

## Student Character Building Through *Pesantren*-Based Education (Study on *Bakti Ummah* Boarding School)

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### ABSTRACT

This study aims to analyze the *Bakti Ummah* in shaping the character of the students through *pesantren*-based education; and what are the results of the *pesantren*-based education program at the *Bakti Ummah* Islamic Boarding School on the character of the students. This research is field research using a qualitative approach with data collection techniques using observation, interviews, and documentation. The research data were then analyzed using the Miles and Huberman analysis model, including data collection, condensation, display, and verifying conclusions. From the study results, it can be concluded: (1) The means made by the *Bakti Ummah* Islamic Boarding School in shaping the students' character through *pesantren*-based education include; exemplary clerics, reciting books, concentrating activities in the *musholla*, and instilling social and humble attitudes in *santri*. (2) The character building of students is applied in various ways, including; habituation of manners, religious culture, exemplary teaching, and punishment. (3) The results of the *pesantren*-based character education program for students include; improved discipline in worship, increased piety to parents, and increased *adab* towards teachers.

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## INTRODUCTION

Character education is a process of instilling vital values through learning and mentoring activities so that students can live and apply the values instilled in their personality.<sup>1</sup> Character education can be a powerful weapon in fending off the current moral crisis plaguing the nation. Character education cultivates good habits to foster awareness, understanding, interest, and commitment to implementing goodness in everyday life.<sup>2</sup> Character education aims to produce human beings with character and quality. To realize this goal, character education must be instilled in children through habituation, exemplary, and instilling values. Education has been considered as the centre of excellence in preparing human's excellent characters.<sup>3</sup>

*Pesantren* is an environment that plays a vital role in shaping a person's character after the family and community environment. *Pesantren* are seen by many as having special advantages and characteristics in applying character education to their students (*santri*). *Pesantren* education is easier to shape the character of its students because this educational institution uses a dormitory system that allows them to apply the values and world views they adhere to in the daily lives of students.<sup>4</sup> Apart from *pesantren*, school is one of the educational institutions that also carries out the role of organizing character education. The vision and mission of the school, in addition to increasing students' intellectual abilities, also lead to instilling character through the school culture. In practice, the development of character education can usually be found in schools where character education is carried out by integrating three aspects, namely affective, cognitive, and psychomotor.

Moreover, integrating a school with a *pesantren* will make character education in the organization more focused and easier to implement. Because at this school-age, children will easily be influenced by the culture around them, so *pesantren*-based education can shape the character of children in accordance with the culture of the Indonesian nation.<sup>5</sup>

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<sup>1</sup> A. Muchaddam Fahham, "Pendidikan Karakter Di Pesantren: Character Education in Islamic Boarding School," *Jurnal Masalah-Masalah Sosial* 4, no. 1 (2013): 31.

<sup>2</sup> Miftachul Ulum, "Pembentukan Karakter Siswa Melalui Pendidikan Berbasis Pondok Pesantren," *Journal EVALUASI* 2, no. 2 (2018): 386, <https://doi.org/10.32478/evaluasi.v2i2.161>.

<sup>3</sup> Fathur Rokhman et al., "Character Education for Golden Generation 2045 (National Character Building for Indonesian Golden Years)," *Procedia - Social and Behavioral Sciences* 141 (2014): 1161–65, <https://doi.org/10.1016/j.sbspro.2014.05.197>.

<sup>4</sup> H.A. Rodli Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi Di Pondok Pesantren Tradisional Dan Modern Di Kabupaten Ponorogo," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 2 (2016): 213, <https://doi.org/10.21154/cendekia.v12i2.226>.

<sup>5</sup> Liza Ainurrosidah, Nurul Ulfatin, and Bambang Budi Wiyono, "Pembentukan Karakter Peserta Didik Pada Sekolah Berbasis Pesantren Melalui Implementasi Kurikulum Terpadu," *JAMP: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 2 (2018): 168, <http://journal2.um.ac.id/index.php/jamp/>.

One of the schools integrated with the *pesantren* (boarding school) is *SMA Bakti Ponorogo*, where this school makes character education the main foundation of its education system. This public school has established Islamic boarding schools to improve the character education of its students. The Islamic boarding school established by *SMA Bakti Ponorogo* for its students is called the *Bakti Ummah* Islamic Boarding School, which is designed to integrate religious values based on Islamic boarding schools. Through the boarding school program, the religious habits or culture created are expected to control the students and make them better individuals. Thus, this school environment becomes an environment that is full of Islamic values.

*Bakti Ummah* Islamic Boarding School was established in 2019 to facilitate underprivileged students and students whose homes are far from school. The *Bakti Ummah* Islamic Boarding School was founded based on the wishes of the founder of *SMA Bakti Ponorogo*, who wanted an educational transformation that carried the school and a boarding school. So students get general knowledge and can deepen their religious knowledge at *Bakti Ummah*.

