THE IMPLEMENTATION OF CHARACTER EDUCATION VALUES IN ISLAMIC BOARDING SCHOOLS IN BANTEN

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Abstract

Islamic boarding schools, in particular, are known for their emphasis on character education values. Within the Banten Province, Pondok Pesantren displays a wide variety of characteristics, ranging from modern to Salafi-style institutions, each with its unique typologies. This research aims to explore how Pondok Pesantren in Banten implements character education and how they address moral and character crises. The research methodology employs a qualitative descriptive approach, utilizing data collection methods such as interviews, observations, and direct on-site investigations. In general, there are two distinct patterns for character education in Pondok Pesantren in the Banten Province: textual and contextual. The first pattern (textual) involves the integration of knowledge, where instructors (ustaz/ustazah) apply this approach during classroom teaching activities. The second pattern (contextual) places a strong emphasis on exemplary behavior, starting from the kyai (leaders) of the Pondok Pesantren, the instructors, and the administrators, collectively upholding religious, cultural, and institutional values and regulations.

Keywords: *Character Education, Implementation, Islamic Boarding Schools*

INTRODUCTION

Recognizing the importance of character education in the Indonesian context, particularly in Banten, education that can nurture morally upright individuals, promote unity, moderation, local sustainability, or produce well-rounded students. Unlike most other nations, Indonesia is a multicultural nation with various ethnicities and religions, and that is where character education comes into play (Fajri, 2022). When people work together to build a nation and a state, they can harness this diversity as a social strength and a beautiful example of diversity. On the other hand, if this diversity is not handled and encouraged properly, it can lead to conflicts and violence that can undermine the foundations of national life. In the effort to achieve a progressive, modern, prosperous, and peaceful nation, a great nation stands on a civilization that is inherited and has a long-term perspective. (Dra.Hj.Aisyah, 2018) Ensuring that a country has a strong and stable foundation to build and realize a progressive, modern, prosperous, and peaceful nation. Indonesia, a nation rich in culture and historical civilization, has the potential to become an advanced, modern, successful, and peaceful nation. Indonesia can be an advanced, modern nation that can provide prosperity for all its citizens and contribute

to the creation of world peace, thanks to its rich cultural and civilizational heritage, its wealth of natural resources, and the ingenuity of its human resources.

Education is a deliberate and planned effort to design a learning environment and the learning process so that learners actively develop their potential to acquire the skills needed for their individuality, the public, the nation, and the state, as well as for their personality, intelligence, and noble character. By Article 1, Paragraph (1) of Law Number 20 of 2003 concerning the National Education System.

A peaceful life can be built through the cultivation of respect, tolerance, courtesy, healthy competitiveness, and other qualities that arise from social interactions. In the context of national life, individuals can and should develop democratic attitudes, patriotism, a culture of success, high creativity, competitive abilities, the capacity to promote world peace, and more. A student's capacity for learning serves as their foundation to navigate life, allowing them to actualize their potential and become a productive individual for themselves, their local community, and their nation. (Dra.Hj.Aisyah, 2018)

Sadly, the various issues currently faced by Indonesia have marred the noble goals of national education. The social crisis resulting from economic turmoil has triggered unrest, eventually leading to large-scale riots. Individuals inclined to act independently tend to develop a certain mindset, resulting in the proliferation of violent outbursts, a culture of aggression occurring everywhere, mutual mockery, and degradation among social groups, leading to the spread of hate-driven acts in many places. On the other hand, corruption is growing at every level of government. According to certain statistics, educational institutions are to blame for the lack of positive character development in students. Various parties are calling for an immediate overhaul of the curriculum, with a demand for character development to become the primary focus of the curriculum.

The government was prompted to make curriculum adjustments, which ultimately led to the creation of the 2013 curriculum in response to various social crises and the demand for an emphasis on character development. The curriculum aimed to build fundamental skills, and the indicators showed the breadth and depth of basic competencies. The core competencies, which encompass four main components, unify the basic competencies in each subject. This is reflected in core competencies one and two, which cover religious and social attitudes and are specifically related to character education.

Educational institutions where students are carefully and earnestly prepared, involving all stakeholders, will lead to the creation of the desired perfect human beings. In a nation where educators are the main actors, the priority should be preparing children to become fully developed individuals. To ensure students grow according to plan, educators, who are the main actors, must be able to define their roles and responsibilities effectively and efficiently. While teachers play a key role, students still

play a vital strategic part in the process of personal development. Students have the widest potential and growth opportunities in this field.

