent and ready to contribute to society.

2. Formation of student character

There are several principles of the education system at Al-Qur'anany Islamic boarding school in shaping the character of students, including the following:

- a. *Theocentric*; At Al-Qur'anany Islamic boarding school the education system is based on philosophy *theocentric*. Every student activity is seen as worship of Allah SWT. All educational activities are an integral part of the totality of religious life, so learning activities do not take into account time. In practice, students tend to prioritize attitudes and behavior that are oriented towards ukhrawi life. All actions are carried out based on religious law in the interests of ukhrawi life. (Munif, 2019)
- b. Volunteer to serve; Islamic boarding school caregivers view all educational activities as worship of Allah SWT, so that the implementation of Islamic boarding schools is carried out voluntarily and serves others in order to serve Allah SWT. Considering that the cost of education at the Al-Qur'anany Islamic boarding school is very minimal, the honorarium and salaries of the kyai, ustad/teachers are also very minimal. One piece of advice from the Head of the Islamic Boarding School is not to look for food/life from the Islamic boarding school but to bring life to the Islamic boarding school. If you want to earn a living, please work or teach elsewhere to meet the living needs of your wife and children. With this concept, the students feel obliged to respect their kyai and ustad and respect each other, because this is a religious command. Santri believe that they will not become knowledgeable people without teachers and the help of their peers. (Dahlan, 2016)
- c. Wisdom; Islamic boarding schools emphasize to students the importance of wisdom in their daily behavior. The wisdom referred to is being patient, humble, obedient to the provisions of religious law, able to achieve goals without harming others, and bringing benefits to the common good. The students of the Al-Qur'anany Islamic boarding school are given the freedom to form their identity as students who submit and obey the rules of the Islamic boarding school.
- d. Simplicity; Islamic boarding schools emphasize the importance of simple appearance as one of the noble values of Islamic boarding schools and a guideline for daily behavior for all students. What is meant by simplicity is not being arrogant and arrogant towards other students even if they come from the rich class. (Nurmila, 2021)

Based on the results of the researchers' research, there are several aspects that the Al Qur'anany Islamic boarding school can do to shape the character of its students:

1. Strong Religious Education

Islamic boarding schools are educational institutions that prioritize the teaching of the Islamic religion, both in the aspects of aqidah, worship and morals. By implementing intensive religious teachings, Islamic boarding schools shape students into individuals who have a solid moral foundation. This can be seen in the study of classical books (yellow) which is carried out every Saturday night, Sunday night and Monday night. which teaches Islamic values in depth, as well as daily life practices that reflect religious teachings. (Purnamasari et al., 2023)

Figure 2 The Activity Perform Congregational Prayers



2. Moral and Ethical Education

One of the main objectives of the Al Quranyy Islamic boarding school is to form noble morals in its students. Through various activities, such as teaching, habituation, and examples from kyai or ustadz, students are taught to have commendable qualities such as honesty, discipline, patience, and humility. Daily life at Al Quranyy Islamic boarding school, students together with kyai and ustadz perform congregational prayers. (Mardiana, 2023)

3. Development of Independence and Responsibility

At the Al Quranyy Islamic boarding school, which is a tahfidzul Qur'an boarding school, students are taught to live independently by taking care of themselves, such as washing clothes, cooking, or cleaning the Islamic boarding school environment and memorizing the Al Qur'an. This habit aims to foster a sense of responsibility and independence. Santri are taught not to depend on other people to fulfill their basic needs, and to maintain the cleanliness and comfort of the surrounding environment. (Gusmaniarti & Suweleh, 2019)

4. Leadership Education

Al Quranyy Islamic boarding school not only prepares students to become pious individuals, but also quality leaders. In Islamic boarding schools, students are often given the opportunity to take responsibility in the internal organization of the Islamic boarding school, such as being an IPNU boarding school administrator, which helps them hone their leadership and decision-making skills, which is done at the start of accepting new students and preparing all activities at school. (Afandi, 2013) Overall, Islamic boarding schools play a very significant role in shaping the character of the students. Through comprehensive religious education, moral development, development of independence, leadership and social skills, Islamic boarding schools not only produce students to become a pious individual, but also an individual who is responsible, independent, and ready to contribute to society. Adding insight into character education based on Islamic values in Islamic boarding schools. Providing examples of effective strategies in developing the character of students that can be applied in other institutions. Affirming the role of Islamic boarding schools as moral and cultural agents in society. Becoming a reference for formulating character education policies based on local wisdom.

CONCLUSION

From research on the role of Islamic boarding schools in shaping the character of students at Al Quranyy Kauman Kotatagajah, the Al Quranyy Kotatagajah Islamic boarding school places a strong emphasis on moral education and religious values. With teaching that focuses on understanding the Islamic religion, students not only learn religious knowledge, but are also expected to be able to apply these values in everyday life. And Personality formation: Through various activities such as congregational prayers, reciting the Koran, and other religious activities, Islamic boarding schools play a role in shaping the character of

students, such as discipline, responsibility, respect for others, and the ability to control emotions and desires. Overall, the Al Quranyy Kotagajah Islamic boarding school has a significant role in shaping the character of students, not only in the religious aspect, but also in the moral, social and emotional aspects which are very important in their lives as individuals and members of society.

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First Publication Right :

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