*Bakti Ummah* Islamic Boarding School was founded on the basis of the character of *SMA Bakti Ponorogo* students, which is different from the characteristics of students from other schools. The characters of other school students usually have good discipline in terms of obeying school rules such as entering on time and being polite when meeting teachers or other people who are older. This is different from the character of students at *SMA Bakti Ponorogo*. In addition, some students are still not fluent in reading and writing the *Qur'an*. To maintain its existence as a high school of choice, this is what has made *SMA Bakti Ponorogo* carry out a religious transformation by implementing a more religious culture with the *Bakti Ummah* Islamic Boarding School. With the establishment of *Bakti Ummah* Islamic Boarding School this is a form of strengthening the character of students and increasing the faith and piety of students who study there.

## **RESEARCH METHOD**

This research approach is qualitative. Qualitative research, according to Denzin and Lincoln, quoted by Umar Sidiq and Mohammad Miftachul Chori, is research with a natural background to provide an interpretation of a phenomenon that occurs and is carried out using various existing methods.<sup>6</sup> The type of research used in this study is a case study, which

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<sup>6</sup> Umar Sidiq and Moh. Miftachul Choiri, *Metode Penelitian Kualitatif Di Bidang Pendidikan*, ed. Anwar

is a study that explores a problem with detailed limitations, has in-depth data collection, and includes various sources of information used.<sup>7</sup> Several data collection techniques used in this study include observation, interviews, and documentation. Observations are made to reveal the meaning of an event from a specific setting.<sup>8</sup> Observations in this study were used to observe those related to the character building of students at *SMA Bakti Ponorogo*, especially at the *Bakti Ummah* Islamic Boarding School, and then recorded them. Interviews are a form of verbal communication or direct conversation between researchers and informants that aim to obtain the required information.<sup>9</sup> In this study, the informants or informants included the Head of *SMA Bakti Ponorogo*, Caretakers of *Bakti Ummah* Islamic Boarding School, Parents of *Bakti Ummah* Islamic Boarding School students, and *Santri Bakti Ummah* Islamic Boarding School. Researchers use this documentation technique to obtain information about the character building of students at *SMA Bakti Ponorogo*, especially at *Bakti Ummah* Islamic Boarding School. The data analysis technique used in this study, according to Miles and Huberman. The technique uses several steps, including data collection, condensation, data presentation, and drawing conclusions.<sup>10</sup>

## RESULT AND DISCUSSION

### The Means Made by *Bakti Ummah* Islamic Boarding School of *SMA Bakti Ponorogo* in Building Student Character Through *Pesantren*-Based Education

*Bakti Ummah* Islamic Boarding School is one of the developments of the vision of *SMA Bakti Ponorogo*, which is to excel in faith and holiness. The founder of *SMA Bakti Ponorogo* had aspired to establish an Islamic boarding school institution. Still, it was only implemented in 2019 in collaboration with the alums of *Pondok Modern Arrisalah*, which was started by 15 students consisting of 6 saurians and 9 female students; the establishment of the *Bakti Ummah* Islamic Boarding School was to help students who still want to go to school but are constrained by costs and great distances, until finally, *SMA Bakti Ponorogo* facilitates these students with an Islamic boarding school called *Pondok Bakti Ummah* or better known

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Mujahidin (Ponorogo: CV Nata Karya, 2019), 4.

<sup>7</sup> Eko Murdiyanto, *Metode Penelitian Kualitatif: Teori Dan Aplikasi Disertai Contoh Proposal*, 1st ed. (Yogyakarta: Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) Universitas Pembangunan Nasional "Veteran" Yogyakarta Press, 2020), 32.

<sup>8</sup> Salim and Syahrums, *Metodologi Penelitian Kualitatif: Konsep Dan Aplikasi Dalam Ilmu Sosial, Keagamaan, Dan Pendidikan*, ed. Haldir, 5th ed. (Bandung: Citapustaka Media, 2012), 114.

<sup>9</sup> Sirajudin Saleh, *Analisis Data Kualitatif*, ed. Hamzah Upu, 1st ed. (Bandung: Pustaka Ramadhan Bandung, 2017), 61.

<sup>10</sup> Hardani et al., *Metode Penelitian Kualitatif & Kuantitatif*, ed. Husnu Abadi, *Repository.Uinsu.Ac.Id* (Yogyakarta: Pustaka Ilmu, 2020), 163.

as *Bakti Ummah* Islamic Boarding School.

*Bakti Ummah* Islamic Boarding School is a special program owned by *SMA Bakti Ponorogo* to teach religious values to students. Islamic boarding schools are a form of modern acculturation but do not leave the salaf system. This is similar to what was conveyed by Akhmad Syahri, that the Islamic boarding school system combines the modern Islamic boarding school system while maintaining the salaf system and combining it with global developments.<sup>11</sup>

This boarding school system implements *pesantren*-based education at *SMA Bakti Ponorogo*. *Pesantren*-based education provides a *tafaqqub fi ad-din* hierarchy that links morality in the education system well.<sup>12</sup> So that with *pesantren*-based education, a school can instill religious values in its students. By embedding religious values in students, it is hoped that they will be able to shape the character of students who are more religious and have noble character.