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In the context of Islamic education, pesantren is the oldest Islamic educational institution with a deep cultural history in Indonesia. Pesantren serves as a center for Islamic missionary activities, spreading Islam to all layers of society, while also being a place for learning and advancing Islamic knowledge. Wali Pelestarian Islam is another name for Pesantren. In addition to its very long history, Pesantren is a distinctive educational institution due to its network, culture, and practices embraced by this religious institution (Syafrudin Amir, 2006). Furthermore, the original Indonesian education system is based on pesantren. (Mustaqim, 2003).

The National Education System Law (SISDIKNAS) Number 20 of 2003 states that pesantren, whether traditional, modern, or madrasah, should not only produce intellectually competent individuals, especially in Banten, Indonesia but also individuals with good character. This will give rise to a future generation that develops and grows in harmony with it. (Undang-Undang Sistem Pendidikan Nasional (SISDIKNAS) Nomor 20 Tahun 2003, 2003)

The curriculum of Islamic educational institutions such as pesantren and madrasah always adapts to the changing times and the growth of the era. For example, madrasah is a place where religious knowledge is developed, not only in terms of religious subjects but also in broader subjects such as mathematics, physics, history, and the Indonesian language, especially foreign languages in the current curriculum of Islamic educational institutions.

In a previous study conducted by Wasehudin in 2017 titled "Character Education Patterns in the Modern Manahijussadat Islamic Boarding School in Banten," the research was descriptive and employed a quantitative research approach.

In a previous study conducted by M. Subhie in 2022 titled "Implementation of the Character Education Model through Islamic Religious Education at SMAN 2 KS, Cilegon

City, Banten Province," the research was descriptive and employed a qualitative research approach.

The previous research and this research share similarities and differences. Both studies examine the subject of modern Islamic boarding schools (Pondok Pesantren), with the previous research focusing on Manahijussadat and the present study encompassing a broader scope. Both studies employ a descriptive qualitative research method, emphasizing the qualitative description of the phenomena under investigation. In the previous study, the research subjects were modern Islamic boarding schools and SMAN 2 KS, Kota Cilegon. In contrast, the current research takes a broader approach, studying Pondok Pesantren in general, including modern and Salafi schools. The previous research focused on character education patterns and Islamic religious education, while this study is primarily concerned with character education implementation. Location: The previous research was conducted solely at Pondok Pesantren Manahijussadat and SMAN 2 KS, Kota Cilegon, while the present research extends to two locations, including Pondok Pesantren Arrahman.

METHODS

To describe, reveal, and explain the character education model used in pesantren in the province of Banten, the research methodology employed in this study is qualitative descriptive research. Similarly, it is known as descriptive research because it aims to provide a summary of a particular situation or event. (Nazir, 2005) Furthermore, the purpose of using descriptive research is to inform readers about what is currently happening in the observed environment, the participants' perspectives, and the activities taking place in the study environment. (Emzir, 2008). Data collection techniques in this research encompass several methods:

1. Observation

Observation is a method or systematic recording technique that involves the analysis and systematic notation through behavior by directly observing individuals or groups. According to Bahder Johan Nasution in his book, observation means observing all the changes that grow and develop within the community, followed by an assessment of the phenomena or the community's legal behavior. (Bahder Johan Nasution, 2008).

In this observation, social data or facts will be obtained through reflection on the activities, behaviors, and actions of people, as well as the overall possibilities of interpersonal interactions and observable arrangement processes. This allows researchers to thoroughly and in detail examine everything. The aim is to obtain a large amount of detailed information about a small number of people and cases. This observation was carried out directly by the researcher at Pondok Pesantren Manahijussadat from March 23 to 26, 2023, and at Pondok Pesantren Arrahman Cidadap from March 27 to 31, 2023.

2. Interview

The interview is a method of collecting information by asking questions directly to informants, including the leaders of the Islamic Boarding School, teachers, and administrators. The purpose of this definition is the process of obtaining information for research purposes through question-and-answer, while face-to-face between the interviewer and the relevant informants. The type of interview used in this study is semi-structured. In this case, the interviewer begins by asking a series of structured questions and then delves deeper into each one to extract more detailed information. (Suharsimi Arikunto, 2002).

RESULTS AND DISCUSSION

Implementation

In the online Indonesian Dictionary (KBBI), the word "implementation" means implementation or application, which refers to the execution of a concept or plan. It involves turning a concept or plan into concrete actions. Another meaning of "implementasi" is the development of a working version of a system based on a previously given design.(kemendikbud, n.d.)

According to the dictionary, the word "implementation" comes from the English word "implement." "Implements" are defined as providing the means to carry out an action and produce tangible results.

Caracter Building

The word "karakter" in Indonesian is translated from the English language to refer to "character" or "morality." (John M.Echol, 2007). According to this definition, "akhlak," a popular term since the establishment of Islam, encompasses qualities such as good behavior, conduct, morals, and virtues. Character, ethics, and morality are three Indonesian concepts that some people mistakenly believe to have the same meaning. Behavior functions as a demand and measure of good and bad in an activity. Meanwhile, ethics is a subfield of philosophy that employs reason to establish truth. The criteria for what is good or bad, right or even wrong are based on revelation, thus referred to as "akhlak," which directs to values revealed by religion. According to Ahmad Tafsir, there is an ethical truth based on religious teachings that are divine. (Sugiarto, 2021).

According to Franz Magnis Suseno, ethics is a fundamental human activity aimed at using reason to solve various problems more effectively. (Suseno, 1993) The boundaries between ethics, morality, and manners are all different. While the standards of ethics and behavior used are the morals that apply and evolve in a particular society, the boundaries of validity on an ethical barometer must be in line with and aligned with individual thinking. Therefore, the existing social and cultural traditions will determine moral standards. (Nata, 1996).

Virtues like honesty, the courage to act for truth, reliability, and respect for others are part of having character. (Animous, 2010) Character education encompasses more than just values. The formulation of an activity that is considered ethical and characterized is the only pattern of morality that exists. Unlike character determined by the mind, morality is an understanding of right and wrong. (Andayani, 2013).

Some experts argue, including Hariyanto and Muchlas Samani, that character is a component of the pattern of thinking, acting, and behaving of every human being to live and cooperate peacefully, both within the family, in the wider community, and even in the nation and state. (Samani, 2014).

Character education is part of a system of instilling noble ideals aimed at educating citizens, both in schools and on campuses, to achieve the goal of becoming perfect human beings. This system consists of knowledge, awareness, or will, as well as actions that embody the positive ideals desired by all of humanity as a whole. First, the foundation is built on simple elements, such as teaching basic moral principles to children. (Doni Koesoema, 2007).

To further enhance the implementation of character education in educational institutions, 18 characters have been identified, derived from religion, Pancasila, culture, and national educational goals. These characteristics include religious, honest, tolerant, disciplined, cooperation, creative, independent, democratic, inquisitive, nationalistic, love of the homeland, respect for achievements, communication, love for peace, love of reading, care for the environment, concern for social and emotional needs, and responsibility. (Pedoman Pelaksanaan Pendidikan Karakter, 2011).

It should be noted that they are the ones who will form the foundation of the state, and the state is guided in its thinking and behavior through character education. Qualities and behaviors that align with the Indonesian culture that has been ingrained for so long are a representation of the character as a whole. The lives of adolescents need to be strengthened against the influence of industrialization and globalization through character education. Character education can be defined as a strategy for instilling values in children through various means so that they grow into valuable individuals for their community, nation, and country.

For example, students have personal responsibility, such as honesty, fairness, sportsmanship, discipline, willingness to give, and other qualities, after taking exclusive subjects, they also have social concerns, such as social roles, a sense of belonging and sympathy, and they also feel connected to others, from the perspective of character education? This focus will be on organizational accountability, which should refer to the original purpose stated in the organization's objectives and vision. The second is the strategy to practice the ideals of character, considering urgent situations and providing more people with access to national and humanitarian values, such as poverty. A nation appears boundless.

Islamic Boarding School

Islamic Boarding School or The term "Pondok" is derived from the word "funduq," which means a place to stay, a dormitory where students stay and spend the night. According to the Indonesian Dictionary (KBBI), "pondok" has several meanings, including a temporary building, a house, a building with partitioned rooms and a thatched roof, a religious school, and a dormitory (a place for Islamic study). (KBBI Online, n.d.) The term "pesantren" etymologically relates to "pe-santri-an," which can mean a dormitory, an Islamic boarding school for students of a particular religion, or a hut. "Santri" refers to Muslim scholars, and "pesantren" refers to the place where Muslims gather to study religion. (Dhofier, 1983a)

Pesantren, from another perspective, is a religious-based social institution that provides an educational and teaching platform for all Muslims who want to study religion. Although pesantren has a social symbol with significant ethical institutions in society, it is essentially an Islamic educational institution according to religious language. This is due to the unique social modality that characterizes Islamic boarding schools, including prominent figures like kyai, independent and self-sufficient students, and a significant social network among pesantren graduates. (Mun'im, 2009).

The main activities of pesantren are comprehensive teaching and Islamic education. A Kyai must, besides being a recognized authority in Islamic knowledge, be an exemplar that they can admire and follow to do this. To enable their students to develop traditional Islam, a kyai imparts traditional Islamic knowledge to them through teaching and learning activities. According to education experts, there are two types of pesantren: modern pesantren, which largely follows contemporary Western school curricula, and traditional pesantren, which focuses on upholding tradition through a traditional curriculum.

Firstly, Modern Pesantren, due to its learning orientation, tends to absorb all classical teaching methods while moving away from the traditional education system. This represents the emergence of a specific type of pesantren. The use of course-based learning in the form of madrasah and schools is one field that has been recognized by institutions, and the implementation of this modern education system is very clear. The curriculum used is the madrasah standard or school curriculum. The role of the Kyai is to guide teaching in the classroom and coordinate the implementation of the teaching and learning process. The difference between madrasah and school can be seen in the number of religious and Arabic-language subjects taught as part of the local curriculum. (Qidal Word Press, 2012).

Salaf Pesantren is the second type. Zamakhsyari Dhofier asserts that Salaf pesantren has several special characteristics, including its teaching methods and the subjects it covers. In conventional pesantren settings, formal instruction is provided in the works of

ancient Islamic scholars, sometimes referred to as "yellow books" due to the yellowish color of their paper, especially the writings of scholars who uphold the Shafi'i doctrine. Eight categories can be used to categorize all the classical literature taught in pesantren: nahwu (syntax), Sharaf (morphology), fiqh (jurisprudence), ushul fiqih (principles of jurisprudence), hadith (traditions of the Prophet), tafsir Al-Qur'an (Qur'anic exegesis), tauhid (monotheism), tasawuf (mysticism), ethics, and additional fields such as siroh nabawi (Prophet's biography), Islamic history, and balagah (rhetoric). (Dhofier, 1983).

With the changing times, the two types of pesantren mentioned above have various typologies. For example, in Modern Pesantren, some follow the full curriculum of their parent pesantren, Darussalam Modern Pesantren, while others have distinct approaches. For instance, Dar El-Qolam Pesantren serves as both a dormitory for male and female students in one pesantren and follows the curriculum of the Indonesian Ministry of Religious Affairs, known as the "Madrasah" Curriculum. In the case of Salaf Pesantren, there are several typologies as well. These include pure Salaf pesantren without a formal curriculum, Salaf pesantren implementing the ula wustho ulya curriculum, and ma'had aly curriculum. Additionally, there are Salaf pesantren that combine both Salafi and the curriculum of the Indonesian Ministry of Religious Affairs by establishing madrasah within their pesantren.

The model of character education institutions in Banten

The founding fathers of the nation initiated the declaration of moral principles that have long been the guidance for Indonesian society. The character education referred to is a template or model of excellent character derived from the noble culture, nation, and religion that should always be applied and implemented in all aspects of life, ranging from family life, community living, national unity, and statehood. If character development is neglected in a country, then that country will transform into a nation of rough laborers, earning higher wages than other countries. (Hendri, 2013)

The different Islamic educational institutions in the province of Banten are generally divided into three categories:

Formal Islamic educational institutions

Formal Islamic educational institutions are institutions that formally provide education, meaning they have clear structures and levels for their students. The most common examples of formal educational institutions of this type are schools/madrasahs, RA, MI, MTS, MA, and even Islamic universities.

Non-formal Islamic educational institutions

Non-formal educational institutions are institutions that provide education outside of the formal education system. Unlike formal educational institutions, these institutions provide content and programs in a relatively short period according to the needs of the community, such as pesantren, majlis taklim, house of tahfidz, and so on.

Informal Islamic educational institutions.

Informal education, according to the National Education System Law No. 20 of 2003, refers to the family and environmental education pathway. Furthermore, it is mentioned that informal educational institutions are educational institutions with a focus on families and communities. Unfortunately, there is currently no specific handling of informal education, especially family education, as in formal education.

Character Education at the Arrahman Islamic Boarding School in Serang

The traditional-modern education method is used at Pesantren Arrahman Cidadap. It is a traditional Islamic institution with a contemporary curriculum. Pesantren Arrahman Cidadap, located in the Cidadap area of Tinggar Village, Curug Subdistrict, Serang City, continues to use "kitab kuning" (traditional Islamic texts) as a source for religious and moral education, even though it has established Islamic junior high schools, Islamic senior high schools, and vocational high schools. This pesantren teaches the book commonly found in every Islamic boarding school known as "ta'lim al-muta'allim" to instill in its students a sense of respect for knowledge, educators, and others. In addition to this book, "akhlak lil banin" and "akhlak lil banat" are also taught to assist in understanding proper social respect and behavior. These books explain social respect and appropriate behavior.

In addition to the "kitab kuning" (traditional Islamic texts), the daily habits of the students in the pesantren also shape their character. These habits include honesty, simplicity, discipline, patience, and religious devotion. Students are inspired by the kyai (Islamic scholars and leaders), ustadz (religious teachers), and senior teachers who lead simple lives, speak honestly, and patiently dedicate all their knowledge to their students, in addition to instilling these habits.4

The lack of modern facilities such as fans, TVs, and carpets in the students' dormitories at the pesantren reflects the simplicity of their lives. To instill a sense of responsibility for maintaining cleanliness in their living quarters, each student is required to clean their dorm room. Students also have to wash and iron their clothes by hand, without the use of machines, as part of their development of self-reliance. The educational system of Pesantren Arrahman Cidadap is based on five principles: "lillahi ta'aala" (for the sake of God), Dedication, Simplicity, Brotherhood, and Self-reliance.

Character Education at Pondok Pesantren Manahijussadat Lebak

Pesantren Manahijussadat is a modern pesantren located in the Cibadak Lebak area. As is generally known, the main difference between contemporary education and traditional Islamic scholarship, often referred to as "kitab kuning," is its independence from those works. In terms of curriculum and pesantren traditions, this pesantren is influenced by pesantren in Gontor and Dar El Qolam Gintung. This is because the

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founder of this pesantren is an alumnus of Gontor and also served as an ustadz at Dar El Qolam Gintung Jayanti Pesantren.

The five souls of the pesantren are the values that are instilled in the pesantren. In Pesantren Manahijussada in Cibadak, Lebak, students receive character education based on five fundamental qualities for modern pesantren. Sincerity, simplicity, Islamic brotherhood, independence, and freedom are the five pillars of virtue commonly referred to as "panca jiwa pondok."5

Sincerity is an action that results from our awareness of doing something with the purpose of worship, not driven by material motives, according to Pesantren Manahijussada. If we perform our tasks purely to worship Allah, this action is considered a sincere act. Both the Kyai, ustadz, teachers, and students all practice this.

The concept of brotherhood based on Islam and faith is known as "ukhuwwah." The Prophet practiced ukhuwwah based on Islam and faith when he migrated to Medina in Islamic history. He then requested people to prioritize their Muslim brothers over others. Ali bin Abi Thalib was appointed as the Prophet's brother at that time by the Prophet himself. This concept of brotherhood is instilled in the students so that they can live in society after graduating from the pesantren and practice this idea of brotherhood.

One of the distinctive features acquired in modern pesantren is freedom. Freedom in this context does not mean that students are allowed to act or think in inappropriate ways. The students are free thinkers, which means they are allowed to use their minds to explore information related to tafakkuh fi al-din and study various sciences taught in the pesantren without being restricted by specific ideologies. (Azhari, 2013).

In all extracurricular activities that the students participate in, values are instilled and shaped alongside the formal education they receive. The ideals of honesty, simplicity, self-reliance, Islamic brotherhood (ukhuwwah Islamiyah), and freedom are practiced by the students through these extracurricular activities. For example, a student who values honesty will not feel compelled to participate in extracurricular activities, activities sponsored by student organizations, or activities related to the Scout movement. Students also learn and practice qualities like self-reliance, leadership, honesty, and freedom through these extracurricular activities.

The development of character education patterns was initiated by the Islamic Education Institution led by KH. Sulaiman Effendi. This was based on the researcher's observations of two patterns: first, the textual pattern used in the classroom, and second, the contextual pattern in which students see, feel, and observe their environment at the pesantren. From the moment their eyes close until they wake up, these two patterns ultimately complement each other. Pesantren Manahijussadat

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combines both curricula simultaneously, continuing to implement the traditional Pesantren curriculum alongside the curriculum of the Ministry of Religious Affairs. KH. Sulaiman Effendi oversees the implementation of both patterns in the Islamic education institution. He doesn't only rely on the pure curriculum he learned during his earlier studies at the Pondok Pesantren Modern Gontor Daarussalam. For example, every time a male or female teacher (ustadz or ustadzah) wants to deliver a teaching material, the students are required to recite a prayer collectively. This is usually done under the guidance of Rois al-fasl (head of the students). This practice is known as the textual aspect.6

The second pattern of construction is the academic community of Pesantren Modern Manahijussadat, starting from the male religious teacher (ustadz), the highest kiai leader, and setting an example of what should be done by kiai and asatidz/asattahya (male and female religious teachers) in various situations within the pesantren environment.

The most important investment in character education for students is setting an example for other students. Every leader must genuinely show their students how to carry out contemporary pesantren by following the guidance of KH. Sulaiman Effendi. All students at Pesantren Manahijuusdat, are managed by KH. Sulaiman Effendi, are subject to a reward and punishment system in addition to the basic pattern of character education through exemplary behavior. The methods of punishment used in this pesantren are certainly based on the educational pattern, such as memorizing specific letters, vocabulary for cleaning specific locations, and so on. (Fanisa, 2023). The character values are taught not only at the cognitive level but also at the level of internalization through practical application in the pesantren and the local community so that, in the future, the students can form a habit of upholding moral principles in the real world. (Muslih, 2011)

If the three components of Thomas Lickona's character formation theory, which are moral understanding, moral attitudes, and moral behavior, are recognized, then modern pesantren can be considered to embody these three components. This trilogy is still in the learning phase. Meanwhile, moral behavior is practiced in the student's daily lives through scheduled and well-planned activities from waking up in the morning to going to sleep at night, disrupting the students' activities, moral knowledge, and moral feelings that they carry out in the process of education and learning. This is done so that the children can regularly participate in these tasks and develop positive behavioral habits. (Wasehudin, 2017)

Ryan and Bohlin, experts who are also renowned in their fields and who agree with Lickona's assessment of character development, assert that character education is a process of "understanding what is good, cherishing what is good, and actualizing what is

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good." This process involves not only developing a cognitive understanding of moral principles but also nurturing positive feelings and taking actions aligned with those principles. It encompasses a holistic approach to character development, emphasizing the importance of both knowledge and values in fostering good character." (K. Ryan and Bohlin K.E., 1999).

This process is already embodied in the entire continuous education process that runs 24 hours a day in the Islamic boarding school (pondok pesantren), referred to as unlimited total supervision, aimed at shaping a character-rich Muslim generation. If the theory of Ryan and Bohlin is applied in the context of character strengthening within the boarding school itself, the Ministry's Master Plan for Character Education in the National Education System emphasizes that character development at the educational unit level occurs within the classroom, daily school activities, school routines, co-curricular or extracurricular activities, and in everyday life, both within the home and in the wider community.

CONCLUSION

Character education is a vital part of the educational process in Islamic boarding schools in the Banten province. There is no separate source of instruction for character education. Although there are classes focused on moral values, such as Ta'lim Muta'alim Ahlak lil banin, akhlak lil banat, Makhfudzat, the study of tafsir, hadith, and other subjects, the learning often tends to be comprehensive in scope to help students develop their perspectives, mindsets, and behavior patterns. The character of the students in modern Islamic boarding schools is more shaped by habits and a way of life that emphasizes lillahi ta'ala, respect, honesty, sincerity, as well as self-reliance, simplicity, and freedom. Through textual patterns and the environment, boarding schools establish a comprehensive pattern of habituation around the clock. On the other hand, traditional Islamic boarding schools shape the character of their students through self-awareness, learning to follow various norms within the boarding school, the blessings of the kyai, and modeling based on the teachings of the "kitab kuning" or Islamic classical texts.

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