

Developing Student Character Education Through Islamic Boarding School Culture in Islamic Elementary Schools

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ABSTRACT

Many problems occur in the world of education, especially moral (character) crises among students, some of which are violence between students, promiscuity, free sex, and drugs. School participation is really needed to deal with the problems that occur, and teachers are the main spearheads in the process of forming student character at school. This research aims to develop character education through Islamic boarding school culture in Islamic elementary schools. This type of research is qualitative research using a phenomenological approach to describe, understand, and interpret the phenomena that occur. This research was conducted at an Islamic school located on Sumenep Island. The reason the researcher conducted research at an Islamic elementary school was that this school was unique in implementing Islamic boarding school culture into the school environment. The research subjects used a purposive sampling technique because the target informants met the research objective criteria. The informants in this research were school principals, religious teachers, and students. Data collection techniques in this research used semi-structured interviews and non-participant observation. Data analysis in this research uses Miles and Huberman's theory, which includes data collection, data consolidation, data display, and drawing conclusions or data verification. The research results show that Islamic boarding schools are one of the educational institutions in Indonesia that contribute to developing the character of students in the form of culture and can be applied at the elementary, middle, and high school levels by internalizing the process of instilling attitudes within oneself through coaching and guidance. Additionally, development.

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1. INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions in Indonesia, and they face various challenges and obstacles. Competition between modern Islamic boarding schools and other public schools is very tough (Fathurrochman, Ristianti, & Mohamed Arif, 2020). Islamic boarding schools

are places for students to study, where students live in an area with teachers to study religious knowledge (Shafwan & Zakariya, 2020). Through Islamic boarding schools, students can study classical books to deepen their religious knowledge and various other skills as tools to support their future lives. Islamic boarding school education aims to instil values to shape students' character (Afista & Abu Bakar, 2020; Hidayati, Rahman, Nuryana, & Yusutria, 2022). Islamic boarding schools are community institutions that were built based on the need for religious knowledge to meet the needs of the community; