

Character Education Strategy in Pesantren: Integrating Morals and Spirituality

Sheva Bayu Firmansyah^{1*}, Zaenal Abidin²

^{1,2} Universitas Muhammadiyah Surakarta, Indonesia

*Corresponding Author email: g000210237@student.ums.ac.id

ARTICLE INFO

Article History:

Received : 03-11-2024

Revised : 25-12-2024

Accepted : 30-12-2024

Keyword:

Character Education;
Integrating Morals and
Spirituality;
Pesantren.

ABSTRACT

This research was conducted because of the importance of an in-depth understanding of the character education strategies implemented by teachers at the Pesantren Mahasiswa (PPM) Al-Musawwa. This research method uses a qualitative descriptive method. The data collection techniques used are observation and interview techniques. This data analysis refers to the steps from Miles Huberman: data collection, data reduction, data presentation, and conclusion. The research findings reveal that character education at PPM Al-Musawwa is a holistic process encompassing students' moral, spiritual, and ethical development. This process is integrated through activities inside and outside the classroom, with teachers as role models. However, significant challenges arise from the negative influence of technology and social media, as well as the diverse social backgrounds of the students, which require careful attention in the character formation process. Despite these challenges, the strategies employed aim to cultivate a generation of students who are not only academically proficient but also possess noble morals, integrity, and a strong sense of responsibility in alignment with Islamic teachings.

This is an open access article under the [CC-BY-SA](#) license



How to Cite:

Firmansyah, S. B., Abidin, Z. (2024). Character Education Strategy in Pesantren: Integrating Morals and Spirituality. *Ta`dib: Jurnal Pendidikan Islam*, 29(2), 261-275.

 <https://doi.org/10.19109/td.v29i2.25112>

INTRODUCTION

Education is the main factor in forming the human personality (Aini & Fitria, 2021). The variety of values upheld in Indonesian society is reflected in education (Mappaenre et al., 2023). All aspects of life are covered in religious education to increase awareness of religion, culture, nation, and state (Manfaati, 2023). For the growth of a country, educational standards are essential and fundamental to the development of human resources. Islamic education consists of spiritual and physical education based on Islamic law to develop the best possible personality according to Islamic principles. These things can be realized in the form of education in Pesantren.

Improving character education is essential to pay attention to in the current era (Syarifah et al., 2021). In practice, implementing it has several challenges, which originate

from local wisdom (Hidayati et al., 2020). Character is the mental and moral strength of every person who can differentiate himself from others (Hanafiah et al., 2022). Each person has unique characteristics that enable them to be a driver or driver in carrying out a task or job (Khaidir & Suud, 2020). Character education is learning that helps children grow and strengthens their overall behavior based on certain ideals promoted by the school (Lestari & Ali, 2022). Character education has been widely implemented in schools in Indonesia so far, both in public and private educational institutions, but the level of implementation is not yet optimal (Susilo et al., 2022). The current national character results from a protracted process and not the result of chance (Muis et al., 2019). The image of Indonesian youth in print and electronic media as demanding, rude, and full of deceit has now undergone a protracted transformation (Hanafiah et al., 2022). Therefore, character education is essential, considering that this growing and developing generation must proceed carefully (Tunas et al., 2017). The concept of character education is also contained in the Al-Qur'an in surah Al-I.ugman verses 12-14.

One of the religious institutions with a strong Islamic ethos is the Pesantren (Amaludin et al., 2020). The number of Pesantren is skyrocketing in modern times. The large number of Pesantren requires good management. It takes hard work to create a decent and high-quality Pesantren educational institution (Albert & Sesmiarni, 2022). The goal is to form people with such a high consciousness that Islamic teachings center on three main concepts: The primary relationship between God and animals, including their mutual interactions, comes second, followed by humans, the universe, and God (Nobisa et al., 2023).

The younger generation values hedonic qualities that conflict with social standards, legal requirements, and religious beliefs that govern Indonesian society (Pradana et al., 2021). Acculturation of a new culture is inevitable. The Pesantren world faces difficulties developing superior successor cadres while maintaining ethical character and emphasizing altruism and other positive traits (Hafidh et al., 2023). The problem we are facing in this situation is primarily character education. Therefore, Pesantren must be involved in learning various religious knowledge, especially in creating a generation with good character by obtaining various religious information, especially in raising children with character (Abdul et al., 2020). Character education is learning applied to all student actions, not just information that can be recorded, remembered, and assessed quickly (Komariah & Nihayah, 2023). Pesantren are very important to Indonesian culture, especially for Pesantren students, and play an important role in the formation of character education.

