

# Enhancing Islamic Moral Development through Effective Boarding School Education Program Management

**Muhammad Muklis**

Universitas Islam Nusantara, Bandung, Indonesia  
muklis@uinusa.c.id

**Ahmad Sukandar**

Universitas Islam Nusantara, Bandung, Indonesia  
ahmadsukandar@uninus.ac.id

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## Abstract

This study aims to analyze the implementation of boarding school education program management in improving Islamic morals at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School in Garut. This study uses a qualitative approach with field study methods, involving in-depth interviews, participatory observation, and documentation of the boarding school leadership, administrators, ustadz/ustadzah, and students. The results of the study indicate that the management of the boarding school program at this Islamic boarding school runs in an integrated manner through careful planning, professional organization of human resources, consistent implementation of worship habits and moral values, as well as continuous monitoring and evaluation. The synergy between religious and general education, supported by the example of educators and by mandatory programs such as tahsin, tahfidz, and yellow book learning, can create an educational environment conducive to the development of Islamic morals in students. This study also identified several challenges, including the need to strengthen role models among senior students and the importance of collaborating with students' parents. The study concludes that the boarding school management model implemented at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is effective in shaping students' Islamic morals and can serve as a reference for the development of Islamic boarding school education in Indonesia.

**Keywords:** boarding school; character building; educational management; Islamic morality.

## INTRODUCTION

Islamic boarding schools (*pesantren*) are among the oldest Islamic educational institutions in Indonesia, and they remain relevant in meeting society's needs. From pre-independence times to the modern era, Islamic boarding schools have played a crucial role in producing generations of Muslims who not only master religious knowledge but also possess social, leadership, and life skills. As Dhofier (2011) emphasizes, Islamic boarding schools are centers for the development of Islamic scholarship, deeply rooted in tradition, with a teaching system that emphasizes the personal relationship between the *kiai* (Islamic cleric) and the *santri* (students).

This tradition differs from formal educational institutions, which tend to emphasise standardised curricula and administrative procedures (Dhofier, 2011).

The development of Islamic boarding schools has become increasingly significant following the reform of Islamic education in Indonesia. According to Azra (2019), pesantren are now not only centers of religious education but also centers for community empowerment, economic development, and formal educational institutions oriented towards character building. In this context, pesantren are undergoing a transformation into modern boarding schools that integrate religious education, general knowledge, and moral development (Azra, 2019). According to data from the Ministry of Religious Affairs of the Republic of Indonesia, there were more than 27,000 pesantren in Indonesia in 2021, with a total of more than 4 million students (Romalina, 2022). This figure demonstrates how pesantren are a key pillar of Islamic education in Indonesia. With such a large number, pesantren have a significant responsibility in producing a generation of young Muslims who are qualified, both intellectually and spiritually.

The concept of Islamic boarding schools is not new. The boarding school system has long been practiced in traditional Islamic boarding schools, where students live in a pondok environment and receive instruction throughout the day. However, over time, boarding schools have adopted a modern approach, combining formal education with non-formal education based on moral development. This system offers advantages in supervision and character development.

According to research by Muhyiddin et al. (2022) in the *Journal of Islamic Education*, boarding schools enable a more effective internalization of Islamic values because students are in a conducive educational environment 24/7. Intensive interaction between students and teachers, caregivers, and fellow students is a crucial factor in the formation of an Islamic personality (Muhyiddin et al., 2022). Furthermore, the integration of formal education and religious education within the boarding school system can address the needs of modern society, which desires Islamic boarding school graduates to not only master religious knowledge but also be able to compete in the academic and professional worlds. As stated by Ramin (2020) in *Tarbawy: Jurnal Pendidikan Islam*, boarding schools serve as a model of character education that balances the cognitive, affective, and psychomotor aspects of students (Ramin, 2020).

The flow of globalization and the development of information technology have had a significant impact on socio-cultural life, especially for the younger generation. On the one hand, globalization opens access to knowledge and global networks. However, on the other hand, globalization also brings serious challenges in the form of moral degradation, secularization, and a shift in traditional values. A study conducted by Safitri et al. (2024) shows that one impact of globalization is the decline in moral values among the younger generation, marked by increased consumerism and individualism, and a decline in respect for religious values. This is further exacerbated by the development of digital media, which does not always carry positive content (Safitri et al., 2024).

In this context, the development of Islamic morality becomes crucial. Islamic morality is the primary foundation for developing a Muslim personality that is devout, knowledgeable, and charitable. Al-Ghazali (in *Ihya Ulumuddin*) emphasized that morality reflects the quality of one's faith (Al-Ghazali, 2005). Therefore, education oriented toward moral development is strategically urgent in facing the challenges of global moral degradation. Islamic boarding schools, as Islamic educational institutions, have an advantage in shaping the morality of their students due to their comprehensive development system. Through boarding school-based education, Islamic values can be internalized through the practice of worship, discipline, the example of teachers, and the collective life of students filled with the values of brotherhood and responsibility.

In the context of educational provision, the success of a boarding school program depends heavily on the implementation of effective educational management. According to Terry (1997), management encompasses four main functions: planning, organizing, implementing, and controlling. The implementation of these management functions is crucial to ensuring that the educational goals of the Islamic boarding school are optimally achieved (Terry, 1977).

