AT-TAKLIM : Jurnal Pendidikan Multidisiplin E-ISSN : 3062-9489
https://journal.hasbaedukasi.co.id/index.php/at-taklim
Halaman: 174 - 188

THE MODEL OF SANTRI CHARACTER DEVELOPMENT MANAGEMENT THROUGH THE IMPLEMENTATION OF DISCIPLINE AND EDUCATIONAL PUNISHMENT
(A Case Study at Darul Mahmudien Islamic Boarding School, Central Lombok)

Lalu Wirabakti[1], Agus Maimun[2], Moh Padil[3]
UIN Maulana Malik Ibrahim Malang, Malang, Indonesia [1,2,3]
Email: laluwira09@gmail.com

Keywords

Character development management, santri, discipline, educational punishment, Islamic education management, integrated model, character.

Abstract

A character development management system for santri (students of Islamic boarding schools) is needed that goes beyond merely enforcing rules and imposing punishments. Such a system should integrate Islamic educational objectives, character values, habituation, role modeling, discipline, educational corrective measures, supervision, evaluation, and character transformation within a coherent management framework. This study employed a qualitative approach with a case study design. Data were collected through in-depth interviews, observation, and documentation. The research informants included representatives of the foundation and pesantren leadership, the school principal, teachers, guidance and counseling staff, dormitory supervisors, administrators, and santri. The findings indicate that character development planning is formulated through the PENTA-KARAKTER Model, comprising Setting Character Objectives, Explicitating Educational Values, Normalizing Programs and Habituation, Establishing Rules and Stages for Handling Violations, and Assessment and Continuous Evaluation. The findings show that management functions are not carried out solely in a technical-administrative manner, but are guided by ethical, pedagogical, and spiritual orientations rooted in Islamic educational values. This process represents a transformation from compliance dependent on external supervision toward value awareness, self-control, self-discipline, and civilized behavior.

1. INTRODUCTION

Islamic boarding schools (pesantren) are Islamic educational institutions with distinctive characteristics, as education does not take place solely through formal learning but is integrated into the lives of santri through care, habituation, role modeling, rules, pesantren culture, and continuous social interaction. Within this system, pesantren do not merely transmit religious knowledge; they also manage the formation of values, attitudes, behavior, discipline, responsibility, and character among santri. Therefore, santri character development should not be understood merely as a pedagogical issue, but also as a matter of Islamic Education Management, as it involves planning, organizing, implementation, supervision, evaluation, and follow-up processes directed toward achieving Islamic educational goals effectively, systematically, and sustainably. (Fachruddin et al., 2022)

The role of management becomes increasingly important as educational institutions face increasingly complex social and institutional changes. The development of digital technology, changes in patterns of social interaction, the diverse backgrounds of learners, growing attention to learners' dignity and rights, and demands for safe educational environments require institutions to develop guidance systems that do not rely solely on personal authority. UNESCO's Global Education Monitoring Report 2024/5 identifies leadership and governance as important elements in achieving educational goals. Educational leadership includes the ability to set direction, focus on the learning process, develop human resources, and build collaboration. (Syafrudun, 2022) This perspective emphasizes that student discipline management requires clear objectives, behavioral standards, a division of authority, implementation mechanisms, monitoring, evaluation, and structured improvement.

In Indonesia, the importance of managing pesantren education is given legal legitimacy through Law of the Republic of Indonesia No. 18 of 2019 concerning Pesantren. This law recognizes pesantren as part of the national education system, carrying out the functions of education, da'wah, and community empowerment. (Suprapto, 2024) At the same time, character development is supported by Presidential Regulation of the Republic of Indonesia No. 87 of 2017 concerning Strengthening Character Education. (Agus, 2024) These two regulations demonstrate that character

education is not merely an additional activity, but a substantive part of educational provision.

The demand for accountable guidance management has been further strengthened through Regulation of the Minister of Primary and Secondary Education of the Republic of Indonesia No. 6 of 2026 concerning a Safe and Comfortable School Culture. This regulation addresses the fulfillment of spiritual needs, physical protection, psychological well-being, sociocultural security, digital civility and safety, as well as supervision, monitoring, and evaluation of the educational environment. (Anas, 2026) This regulatory context implies that order and discipline should not be established through repressive or emotional actions, or actions that undermine learners' dignity. Instead, discipline should be managed through a planned, proportional, measurable, accountable guidance framework oriented toward behavioral improvement.