Religious education is often accused of being the root cause of character problems (Taufik, 2020). This education should develop human resources professionally, morally, competently, and independently, in addition to providing knowledge to students (Arifudin & Raza, Ali, 2022). Pesantren is a development model rich in moral teaching that upholds the nation's noble ideals and religious values (Yudhi, 2020). As an educational institution, Pesantren's goals are primarily similar to those of Islamic religious education, namely achieving perfect morality or forming character and soul (Robbaniyah & Lina, 2022). Referring to this, it can be seen that Pesantren has quite an important role in character

development (Sholeh, 2023). So, it is necessary to see and carry out proper development in terms of character so that Pesantren graduates can have good morals and character in society.

PPM Al-Musawwa is a dormitory for students. Pesantren from West Solo are spread across various universities, including STIKES, UNS, IAIN, and UMS. With the existence of this Pesantren, it is hoped that students studying in the area will understand the situation and one day become professional religious fighters, Muballigh/Muballighot, with degrees (Khasanah et al., 2022). Pesantren is an educational institution that focuses on developing students' character and continues to develop character education strategies that suit the needs of the times. For the 2023/2024 academic year, the role of teachers at this boarding school is very central in forming and guiding students to have strong character, both in spiritual, social, and intellectual aspects.

Several previous studies have been conducted previously, including research by Santoso (2022), Masruroh (2021), Afkarina (2021), Hudan et al. (2023), and Rahmatullah (2019). In contrast to previous research, this research focuses on character education strategies, especially integrating morals and spirituality. This research was conducted because of the importance of an in-depth understanding of the character education strategies implemented by teachers at the PPM Al-Musawwa, especially in the 2023/2024 academic year. Considering the central role of Pesantren in forming a generation with good morals and integrity, systematic efforts are needed to evaluate and optimize the approaches used. In addition, the challenges teachers face, such as the influence of technology, social media, and the diversity of student backgrounds, encourage the need for more comprehensive studies regarding the effectiveness of existing character education methods. It is hoped that this research can provide practical guidance for teachers and Pesantren managers in developing character education strategies that are more relevant to current conditions, as well as contributing to the world of Islamic education in the era of digitalization. Therefore, this research was conducted to examine the character education strategies implemented by teachers at the PPM Al-Musawwa to understand their effectiveness and impact on students' character development.

LITERATURE REVIEW

The Role of Teachers

Teachers play a central role in the learning process. This process is a series of interactions between teachers and students in an educational context to achieve desired learning outcomes (Sanjani, 2020). As educators, teachers are crucial in shaping students' character and knowledge. They provide guidance and motivation to ensure students understand the subject matter. Furthermore, teachers are responsible for monitoring and developing students' potential and disciplining them to adhere to norms that prevail in family and societal environments (Ridwan et al., 2023). The role of teachers encompasses various aspects, including educator, manager, administrator, supervisor, leader, innovator, dynamizer, evaluator, and facilitator (Oktafiami & Rizqa, 2024). Therefore, the

responsibilities of teachers extend beyond academic instruction; they also include students' moral and social development, enabling them to become responsible individuals who can contribute positively to society.

Teachers have a significant role in educating and shaping students' character. With adequate intelligence, teachers must familiarize themselves with various competencies that must be accountable. Some of the competencies a teacher should possess include: 1) Personal Competence: a teacher must serve as a role model with good personality traits for their students, such as being mature, wise, and authoritative. 2) Pedagogical Competence: this refers to a teacher's ability to prioritize students' understanding of planning, implementing, and evaluating learning, as well as developing students' potential. 3) Professional Competence pertains to a teacher's mastery of the material used in instruction. 4) Social competence involves interacting and building positive relationships with students and fellow educators (Jahidi, 2017). Thus, a teacher must be able to integrate all these competencies, from personality to spirituality, to become a good example for students.

Character Education

Education, in a broader context, encompasses all experiences of the learning process that occur over a long period and positively impact individual development. Education is lifelong, known as lifelong education. In a narrower sense, education refers to efforts made by an institution (school) to teach students to develop sensitivity to social issues (Pristiwanti et al., 2022). Character is inherent in every individual and can be seen through their behavioral patterns in daily life (Khamalah, 2017). Character formation does not occur by chance; character develops through conscious and planned efforts. This process involves the formation and cultivation of values sourced from various aspects, such as religious teachings, Pancasila, local culture, and the national educational goals that have been established (Kulsum & Muhid, 2022). Therefore, it can be concluded that character does not emerge instantaneously or without effort but results from a systematic and continuous process requiring serious attention and development. Thus, every individual needs to engage in this process so that their character can be well-formed and developed.