Research by Faujiah et al. (2024) confirms that good management in Islamic boarding schools can increase the effectiveness of learning programs while strengthening the moral development of students. This includes planning a curriculum that balances religious and general knowledge, organizing competent teaching staff, implementing varied learning activities, and consistently monitoring student development (Faujiah et al., 2024).

Islamic boarding school education also requires innovation in management. As Mansir (2020) points out, modern Islamic boarding schools must be able to develop an integrative curriculum, a morally oriented evaluation system, and collaboration with the community and parents of students. Thus, Islamic boarding

schools become not only places of learning but also centers for the formation of Islamic character capable of facing global challenges (Mansir, 2020).

The Al-Qur'an Asy-Syafi'iyah Islamic Boarding School, located in Leuwigoong, Garut, is one of the Islamic boarding schools that has developed a boarding school model by integrating religious education with general education. Its vision is "Mumtaaz in Worship, Morals in Life, and Achievement for the Hereafter." This vision emphasizes the pesantren's orientation not only on academic achievement but also on developing strong Islamic morals. This Islamic boarding school collaborates on various programs, ranging from Qur'an memorization, formal education at the junior and senior high school levels, to Islamic extracurricular development.

With a boarding school system, students are guided to accustom themselves to Islamic worship, discipline, and social interaction. The management of Islamic boarding schools is carried out through a modern educational management approach that combines traditional Islamic boarding school values with formal educational institution management strategies. This aligns with the research findings of Baharun et al. (2021), which states that Islamic boarding schools that are able to integrate tradition and modernity will be more adaptive in responding to community needs and more effective in producing a generation of Muslims with noble morals. Therefore, the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School can be an example of the implementation of boarding school program management to improve the Islamic morals of students (Baharun et al., 2021).

Previous studies have shown that Islamic boarding school management in Indonesia demonstrates that institutional performance is largely determined by the integration of planning, organizing, implementing/leading, and supervising (POAC) functions. In contemporary management literature, these functions are known as POLC (planning, organizing, leading, and controlling) and are the foundation of effective organizational governance. The textbook *Principles of Management*, OpenStax (2023), emphasizes POLC as a primary framework for managerial analysis that can be adapted to various contexts, including religious education (OpenStax, 2023). In the context of Islamic education in Indonesia, the POAC approach has been adopted and systematically discussed in the work of Khoirudin et al. (2022), which elaborates on the implementation of educational management from planning to supervision, complete with case studies of Islamic educational institutions. These findings provide a theoretical basis for examining the extent to which boarding school programs in Islamic boarding schools can be orchestrated through integrated management functions (Khoirudin et al., 2022).

Sartini's (2025) research also underscores the role of kiai leadership and the organizational culture of Islamic boarding schools as levers for sustainable school management. Religious leadership in Islamic boarding schools impacts the sustainability of school management, including program organization, discipline, and the religious culture that characterizes boarding schools. The importance of the kiai's moral authority in shaping a religious and disciplinary culture emphasizes that the kiai's exemplary behavior synergizes with direct instruction to build habits of worship and etiquette. This is relevant to the design of the leading/actuating function in an morally oriented boarding school system (Sartini, 2025).

Literature on the modernization and transformation of Islamic boarding schools (pesantren) demonstrates a shift toward integrating religious and general curricula, professionalizing management, and strengthening character development within a dormitory format. Zarkasyi (2020) maps the changes in Islamic boarding schools in the contemporary Indonesian context: from traditional institutions based on the yellow texts to diverse variants, including modern models integrating formal and non-formal education. This study emphasizes that managerial adaptation and an integrative curriculum are key to the relevance of Islamic boarding schools amidst social change and the need for 21st-century competencies (Zarkasyi, 2020).

At the program level, Islamic boarding school-based curriculum management needs to orchestrate religious content (the Qur'an, yellow books, Islamic jurisprudence) and general science in alignment with character goals. An article in the *Journal of Islamic Education Management* by Nurkholis & Santosa (2022) reviews how curriculum development rooted in Islamic boarding school values and culture can be designed through managerial stages (planning, organizing, implementing, and supervising) to ensure consistency between the vision, program design, daily learning implementation, and quality evaluation. This provides an operational basis for examining the implementation of an integrative boarding school program at the research site (Nurkholis & Santosa, 2022).

In character studies, Islamic boarding schools are understood as spaces for internalizing values through exemplary behavior, religious discipline, and daily culture. Sartini's (2025) article shows that character

education based on Islamic orthodoxy in modern Islamic boarding schools can produce moderate Muslims through a curriculum of faith and morals, the habituation of worship, strengthening Quranic literacy, and a hidden curriculum of daily etiquette. This approach is effective because it combines explicit (instructional) teaching with a dormitory environment that regulates the rhythm of students' daily lives, a characteristic of boarding schools. The IJIMS findings are relevant for examining the extent to which managerial functions, particularly leading and controlling, ensure consistency between the values taught and the behavior practiced by students (Sartini, 2025).