In Indonesia, the importance of managing pesantren education is given legal legitimacy through Law of the Republic of Indonesia No. 18 of 2019 concerning Pesantren. This law recognizes pesantren as part of the national education system, carrying out the functions of education, da'wah, and community empowerment. (Suprapto, 2024) At the same time, character development is supported by Presidential Regulation of the Republic of Indonesia No. 87 of 2017 concerning Strengthening Character Education. (Agus, 2024) These two regulations demonstrate that character education is not merely an additional activity, but a substantive part of educational provision.

The demand for accountable guidance management has been further strengthened through Regulation of the Minister of Primary and Secondary Education of the Republic of Indonesia No. 6 of 2026 concerning a Safe and Comfortable School Culture. This regulation addresses the fulfillment of spiritual needs, physical protection, psychological well-being, sociocultural security, digital civility and safety, as well as supervision, monitoring, and evaluation of the educational environment. (Anas, 2026) This regulatory context implies that order and discipline should not be established through repressive or emotional actions, or actions that undermine learners' dignity. Instead, discipline should be managed through a planned, proportional, measurable, accountable guidance framework oriented toward behavioral improvement.

Conceptually, this issue makes management functions a relevant analytical framework. From a management perspective, planning provides direction regarding guidance objectives, the character values to be developed, rules, behavioral standards, habituation programs, classifications of violations, and handling mechanisms. Organizing regulates the division of duties, authority, responsibilities, and coordination among the actors involved in student development. Actuating drives programs through leadership, role modeling, communication, habituation, mentoring, discipline implementation, and corrective action. Meanwhile, controlling and evaluating ensure that implementation proceeds according to the objectives through monitoring, recording, reporting, assessment of development, follow-up, and program improvement.

Thus, character development cannot be reduced to giving advice, enforcing rules, or imposing punishment on santri who commit violations. Character development is a management system that integrates objectives, values, policies, actors, programs, implementation, control, evaluation, and development outcomes. The quality of the outcomes is strongly influenced by the consistency of the relationships among these components.

From the perspective of Islamic Education Management, these management functions go beyond technical and administrative effectiveness and are guided by ethical and spiritual orientations. Planning is directed toward achieving Islamic educational goals, public benefit, justice, and accountability. This principle is consistent with Allah's words in the Qur'an, Surah al-Hashr [59]:18:

[Qur'anic verse: Surah al-Hashr 59:18]

Translation: O you who believe, fear Allah, and let every soul consider what it has prepared for tomorrow (the Hereafter). And fear Allah. Indeed, Allah is All-Aware of what you do.

This verse instructs believers to consider what they have done for the future. It is relevant to the functions of planning and evaluation because it emphasizes goal orientation, awareness of actions, and accountability for the results achieved.

Organizing in Islamic Education Management is also closely related to the principles of trust, justice, responsibility, and clarity of authority. The Qur'an, Surah al-Nisa' [4]:58:

[Qur'anic verse: Surah al-Nisa' 4:58]

Translation: Indeed, Allah commands you to render trusts to whom they are due and, when you judge between people, to judge with justice. Excellent indeed is what Allah instructs you. Surely Allah is All-Hearing, All-Seeing. (Ministry of Religious Affairs, 2014)

This verse emphasizes the obligation to fulfill trusts to those entitled to them and to make judgments fairly. Managerially, this principle means that the authority to establish rules, supervise, handle violations, and impose corrective measures on santri must be assigned to parties with clearly defined responsibilities and competencies. Therefore, organizing student development is not merely a matter of distributing tasks, but also of establishing an accountability system.

At the implementation stage, Islamic Education Management regards leadership, role modeling, communication, consultation, and compassion as important elements of the mobilization process. The Qur'an, Surah Ali 'Imran [3]:159:

[Qur'anic verse: Surah Ali 'Imran 3:159]

Translation: So, by mercy from Allah, you were gentle with them. If you had been harsh and hard-hearted, they would have dispersed from around you. So pardon them, ask forgiveness for them, and consult them in matters. Then, when you have made a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.

This verse indicates that leadership is not based solely on authority and instructions, but also embodies gentleness, forgiveness, communication, and consultation. This principle is reinforced by the Prophet's hadith stating that Allah is Gentle and loves gentleness. Therefore, firmness in student guidance is not synonymous with violence. Corrective measures must be implemented proportionately, rationally, educationally, and without undermining the dignity of santri.