Character education encompasses all efforts made by individuals in the family, school, and community to build students' character, ensuring they possess good character traits such as concern, determination, and responsibility (Ranam et al., 2021). This involves understanding behavioral values related to God, oneself, others, the environment, and nationalism, manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, culture, and customs. Character education includes aspects of knowledge (cognitive), feelings (affective), and actions (psychomotor) (Najili et al., 2022).

Character education for students aims to enhance the quality of the educational process and produce integrated education by established academic standards. Therefore, with the implementation of character education for students, it is hoped that they can develop independence, broaden their perspectives, and internalize values of character and noble morals in their daily lives (Harun, 2013). Thus, it can be concluded that character education

serves as a system for instilling ethical values in students' personalities, relating to knowledge of goodness, self-awareness, and the behavior needed to apply those values.

METHOD

This research method uses a qualitative descriptive method. Purposive sampling is the sampling strategy used in this research. Purposive sampling is a technique in which samples are selected from those considered to have the best understanding of the subject under study. The sample chosen for this research was three teachers.

The data collection techniques used are observation and interview techniques. Observation as a data research technique has unique characteristics compared to other techniques. Apart from making observations, data research was also carried out by interviews. Interviews are a data research method that involves direct face-to-face questions and answers between the data researcher and the source. The interviews carried out were structured interviews.

Qualitative data analysis involves collecting and organizing information from observations and interviews. This process includes classification, segmentation, synthesis, patterning, selecting the main components to be examined, and drawing conclusions to make the information understandable to oneself and others. This data analysis refers to the steps from Miles Huberman: data collection, data reduction, data presentation, and conclusion drawing.

RESULTS

As an Islamic educational institution, Pesantren has an essential role in achieving national education goals, namely, creating people with good morals (Na'imah & Bawani, 2021). Morals, also called character, at Al-Musawwa are taught inside and outside the classroom through daily activities. Character education can be reflected in how a teacher imparts this education to students and their students.

At the PPM Al-Musawwa, character education is not limited to conveying theory but is realized in actual practice through various activities that reflect Islamic values. Teachers have a central role as role models who guide students in behaving through religious teachings, both in worship, social interaction, and daily life. Discipline, responsibility, and mutual respect are instilled consistently through habituation and strict supervision. In addition, the personal approach taken by the teacher ensures that moral and ethical values can be implemented effectively according to the needs and background of each student. The following is a summary of the results of interviews with the three teachers at the PPM Al-Musawwa:

To describe the vision and mission of character education at PPM Al-Musawwa, we talked to one of the speakers who explained in depth the moral, spiritual, and ethical formation process in this institution. The following are the results of the interview with R1:

“Character education at the PPM Al-Musawwa is a moral, spiritual, and ethical formation process rooted in Islamic teachings. This aims to develop students with

noble character, responsibility, and discipline, who can play an active role in society.”

Based on the interview, character education at PPM Al-Musawwa emphasizes shaping students' personalities based on Islamic values. This process involves strengthening daily life's moral, spiritual, and ethical aspects. The primary goal of this education is to develop individuals who possess noble character and are responsible and disciplined. With this foundation, students are expected to contribute positively to society as individuals and as part of a larger community. This approach demonstrates that PPM Al-Musawwa focuses not only on academic education but also on holistic personality development. It aims to cultivate a generation with integrity, prepared to face future challenges.

To better understand the methods applied in character education, we explored the strategies teachers have employed to shape students' character during the 2023/2024 academic year. The following are the results of the interview with R2:

“Teachers apply habituation strategies through daily activities, such as congregational worship, reading the Koran, and etiquette in interactions. An exemplary approach is also applied, where teachers become student role models. Apart from that, character education is integrated into all academic and non-academic activities.”

Based on the interview, teachers at PPM Al-Musawwa utilize various strategies to instill strong character values in students during the 2023/2024 academic year. One of the primary approaches is habituation, where character-building practices are incorporated into daily routines. These include activities such as congregational worship, reading the Koran, and fostering proper etiquette in interactions among peers and teachers.