Some of the means made by *Bakti Ummah* Islamic Boarding School in shaping students' character through *pesantren*-based education is as follows.

#### 1. *Kyai's* example

*Kyai* is a figure who cares for and teaches religious knowledge to students at the Islamic boarding school. According to Zamakhsyari Dhofier, *kai* is a term agreed upon by the community for a person who is an expert on the Islamic religion who is a *pesantren* caretaker who also teaches the treasures of Islamic classics to the *santri*.<sup>13</sup> In a boarding school, the *kyai* has a significant role in shaping the character of the students. *Kyai* is a role model for his students. The following is an example of the *kyai* in shaping the students' character at the *Bakti Ummah* Islamic Boarding School.

The daily life of a *kyai* makes an example for the students. This is also evident from the habits of a *kai*. Ustadz Abdul Saepul Rahman and Ustadzah Ita Purnamasari Trisna Khoiro wake up every day before the morning prayer to perform the night prayer (*qiyamul lail*). This also applies to *Bakti Ummah* Islamic Boarding School students. After waking up, *Ustadz* and *Ustadzah* woke up their students to prepare for *qiyamul lail*

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<sup>11</sup> Akhmad Syahri, *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)*, ed. Nur Azizah Rahma, 1st ed. (Malang, 2019).

<sup>12</sup> Muhammad Husin, Devy Habibi Muhammad, and Ari Susandi, "Peran Pendidikan Pesantren Sebagai Tantangan Kehidupan Modern (Studi Kasus Di Pondok Pesantren Al Barokah Desa Tunggak Crème Kecamatan Wonomerto Kabupaten Probolinggo)," *Al-Intidajyah* 2, no. 2 (2021): 145.

<sup>13</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*, 10th ed. (Jakarta: LP3ES, 2019), 79.

together. *Ustadz* and *Ustadzah* painstakingly woke all the students, told them to shower, and then go to the prayer room for the night prayers until the morning prayer in congregation.

The speech of a kyai is an example that is most easily imitated by santri. In speaking words, *Ustadz* and *Ustadzah* use smooth language with anyone, be it students or guests. And this is also applied to all *Bakti Ummah* Islamic Boarding School students when talking to older people using smooth language. Students must use Indonesian to sound polite if you can't be bored.

Clothing is used as a cover for aurat for a Muslim. In terms of dress, Islam establishes a rule that aims to protect the honor of the wearer by covering his private parts that no one except his *mahram* can see. In terms of dress, Ustadz Abdul, when he was at *Pondok*, wore decent clothes, caps, and sarongs, even though when teaching at school, he wore pants. Likewise, Ustdazah Ita, always wears a long dress like a robe and wears a headscarf that covers her chest. This is, of course, a reflection for *Bakti Ummah* Islamic Boarding School students in dress and behavior.

## 2. Study of *kitab kuning*

*Kitab kuning* is a classic book usually taught in Islamic boarding schools. As stated by Zamakhsyari Dhofier that in the past, the teaching of classical books was the only formal teaching given in the pesantren environment.<sup>14</sup> *Bakti Ummah* Islamic Boarding School, also teaches several classic books to its students, such as *Riyadus Shalihin* by al-Hafizh Ibnu Hajar Al-'Asqalani, *Fath al-Qarib* by Ibn Qasim, *Fathul Mu'in* by al-Maribari, *Ushbuluddin* by KH. Imam Zarkasyi, *Aqidah al-'Awam* by Ahmad al-Marzuki, *Akhlak Lil-Banin/Banat* by Sheikh Umar Baraja, and *Syarah Ta'lim al-Muta'allim* by al-Zarnuji. These *kitab* are taught to broaden students' insights regarding *fiqh*, creed, and morals so that they can implement them in their daily lives until they work directly in society.

Study of *kitab* at the *Bakti Ummah* Islamic Boarding School is carried out with a system of lectures and *wetonan*, which is every 5 pm until just before *Maghrib*. As stated by Akhmad Syahri, that the study of the *kitab kuning* is carried out using a system of lectures, *bandongan*, and *wetonan*.<sup>15</sup> *Pondok Bakti Ummah* teaches the book *Akhlak lil Banin* and *Syarah Ta'lim al-Muta'allim* to shape the students' character. By teaching this *kitab* to

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<sup>14</sup> Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia*.

<sup>15</sup> Syahri, *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)*.

students, the moral values contained in it are expected to be absorbed by students and add insight into morals so that these values can be applied to them.

### 3. Concentrating activities in the mosque

Even though *Bakti Ummah* Islamic Boarding School does not yet have a large mosque, it has a prayer room that can hold congregational prayers. According to Suhendrik, the musholla is a facility for praying and a place for gatherings to discuss community issues and study the *Qur'an*.<sup>16</sup> *Bakti Ummah* Islamic Boarding School also focuses on activities in the *Musholla*. Based on the observations that have been made, the activities carried out in the *Musholla* include the following.