In the dimension of supervision and accountability, the hadith stating that every person is a leader and will be held accountable for their leadership provides an ethical foundation for accountability in educational management. Pesantren leaders, heads of educational units, caregivers, teachers, guidance and counseling teachers, dormitory supervisors, and student administrators do not merely perform technical duties; they bear responsibility for the process and outcomes of student development. Thus, supervision in character development does not merely mean controlling santri compliance, but also monitoring program implementation quality and ensuring that guidance measures remain aligned with Islamic educational objectives.

This orientation is consistent with the thought of Syed Muhammad Naquib al-Attas, who views Islamic education as a process of forming adab. In al-Attas's perspective, education integrates religion, human beings, knowledge, wisdom, justice, deeds, and adab. Within this framework, character should not be understood merely as formal compliance with regulations; rather, it should involve the internalization of values so that individuals can act correctly and responsibly. Accordingly, the success of santri development cannot be measured solely by a reduction in the number of violations, but also by the growth of value awareness and the ability to exercise self-control.

Al-Ghazali's thought also provides an important foundation for character development. In Iḥyā' 'Ulūm al-Dīn, child education is associated with habituation, moral formation, role modeling, supervision, and spiritual refinement. Children are regarded as a trust that must be guided through habituation toward goodness. This perspective strengthens the argument that corrective action in response to santri behavior should be directed toward education and moral improvement, rather than merely producing a deterrent effect.

Conversely, Ibn Khaldun warns of the negative consequences of excessively harsh educational approaches. In al-Muqaddimah, he explains that excessive harshness toward learners can create psychological pressure, weaken motivation, encourage laziness and dishonesty, and foster manipulative behavior. This critique is important to the present study because it shows that disciplinary measures that are not managed proportionately may produce effects that contradict the objectives of character education.

Based on this conceptual framework, an important distinction must be made between discipline and educational punishment. Discipline is part of a guidance system that builds orderly behavior through the internalization of values, rules, habituation, responsibility, and self-control. Ideally, discipline develops from initially external compliance into awareness and self-discipline. Educational punishment, meanwhile, is not positioned as the center of student development, but as a corrective measure used when deviations from established values, standards, or rules occur.

Consequently, educational punishment is not retaliation and must not be understood as legitimizing violence. Such measures must have an educational purpose, be proportionate to the type and severity of the violation, fall within clearly defined authority, take the santri's condition into account, be documented and evaluated, and be

directed toward iṣlāḥ (reform) and muḥāsabah (self-reflection). In this position, educational punishment is part of the control function in character development management, not the objective of the process itself.

Several previous studies have examined the relationship between pesantren management, character formation, discipline, and punishment from various perspectives. Azmi, Hadijaya, and Syah found that santri character formation is closely related to the pesantren management system, including program implementation and evaluation. (Siti, 2024) Syafruddin et al. also demonstrated the importance of strategic management in developing santri character. (Nanang, 2025) These findings indicate that successful character development is influenced not only by the values being taught, but also by how institutions plan, organize, implement, control, and evaluate their guidance programs.

Darul Mahmudien Islamic Boarding School in Central Lombok was selected as the research site because its institutional context is relevant to examining this issue. Based on the preliminary study, santri development involves various actors, including the leadership or foundation, educational units, teachers, guidance and counseling teachers, dormitory supervisors, administrators, and santri. The research data also address the organizational structure, development work programs, rules, provisions concerning violations and their consequences, guidance schedules, violation records, caregiving reports, and evaluation documents. (Yadi Hanafi et al., 2021)

The institutional structure and availability of data enable this study to analyze character development as an integrated management process, rather than as an isolated disciplinary action. The analysis covers the relationships among policies, actors, division of authority, guidance programs, discipline implementation, corrective measures, supervision, documentation, evaluation, and follow-up.

Based on the arguments above, this study focuses on three interrelated levels of inquiry. First, the planning level, namely how development objectives, character values, behavioral standards, rules, habituation programs, discipline mechanisms, violation classifications, corrective measures, and success indicators are formulated. Second, the implementation level, namely how the plans are translated into practice through the organization of actors, division of authority, coordination, program implementation, supervision, recording, evaluation, and follow-up. Third, the implications level, namely

how the overall process relates to the development of santri character, particularly the transformation from external compliance toward internal awareness, responsibility, self-control, and self-discipline.

These three levels also demonstrate the academic position of the study. This research does not examine pesantren management alone, does not focus solely on character formation, and does not stop at discussing discipline or punishment separately. Rather, it seeks to identify the relationship among the planning, implementation, and implications of character development through the application of discipline and educational punishment as an integrated construct of Islamic Education Management.