In addition, the teachers adopt an exemplary approach, positioning themselves as student role models. Their actions and behavior set a standard of values and ethics that students are encouraged to emulate. Furthermore, character education is holistically integrated into all aspects of the school environment, covering academic and non-academic activities. This comprehensive approach ensures that character formation is not limited to specific lessons but is embedded in the student's educational experience. It highlights the school's commitment to creating a nurturing environment supporting personal and academic growth.

To explore the impact of technological advancements and digital media on character formation, we interviewed to understand how these factors shape students' values, behavior, and overall development in the digital era. The following are the results of the interview with R3:

“Technology and digital media have a big positive and negative influence. Social media often distracts students' behavior, and they are easily exposed to content contrary to Islamic values.”

The interview highlighted the significant impact of technology and digital media on character formation, presenting both opportunities and challenges. On the positive side, technology provides access to vast resources for learning and self-improvement. However, it also comes with notable drawbacks.

Social media, in particular, often distract students, influencing their behavior in ways that may not align with the values being cultivated. The ease of access to various forms of content also increases the risk of exposure to material that contradicts Islamic teachings, potentially undermining the character education efforts within the school environment. These insights underscore the need for a balanced approach to managing technology use among students, ensuring they benefit from its advantages while mitigating its potential adverse effects. This could include guidance on responsible digital consumption and fostering critical thinking to help students navigate the digital world in line with their moral and ethical foundation.

To better understand the difficulties encountered in character education, we asked teachers about their main challenges while shaping students' character. The following are the results of the interview with R3:

“The biggest challenge is maintaining the students' focus amidst the onslaught of digital information, which often does not match Pesantren's values. Differences in social and cultural backgrounds also mean the approach must be flexible and contextual.”

The interview revealed that the most prominent challenge teachers face in character education is maintaining students' focus amid the constant influx of digital information, much of which does not align with the values the Pesantren upholds. The pervasive influence of digital media, especially social media, often distracts students, making it challenging to keep them engaged in activities that reinforce positive character traits.

Additionally, teachers must navigate the challenges posed by their students' diverse social and cultural backgrounds. These differences require a flexible and contextual approach to character education, as one-size-fits-all strategies may not be effective. Teachers need to tailor their methods to address each student's unique needs and perspectives, ensuring that the character-building process remains relevant and impactful across various backgrounds.

To understand how teachers address the diverse needs of their students, we explored how they adapt their character teaching methods to accommodate the students' various social and cultural backgrounds. The following are the results of the interview with R2:

“Teachers take a personal approach to students, understand their backgrounds, and adjust teaching methods according to each individual's needs. Universal Islamic values are applied to bridge cultural and social differences.”

The interview revealed that teachers at PPM Al-Musawwa adopt a personalized approach to character education by taking the time to understand each student's background. This allows them to adjust their teaching methods to suit the unique needs of individual students, ensuring that the character education process is practical and relevant.

Teachers apply universal Islamic values as a common foundation to bridge the cultural and social differences among students. These values serve as a unifying element, helping to transcend cultural barriers and create a cohesive educational environment where all students can relate to the lessons. Teachers foster an inclusive atmosphere that respects

diversity while reinforcing moral and ethical teachings by focusing on these shared principles.

To explore how character education has evolved, we asked about the differences in the approach to character building for students this year compared to previous years. The following are the results of the interview with R1:

“This year, Pesantren is more focused on using technology wisely. The influence of social media is getting bigger, so Pesantren provides education about digital literacy and guides students in choosing good content. The focus on cultivating character values is maintained with an adaptive approach.”

The interview revealed that this year, the Pesantren has emphasized using technology wisely in character education. With the growing influence of social media, the institution has incorporated digital literacy education to help students navigate and select positive content. While maintaining a strong focus on cultivating character values, the approach has become more adaptive, ensuring that the teachings remain relevant and practical in today's digital age. This shift highlights Pesantren's commitment to preparing students for the challenges of modern technology while upholding the core moral principles of their education.

To assess the impact of the character education strategies, we inquired about the evaluation methods used to determine their effectiveness. The following are the results of the interview with R1:

“Evaluation is done through direct observation of the student's daily behavior and joint reflection. Students are invited to evaluate their character development through mentoring and group discussions.”

Character education strategies are evaluated through direct observation of students' daily behavior, allowing teachers to assess how well the values are internalized. In addition, joint reflection sessions are held, where teachers and students can reflect on the progress made. Students are also encouraged to evaluate their character development through mentoring and group discussions, allowing them to self-assess and engage in critical thinking about their personal growth. This approach fosters a more comprehensive and participatory evaluation process.

To explore the creative approaches in character education, we asked about the strategies and innovative steps teachers have implemented to enhance the effectiveness of character development. The following are the results of the interview with R3:

“Teachers have taken innovative steps, especially in religious activities. First, the attendance system is applied for class attendance recitation and congregational prayers so that students are more disciplined and responsible for their attendance. Second, students are taught to arrange their sandals before entering the mosque, facing out. This symbolizes the importance of order and order in worship, where the recitation will not begin until all sandals are neatly arranged. Lastly, carrying out mosque picketing involves students in maintaining the cleanliness and tidiness of the mosque, which also educates them to have a sense of responsibility and increase honesty in carrying out tasks without direct supervision.”

The interview highlighted several innovative steps teachers took to improve character education, mainly through religious activities. One key strategy is implementing an attendance system that tracks class participation and attendance at recitations and congregational prayers, fostering discipline and responsibility in students. Another initiative is teaching students to arrange their sandals properly before entering the mosque, emphasizing the importance of order and discipline in worship; the recitation begins only when all sandals are neatly organized. Additionally, students are involved in mosque picketing, where they take turns maintaining the cleanliness and tidiness of the mosque. This practice helps cultivate a sense of responsibility and honesty as students complete tasks without direct supervision, further strengthening their character.

This interview was conducted using six questions related to the character education strategies of students by teachers at the PPM Al-Musawwa for the 2023/2024 academic year. The first question discusses character education in Pesantren, which is defined as the moral, spiritual, and ethical formation process of students rooted in Islamic teachings. Teachers use strategies to familiarize themselves with Islamic values in daily activities, integrate character education in academic and non-academic activities, and use an exemplary approach. The main challenges teachers face are the large influence of digital media and technology, which often becomes a distraction, and students' diverse social and cultural backgrounds. However, teachers try to adapt character teaching methods to students' individual needs through a personal approach. The difference in approach between this year and previous years lies in the greater focus on digital literacy and wise use of technology. Time limitations in guiding students are overcome by integrating character education into all Pesantren activities. Santri actively develops their character through individual responsibility and group activities. The effectiveness of character education strategies is evaluated through direct observation and joint reflection. To overcome the negative influence of social media, teachers provide digital literacy training and encourage students to create positive Islamic content.

Based on the results of interviews, the PPM Al-Musawwa defines character education as a process that shapes students into moral, ethical, and spiritual humans by Islamic principles. Apart from academic subjects, this education emphasizes how students can apply Islamic beliefs in everyday life. Character development is carried out in various ways, including through subjects taught in class and extracurricular activities such as Pesantren. Hopefully, the students can understand and practice Islamic ideals in depth through habituation and continuous supervision.

The teachers at this Pesantren use exemplary teaching methods, incorporating character education into all academic and extracurricular activities and familiarizing Islamic ideals in daily activities to shape the students' character. Besides teaching morality theory, teachers provide practical examples that students can observe and follow. In these situations, Islamic spiritual principles, discipline, responsibility, polite speech, and behavior play an important role in character development.

However, teachers find it challenging to implement character education because of the enormous influence of social media and technology. Easy access to information and social media often become distractions that divert students' focus from the lessons being

taught. Because much digital media content violates Islamic teachings, educators must be more vigilant and proactive in educating students about digital literacy. One way to overcome this problem is through Pesantren's initiatives to use technology responsibly, such as by providing instructions on using social media.

The diversity of students' social and cultural backgrounds also impacts character education methods. The ideals of Santri may differ from the Islamic principles upheld in Pesantren. Educators must be aware of this background and modify their methods to instill moral principles better. Due to the many academic and extracurricular obligations, students face difficulties because they have little time to provide comprehensive teaching.

Overall, the character education program at Al-Musawwa is running well. Teachers strive to modify their teaching strategies to meet the demands of the modern world, incorporate technology judiciously, and offer comprehensive instruction in all aspects of Santri's life. Children who receive this character education are expected to grow up with strong morals that they can apply in their daily lives in the Pesantren environment and society.

DISCUSSION

Integrated Character Education

At the PPM Al-Musawwa, character education is used as a comprehensive process that addresses each student's life's moral, ethical, and spiritual aspects. This method includes daily activities that prioritize the implementation of Islamic ideals alongside classroom teaching. Teachers are essential in this situation as mentors and role models for children (Hidayat & Bujuri, 2020). Santri is educated not only to understand the idea of good morals but also to internalize and apply them in practical action through constant involvement and habituation. Character education becomes an essential component in developing the identity and personality of Santri by Islamic beliefs when this comprehensive method is used (Asih & Sunarso, 2020).