Historically, classical literature on Islamic boarding schools emphasizes the role of the kiai (Islamic scholars), the tradition of the yellow books (kitab kuning), and the dormitory lifestyle in the transmission of knowledge and morals. Howell's work on the pesantren tradition serves as an important reference to emphasize that the pesantren culture, with its kiai-santri relationship and the practice of worship, is a powerful medium for moral formation. This reference reinforces the methodological rationale for positioning boarding schools as the locus of moral development through the management of the 24-hour life of the santri (Howell, 2001).

This study aims to comprehensively explain the implementation of boarding school education program management at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School by examining the functions of management, planning, organizing, implementation/leadership, and supervision (POAC/POLC), and analyzing the relationship between the implementation of these functions and the formation of Islamic morals of students through internalization of Qur'anic values, culture of etiquette, habituation of worship, and structured parenting. This framework combines the concept of educational management (POLC) widely adopted in open access literature with the managerial practices of Islamic boarding schools that have their own unique traditions and current regulations in Indonesia.

## METHOD

This study uses a qualitative approach with field research. The qualitative approach was chosen because it focuses on an in-depth understanding of the implementation of boarding school education program management in shaping Islamic morals in students, emphasizing meaning, process, and social context rather than mere numbers or statistics (Creswell & Poth, 2018). Data collection techniques were carried out through three main methods, namely in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted with Islamic boarding school leaders, administrators, ustadz/ustadzah, and students to obtain data regarding the planning, implementation, and evaluation of the boarding school program. The interview method allows researchers to explore the experiences and views of participants in more depth (Kvale & Brinkmann, 2009).

Participatory observation was chosen so that researchers could directly observe the implementation of learning activities, parenting, and Islamic moral development at the Islamic boarding school. Through this observation, researchers were able to understand the interaction patterns between students, caregivers, and the Islamic boarding school environment (Spradley, 1980). Documentation studies were conducted to complement data from interviews and observations, such as documents on the vision and mission, organizational structure, curriculum, rules, and educational programs run by the Islamic boarding school (Lexy J. Moleong, 2018).

The data obtained were analyzed using the Miles and Huberman analysis model, which consists of four stages: (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing conclusions or verification (Miles, Huberman, & Saldaña, 2014). This model was chosen because it is able to organize complex qualitative data into a more systematic and easy-to-understand manner (Miles, Huberman, 2016). To ensure data validity, this study employed triangulation of sources and methods. Triangulation was conducted by comparing data from interviews, observations, and documentation, as well as checking the consistency of information between sources (Patton, 2002).

## RESULTS AND DISCUSSION

### Theoretical Framework of Educational Management in the Context of Boarding Schools

Educational management is basically a process that includes the functions of planning, organizing, implementing and supervising (planning, organizing, actuating, controlling) to achieve educational goals (Hani Handoko, 2011; Terry, 1977). In the context of boarding schools, these management functions are not only applied to academic activities, but also to all aspects of the lives of students, including care, moral

development, spiritual development, and strengthening discipline. The application of management theory in boarding schools differs from that in general educational institutions. Boarding schools require integrated management between formal education (national curriculum), religious education (pesantren curriculum), and character development through dormitory life (Usman, 2022).

This integrative model aligns with Islamic educational theory, which views the goal of education as emphasizing not only cognitive aspects but also the development of individuals with noble character (Al-Attas, 2023). In practice, Islamic boarding school management, based on Islamic boarding schools, grounds Islamic values in the design of policies, development of curricula, establishment of rules and regulations, and evaluation of institutional performance. Thus, educational management in boarding schools is not only oriented toward organizational effectiveness but also serves as an instrument for the moral and spiritual development of students.

### **Integration of Formal and Non-Formal Education in Moral Formation**

The primary advantage of boarding schools lies in the integration of formal education with non-formal, Islamic boarding school-based development. According to Tilaar (2012), effective education is one that combines knowledge, skills, and values. In the context of Islamic boarding schools, Islamic values are the primary foundation of the educational process (Tilaar, 2012). At the Al-Qur'an Asy-Syafii'iyah Islamic Boarding School, for example, formal education programs (general subjects like mathematics, science, and language) are integrated with Islamic education programs such as tahsin (recitation of the Quran), tahfidz (memorization of the Quran), study of the yellow books, and daily worship practices. This integration aligns with the concept of the hidden curriculum, namely the learning of values and morals that occurs through social and cultural interactions within the school or Islamic boarding school environment (Jackson, 1990).

The exemplary behavior (*uswah hasanah*) of *ustadz* and *kyai* is one of the most effective methods in developing Islamic morals. This aligns with Bandura's (1986) view in social learning theory that human behavior is greatly influenced by the models or figures they emulate. Therefore, the presence of teachers and *kyai* as role models in the daily lives of students is a fundamental aspect of boarding schools (Bandura, 1986).

### **Environmental Theory of Education and Social Engineering**

In addition to educational management theory, environmental theory is also relevant in explaining the success of boarding schools in forming Islamic morals. According to Bronfenbrenner (1981), individual development is influenced by interactions with various environmental layers, starting from the microsystem (family and school), mesosystem (relationships between institutions), to the macrosystem (culture and social values) (Bronfenbrenner, 1981). The Islamic boarding school environment, as an educational microsystem, provides a conducive atmosphere for the internalization of Islamic values. Living together in the dormitory, cultivating disciplined worship, social interaction among students, and a pesantren culture steeped in Qur'anic values are crucial factors in shaping Islamic morals. In fact, Hakim (2023) refers to pesantren as "moral communities" that systematically engineer the environment to support the formation of Islamic character (Hakim, 2023).