#### a. Congregational prayer

Prayer in a congregation is a very important practice, even more important than praying alone. As narrated by Ibn Umar r.a that the Prophet Saw said, "Prayer in congregation is twenty-seven degrees more important than praying alone."<sup>17</sup> Congregational prayers are instilled in *Bakti Ummah* Islamic Boarding School students because apart from getting a lot of reward from Allah, congregational prayers are also a means of *taqarrub ilallah* (getting closer to Allah). Congregational prayers are obligatory for all students except those who are menstruating, even given a separate attendance for congregational prayers. This is intended so students always perform congregational prayers and make it a habit.

#### b. The *sorogan* recitation and *tahfidz*ul *Qur'an*

*Tahfidz*ul *Qur'an* (memorization of the *Qur'an*) and *sorogan* reciting the *Qur'an* are carried out by the *Bakti Ummah* Islamic Boarding School to give birth to a generation that loves the *Qur'an* and makes it a guide in life. With the *Qur'an*, you will get peace of mind and get closer to the Divine.<sup>18</sup> The *sorogan* recitation at the *Bakti Ummah* Islamic Boarding School is carried out with the students one by one, depositing the readings of the *Qur'an*. Then the readings are listened to by the *ustadz* (for male students) and the *ustadzah* (for female students). When progressing, the students deposit their readings with the correct *tajwid*; if there is an inaccurate reading,

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<sup>16</sup> Suhendrik, "Konsistensi Dan Perubahan Musholla Sebagai Tempat Pembelajaran Al-Qur'an," *Risalah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2018): 94, <https://doi.org/10.5281/zenodo.3552021>.

<sup>17</sup> A. Darussalam, "Indahnya Kebersamaan Dengan Shalat Berjamaah," *Tafsir* 4, no. 1 (2016): 30.

<sup>18</sup> Zahrotun Ni'mah and Zamzam Mustofa, "Instilling Santri's Spiritual Values in Al-Barokah Islamic Boarding School through Sema'an Al-Qur'an Moloekatan Gus Miek," *Proceeding of the 3rd International Conference on Islamic Studies (ICIS) LAIN Ponorogo* 3 (2022): 276.

the *ustadz* and *ustadzah* will tell them where the mistake is and then teach them how to read it correctly.

c. *Sholawatan* and *hadroh*

*Sholawatan* is the hallmark of *nabdliyin*. *Shalawat* is a request for blessings and pays homage to the Prophet Muhammad. In addition, the Prophet Saw is the greatest intercessor after Allah Swt.<sup>19</sup> *Sholawatan* and *hadron* cannot be separated. Both are interconnected to beautify the poems about the Prophet's Majesty. Prayers and *hadron* are made a habit of the students to convey their longing to the Prophet and as a *washilah* so that they will receive his intercession later on the last day. At the *Bakti Ummah* Islamic Boarding School, prayer and *hadron* activities were carried out in the prayer room, accompanied and trained by Ustadz Yusuf. Usually, what is read in prayer is the *Maulid al-Barzanji*, *Maulid Diba'i*, *Shalawat Burdah*, and *Shalawat Hadroh*.

d. *Muhadloroh*

*Muhadloroh* is a form of activity that trains public speaking skills. Apart from prioritizing the students' intellectual abilities, *Bakti Ummah* Islamic Boarding School also tries to build the ability to speak publicly for the students through public speaking or the *pesantren* term is *muhadloroh*. The purpose of this *muhadloroh* is to increase the confidence of students in speaking in public.<sup>20</sup>

*Muhadloroh* exercises are held every Saturday night. Students carry out this *Muhadloroh* alternately by delivering a brief discussion with different material each time. And in this observation, the material carried was barrel validation (filial piety to both parents) delivered by one of the students. Then the other students listened to it with the *ustadz/ustadzah*, then at the end, there was feedback from the audience. The *muhadloroh* training was carried out so that *Bakti Ummah* Islamic Boarding School students not only have intelligence in thinking but also have good public speaking so that when they enter society, they dare to speak in public and are used to it.

4. Instill social attitudes and *tawadhu'* in students

Social attitude is the attitude shown by someone in social life. Social attitudes can foster a sense of affection, mutual respect, discipline, and responsibility to create a

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<sup>19</sup> Reza Bakhtiar Ramadhan, "Latihan Hadroh Di Dusun Banyunganti Kidul (Studi Living Hadis: Teori Fungsional Thomas F. O' Dea)," *Jurnal Living Hadis* 2, no. 1 (2017): 50.

<sup>20</sup> Lida Holida Mahmud et al., "Public Speaking: Upaya Meningkatkan Kepercayaan Diri Santri Dalam Berbicara Bahasa Inggris Di Pesantren Al-Ghozali," *Acitya Bhakti* 2, no. 1 (2022): 20, <https://doi.org/10.32493/acb.v2i1.13535>.



relationship between people who are harmonious, harmonious and care for each other.<sup>21</sup> The form of social attitude instilled in students at the *Bakti Ummah* Islamic Boarding School is by getting them used to working together and carrying out their duties at the boarding school. Pondok activities that require cooperation and mutual cooperation of students are gardening and cooking together. Each student has a task in turn and in groups to garden and cook. This is done so that every santri has a sense of responsibility towards the obligations that he must carry out.