Apart from that, the integrated approach at the PPM Al-Musawwa focuses on the student's individual aspects and prioritizes collective character development through social life at the Pesantren. Interaction between students, cooperation in daily activities, and participation in various community programs strengthen values such as justice, honesty, responsibility, and concern for others. The Pesantren environment, which is disciplined and full of togetherness, is a forum for students to practice these values in an authentic context. Thus, character education is not only taught through theory but is also realized in social behavior that forms good habits in each student, building identity as individuals with noble character and benefits to the broader community (Azis Nasser et al., 2022).

Challenges and Solutions

While character education in Pesantren is going well, the widespread influence of social media and technology presents serious difficulties (Khasanah et al., 2022). Santri can easily access content that is not by Islamic principles, possibly disrupting the expected

character development process. In addition, complexity increases with the diverse social and cultural backgrounds of Santri because each person contributes ideals that are not always in line with Pesantren's teachings. The PPM Al-Musawwa uses several creative approaches to overcome this problem, such as teaching digital literacy to help students sort material wisely and raising awareness of the negative impacts of social media. In this way, students are expected to be able to understand better, apply the values taught, and maintain their focus on building positive character.

PPM Al-Musawwa created a training program for instructors and students on using technology responsibly in light of the difficulties caused by its influence. For example, holding sessions on media literacy increases students' knowledge about the materials they consume and how to use technology to improve their education. In this case, students are trained to critically evaluate the material they receive and determine which is by Islamic principles (Khaidir & Suud, 2020). With this approach, Pesantren aims to empower students to become knowledgeable and responsible technology users and protect them from harmful influences.

Strategy for Implementing Character Education

Innovative and comprehensive steps are needed to implement character education strategies in educational institutions, especially in Pesantren. The results of the interview above show that incorporating the values of responsibility and discipline through an attendance system that applies in the classroom and during religious activities such as congregational prayers and recitations is one way to implement character education. Through this, students are encouraged to be more consistent with their involvement, strengthening or fostering a stronger awareness of the importance of holding themselves accountable (Aini & Fitria, 2021). Simultaneously, the order of sandals before entering the mosque teaches discipline and order, which illustrates how worship must be carried out thoughtfully and consciously. It also familiarizes students with good habits; they avoid them early on. Mosque picketing also has a double function: as routine work and assignments and as an educational tool to cultivate a sense of responsibility, exploration, and independence; in this case, students are entrusted with maintaining school facilities without direct supervision by teachers. All strategies prove that forming character can be done by theory or moral messages and by daily practices that encourage new culture and habits.

The Final Goal of Character Education

The ultimate goal of character education at the PPM Al-Musawwa is to create a generation with high morals, honesty, responsibility, and academic intelligence (Pradana et al., 2021). This is intended so that students can implement these ideals in everyday life, both in the Pesantren environment and in the broader community, by using appropriate tactics and having a thorough awareness of their difficulties (Abdul et al., 2020). his method aims to develop people who can constructively contribute to society and are ready to face the dynamics of the times responsibly. Therefore, character education is not just a program but a goal to raise the next generation who are qualified and dedicated to Islamic principles.

PPM Al-Musawwa actively involves parents and the community in the educational process to fulfill the ultimate goal of character education. Pesantren can explain the value of cooperation between the community, family, and school in promoting students' character education by holding frequent meetings and outreach activities. This aims to build a shared vision for the development of moral character. Hopefully, students will be more inclined to practice the lessons they have learned and fortify their noble character outside the Pesantren environment with the help of parents and the community. Thus, apart from emphasizing academic teaching, the PPM Al-Musawwa is dedicated to raising a generation of individuals who have noble character and are ready to make valuable contributions to society (Lestari & Ali, 2022)

CONCLUSION

Character education at the PPM Al-Musawwa is a holistic process involving the moral, spiritual, and ethical formation of students, carried out in an integrated manner through activities inside and outside the classroom with the role of the teacher as a role model. The negative influence of technology and social media and the diversity of students' social backgrounds are significant challenges in character formation. Strategies that can be applied in character education are: Absence of recitation and prayer attendance, arranging sandals before entering the mosque facing out, if they have not been placed, then the recitation will not have started, and picketing the mosque. Through the strategies implemented, it is hoped that the PPM Al-Musawwa can produce a generation of students who are not only academically intelligent but also have noble morals, integrity, and responsibility to Islamic teachings.

