

Teachers' Efforts in Shaping Student Character through *Pesantren*-Based Schools

*Yushfa Yufrida Nazzun Nisa¹, Afiful Ikhwan²

^{1,2}Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No.10, Ponorogo,
East Java, Indonesia

*yusfayufrida@gmail.com

ABSTRACT: *The Islamic education model combines two social composition priorities, namely the priority of the pesantren and the priority of the social composition of the school, which is commonly called a pesantren-based school. This research was conducted at MIN 7 Ponorogo. A qualitative approach was used with data collection techniques using observation, interviews, and documentation, while data analysis techniques through data reduction, data presentation, and conclusion. The results of the study indicate that character formation through the pesantren-based school program is carried out with various activities. First, habituation activities that include the 5S program, performing congregational dhuha prayers, memorizing asmaul husna, memorizing juz amma, reading the Qur'an for tahfidz classes, reading nariyah prayers. Second, extracurricular activities include qiro'ah, hadroh, calligraphy, 3-language speeches, poetry, drum band, scouts, etc. Third, giving examples or punishments for violators. All activities at MIN 7 Ponorogo cannot be separated from the provision of examples and teacher supervision of students, while the punishment is in the form of memorizing and writing verses of the Qur'an according to the type of violation. This aims to provide a deterrent effect on students so that they do not repeat the same actions.*

Model pendidikan Islam yang memadukan dua keutamaan komposisi sosial, yaitu keutamaan komposisi sosial pesantren dan keutamaan komposisi sosial sekolah, lazim disebut sekolah berbasis pesantren. Penelitian ini dilakukan di MIN 7 Ponorogo. Pendekatan kualitatif digunakan dengan teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi, sedang teknik analisis data melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembentukan karakter melalui program sekolah berbasis pesantren dilakukan dengan berbagai kegiatan, *Pertama*, kegiatan pembiasaan yang meliputi program 5S, melaksanakan shalat dhuha berjamaah, menghafal *asmaul husna*, menghafal *juz amma*, membaca al-Qur'an untuk kelas *tahfidz*, membaca *doa nariyah*. *Kedua*, kegiatan ekstrakurikuler yang meliputi *qiro'ah*, *hadroh*, *kaligrafi*, pidato 3 bahasa, puisi, drum band, pramuka dll. *Ketiga*, pemberian contoh atau hukuman bagi yang melanggar. Semua kegiatan di MIN 7 Ponorogo tidak lepas dari pemberian contoh dan pengawasan guru terhadap siswa, sedangkan untuk hukuman berupa menghafal dan menulis ayat-ayat al-Qur'an sesuai dengan jenis pelanggaran. Hal ini memiliki tujuan untuk

²  orcid id: <https://orcid.org/0000-0002-6412-3830>

memberikan efek jera kepada siswa agar tidak mengulangi perbuatan yang sama.

Keywords: *Character Building, Pesantren-Based School.*

Received: March 20, 2025; Revised: May 21, 2025; Accepted: January 2, 2026

I. INTRODUCTION

Latin is the origin of the word "character" with the meaning of "chiseled," which means that life is like a piece of iron that must be carefully chiseled to become a masterpiece. It is the same with children's character, if we direct and shape their character carefully and in the right way, they will have good character too (Mujrimin, 2020). Mahmudiyah & Mulyadi (2021) expressing character as a disposition or temperament shown in behavior, speech, dress, and worship of God. The concept of character education comes from the idea of character. If we want to teach children a form of positive habit, one of the right strategies is character education. Thus, sound habits can be instilled in children from a young age. According to Fauziah et al. (2019), in this age of dependence, character education is crucial because the rapid advancement of technology and science requires strengthening users' character. Character education is a response to concerns about the negative impact of the era of information openness, which has caused national cultural values to decline and resulted in a moral crisis.

The meaning behind *pesantren*-based schools is an education model that can build multiple intelligences (multiple intelligences), religious and spiritual beliefs, life skills, and national character strengths. The *pesantren*-based school combines the advantages of both school and *pesantren* education systems (Akbar et al., 2023). The concept of this *pesantren*-based school aims to realize a nation's generation that is proficient in religion and proficient in overall knowledge, as stated by Muslim (2021), to enable *pesantren*-based schools to operate correctly and achieve the goal mentioned above of producing a generation of entirely religious and scientific people who can play an active role in social life. Therefore, a practical, directed, systematic, and productive management system is indispensable.