*Tawadhu'* is an attitude of humility. It means the attitude of positioning yourself lower than others. *Tawadhu'* attitude is an attitude that students must possess. As As'ad in Ahmad Syaiful Amal expressed that one way to glorify knowledge is to glorify people who have taught about knowledge, namely teachers.<sup>22</sup> This is the reason why students must obey and surrender to their teacher. By glorifying the teacher, the knowledge gained by the students will be of benefit and blessing.

In instilling *tawadhu'* toward students, *Bakti Ummah* Islamic Boarding School accustoms students to being humble to *ustadz/ustadzah*, teachers at school, and even to anyone who is older, especially the parents of students. The embodiment of the humble attitude that *Bakti Ummah* Islamic Boarding School teaches its students is that students are accustomed to bowing their heads and slightly bending their bodies when walking in front of the teacher. In addition, students are accustomed to using good language in communicating with teachers, parents, and older people. *Santri* is also accustomed to shaking hands and kissing hands when greeting teachers, parents, or older people. At the *Bakti Ummah* Islamic Boarding School, the most emphasized is *adab* towards older people in getting used to humility.

### **Character Building of Students at *SMA Bakti Ponorogo* After the Establishment of *Bakti Ummah* Islamic Boarding School**

*SMA Bakti* is a private school managed by the *Bakti* Foundation, established on April 19, 1983. The name *Bakti* is an acronym for *Batik Asli Seni Timur Indonesia*. Like other schools, *SMA Bakti Ponorogo* seeks to shape the character of its students to become noble individuals.

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<sup>21</sup> Jamasri and Yosaphant Haris Nusarastriya, "Metode Penanaman Nilai Sosial Pada Santri Di Pondok Pesantren Salafiyah Dan Implementasinya Dalam Kegiatan Masyarakat Pulutan Lor RW 02 Kecamatan Sidorejo Kota Salatiga Tahun 2018," *PKn Progresif* 13, no. 2 (2018): 5.

<sup>22</sup> Ahmad Syaiful Amal, "Pola Komunikasi Kyai Dan Santri Dalam Membentuk Sikap Tawadhu Di Pondok Pesantren Bahrul Ulum Tambakberas Jombang," *INJECT (Interdisciplinary Journal of Communication)* 3, no. 2 (2018): 262, <http://inject.iainsalatiga.ac.id/index.php/INJECT/index>.

Character is something that characterizes everyone. In Islam, character has almost the same meaning as morals, in which all good deeds are done unconsciously and repeatedly. Character education must be applied with an iterative process so that someone can do something naturally and spontaneously. Intelligent people are only meaningful with manners. Everything will go down the drain. Character education here is the basis for a good transfer of knowledge (education) process.

Character building is an important aspect that must be highlighted in an educational institution. Because educational institutions are a place to instill character values in children after family, this is in accordance with what was stated by Anam Besari that the reasons why educational institutions are currently the best place to shape children's character are; 1) because currently, many families do not apply character education to their children; 2) The aim of the school is not only to educate children but also to produce good children; 3) because forming strong children's character is not only additional work for the teacher but is a responsibility attached to the role of a teacher.<sup>23</sup>

To implement character education in schools, it is necessary to consider three essential elements: principles, processes, and practices. This is something that *SMA Bakti Ponorogo* does in implementing character education at school. *SMA Bakti Ponorogo* has the principle of exerting every effort to produce students with character. Then in making it happen, introduce good values to students. After that, character education is carried out applicatively, meaning that character education is directly applied to students. The character formation of students at *SMA Bakti Ponorogo* is carried out in several ways, namely:

1. The habit of being polite

Didit Nantara revealed that habituation is done repeatedly to achieve a predetermined goal. Being polite to teachers is something that must be done by students without exception. *Adab* towards the teacher will affect the usefulness of the knowledge that students obtain. *SMA Bakti Ponorogo* carries out habituation with the aim that the habits that have been accustomed can take root in children so that they will affect the formation of their character. The habit made by *SMA Bakti Ponorogo* in shaping students' character is the habit of smiling and shaking hands with the teacher. This was conveyed by Mr. Ikhwanul Abrori, Headmaster of *SMA Bakti Ponorogo* that:

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<sup>23</sup> Anam Besari, "Efektivitas Pondok Pesantren Dalam Pembentukan Karakter Anak," *Jurnal Paradigma* 13, no. 1 (2022): 28.