REFERENCES

- Abdul, R. J., Yakin, N., & Emawati, E. (2020). Implementasi Pendidikan Karakter Santri di Era Teknologi (Studi Pondok Pesantren Putri Nurul Hakim Kediri Lombok Barat. *JURNAL SCHEMATA Pascasarjana UIN Mataram*, 9(2), 171–188. <https://doi.org/10.20414/schemata.v9i2.2666>
- Afkarina, H. (2021). *Implementasi Program Tahfidzul Qur'an Dalam Penguatan Karakter Di Pondok Pesantren Mahasiswa Al-Barokah Malang*.
- Aini, M., & Fitria, R. (2021). Character Education Management in Improving Education Quality in State Senior High School. *Journal of Islamic Education Students (JIES)*, 1(2), 66. <https://doi.org/10.31958/jies.v1i2.2972>
- Albert, A., & Sesmiarni, Z. (2022). Strategi Peningkatan Kualitas Pendidikan Pesantren Melalui Pengembangan Program Pesantren Ramah Anak. *Jurnal Pendidikan Indonesia*, 3(11), 966–983. <https://doi.org/10.36418/japendi.v3i11.1223>
- Amaludin, A., Dakwah, F., & Purwokerto, I. (2020). Implementasi Manajemen Strategik Dan Kepemimpinan Kyai Dalam Pembentukan Karakter Santri. *AL IMAM: Jurnal Dakwah Dan Manajemen*, 3(2), 1–15.
- Arifudin, O., & Raza, Ali, H. (2022). Teacher Personality Competence in Building the

- Character of Students. *International Journal of Education and Digital Learning (IJEDL)*, 1(1), 5–12.
- Asih, P., & Sunarso, A. (2020). Implementation of Character Education to Improve the Students Discipline Through Habituation of Nadzam Asmaul Husna Recitation at Grade IV. *Elementary School Teacher*, 3(1). <https://doi.org/10.15294/est.v3i1.28035>
- Azis Nasser, A., Trisnamansyah, S., Mudrikah, A., & Iriantara, Y. (2022). Strengthening Character Education Of Madrasah Students Based On Boarding School (Case Study At MAN Insan Cendekia Serpong, South Tangerang City). *International Journal of Educational Research & Social Sciences*, 3(2), 653–667.
- Hafidh, Z., Nurjaman, I. M., Baits, A., & Goffary, I. (2023). Pendidikan Karakter Di Pondok Pesantren (Analisis Bibliometrik Berbasis Google Scholar Menggunakan Vosviewer). *Al-Hasanah : Jurnal Pendidikan Agama Islam*, 8(1), 15–30.
- Hanafiah, Tentrem Mawati, A., & Arifudin, O. (2022). Implementation Of Character Strengthening In Boarding School Students. *International Journal of Education and Digital Learning*, 1(2), 49–54.
- Hidayat, N., & Bujuri, D. A. (2020). the Implementation of Character Education in Islamic Boarding School. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 23(1), 127. <https://doi.org/10.24252/lp.2020v23n1i11>
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the implementation of local wisdom-based character education among indonesian higher education students. *International Journal of Instruction*, 13(2), 179–198. <https://doi.org/10.29333/iji.2020.13213a>
- Hudan, L. M., Addakhri, L. D., & Amaliah, M. S. (2023). Implementasi Keadilan Gender di Pondok Pesantren Mahasiswa Universal Cipadung Bandung. *Gunung Djati Conference Series*, 22, 144–149.
- Khaidir, E., & Suud, F. M. (2020). Islamic Education in Forming Students' Characters At As-Shofa Islamic High School, Pekanbaru Riau. *International Journal of Islamic Educational Psychology (IJIIEP)*, 1(1), 50–63. <https://doi.org/10.18196/ijiep.1105>
- Khasanah, Dedisera, M., Hastuti, N. W., Khusaini, A. Al, & Damayanti, S. K. (2022). Psychological Well-Being for College Students in Ma'had Al-Musawwa Surakarta. *Heritage: Journal of Social Studies*, 3(1), 78–88.
- Komariah, N., & Nihayah, I. (2023). Improving The Personality Character of Students Through Learning Islamic Religious Education. *At-Tadzkir: Islamic Education Journal*, 2(1), 65–77. <https://doi.org/10.59373/attadzkir.v2i1.15>
- Lestari, N., & Ali, A. (2022). Strategi Pembinaan Karakter Pada Santri Malalui Ekstrakurikuler Pramuka Di Pondok Pesantren Darussalam Bogor. *Tadbiruna*, 2(1), 51–61. <https://doi.org/10.51192/tadbiruna.v2i1.366>
- Manfaat, D. (2023). Pembentukan Karakter Santri Melalui Internalisasi Nilai Pendidikan Islam Di Pesantren Al-Fatah Muara Bungo Jambi. *Re-JIEM (Research Journal of Islamic Education Management)*, 6(1), 98–112. <https://doi.org/10.19105/re-jiem.v6i1.8944>
- Mappaenre, A., Hasanah, A., Samsul Arifin, B., Nuraini, Y., & Satria Wiwaha, R. (2023).