According to Fachrudin (2021), *Pesantren*-based schools are a new type of formal education due to developments in the world of *pesantren* education. In general, schools are formal educational institutions located in the general community. Still, now schools are located in the *pesantren* environment as the center of the official education system. *Pesantren* is the center of the education system available in it. Like other public schools, *pesantren*-based schools fulfill the desire of parents to provide academic education to their children to ensure that their children have access to education so that they can pursue and continue their studies to a higher level.

Today, character education in our country faces many challenges and changes, mainly due to technological advances and changing social dynamics. There are many events of moral degradation among children and adolescents, namely the existence of various violations or deviant actions in society, such as theft, harsh words, and the influence of excessive use of gadgets and social media. The factor that causes deviant behavior in the community is the lack of character education. This is similar to the Mufidah et al. (2020), opinion that the absence of character quality in the nation's generation causes students to lose norms and morals, which leads to immoral behavior. Therefore, there is

a need for character education from an early age. MIN 7 Ponorogo teachers have tried to create a *pesantren*-based school program since the school was founded to avoid these deviant behaviors. As stated by Maryono (2022), the purpose of *pesantren* culture, which is deeply rooted in Islamic teachings, is to provide knowledge about ethics and manners, foster positive feelings about morals, and practice morals based on what is known and felt.

Education is the most important thing and should be taught and instilled in children as it is an integral part of human personality and can play a positive role in human life. Religious and ethical education can also help behavior from emotional desires (Mujrimin, 2020).

MIN 7 Ponorogo is one of the schools or madrasahs in Ponorogo Regency that grows yearly in terms of number and quality. The school's success must be connected to the role played by the madrasah leader and the board of teachers in organizing management and encouraging the community to send their children to the school. MIN 7 Ponorogo is one of the schools implementing Islamic values into the learning system and *pesantren*-based school activities. According to Mr. Sidik Purnomo in an interview, Similar to character education, religious education is currently the main need, this religious education is in great demand by the guardians of students.

In line with Sudadi et al. (2024) opinion that Islamic education is a necessity for society due to the changing times that are entirely dependent on human survival undergoes an exceptionally rapid transformation, creating individuals who have intellectual and spiritual abilities is one of the goals and expectations of Islamic education. However, such reasonable goals and expectations can only be realized with an appropriate and good educational system and process. Therefore, experts state that the purpose of Islamic religious education is to produce individuals who can prosper and prosper in this world.

MIN 7 Ponorogo is also a school that implements character education through a *pesantren*-based school program, of course, it cannot be separated from various kinds of boarding school habituation activities from when students come to school until they leave school. It cannot be denied that character education is a crucial thing that must be supplied to students from a young age, as described (Mahmudiyah & Mulyadi, 2021). The Ministry of Education says children should be taught character education from a young age, especially in primary school. Among these values are religion, tolerance, honesty, hard work, discipline, independence, creativity, democracy, nationalism, curiosity, love of peace, care for the environment, and love of reading.

In addition to boarding school activities, MIN 7 Ponorogo has several extracurricular activities that can support character building and students' talent interests, this *pesantren*-based school program will make students use their time with positive and productive things or activities. Based on the researcher's observations, many MIN 7 Ponorogo students have extraordinary talents and achievements, so many of them have successfully passed the competition, both at the district, caridean, and provincial levels.

The *pesantren*-based school program at MIN 7 Ponorogo has demonstrated a significant positive impact on students. It has been effective in steering students away from deviant behavior and inculcating good character within the school environment and the wider community. This success has prompted researchers to delve deeper into the concept of *pesantren*-based schools and to explore the specific boarding school activities at MIN 7 Ponorogo that contribute to shaping students' character.

II. METHOD

This research is descriptive-analytical in the form of written words or oral behavior observed using a qualitative approach. Moleong (2018) defines qualitative methodology as a research procedure that produces descriptive data in written or spoken words from people and observable behavior. This type of research is field research designed using case studies. The researcher chose this type of research because he wanted to explain the phenomenon by the research theme and went directly to the field so that he could feel what was experienced during the research. The sources of information who participated in helping the research were the curriculum, student affairs and students. The purposive sampling technique is how researchers determine the source of informants. The interview method, observation, and documentation are the techniques that researchers choose for the data collection process in the field. For the type of data analysis, we use an interactive model that is ongoing continuously until completion, ensuring the rigor and thoroughness of the research. This process continues until the data is saturated. Activities in data analysis are data condensation, data presentation and conclusion drawing.