"Character is instilled in *SMA Bakti* by introducing it to the children first. When we entered, we shook hands, and we got used to it. The teachers usually stand in front of the gate, and the children enter and shake hands with the teachers."<sup>24</sup>

Smiling is used to greet students when they meet anyone at school, whether school residents, visitors, or guests. The habit of greeting smiles is part of the 5 S culture (*Senyum, Sapa, Salam, Sopan, Santun*). Meanwhile, shaking hands with the teacher is carried out every day, starting from when the child enters the school gate to meet the picket teacher, when he runs into the teacher during recess, and after the learning activities. This is done to accustom students to being humble towards older people, and when this habit is embedded in the child, it will later become a good character in the student.

## 2. Religious culture

Within the framework of character building, religious aspects are the responsibility of parents and schools. M. Faturrohman, in his writings, said the religious culture in an educational institution is an effort to realize religious values as habits in behavior and organizational culture that all members of the educational institution follow.<sup>25</sup>

The religious culture used as the culture of *SMA Bakti Ponorogo* residents is praying at the beginning and end of learning, praying *dhuba* in the congregation, and praying *dhuhur* in the congregation. Meanwhile, before learning begins, *SMA Bakti Ponorogo* gets its students to pray together in each class, led by one of the students leading in the teacher's room using a loudspeaker. As for what is read daily are short letters (*al-A'la, al-Ghasyiyah, al-Balad, asy-Syams, al-Lail*), *dhuba* prayers, *hajat* prayers, and *asmaul husna*. As stated by Mr. Ikhwanul Abrori:

"For a child's religious character, how can he memorize short letters, especially the *dhuba* letter? The teacher must memorize them along with their prayers too. How can children during the noon prayer in the congregation not need to be broken up? The teacher must set an example; when the midday calls to prayer, the teacher cannot be in the classroom, but everyone must go to the prayer room. The point is that the teacher here is a central figure and provides an example for students."<sup>26</sup>

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<sup>24</sup> The results of an interview with Mr. Ikhwanul Abrori, MA., on January 19, 2023

<sup>25</sup> Muhammad Faturrohman, "Pengembangan Budaya Religius Dalam Meningkatkan Mutu Pendidikan," *Ta'alam* 04, no. 01 (2016): 27.

<sup>26</sup> Interview with Mr. Ikhwanul Abrori, MA., on January 19, 2023.

Furthermore, Ustadz Abdul Saepul Rahman added:

"These habits are in the form of praying together, the habit of praying dhuha. We instill this habit as a basis for our children so they don't forget that the one who provides sustenance is Allah Swt. So, with the habit of praying dhuha, gives knowledge to children that not only effort but we need prayer to get everything that is."<sup>27</sup>

This habituation aims to develop religious values in children, namely loving Allah Swt as the only God who must be worshiped, knowing religious values, practicing worship, and getting used to reading prayers before doing any work or activity.

### 3. Teacher's example

The role of the teacher is significant in shaping students. The teacher is a figure to be admired and imitated. In this case, the teacher is not only limited to teaching students but must also set an excellent example in all things, including behavior. Karso conveyed in his writing that a good teacher is a teacher who has professionalism in educating, not only being able to teach well but the teacher must be able to educate and be a role model for his students.<sup>28</sup>

In shaping student character, the role of the teacher at *SMA Bakti Ponorogo* is very important. As previously explained, teachers at Bakti Ponorogo High School play a crucial role in setting an example in carrying out every rule in the school, also in terms of behavior. At *SMA Bakti Ponorogo*, every day, the teacher sets an example for students to come to school on time. The teacher comes to school before the students, then the teacher welcomes the students at the gate, especially for picket teachers. Then in terms of behavior, the teacher gives an excellent example in language, such as using Indonesian or refined Javanese (*krama*) when speaking in the school environment. Then, when it was time for the habituation of the *Dhuha* and *Dhuhur* prayers in congregation, all teachers at *SMA Bakti Ponorogo* followed the habit except for the old teacher with the aim that students would follow what the teacher was doing. In this way, students are expected to behave like the teacher. Because the teacher is an idol figure for his students, this example is necessary.

"When discussing character and teachers, the teacher here is a role model; he must set an example. And the example is not just a theory or speech, but the

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<sup>27</sup> Interview with Ustadz Abdul Saepul Rahman, M.Pd., on January 17, 2023

<sup>28</sup> Karso, "Keteladanan Guru Dalam Proses Pendidikan Di Sekolah," *Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI Palembang*, 2019, 383.

example must be in the form of action. For example, as I said, we give understanding to children who drink while sitting. That's where the teacher will give an exemplary example that the teacher must also sit when drinking. For a child's religious character, how can he memorize short letters, especially the dhuha letter? The teacher must also memorize them along with their prayers. How can children during the noon prayer in the congregation not need to be broken up? The teacher must set an example; when the midday calls to prayer, the teacher cannot be in the classroom, but everyone must go to the prayer room. The point is the teacher here is a central figure and provides an example for students."<sup>29</sup>

#### 4. Punishment

In the context of educating student character, it is necessary to name punishment for students. Punishment, in this case, is not intended to hurt but to discipline. This follows what Akhmad Syahri said: from an educational perspective, punishment must adhere to the principles of decency and humanity.<sup>30</sup> Similar to what *SMA Bakti Ponorogo* does in shaping the character of its students, *SMA Bakti* applies a punishment system. Punishment is given to students who come late to school. However, the punishment was not in the form of physical punishment but educational punishment, namely, punishing students who were late by memorizing short letters and daily prayers. This aims to improve children's memorization and remind them of the prayers they have to read every day.

“Children who are late for school get punished. Our punishments are not physical, yes, but ordering them to memorize short letters and daily prayers. Let them be more familiar with matters relating to the relationship with the creator.”<sup>31</sup>

### **The Results of the *Pesantren*-Based Education Program at *SMA Bakti Ponorogo* on Student Character**

It is undeniable education is one way a character can be formed. *Pesantren*-based education is an effort to integrate the education system in formal and Islamic boarding school systems. Combining these two education systems will give birth to the power of education

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<sup>29</sup> Interview with Mr. Ikhwanul Abrori, MA., on January 19, 2023

<sup>30</sup> Syahri, *Pendidikan Karakter Berbasis Sistem Islamic Boarding School (Analisis Perspektif Multidisipliner)*, 36.

<sup>31</sup> Interview with Mr. Ikhwanul Abrori, MA., on January 19 2023

that can produce a generation with character.<sup>32</sup> As is the case with pesantren-based education at the *Bakti Ummah* Islamic Boarding School. *Pesantren*-based education at the *Bakti Ummah* Islamic Boarding School greatly influences student character. The influence of the pesantren-based education program at the *Bakti Ummah* Islamic Boarding School on student character based on the results of observations and interviews that have been conducted includes the following:

1. Increase discipline in worship

Discipline is an order that can regulate the order of one's life. People who have a disciplined attitude, his life will be orderly. He knows what to do and what to leave. This is in line with what Moh Sohib in Dwi Cahyanti Wabula said, that a person who has a basis and can develop self-discipline means having self-regulation based on moral values.<sup>33</sup> Islam encourages its people to be disciplined by obeying Allah Swt's rules and provisions. The main parameter of obedience to Allah Swt in everyday life is practicing religion and worship. As stated by Dwi Cahyanti Wabula in her writing that a person's obedience to God can be seen from how much their obedience is in carrying out worship.<sup>34</sup>

With the existence of a pesantren-based education program at the *Bakti Ummah* Islamic Boarding School, it can improve students' discipline in worship. After the existence of this program, students who were originally perforated in carrying out the five daily prayers are now more diligent and even do it in the congregation. Apart from praying five times a day, students become accustomed to performing sunnah prayers such as the midnight prayer, the *Duha* prayer, and the hajat prayer. In terms of other worship, students also become more diligent in *Tadarus al-Qur'an*. As stated by Dewi Maryam:

“Normally, you don't do anything at home; there are lots of activities here, the prayers are regular, the recitation is also good, the point is that the memorization is also good. Having a cottage is very helpful, sis. Previously I couldn't recite the

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<sup>32</sup> Fauzan, “Pendidikan Karakter Berbasis Pesantren: Studi Kasus Di SMP Puncak Darus Salam Pamekasan,” *Empirisma* 24, no. 2 (2015): 275–84, <https://doi.org/10.30762/empirisma.v24i2.24>.

<sup>33</sup> Dwi Cahyanti Wabula, Nurul Wahyuning Tyas, and Agus Miftakus Surur, “Peran Pengurus Pondok Pesantren Dalam Menanamkan Kedisiplinan Santri,” *Jurnal Al-Makrifat* 3, no. 2 (2018): 14.

<sup>34</sup> Afidah Nur Aini and Syamsul Rijal, “Peran Kepemimpinan Kyai Dalam Meningkatkan Kedisiplinan Sholat Berjama'ah Santri Putra Di Pesantren Siti Nur Sa'adah Di Wonorejo,” *AHSAN MEDLA: Jurnal Pemikiran, Pendidikan, Dan Penelitian Ke-Islaman* 8, no. 1 (2022): 5, <http://journal.uim.ac.id/index.php/ahsanamedia>.

*Qur'an*, so I could recite the *Qur'an*, and those who started praying carelessly now know how to pray properly.”<sup>35</sup>

## 2. Increasing devotion to parents

Parents are the people who give birth, care for, raise, and educate us to adulthood. We must serve our parents. Devotion to both parents is good behavior towards both of them, fulfilling their rights, obeying both of them (in things that are not partners with Allah Swt), avoiding everything that disappoints both of them and making both of them happy by doing deeds that are pleasing to both of them.<sup>36</sup> Because the pleasure of Allah Swt lies in the pleasure of both parents. For this reason, *Bakti Ummah* Islamic Boarding School teaches its students to serve both parents.

After the *pesantren*-based education program at *SMA Bakti Ponorogo*, students are more respectful and obedient to their parents. Those who were initially not *basa* (using smooth Javanese) when speaking to their parents are now *basa*. Then since in boarding school, when at home, students become more diligent in helping their parents with homework. Apart from that, when called now, they answer smoothly by using the word "*dalem*." As stated that:

"My daughter used to be difficult when he was invited to pray at the hut, and he didn't want the congregation to go to the *musholla*. Now that I want to go to the hut, when I come home from the hut, I'm diligent, want to go to the congregation, want to recite the *Qur'an*, like that. Then if now you want to be *basa* with her parents. The main thing is that after boarding the child, he wants to be told anything; it was very difficult to do anything before going to boarding. Now it's time for prayer when the call to prayer goes straight to the prayer room. It's unlike before, when you say, 'Wait a minute, wait a minute.' I am so happy my daughter can be like this. In the past, I always thought, 'Oh my God, how come my child is like this,' but after boarding, *Alhamdulillah*, it has changed for the better. As a parent, I am happy to see my child like this.”<sup>37</sup>

## 3. Improve *adab* towards teachers

Teachers are second parents after mothers and fathers who have educated us in formal and non-formal schools, so we must be civilized towards them. *Adab* towards the

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<sup>35</sup> Interview with Dewi Maryam, one of *santri Bakti Ummah Islamic Boarding School*, on January 19, 2023.

<sup>36</sup> Hofifah Astuti, "Berbakti Kepada Orang Tua Dalam Ungkapan Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 48, <https://journal.uinsgd.ac.id/index.php/jra>.

<sup>37</sup> Interview with Mrs. Milok, Sri Wahyuni's mother, on January 20, 2023

teacher is to be polite and courteous to him following the rules of religion and the community environment.<sup>38</sup> At the *Bakti Ummah* Islamic Boarding School, the adab of a student towards the teacher is emphasized. Before *Pondok Bakti*, when meeting teachers, *SMA Bakti Ponorogo* students were never *salim* or bowed when walking in front of the teacher, instead waving their hands to say goodbye and even when talking to teachers using impolite language. The embodiment of student etiquette towards teachers after the existence of a *pesantren*-based education program, namely, when walking in front of the teacher, students are taught to bow their heads, salute, and use smooth language in communicating with teachers. This is in line with what was conveyed by Ustadz Abdul Saepul Rahman, that:

“During my time here, starting from 2018, many changes have occurred. When I first entered here, there were still many children who wore skirts above the knee. After the boarding school children's existence, no more students wore skirts above the knee. Second, in terms of manners. When children meet their *ustadz*, they greet and shake hands. It's different from before, when you met an *ustadz* you didn't greet them but bye-bye (waving their hand). Regarding reading the *Qur'an*, from the same student, the pace is very different.”<sup>39</sup>

## CONCLUSION

From the results of the study, it can be concluded as follows: (1) The means made by the *Bakti Ummah* Islamic Boarding School in shaping students' character through *pesantren*-based education include; a) The *kyai*'s exemplary includes exemplary discipline, speech, and dress. b) Study of *kitab kuning* by studying *kitab* that discuss morality, such as the book *Akblaq lil Banin* and *Syarab Ta'lim al-Muta'allim*. c) Concentrating activities in the *Musholla*, such as congregational prayers, reciting *sorogan* and *tafidzul Qur'an*, *sholawatan* and *hadroh*, and *mubadloroh*. d) Instilling social attitudes and *tawadhu'* in students by getting them to work together and work together in carrying out tasks at the cottage, such as gardening and cooking, and bowing their bodies when walking in front of the teacher, *salim* and *basa*. (2) The character building of students at *SMA Bakti Ponorogo* after the establishment of *Bakti Ummah* Islamic Boarding School is carried out in an applicative manner through various ways,

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<sup>38</sup> Leni Elpita Sari, Abdul Rahman, and Baryanto, “Adab Kepada Guru Dan Orang Tua: Studi Pemahaman Siswa Pada Materi Akhlak,” *EDUGAMA: Jurnal Kependidikan Dan Sosial Keagamaan* 6, no. 1 (2020): 82, <https://doi.org/10.32923/edugama.v6i1.1251>.

<sup>39</sup> Interview with Ustadz Abdul Saepul Rahman, M.Pd., on January 17, 2023.



including; a) The habit of being polite, namely by getting students to be polite to teachers such as smiling when meeting teachers and other school members, shaking hands when meeting teachers, bowing when passing in front of teachers, and using polite language when communicating with teacher. b) Religious culture, namely by getting used to praying before and after learning activities, congregational *dhuba*, and congregational midday prayers. c) The teacher's example is coming to school on time, praying *dhuba* in the congregation, praying *dzūbur* in the congregation, and using good language when communicating with anyone. d) Punishment, punishment is given to students who come late to school with punishment in the form of memorizing short letters and daily prayers. (3) The result of the *pesantren*-based education program at *SMA Bakti Ponorogo* on student character, among others; a) Improving the discipline of worship, such as praying five times a day, praying *sunnah*, and *tadarus al-Qur'an*; b) Increasing devotion to parents like *basa*, helping parents, saying "*dalem*" when called upon; c) Increasing *adab* towards teachers such as *salim*, bowing when walking in front of the teacher, and *basa*.

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