From a social engineering perspective, boarding schools create a "miniature Islamic society" where students are trained to live according to Islamic values. This process takes place not only in the classroom but also in daily activities such as congregational prayer, religious study, deliberations, and community activities in the dormitory. In other words, boarding schools implement a holistic educational function, encompassing cognitive, affective, and psychomotor aspects.

### **The Function of Boarding School Management as a Strategy for Moral Development**

The application of educational management theory in boarding schools requires systematic and planned management. Four primary management functions form the basic framework that underpins the success of Islamic moral development: first, planning, encompassing the development of an integrated curriculum, memorization program, moral development activities, and student code of conduct. In this context, the Islamic boarding school's vision, "Mumtaaz in Worship, Moral in Life, and Achievement for the Hereafter," serves as the strategic direction for planning.

Second, organizing, the Islamic boarding school organizes human resources (*ustadz*, *musyrif*, dormitory administrators) and infrastructure to support the achievement of educational goals. Organization

also includes the division of tasks and roles between formal teachers, dormitory supervisors, and kyai. Third, implementation (actuating), program implementation is carried out through the teaching and learning process in the classroom, religious guidance in the mosque, and extracurricular activities that emphasize discipline, leadership, and cooperation. And finally, supervision (control), including academic evaluation, moral development, and monitoring the daily activities of students. Supervision is not only carried out by the Islamic boarding school administrators, but also through social control mechanisms among students, thereby creating a culture of discipline and shared responsibility.

#### **Predictive Aspect: Boarding Schools as Generators of a Moral Generation**

Predictively, effective boarding school education management theory will produce graduates with a balanced profile of intellectual, spiritual, and emotional intelligence. This aligns with the concept of *insan kamil* in Islamic education, namely a complete human being who is knowledgeable and moral (Ma'arif, 2016). Several indicators of successful implementation of this theory can be explained as follows: first, moral integrity: Islamic boarding school graduates possess high moral resilience, thus resisting the influence of the secular and materialistic trends of globalization.

Second, leadership and social responsibility: life in the boarding school teaches students to lead, resolve conflicts, and assume collective responsibility. Third, adaptability and competitiveness: boarding school graduates are able to adapt to the broader social environment while maintaining their Islamic identity. Fourth, religious commitment: internalizing Qur'anic values enables students to consistently perform their religious duties, maintain good morals, and serve as role models in society.

#### **Predictive Aspect: Boarding Schools as Generators of a Moral Generation**

The Al-Qur'an Asy-Syafi'iyah Islamic Boarding School in Garut can be seen as a concrete example of the effective application of boarding school educational management theory. The integration of *tahsin* (recitation of the Quran), *tahfidz* (memorization of the holy book), and the practice of daily practices with the general curriculum creates an educational ecosystem that emphasizes a balance between knowledge and morals. With the vision of "Mumtaaz (Student in Worship, Morals in Life, and Achievement for the Hereafter)", this Islamic boarding school demonstrates that boarding school management is not merely a matter of educational administration, but also a strategy for cultivating a generation of Muslims who excel in academic achievement and are strong in Islamic morals.

Boarding school educational management theory, from the perspective of Islamic boarding schools, emphasizes the importance of integrating planning, organization, implementation, and supervision with moral and spiritual development. In practice, this theory is reinforced by the educational environment theory, which views Islamic boarding schools as social engineering for shaping Islamic character. Predictably, boarding schools managed with effective management will produce students who are not only academically intelligent but also possess strong Islamic morals, are role models, and are ready to face the challenges of globalization. The Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is a concrete example of the application of this theory, and can serve as a model for the development of Islamic education in Indonesia.

#### **Implementation of Boarding School Program Management at Al-Qur'an Asy-Syafi'iyah Islamic Boarding School**

The results of the study indicate that the implementation of the boarding school program management at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is carried out in an integrated manner, uniting religious education and general education. This integration is reflected in program planning, resource organization, activity implementation, and a consistently implemented monitoring system. This Islamic boarding school upholds its vision and mission: "Mumtaaz in Worship, Morals in Life, and Achievement for the Hereafter," which serves as the main guideline for all educational activities.

Planning at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School begins with formulating educational goals oriented toward the formation of Islamic morals. Compulsory programs such as Qur'an recitation, memorization, study of the yellow books, congregational prayer, and the practice of daily practices are designed to instill religious values while fostering discipline and responsibility in students. Furthermore, a formal curriculum based on national education is integrated so that students have academic competencies that balance with spirituality. This aligns with Yusuf's (2015) findings, which emphasize that Islamic boarding school culture is a strategic medium for character education, as the planning process in Islamic boarding

schools focuses not only on cognitive aspects but also on the instillation of moral values through structured worship routines (Yusuf, 2015).

The organization of human resources (HR) at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School reflects the application of modern management principles that are adaptive to the needs of boarding school-based Islamic education. Teacher/ustadz recruitment is carried out selectively, emphasizing scientific competence, moral integrity, and exemplary capacity. According to Maulidin et al. (2024), HR management in Islamic boarding schools is not only oriented towards teaching skills but also ensures that educators possess noble morals that can be emulated by students. Thus, teachers are not only instructors but also role models in everyday life (Maulidin et al., 2024).