III. RESULT AND DISCUSSION

Pesantren-Based School Concept

Based on the results of interviews with Mr. Sidik Purnomo, S.Pd, character and religious education are a necessity and are highly prioritized, considering that the current era is sophisticated and increasingly developing. Character building instilled in students is a provision for facing world competition that is increasingly advanced and developing. As conveyed by Rahmaningsih & Rizal (2023), There are guardians of students who want their children's education to have meaning and quality, which means that the guardians of the participants wish to in addition to general knowledge, their children should also learn Islamic knowledge. According to Putri et al. (2023), many different approaches and methods can be used to improve school quality. Planning, organizing, formulating and implementing everything should be based on an in-depth investigation of the ideal conditions of the educational institution. So the teachers decided to create a *pesantren*-based school program to shape and develop students' characters. He stated the same in the following interview process:

"The concept of pesantren-based schools in this school is designed with a combination of the Ministry of National Education and Ministry of Religious Affairs curriculum, for the pesantren-based school program is contained in a curriculum that is in accordance with our vision which is based on Islamic content, then excels in technology and has an environmental outlook. The pesantren-based school program is implemented starting from children's habituation activities to our curriculum content which academically does exist in the curriculum structure." (Purnomo, 2024).

Then the next interview regarding the concept of *pesantren*-based schools according to Mr. Arif Suwito, S.Pd:

"The concept of pesantren-based schools we combine with general knowledge and religious knowledge, where we established a tahfidz class which has only been running for 2 months and is quite good as seen from the targets we planned to meet. Then for other classes we hold character building, how to get children to be

polite in speech and action, in the school environment and the community, of course all forms of pesantren-based school activities cannot be separated from the supervision and example of the teacher." (Suwito, 2024).

In Indonesia, there are currently at least three different models of education. The first is the public school, whose curriculum is regulated by the Ministry of National Education and allows students, teachers and employees from different religions. The second is faith-based schools, which combine general knowledge and skills with religious knowledge. The third is the Islamic boarding school, which adheres to the Islamic religion like the previous education model (Amalia, 2023; Saputri et al., 2022).

The model of Islamic education that combines two social compositions, namely the virtues of the social composition of *pesantren* and the virtues of the social composition of schools, is commonly called *pesantren*-based schools. Universally, these two educational institutions have different qualifications from each other. A vital education combining these two institutions' advantages can create a strong, confident, and ethical golden generation in Indonesia (Fachrudin, 2021).

Based on research that has been conducted through interviews and observations, the concept of *pesantren*-based schools is an educational institution that combines formal education with Islamic religious education. This concept offers a holistic approach to student character building by integrating the teaching of world science and Islamic values. Students are not only taught subjects such as math, science, and languages but also get in-depth Islamic religious teaching, including the learning of the Qur'an, hadith, fiqh, and aqidah akhlak. In addition, the concept of *pesantren*-based schools in MIN 7 Ponorogo emphasizes the importance of character building and development, discipline, and spiritual awareness in daily life. With this approach, the *pesantren*-based school aims to give birth to the figure of the nation's successor who is intelligent, faithful, and praiseworthy, ready to fight the challenges of the modern world such as technological advancements, globalization, and social issues, with a solid foundation of Islamic values.

Character building is part of value education. In schools, character education is not merely learning about morality. It is an effort to teach students good habits (habituation) so that they can be ethical and behave by the various rules they have learned. In other words, character education should link moral knowledge, moral feeling, and moral compassion (Bidin et al., 2022).

In addition, according to Mr Sidik Purnomo, implementing a *pesantren*-based school program is necessary for now. It is essential to prioritize because seeing the advancement of technology and the development of modern times will undoubtedly bring a change or influence on students, both positive and negative. With this *pesantren*-based school program, teachers try to maintain students' character so that their behaviour is maintained and influenced by bad culture from all directions. The education system will become stronger and more complete if formal education and boarding schools are combined. If both are combined into a systematically organized composition of educational institutions, the benefits of each will be more significant. This integration will be an essential tool to improve the quality of Indonesia's human resources to be competitive and comparative and able to walk hand in hand in an age of dependence without forgetting the nation's characteristics (Saepudin, 2019).