- The Implementation of Character Education in Madrasah. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(2), 166–181. <https://doi.org/10.54069/attadrib.v5i2.302>
- Masruroh, A. (2021). *Strategi Pembentukan Karakter Religius Santri Melalui Kegiatan Shalat Subuh & Maghrib Berjamaah Di Pesantren Mahasiswa Al-Husain Kediri*. IAIN Kediri.
- Muis, A., hosaini, H., Eriyanto, E., & Read, A. (2019). Role of the Islamic Education teacher in the Moral Improvement of Learners. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 5(3), 411–422. <https://doi.org/10.37758/jat.v5i3.487>
- Na'imah, I., & Bawani, I. (2021). Penanaman Pendidikan Karakter Demokratis Di Pondok Pesantren. *Jurnal Muara Pendidikan*, 6(2), 228–236. <https://doi.org/10.52060/mp.v6i2.604>
- Nobisa, I. R., Nurhidayat, K. P., & Nurlinasari, L. (2023). Implementasi manajemen kurikulum dalam peningkatan karakter santri di pondok pesantren darussalam subang. *Jurnal Al-Amar (JAA)*, 4(1), 48–58.
- Pradana, D. A., Mahfud, M., Hermawan, C., & Susanti, H. D. (2021). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(4), 4026–4034. <https://doi.org/10.33258/birci.v3i4.1501>
- Rahmatullah, R., & Said, A. (2019). Implementasi pendidikan karakter islam di era milenial pada pondok pesantren mahasiswa. *TA'LIMUNA: Jurnal Pendidikan Islam*, 8(2), 37–52.
- Robbaniyah, Q., & Lina, R. (2022). Eksplorasi Strategi Kontra Radikalisme pada Santri di Pondok. *Amorti : Jurnal Studi Islam Interdisipliner*, 1(1), 1–10.
- Santoso, F. S., Nasruddin, M., Siswadi, S., Imroatun, I., & Maftukhatusolikhah, M. (2022). Implementasi Pendidikan Kemandirian Di Pesantren Mahasiswa Garawiksa Yogyakarta. *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan*, 1(1), 91–106.
- Sholeh, M. (2023). Implementasi Pendidikan Karakter dalam Perspektif Manajemen Pendidikan Islam di Pondok Pesantren Khas Kempek Cirebon. *Permata: Jurnal Pendidikan Agama ...*, 4, 305–320.
- Sugiyono. (2015). Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D). In CV. Alfabeta.
- Susilo, M. J., Dewantoro, M. H., & Yuningsih, Y. (2022). Character education trend in Indonesia. *Journal of Education and Learning (EduLearn)*, 16(2), 180–188. <https://doi.org/10.11591/edulearn.v16i2.20411>
- Syarifah, L., Latifah, N., & Puspitasari, D. (2021). Keteladanan Pengasuh dan Peran Orang Tua dalam Pembentukan Karakter Santri Tarbiyatul Athfal Tegalrejo Magelang. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 5(1), 97. <https://doi.org/10.20961/jdc.v5i1.51324>
- Taufik, M. (2020). Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104. <https://doi.org/10.22373/jiif.v20i1.5797>

- Tunas, U., Surakarta, P., Karakter, P., Anak, P., Dasar, S., Era, D. I., & Dini, D. (2017). *Implementasi Pendidikan Karakter Di Pondok Pesantren Al Husain Magelang*. 5, 85–92.
- Yudhi, F. (2020). Model Pembinaan Karakter Santri dalam Pendidikan Pesantren. *Dirasah : Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 3(3), 53–68.