The clear division of tasks between dormitory administrators, teachers, and mentors emphasizes the existence of functional specialization in the organizational structure of Islamic boarding schools. Dormitory administrators play a role in managing the daily lives of students, including discipline supervision, facility management, and character development through direct interaction, teachers are responsible for formal and non-formal learning processes, both in the field of religion (tahsin, tahfidz, yellow books) and general education, and mentors function as liaisons, ensuring effective communication between administrators, teachers, and students, and handling problems in a preventive and solution-oriented manner. This is in line with the view of Damanhuri et al. (2013) who stated that the division of roles in Islamic educational institutions will increase management effectiveness and strengthen a holistic educational ecosystem (Damanhuri et al., 2013).

The placement of musyrif (male dormitory supervisors) and musyrifah (female dormitory supervisors) represents a strategic innovation in the boarding school model. They serve not only as supervisors but also as mentors, counselors, and even second-parent figures for students. Rubini & Rifa'i (2024) emphasize the crucial role of musyrif/musyrifah in shaping students' discipline, worship habits, and Islamic morals through a personal approach (Rubini & Rifa'i, 2024). Salamah & Purwanto (2020) also add that daily interactions between musyrif/musyrifah and students allow for individualized and contextual guidance. Thus, moral development does not stop at the cognitive level but also touches on the affective and psychomotor aspects of students through role models and habits (Salamah & Purwanto, 2020).

This development model aligns with the concept of holistic education, where Islamic character formation is not merely achieved through knowledge transfer but also through direct experience, habituation, and intensive guidance. Mujiburrohman et al. (2021) stated that effective Islamic boarding school education management successfully integrates spiritual, intellectual, and social aspects into the students' daily lives (Mujiburrohman et al., 2021). With a well-organized human resource structure, the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is able to manage the complex dynamics of boarding school life. Students receive a balanced learning experience combining knowledge, religious practice, and internalized leadership values. This has proven to produce students who excel not only academically but also emotionally and spiritually.

The human resource management strategy at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School can serve as a best practice model for other Islamic educational institutions. Yusuf (2015) emphasized that the success of Islamic boarding schools in fostering a generation of students with Islamic knowledge and morals is largely determined by the quality and synergy of their human resources. Therefore, the success of boarding school management lies not only in academic programs, but also in the alignment of vision, the integrity of the teaching staff, and the commitment of the students in the daily development of the students (Yusuf, 2015).

Ultimately, the implementation of the boarding school program at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School proves that Islamic moral transformation can be achieved through systemic, collaborative educational management oriented toward the formation of perfect human beings. This also emphasizes the role of Islamic boarding schools as a moral bulwark of the nation in facing the challenges of globalization and the moral degradation of the younger generation.

### **Implementation of Islamic Moral Education and Habituation Program**

The implementation of the educational program at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School emphasizes two main strategies: habituation and modeling. This strategy aligns with the basic principles of Islamic education, which emphasize character formation through real-life practice and direct examples from educators. According to Fahham (2013), character education in Islamic boarding schools will

be effective if students receive real-life role models from teachers and their surroundings, as internalizing Islamic values through theoretical teaching alone is not sufficient (Fahham, 2013).

Habituation is carried out through the involvement of students in daily activities that have become Islamic boarding school traditions, such as qiyamul lail, reading the Qur'an, congregational prayer, and social activities within the boarding school environment. These activities form a consistent Islamic lifestyle, so that students are accustomed to practicing religious teachings without coercion. As emphasized by Ghafur (2025), habituation in a boarding school environment has a transformative power in shaping Islamic character because it is carried out repeatedly and in a structured manner. Thus, this habituation not only develops spirituality, but also trains students' discipline, responsibility, and social awareness (Ghafur, 2025).

In addition to habituation, the role models set by ustadz, musyrif, and musyrifah are fundamental. Educators not only teach but also serve as role models in worship, behavior, and social interaction. This aligns with the Islamic concept of *uswah hasanah*, as the Prophet Muhammad (peace be upon him) is the primary example for humanity. According to Qomar (2020), the success of Islamic boarding school education is largely determined by the quality of the educators' role models. When educators demonstrate consistency between words and actions, students will more easily absorb and emulate the Islamic values they teach (Nofiaturrahmah, 2017).

The educational program at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School (PPS) also reflects the integration of formal and non-formal education. Students not only acquire general knowledge such as mathematics, science, and language, but also engage in religious activities such as tahsin (recitation of Quran), tahfidz (memorization of the Quran), and teaching of the yellow books. The methods used vary. The tahsin and tahfidz programs are conducted through both classical and halaqah approaches, which allow for intensive interaction between teachers and students.

Meanwhile, the teaching of yellow books aims to deepen religious understanding while preserving classical Islamic intellectual traditions. This view aligns with ling (2021), who emphasized that modern Islamic boarding schools capable of managing integrative boarding school-based educational programs will produce students who excel academically and possess strong Islamic morals. Thus, Islamic boarding schools serve not only as educational institutions but also as centers for moral, spiritual, and social development (ling, 2021).