Using a curriculum that aims to instil religious understanding, the *pesantren* education model hopes to produce someone who is religiously proficient. According to Article 2

of the Minister of Religious Affairs Regulation No. 13/2014 on Islamic Religious Education, the objectives of *pesantren* education as part of Islamic religious education are to a) form piety and faith in Allah Swt, b) increase students' abilities, knowledge, behaviour, and talents to become experts in Islamic science (*mutafaqqih fi al-din*), and c) instilling *akhlak al karimah* in students (Akbar et al., 2023).

The education system in *pesantren* has its advantages over regular schools. This is of course because it cannot be separated from the values taught there: Islamic values, nationalist values, and character values. Competency-based education and social skills are also applied to implement education in *pesantren*. Therefore, in this case, if education in *pesantren* instils and strengthens students' character values, especially character values that align with Islamic teachings, then this is undoubtedly achievable (Baehaqi, 2019).

Pesantren-based schools play an important role in strengthening cultural and religious identity and values. They provide opportunities for students to deepen their knowledge of Islamic teachings while balancing formal education needs and religious values. As such, these schools help protect the younger generation from the threat of cultural changes that are not in line with spiritual teachings. Students in *pesantren*-based schools are educated to become future leaders with strong character. Not only do they teach academic knowledge, but they also teach values such as compassion, justice and honesty. These values are essential for good leadership. *Pesantren*-based schools help produce moral leaders by providing a solid ethical foundation.

MIN 7 Ponorogo *pesantren*-based school program also provides a safe and supportive environment for the holistic growth of learners. With a focus on character development, and spiritual awareness, they help students overcome challenges and trials in life with a positive and resilient attitude. In this age of challenges and complexities, *pesantren*-based schools have become vital in shaping an intelligent, faithful, and noble generation. Through holistic and value-based education, they prepare students to succeed in academic and professional life and become individuals who contribute positively to an increasingly complex and connected global society.

A good education system can build a strong national character, focusing on intellectual abilities and education based on faith and piety. This education will produce students who cannot only compete in the world of work, but also create works that benefit their religion, society, nation and country. To achieve that, education must include two main components: academic and non-academic gains (Azwari, 2023).

MIN 7 Ponorogo implements a *pesantren*-based school program with the hope of creating a holistic and value-oriented educational environment. This program is designed to shape students into academically smart, spiritually strong, and noble individuals in accordance with Islamic teachings. By integrating formal education with Islamic religious education, the school aims to provide a deeper understanding of Islamic values, which serve as a moral foundation in students' lives. The program also focuses on preserving the students' religious and cultural identity. More importantly, it grooms them to become future leaders of integrity and responsibility, who will contribute positively to their society and nation. By producing a generation that has a balance between knowledge of the world and the hereafter, *pesantren*-based schools aim to make a positive contribution to the development of a civilized, inclusive, and peaceful society.

Forms of *Pesantren*-Based School Activities

Based on the results of interviews at school with Mr. Arif Suwito the Student Affairs Coordinator who manages the entire series of *pesantren* activities, it can be seen that the condition of the character of students is in sufficient condition, meaning that it is good. However, there are still some students who need help with upbringing or direction, then sometimes fussy or unruly. So the teachers decided to create a *pesantren*-based school program to shape, develop and maintain students' character. In his interview, he explained the forms of *pesantren*-based school activities as follows:

"So it is true that we have implemented a pesantren-based school program to shape the character of our students. The forms of pesantren-based school activities include habituation and extracurricular activities, for habituation activities there is a 5S program or usually we welcome the arrival of students by saying greetings and shaking hands, then before starting the lesson we require all grades 1 to grade 6 to carry out dhuha prayers in congregation, then after that enter the class they memorize juz amma, chant asmaul husna and sholawat nariyah together, and tahfidz al-Qur'an for tahfidz classes. We also hold morning roll call every Thursday as a weekly evaluation material, we give punishment for those who do not obey the rules in order to provide a deterrent effect so that in the future it can also be better. Then for extracurricular activities, there are 3 language speeches (Arabic, English, Indonesian), Qiro'ah, hadroh, drum band, poetry, scouts, calligraphy. With this routine habituation and extracurricular activities, we teachers are sure to bring changes to students, because the activities we implement will form good characters such as religious, disciplined, responsible, tolerant, understanding, helping each other and respecting, not only in the school environment but the characters of students they also apply in their daily lives." (Suwito, 2024).

The explanation is similar to that of a student who actively participates in *pesantren*-based school activities, he said:

"Teachers apply a series of habituation activities, extracurricular activities, provide examples and punishments to children who violate the rules, usually ordered to memorize as punishment and write letters chosen by the teacher." (Purnomo, 2024).

According to the explanation of Mr. Arif Suwito and the students, the *pesantren*-based school program includes habituation activities, extracurricular activities and examples and punishments. The habituation activities include the 5S program (smile, greeting, greeting, salim, welcome), carrying out dhuha prayers in congregation, memorizing *asmaul husna*, memorizing *juz amma*, *sholawat nariyah*, morning apples every Thursday. Habituation activities are very beneficial for the overall development of students. Not only do students acquire academic knowledge through these activities, but they also acquire attitudes, skills and values that are essential for success in the life ahead. One of the main benefits of habituation activities is instilling discipline and responsibility. Through the daily routines and rules implemented in habituation activities, students learn how to manage their time, obey rules, and take responsibility for their tasks. Habituation activities also improve students' social skills as they learn to interact with their classmates and participate in group activities. Children also pray together before and after lessons, because praying will make all the children's learning processes at school more accessible. As conveyed by Ikhwan et al. (2022), that praying

before and after lessons is intended to build learning habits in the community because of the different mental conditions of the community, not all people are quick and intelligent in absorbing lessons.

In line with what was conveyed by Ahsanulhaq (2019), For all students to internalize the values of character education, educators need to apply methods to enforce the values of character education, which is part of the education process. Enforcing these character values means not only moral knowledge and moral knowledge, but also morality and the ability to perform moral actions, which is the primary goal of character development. For all students to internalize the values of character education, educators need to apply methods to achieve the desired objectives, including introducing habit formation methods. You consciously do a habit repeatedly to make it a habit. This method of habit formation is based on experience, because what is practiced is what is applied. The essence of a habit is that it is done repeatedly. Habits are presented to a person as something extraordinary, which can save energy, because they become unique and spontaneous habits, and these activities can be done in any profession. And Ikhwan (2014), argues that the application of Islamic values in the learning process must be carried out through ethics and organized learning patterns using educational models, methods and approaches to achieve optimal learning objectives.

From this description, the researcher argues that the teacher's efforts in shaping character through a *pesantren*-based school program with habituation activities are the right way because they have a target for students to get used to good speech and polite behavior, so that students continue to carry out these activities in their daily lives. Strengthened by the opinion of Sa'adah & Asy'ari (2024), that Where the purpose of this character building activity is to instill and improve many characters because when students do character building activities every day, they will form many characters. And Ridwan et al. (2023) said that the nature of the nation's successors determines the nature of the future. Of course, the country needs people who have personalities that show positive values. This underscores the urgency of your role as policymakers in promoting character education. Then continued Anwar (2021), so as to be able to produce young people who have faith, noble character, and master technology and science in the right way and benefit the nation and society. However, it should be underlined that the goals to be achieved require cooperation with parents when at home, parents also need to supervise and guide in order to achieve maximum goals. As stated by Ikhwan et al. (2020), human resource development activities are not only aimed at teachers and school employees, but also parents.

At our *pesantren*-based school, we offer a diverse range of extracurricular activities. These include *Qiro'ah*, *hadroh*, drum band, scouts, 3-language speech, poetry, and calligraphy. Each of these activities is designed to enhance students' skills, nurture their talents, and provide a platform for self-expression through art. Moreover, these activities are instrumental in instilling the values of worship and faith in the Qur'an.

Through these extracurricular activities, students can deepen their understanding of religious teachings, practice religious values in daily life, and strengthen their relationship with God. In addition, religious extracurricular activities also help students build their character. Through participation in discussions, scripture studies, or charity work, students are taught to be responsible, empathetic, and caring individuals. This helps them develop a better attitude when facing life's various challenges. Thus, religious extracurricular activities provide a platform for students' spiritual development

and are an effective means to strengthen religious values, character and solidarity among them. Extracurricular activities can also increase students' humility, because when others feel left behind, other students who are superior will help them happily and will not leave them behind. As the opinion of Ikhwan & Yuniana (2022), humility is the trait of someone who is very considerate of the feelings of others and never puts them down.

According to the opinion of Sahri (2022), extracurricular activities have four objectives: (a) stabilization, namely enriching Islamic religious education material; (b) optimization, namely increasing faith and holiness; and (c) condition, namely creating an experience and fostering religious knowledge as well as noble behaviour and morals in their daily lives and (d) addition, namely exploring the potential, talents, interests, skills, and religious abilities of students.

Researchers found that religious extracurricular activities at MIN 7 Ponorogo have the potential to improve student character in addition to functioning as a forum for self-expression. This is because this activity focuses on mastery of the Qur'an and student appreciation so that many students have extraordinary talents and potential both in the social academic and religious fields.

Other *pesantren*-based school activities include modelling and punishment for students who break the rules. Giving punishment will have a deterrent effect on students. The opinion of Adnan et al. (2020), is that punishing means teaching students to be students who have good personalities. The purpose of giving this example is so that students imitate these examples of attitudes and actions and practice them daily. Through observation and imitation of good behaviour and attitudes modelled by teachers, students can better understand moral values, ethics, and norms valued in social life. In addition, role modelling also serves as a motivation for students to improve themselves. When students see inspiring examples from teachers, they feel motivated to emulate those positive behaviours and strive to become their best version. Thus, role modeling is not just an example to follow, but also a powerful instrument in character building and motivation. As stated by Ranam et al. (2021), Exemplification is an essential component in changing the behaviour of life to design and build children's spiritual and social manners. So, the best example from the child's perspective is embedded in the soul and can be imitated in his behaviour and manners. If advice is not accompanied by exemplary behaviour, then advice becomes meaningless.

As for giving punishment by memorizing *juz amma* or writing Qur'anic verses depending on the type of offence, this has benefits in the process of forming the character of students, namely to have a deterrent effect on students, to learn an attitude of responsibility and awareness of the consequences of students' actions. By experiencing the consequences of their negative behaviour, students learn that every action has positive and negative consequences, and they are responsible for their actions. In addition, punishment also gives a clear message about the norms and values that are valued in social life. By experiencing the consequences of breaking the rules, students learn that their actions are not always accepted and that there are boundaries that must be respected. This helps them understand the importance of obeying rules and social norms to maintain order and harmony in the school environment and society. Giving punishment also contains part of religious learning, namely memorizing and writing Qur'anic verses, so with this punishment and learning responsible attitudes, discipline, other characters will also be formed. This means that any form of good

activity will create good behaviour as well. Therefore, MIN 7 Ponorogo teachers strive to provide examples and punishments that will have a good influence on their students.

According to Mujrimin (2020), the process of changing the character of bad children into better ones is the education provided by educators. Therefore, during elementary school age, children must always be properly supervised and controlled so that the knowledge and learning they receive during school is not misused and can be applied and used appropriately. The main component of character building is the mind, as its entire program consists of its life experiences. The programs implemented by the teacher at school then create a belief system, which in turn can affect his thinking patterns and the behavior of students in their daily lives.

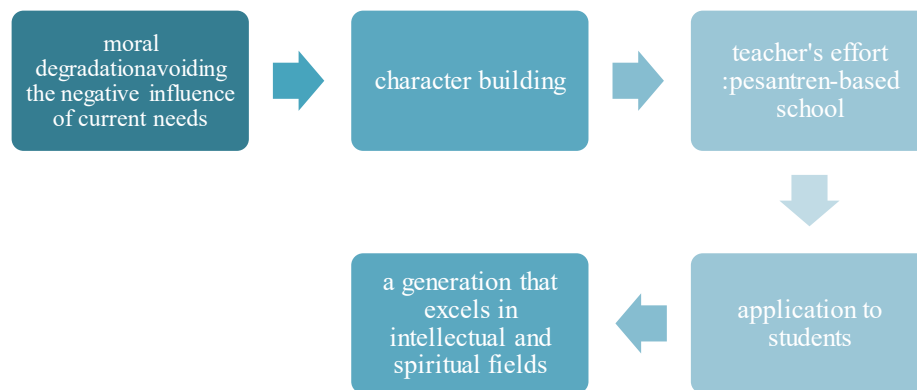


Figure 1. Realization process of pesantren-based school activities

IV. CONCLUSION

Based on the research results above, MIN 7 Ponorogo is one of the school institutions that implements a *pesantren*-based school program to shape the character of its students. The provision of this *pesantren*-based school program is motivated by the lack or decline of morals (moral degradation) in various major cities of our country. Besides, the development and advancement of today's sophisticated and instant technology can have many positive and negative influences. In addition, character education and religious education are current needs that must be fulfilled to equip students to face the challenges of the times in the future because being knowledgeable and highly educated is not enough but one must also be equipped with morals so that both knowledge and morals can be balanced. Through this *pesantren*-based school program, teachers strive to shape, develop and strengthen students' character so that negative external cultures do not easily influence them. The form of *pesantren*-based school activities includes habituation activities, extracurricular activities, giving examples and punishment for those who violate. This program is appropriate because it can realize the nation's successors who excel in the intellectual and spiritual fields.

V. REFERENCES

- [1] Adnan, Mursidin, Jayadi, Suriadi, Yayan, R., & Ikhwan, A. (2020). Education of Religious Characters in Indonesia. *Advances in Social Science, Education and Humanities Research*, 560, 1–6. <https://doi.org/10.2991/assehr.k.210615.083>
- [2] Ahsanulhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui

- Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 21–33.
<https://doi.org/10.24176/jpp.v2i1.4312>
- [3] Akbar, A., Raharjo, R., Supriadi, D., Wahidin, D., & Hanafiah, H. (2023). Manajemen Sekolah Berbasis Pesantren Dalam Meningkatkan Mutu Lulusan. *Jurnal Pendidikan UNIGA*, 16(2), 644–659.
<https://doi.org/10.52434/jpu.v16i2.2388>
- [4] Amalia, E. F. (2023). Peran Kepala Sekolah Terhadap Peningkatan Karakter Disiplin Tenaga Pendidik Pada Sekolah Berbasis Pesantren. *Jurnal of Islamic Education*, 3(1), 88–101. <https://doi.org/10.37252/quranicedu.v3i1.464>
- [5] Anwar, S. (2021). *Pendidikan Karakter: Kajian Perspektif Tafsir fi Zilalil Qur'an*. Tulungagung: STAI Muhammadiyah Tulungagung.
- [6] Azwari, R. (2023). Efektivitas Program Sekolah Berbasis Pesantren di SMP Pondok Pesantren Pancasila Kota Bengkulu. *Islam Education Jurnal*, 4(2), 384–383.
<https://doi.org/10.62159/ghaitsa.v4i2.900>
- [7] Baehaqi, M. L. (2019). Strategi Sekolah Berbasis Pesantren dalam Penguatan Karakter Disiplin Santri. *Jurnal Penelitian Sosial Keagamaan*, 34(2), 41–55.
<https://doi.org/10.30631/34.2.4>
- [8] Bidin, I., Muhammad, I., Misharti, Wismanto, & Amin, K. (2022). Penguatan Pendidikan Karakter di Pondok Pesantren Tahfizh Quran Hadits Rabbaniy Internasional Pekanbaru - Riau. *Journal on Education*, 4(4), 1448–1600.
<https://jonedu.org/index.php/joe/article/view/2129>
- [9] Fachrudin, Y. (2021). Strategi Peningkatan Mutu Sekolah Berbasis Pesantren. *Jurnal Stai Binamadani*, 4(2), 91–108. <https://doi.org/10.51476/dirasah.v4i2.277>
- [10] Fauziah, R. S. P., Maryani, N., & Wulandari, R. W. (2019). Pelaksanaan Model Pendidikan Karakter di Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar*, 6(2), 140–154. <https://doi.org/10.30997/dt.v6i2.2133>
- [11] Ikhwan, A. (2014). Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2), 179–194.
<https://doi.org/10.21274/taalum.2014.2.2.179-194>
- [12] Ikhwan, A., Farid, M., Rohmad, A., & Syam, A. R. (2020). Revitalization of Islamic Education Teachers in the Development of Student Personality. *Advances in Social Science, Education and Humanities Research*, 436, 162–165.
<https://doi.org/10.2991/assehr.k.200529.034>
- [13] Ikhwan, A., Febriansyah, F. I., & Syam, A. R. (2022). Metode Demonstrasi dalam Peningkatan Motivasi Belajar Tilawatil Qur'an. *Jurnal Pendidikan Nusantara*, 1(2), 100–110. <https://doi.org/10.55080/jpn.v1i2.16>
- [14] Ikhwan, A., & Yuniana, A. N. (2022). Strategy Management Semi-Islamic Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 6(1), 74–86.

<https://doi.org/10.35723/ajie.v6i1.222>

- [15] Mahmudiyah, A., & Mulyadi. (2021). Pembentukan Karakter Religius Di Madrasah Ibtidaiyah Berbasis Pesantren. *ZAHRRA: Research and Thought Elementary School of Islam Journal*, 2(1), 55–72. <http://jurnal.stai-alazharmenganti.ac.id/index.php/ZAHRRA/article/view/223/135>
- [16] Maryono. (2022). Budaya Pesantren Dalam Pembentukan Karakter Pada Santri SMP Berbasis Pesantren. *Dwija Cendekia : Jurnal Riset Pedagogik*, 6(2), 297–305. <https://doi.org/10.20961/jdc.v6i2.63441>
- [17] Moleong, L. J. (2018). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- [18] Mufidah, A., Gufron, S., Hidayat, M. T., & Kasiyun, S. (2020). Peran Program Pendidikan Berbasis PESantren dalam Memperkuat karakter Religius Peserta Didik. *Jurnal Elementary School*, 7(2). <https://doi.org/10.31316/esjurnal.v7i2.752>
- [19] Mujrimin, B. (2020). Pendidikan Karakter Dalam Perspektif KH. Hasyim Asy'ari : Studi Telaah Kitab Abadul Alim Wal Muttaalim. *Jurnal Pendidikan Islam*, 18(1), 42–54. <https://jurnalstaiibnusina.ac.id/index.php/ary/article/view/25>
- [20] Muslim, A. G. (2021). Manajemen Sekolah Berbasis Pesantren di Madrasah Tsanawiyah Al Iman Bulus Gebang Purworejo. *Jurnal Media Manajemen Pendidikan*, 3(3), 347–383. <https://doi.org/10.30738/mmp.v3i3.4912>
- [21] Purnomo, S. (2024). *Interview with Teacher of MIN 7 Ponorogo*.
- [22] Putri, R. N. H. S., Hikam, Y. B., & Ramadhan, M. A. (2023). Upaya Kepala Sekolah dalam Mewujudkan Sekolah Berbasis Pesantren di SMK Manbail Futuh Beju-Jenu-Tuban. *Jurnal Ekonomi, Manajemen Dan Akuntansi*, 1(5), 400–414. <https://doi.org/10.572349/neraca.v1i5.545>
- [23] Rahmaningsih, C. N., & Rizal, M. S. (2023). Manajemen Mutu Pendidikan di SMP Islam Al-Arief Muaro Jambi Berbasis Pesantren. *Jurnal Tonggak Pendidikan Dasar*, 2(2), 125–143. <https://doi.org/10.22437/jtpd.v2i2.26846>
- [24] Ranam, S., Muslim, I. F., & Priyono, P. (2021). Implementasi Pendidikan Karakter Di Pesantren Modern El-Alamia Dengan Memberikan Keteladanan Dan Pembiasaan. *Research and Development Journal of Education*, 7(1), 90. <https://doi.org/10.30998/rdje.v7i1.8192>
- [25] Ridwan, W., Basri, H., & Suhartini, A. (2023). Penguatan Karakter Siswa Pada Sekolah Berbasis Pesantren. *Jurnal Ilmiah Ilmu Pendidikan*, 6(1), 623–629. <https://doi.org/10.54371/jiip.v6i1.1473>
- [26] Sa'adah, R., & Asy'ari, H. (2024). Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik. *Kharisma : Jurnal Administrasi Pendidikan Islam*, 1(1), 1–11. <https://doi.org/10.59373/kharisma.v1i1.1>
- [27] Saepudin, J. (2019). Pendidikan Agama Islam Pada Sekolah Berbasis Pesantren :

Studi Kasus Pada SMP Al-Muttaqin Kota Tasikmalaya. *Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 172–187. <https://doi.org/10.32729/edukasi.v17i2.559> 6CITATIONS6 total citations on Dimensions.

- [28] Sahri, S. (2022). Membangun Nilai Karakter Religius Melalui Aktivitas Keagamaan Di MTs Al Yakin Pungpungan. *Paramurobi: Jurnal Pendidikan Agama Islam*, 5(2), 83–92. <https://doi.org/10.32699/paramurobi.v5i2.3315>
- [29] Saputri, L. M., Anwar, S., Susanto, H., & Laksana, S. D. (2022). The Role of Parenting in Forming Independent Character and Discipline. *Diversity Science*, 2(1), 158–170. <https://journalofdiversity.com/index.php/jdil/article/view/50>
- [30] Sudadi, Masduki, Y., & Antoni. (2024). Sistem Pembelajaran Pendidikan Agama Islam Berbasis Pesantren di Sekolah Menengah Kejuruan Ma'arif Kebumen. *Jurnal Pendidikan : Kajian Dan Implementasi*, 6(2), 310–338. <https://journalpedia.com/1/index.php/jpki/article/view/1402>
- [31] Suwito, A. (2024). *Interview with Teacher of MIN 7 Ponorogo*.