2. RESEARCH METHOD

This study employed a qualitative approach with a case study design. This approach was selected to gain an in-depth understanding of the experiences, practices, interactions, and institutional processes involved in santri character development at Darul Mahmudien Islamic Boarding School, Central Lombok Regency, West Nusa Tenggara Province. The site was purposively selected because the pesantren has an educational system that integrates formal learning, dormitory life, religious activities, habituation, rules, and supervision.

The researcher served as the primary instrument in the data collection and analysis processes. Research informants were drawn from groups directly involved in character development, including foundation representatives, leaders or school principals, teachers, guidance and counseling teachers, dormitory supervisors, discipline administrators or santri organization members, and santri. Informants were selected based on their involvement, experience, and knowledge of the character development process. The number of informants followed the adequacy of information obtained during the research; therefore, this summary article does not specify a number of informants that was not clearly stated in the source document.

Data were collected through in-depth interviews, observation, and documentation. Interviews explored information about program planning, division of responsibilities, implementation of habituation, handling of violations, application of educational punishment, and changes in santri behavior. Observations focused on santri daily activities, religious practices, compliance with rules, supervision, and corrective

measures. Documentation included the pesantren profile, vision and mission, organizational structure, development programs, rules, activity schedules, violation records, and evaluation documents.

Data were analyzed interactively through data condensation, data display, and conclusion drawing and verification. During condensation, interview, observation, and documentation data were selected and grouped according to the research focus. The grouped data were then presented in thematic descriptions and matrices showing relationships among findings. Conclusions were subsequently drawn by comparing data from various sources and techniques and examining the consistency of the available evidence. Data credibility was strengthened through source triangulation, technique triangulation, member checking, repeated observations, and examination of differing or inconsistent information. Triangulation was treated as a strategy for verifying data credibility, not as a stage of data analysis.

3. RESULTS AND DISCUSSION

Results

1.1 Planning of Santri Character Development Management

The findings show that character development planning at Darul Mahmudien Islamic Boarding School does not merely consist of drafting rules and lists of sanctions. Planning is a systematic process that connects educational objectives, character values, development programs, habituation, regulations, stages for handling violations, and evaluation. The character qualities to be developed include religiosity, discipline, responsibility, independence, honesty, and noble morals (akhlakul karimah).

Planning involves the foundation, pesantren leadership, school principal, teachers, guidance and counseling teachers, dormitory supervisors, and administrators associated with santri life. The resulting plans are translated into a development calendar, schedules for religious habituation, rules, supervision mechanisms, mentoring strategies, and procedures for handling violations. Guidance and counseling teachers are involved not only in formulating sanctions but also in developing mentoring strategies that give santri opportunities to improve their behavior.

These findings are formulated as the PENTA-KARAKTER Model. P stands for Setting Character Objectives; E for Explicitating Educational Values; N for Normalizing Programs

and Habituation; T for Establishing Rules and Stages for Handling Violations; and A for Assessment and Continuous Evaluation. This model demonstrates that planning is value-based, educational, preventive, corrective, and oriented toward continuous improvement.

1.2 Implementation of Character Development Management

The organization of character development is carried out as a collective responsibility. The foundation, school principal, subject teachers, homeroom teachers, guidance and counseling teachers, dormitory supervisors, and administrators have interconnected roles. Coordination between the school and dormitory is necessary to monitor santri behavioral development both during lessons and in their daily lives within the pesantren environment.

Character development is implemented through educators' role modeling, religious habituation, time management, learning activities, cleanliness, guidance, counseling, and the application of discipline. Santri are guided to follow activity schedules and fulfill their responsibilities. Educators' role modeling is essential because santri receive concrete examples of punctuality, dressing, speaking, and worship.

Violations are handled in stages. Advice, clarification, warnings, guidance, and mentoring serve as the initial steps. When necessary, the pesantren applies educational consequences such as memorizing the Qur'an, cleaning the environment, assisting with social activities, or participating in special guidance sessions. Based on the research documents, punishment is positioned as a corrective instrument rather than the center of character development. Its implementation must be proportionate, fall within clearly defined authority, avoid degrading santri dignity, be documented, and be open to evaluation.

Supervision is conducted by teachers and dormitory supervisors through monitoring santri activities, while evaluation is used to assess program implementation and behavioral development. Information from guidance and violation records serves as a basis for determining follow-up actions. This overall implementation is formulated in the SAUTI Model: Syūrā as the basis for consultation; Amanah and Ta'āwun as the basis for responsibility and cooperation; Uswah Hasanah as role modeling; Ta'dib and Tarbiyah as educational processes and habituation; and Muḥāsabah and Iṣlāḥ as reflection, evaluation, and improvement.