The habituation and modeling approach in implementing the boarding school program demonstrates the application of holistic education encompassing cognitive, affective, and psychomotor aspects. As stated by Mujiburrohman et al. (2021), integrated Islamic boarding school education can shape students into individuals who are intellectually, spiritually, and emotionally mature. This aligns with the goal of Islamic education, namely to produce *insan kamil* (perfect human beings) who are beneficial to society (Mujiburrohman et al., 2021).

### **Program Monitoring and Evaluation**

Supervision of program implementation at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is one of the main pillars in maintaining the quality and consistency of education, both in academic aspects and the development of Islamic morals of students. This supervision is carried out periodically daily, weekly, and semesterly, involving the head of the Islamic boarding school, dormitory administrators, and all existing educational staff. This periodic approach demonstrates the existence of a systematic and continuous monitoring system, not just an administrative formality, but as a real effort to ensure that each program runs in accordance with the goals and vision of the Islamic boarding school: "Mumtaaz in Worship, Morals in Life and Achievement for the Hereafter."

Substantially, daily supervision is conducted through direct observation of student activities, both in the classroom, dormitory, and during daily worship and *amaliah* activities. The head of the Islamic boarding school and dormitory administrators act not only as supervisors but also as mentors and facilitators, providing direction, motivation, and solutions to various dynamics that arise within the Islamic boarding school environment. Weekly and semester monitoring is usually conducted through evaluation meetings, assessments of academic and moral development, and reflections on the effectiveness of ongoing programs. This evaluation is holistic, encompassing the cognitive, affective, and psychomotor aspects of students, so that supervision is oriented not only towards academic achievement but also towards character and behavioral development (Syafe'i, 2017).

The uniqueness of the supervision system at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School lies in the active involvement of students' parents through progress reports and intensive communication. Every student's progress, both achievements and challenges, is routinely communicated to parents. This creates synergy between the Islamic boarding school and families in supporting the students' comprehensive growth and development. This two-way communication not only strengthens social control but also builds trust and active parental participation in their children's education. Thus, supervision is not top-down, but collaborative and participatory, in line with Islamic educational principles that emphasize the importance of the family's role in shaping a child's character (Bawaihi, 2014).

From an academic perspective, the monitoring system implemented at this Islamic boarding school reflects a Total Quality Management (TQM) approach that emphasizes a cycle of continuous improvement. Each finding from monitoring and evaluation serves as the basis for program improvements, strengthening development strategies, and innovating teaching and care methods (Putri et al., 2024). Thus, supervision not only functions as a control tool, but also as an instrument for institutional development and improving the quality of Islamic boarding school graduates.

More broadly, this periodic monitoring system, integrated with comprehensive evaluation and parental involvement, serves as a best practice model in modern Islamic boarding school education. This system demonstrates that educational success is determined not only by the curriculum and learning methods, but also by adaptive, responsive, and participatory monitoring mechanisms. The end result is the creation of an educational environment conducive to the growth and development of students who are knowledgeable, moral, and ready to face the challenges of the times, in accordance with the hopes and aspirations of the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School (Ali & Ghazali, 2024).

### **Impact of Implementation on the Formation of Islamic Morals**

The research results show that the implementation of boarding school education program management at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School has made a significant contribution to shaping the Islamic character of students. This impact is evident in various indicators, ranging from discipline, moral integrity, independence, leadership, to moral resilience in facing the challenges of globalization. The boarding school system, with its communal lifestyle, habituation of worship, and ongoing development, creates an educational ecosystem conducive to the internalization of Qur'anic values and Islamic boarding school traditions.

One of the most tangible impacts of implementing boarding school management is the increased discipline of the students. Living in an Islamic boarding school requires students to follow a strict daily schedule, including congregational prayer, Qiyamul Lail (the night prayer), Quran recitation, and participation in both formal and informal learning activities. These habits foster a disciplined habitus that applies not only within the Islamic boarding school environment but also into everyday life.

According to Ainiyah's research (2013), student discipline is formed due to a strong social control system and the exemplary behavior of both religious teachers and non-Muslims. Islamic boarding schools not only provide rules but also instill an awareness that discipline is part of worship and a form of obedience to Allah (Ainiyah, 2013, *Journal of Islamic Religious Education*). Thus, student discipline at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School is not merely formal obedience, but is born from spiritual awareness (Ainiyah, 2013).

The religious and exemplary environment of boarding schools makes them social laboratories for cultivating moral integrity. Students are accustomed to being honest, trustworthy, and responsible, while avoiding deviant behavior. This aligns with the boarding school's vision of producing students who are faithful in their worship and virtuous in their lives.

Research conducted by Munawwaroh (2019) confirms that the moral integrity of students in Islamic boarding schools is formed through a repeated and intensive internalization of values. The exemplary behavior of the ustadz/ustadzah, supervision of the musyrif/musyrifah, and social interactions based on Islamic brotherhood are dominant factors in shaping the character of students with integrity (Munawwaroh, 2019). In addition, Asrohah (2011) emphasized that Islamic boarding schools function as social laboratories where the process of internalizing values continues. Students live in a religious atmosphere that demands consistency between words and actions, thus developing honest and responsible individuals (Masqon, 2011, *Journal of Indonesian Islam*) (Asrohah, 2011).

Living together in a dormitory system trains students to develop leadership skills and independence. Each student is given responsibilities, whether in the form of on-duty duties, organizing activity schedules, or coordinating study groups. Senior students are also often appointed as room leaders or student organization administrators, so they become accustomed to managing conflict, making decisions, and leading their peers. According to research by Akhmad (2025), Islamic boarding schools play a crucial role in developing future leaders of the community because learning in Islamic boarding schools emphasizes independence, collective leadership, and social responsibility (Akhmad, 2025).

In the context of the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School, leadership values are cultivated not only in organizational aspects, but also in worship and academic activities. Students are encouraged to become prayer leaders, lead prayers, and speak in scholarly discussion forums. The students' independence is also evident in their habits of managing their study time, maintaining the cleanliness of the dormitory environment, and meeting daily needs without relying too much on their parents. The 24-hour boarding school system teaches students how to manage their own lives, a crucial skill for facing the outside world after graduating from the boarding school.

One of the strategic impacts of boarding school education is the development of moral resilience in students in the face of negative external influences. Globalization and the development of digital technology present serious challenges in the form of moral decadence, a culture of hedonism, and individualism. However, the Islamic boarding school environment, with its pattern of habituated worship, social control, and instillation of Quranic values, serves as a moral bulwark for students.

Research by Yuyun & Abdul Mujib (2021) shows that moral resilience in Islamic boarding school students is formed through the synergy between the religious environment, character development, and strict supervision. Students accustomed to an Islamic lifestyle are better able to resist negative influences and choose behaviors consistent with religious values (Yuyun Yunita & Abdul Mujib, 2021). This moral resilience is crucial in the context of modern life, where the younger generation is vulnerable to the negative influences of social media, drugs, and promiscuity. Students at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School are equipped with strong moral filters, enabling them to protect themselves from deviant behavior.

The successful implementation of boarding school at this Islamic boarding school is not only evident in the spiritual aspect, but also in the academic one. Students are trained to balance intellectual achievement with moral development. Formal education, which includes general and religious subjects, is combined with non-formal activities such as halaqah (Islamic circle) groups, discussions of Islamic texts, and social activities. According to ling (2019), modern Islamic boarding schools that integrate formal and non-formal education within the boarding school system are able to produce a generation that is both intelligent and virtuous. This integration is crucial so that students become not only experts in science but also have a solid moral foundation (ling, 2021).

Overall, the impact of implementing boarding school management at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School can be used as a best practice in Islamic character education. The 24-hour care system, exemplary behavior, and integration of academic education and Islamic morals prove the effectiveness of the Islamic boarding school model in shaping perfect human beings. This aligns with Azra's (2015) opinion, which states that Islamic boarding schools are the most effective Islamic educational institutions in fostering the character of the younger generation due to their integral, collective, and sustainable nature (Azra, 2019). Thus, Islamic boarding schools not only produce intelligent students, but also individuals who have strong moral, social and spiritual commitments.

### **Supporting and Inhibiting Factors**

In the implementation of the boarding school program at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School, there are supporting factors that strengthen the effectiveness of the moral development of students, as well as inhibiting factors that require attention for optimization. Analysis of these factors is crucial because the success of an educational institution is determined not only by program design but also by environmental support, human resources, facilities, and internal and external challenges.

#### **Supporting Factors**

##### *1. A Religious and Conducive Islamic Boarding School Environment*

The environment is one of the determining factors for the success of character education. Islamic boarding schools are known as religious ecosystems, where daily life is colored by religious practices, the

habituation of worship, and social interactions based on Islamic brotherhood. This religious atmosphere creates a habitus that encourages students to consistently practice Islamic values. Research by Ainiyah (2013) confirms that a conducive educational environment is one of the main keys to developing Islamic character. Students who are accustomed to a religious atmosphere are more likely to absorb moral values and practice them in their daily lives (Ainiyah, 2013). Thus, the environment of the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School serves as important social capital in supporting the success of the boarding school.

#### 2. *The Exemplary Behavior of Kyai, Ustadz, and Administrators*

Role models play a central role in Islamic boarding school education. Kyai (Islamic clerics) and ustadz (Islamic teachers) serve not only as teachers but also as moral figures who serve as role models for their students. Their attitudes, words, and behavior strongly influence the internalization of values. According to Munawwaroh (2019), role models are the most effective method of character education in Islamic boarding schools. Students more easily emulate real-life behavior than simply receive theoretical advice. Therefore, the consistency of the kyai, ustadz, and administrators in demonstrating Islamic morals is a key factor in success (Munawwaroh, 2019).

#### 3. *Structured and Consistent Habitual Program*

Habituation is a very distinctive method in the Islamic boarding school educational tradition. Routine activities such as congregational prayer, reading the Qur'an, Qiyamul Lail, and studying the yellow books are carried out daily. This pattern fosters discipline and makes worship part of the students' lifestyle habits. Yuyun Yunita & Abdul Mujib (2018) explain that repeated habituation will lead to permanent internalization of values. In other words, Islamic morals are not only taught cognitively but are instilled through continuous practice (Yuyun Yunita & Abdul Mujib, 2021). At the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School, this consistency is a key pillar in building the students' character.

#### 4. *Adequate Facilities*

The availability of supporting facilities, such as dormitories, mosques, study rooms, libraries, and sports facilities, is a crucial factor in the effectiveness of boarding school programs. These facilities not only support academic aspects but also foster the moral and health development of students. Akhmad (2025) emphasized that adequate facilities in modern Islamic boarding schools play a role in improving the quality of learning and creating a comfortable environment for students. This ultimately supports the successful internalization of moral values (Akhmad, 2025).

### **Inhibiting Factors**

#### 1. *Lack of Role Models Among Senior Students*

Although the role of kyai and ustadz is significant, senior students also have a significant influence as role models for junior students. However, at times, there is still a lack of consistency in the behavior of some senior students, for example in discipline or daily attitudes. This can weaken the internalization of values among junior students. According to ling (2021), peer role models have a significant influence on character development. Inconsistency in senior students' displays of Islamic behavior can be a serious obstacle to the success of character education. (ling, 2021).

#### 2. *The Challenge of Maintaining Consistency During the Holiday Season*

Another obstacle is maintaining consistent habits when students return home for the holidays. The family and community environments where students live do not always support the same values as the Islamic boarding school. As a result, some students struggle to maintain disciplined worship and Islamic behavior outside of the Islamic boarding school. Ainiyah (2013) calls this phenomenon an environmental gap, a difference in educational environments that affects the continuity of character formation. Islamic boarding schools need to collaborate more closely with parents to ensure that students maintain the habits they have developed while in boarding schools when they are at home (Ainiyah, 2013).

#### 3. *Time and Resource Limitations in Individual Coaching*

With a large number of students, guidance is often collective and lacks individual focus. Yet, each student has a unique background, needs, and challenges. Limited time, teaching staff, and resources

make personal guidance a challenge. Munawwaroh (2019) emphasized that one of the main challenges in modern Islamic boarding schools is the limited ability to provide individual attention to students, as the boarding school system tends to emphasize the collective aspect (Munawwaroh, 2019). Therefore, innovation in educational management is needed to ensure that each student receives guidance tailored to their needs.

Supporting factors such as a religious environment, exemplary kyai and ustadz (Islamic teachers), a consistent habituation program, and adequate facilities make the boarding school at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School effective in shaping the Islamic character of its students. However, obstacles such as a lack of role models among senior students, challenges in maintaining consistency during holidays, and limited resources for individual development need to be addressed immediately. With adaptive management strategies, the Islamic boarding school can optimize supporting factors and minimize obstacles, thereby maximizing the goals of Islamic education.

### **Implications and Development Suggestions**

The findings of this study indicate that implementing boarding school management integrated with Islamic values is highly effective in shaping students' Islamic character. The management model implemented at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School can serve as an example for other Islamic boarding schools in developing educational programs that balance academics and character development.

For future development, it is recommended that: first, the strengthening of role model programs and mentoring by senior students be continued. Second, collaboration with students' parents in moral development during the holidays be strengthened. Third, the development of innovative habituation programs that are adaptive to current developments and the students' needs.

Based on theory and research findings, it can be concluded that well-planned, organized, and integrated boarding school program management with Islamic values can describe, explain, and predict the success of developing Islamic morals in students. This success is supported by a positive Islamic boarding school environment, exemplary behavior, and a consistent habituation program. If this model continues to be developed and adapted, it is possible that a new theory of Islamic value-based boarding school education management will emerge that is relevant to modern challenges.

### **CONCLUSION**

This study concludes that the implementation of the boarding school education program management at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School has been running effectively and integratedly, thus improving the Islamic morals of the students. Through thorough program planning, professional human resource organization, consistent implementation of worship habits and moral values, as well as continuous monitoring and evaluation, this Islamic boarding school has succeeded in creating an educational environment conducive to the character formation of students. The research findings indicate that the synergy between religious and general education, as well as the exemplary behavior of educators, are key factors in building strong Islamic morals in students. In addition, the existence of mandatory programs such as tahsin, tahfidz, learning yellow books, and the habituation of daily practices, strengthen the internalization of Islamic values in the daily lives of students.

However, this study also identified several challenges, such as the need to strengthen role models among senior students and the importance of parental support in maintaining consistent moral habits during the holidays. Limited resources and time for individual coaching are also important considerations for future development. Nevertheless, the management model implemented at the Al-Qur'an Asy-Syafi'iyah Islamic Boarding School can serve as a reference for other Islamic boarding schools in developing boarding school programs oriented toward Islamic moral development.

Based on the results of this study, it is recommended that Islamic boarding schools continue to strengthen their role model programs, mentoring, and the instilling of Islamic morals through ongoing training for educators and senior students. Collaboration between Islamic boarding schools and parents also needs to be improved to ensure that moral habits are maintained outside the Islamic boarding school environment. Furthermore, innovative educational programs that adapt to current developments and the needs of students need to be continuously developed, so that Islamic boarding schools are not only able to

produce a generation that is knowledgeable and high-achieving, but also has noble character and is ready to face global challenges. Further research is expected to examine in more depth the effectiveness of the boarding school education management model in various Islamic boarding school contexts, as well as explore new strategies for fostering Islamic morals that are relevant to the dynamics of modern society.

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