1.3 Implications of Character Development for Santri Character Growth

The implications of character development are reflected in a shift from compliance driven by external supervision toward awareness and self-control. The internalization process includes understanding values, developing the awareness to practice those values, and applying them in action. Therefore, the success of character development should not be assessed solely by santri obedience when being supervised, but also by behavioral consistency and the ability to correct mistakes.

These findings are formulated through the SADAR Model, which comprises Spirituality and Religious Awareness; Trustworthiness and Responsibility; Self-Discipline; Adab and Noble Character (Akhlakul Karimah); and Self-Regulation or Self-Control. These five dimensions describe the character expected to develop through habituation, role modeling, guidance, discipline, and educational corrective measures.

1.4 Synthesis of the INTEGRAL-KARAKTER Model

The integration of PENTA-KARAKTER, SAUTI, and SADAR produces the INTEGRAL-KARAKTER Model, consisting of eight components: (1) Value Intentions and Character Objectives; (2) Norms, Rules, and Habituation; (3) Amanah-Ta'āwun Governance; (4) Education and Educational Correction; (5) Role Modeling-Tarbiyah Movement; (6) Self-Regulation and Self-Discipline; (7) Adab and Akhlakul Karimah; and (8) the Muḥāsabah-Iṣlāḥ Loop. This model is cyclical: monitoring and evaluation results provide feedback for improving objectives, rules, programs, and guidance mechanisms in the next period. The core of the model is the transformation of external compliance into internal awareness, self-control, self-discipline, and adab.

Discussion

The findings show that santri character development requires a comprehensive management approach. Character development cannot be achieved merely through rules or punishment; it requires consistent connections among planning, organizing, implementation, supervision, evaluation, and follow-up. These findings are consistent with Nizarani et al. (2020), who explain that pesantren-based character education is managed through planning aligned with the institution's vision and mission, division of responsibilities, implementation across various educational environments, and control involving stakeholders.

The PENTA-KARAKTER Model emphasizes that planning must begin with clear character objectives, which are then translated into values, programs, habituation, rules, and evaluation. This alignment is consistent with Thoyyibin et al. (2024), who identified the importance of character curriculum planning, stakeholder commitment, and evaluation as a means of controlling goal achievement. Rahmawati et al. (2022) also show that pesantren education management can internalize various character values through caregiving and teaching systems. Thus, good planning does not merely establish prohibitions; it also provides educational experiences through which character values can be practiced.

The SAUTI Model demonstrates that management implementation in pesantren has both institutional and ethical-spiritual dimensions. Consultation supports participation in decision-making, amanah and ta'awun strengthen the division of responsibilities, while role modeling and tarbiyah ensure that values do not remain merely written rules. This finding is related to Sukanto (2023), who emphasizes the importance of disciplinary objectives, regulations, management structures, direction, and supervision. Rozikin and Astutik (2021) also position character education as a living practice within the pesantren environment, rather than merely as learning material.

Role modeling and habituation play important roles in developing internalized discipline. Said et al. (2025) found that educators' role modeling, structured routines, and constructive enforcement of rules help foster disciplinary awareness. This supports the findings at Darul Mahmudien that santri learn discipline through worship, time management, cleanliness, learning, and everyday interactions. Yusutria et al. (2024) also emphasize the role of the fundamental values of pesantren life in character formation. Thus, discipline is more effective when it becomes part of everyday culture and is exemplified by educators.

The discussion of educational punishment requires particular attention. Rukiyati et al. (2024) identified various forms of punishment received by santri at one pesantren, including physical punishment, fines, activity-based penalties, and expulsion from the pesantren. These findings cannot be directly equated with practices at Darul Mahmudien, but they serve as a reminder that the term educational punishment must be accompanied by clear boundaries. Based on this study's findings, the consequences applied are directed toward activities with learning objectives, such as Qur'an memorization,

environmental cleaning, social activities, and special guidance. Their implementation should be preceded by clarification and guidance and must be proportionate, safe, non-degrading, authorized, and evaluated.

The SADAR Model explains that the ultimate goal of character development is not merely compliance while santri are under supervision. Rather, development is directed toward fostering spirituality, responsibility, self-discipline, adab, and self-control. This broadens the discussion of discipline management because success is measured not only by a reduction in violations, but also by santri's ability to regulate their behavior independently. Said et al.'s (2025) findings on the internalization of disciplinary values support this orientation, which moves from obedience to rules toward moral awareness that shapes behavior.

The study's main contribution lies in synthesizing PENTA-KARAKTER, SAUTI, and SADAR into the INTEGRAL-KARAKTER Model. This model connects management logic—goal setting, role arrangement, implementation, monitoring, evaluation, and feedback—with Islamic value orientations, namely syūrā, amanah, ta'āwun, uswah, ta'dib, tarbiyah, muḥāsabah, and iṣlāḥ. Thus, the model explains not only how programs are implemented, but also the values underlying the process and the character intended to be developed.

The theoretical implication of this study is the strengthening of the Islamic Education Management perspective by integrating managerial functions with ethical and spiritual orientations. Management effectiveness must go hand in hand with the principles of justice, trustworthiness, compassion (rahmah), and respect for the dignity of santri. In practical terms, pesantren should have written standards explaining development objectives, habituation programs, violation classifications, handling stages, the authority to impose consequences, permissible forms of action, documentation, counseling, evaluation, and follow-up. These standards should be communicated to educators, supervisors, santri, administrators, and parents.

4. CONCLUSION

The implications of character development for character growth are formulated in the SADAR Model, which emphasizes spirituality, trustworthiness and responsibility, self-discipline, adab and akhlakul karimah, and self-control. The synthesis of the three models produces the INTEGRAL-KARAKTER Model, with eight components operating

cyclically through evaluation and feedback. This model offers a framework for managing character development that guides santri from external compliance toward internal awareness, self-discipline, and noble character.

Theoretically, this study reinforces the importance of integrating management functions with Islamic values in character development. Practically, pesantren managers need to clarify development standards, the division of responsibilities, procedures for handling violations, protection of santri dignity, and evaluation of character development. Further research may test the implementation of the INTEGRAL-KARAKTER Model in other pesantren while considering differences in institutional culture and santri characteristics.

ACKNOWLEDGMENTS

The authors would like to express their gratitude to the management of Darul Mahmudien Islamic Boarding School in Central Lombok, the foundation, school principal, teachers, guidance and counseling teachers, dormitory supervisors, administrators, and santri who provided information and support throughout the research process. The participation and cooperation of all these parties greatly contributed to the successful completion of this study.

5. REFERENCES

Nizarani, N., Kristiawan, M., & Sari, A. P. (2020). Pesantren-based character education management. Jurnal Intelektualita: Keislaman, Sosial dan Sains, 9(1), 37–44. https://doi.org/10.19109/intelektualita.v9i1.5432

Rahmawati, L., Latif, M., & Rosadi, K. I. (2022). Management of Islamic boarding school education in instilling the character of santri. Nazhruna: Jurnal Pendidikan Islam, 5(2), 511–525. https://doi.org/10.31538/nzh.v5i2.2227

Rukiyati, R., Siswoyo, D., Hendrowibowo, L., & Saputri, E. R. I. (2024). Punishments received by santri in Islamic boarding schools. Humanika: Kajian Ilmiah Mata Kuliah Umum, 24(1), 78–88. https://doi.org/10.21831/hum.v24i1.70669

Rozikin, M. C., & Astutik, A. P. (2021). Implementation of character education in Islamic boarding schools: Implementasi pendidikan karakter di pondok pesantren. Academia Open, 4. https://doi.org/10.21070/acopen.4.2021.2544

Said, G. S., Ridwan, M., & Sholeh, A. (2025). Formation of discipline character through

internalization of the value of Islamic religious education in the students of the Wali Songo Ngabar Islamic Boarding School. FONDATIA, 9(2), 461–481. https://doi.org/10.36088/fondatia.v9i2.5752

Sukanto, S. (2023). Islamic education management in improving santri discipline at Daarus Sunnah Al-Islamy Modern Islamic Boarding School, Wangon. UNISAN JURNAL, 1(1). https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/198

Thoyyibin, T., Ali Shah, S. A., & Khamim, N. (2024). Management of character education curriculum in Islamic boarding school. Andragogi: Jurnal Pendidikan dan Pembelajaran, 3(1), 12–23. https://doi.org/10.31538/adrg.v3i1.1281

Yusutria, Y., Charles, C., Yuliana, A. T. R. D., & Yuherman, Y. (2024). Preparing millennials for tomorrow: The evolution of character education in Indonesian Islamic boarding schools. Al-Misbah (Jurnal Islamic Studies), 12(1), 32–46. https://doi.org/10.26555/almisbah.v12i1.8234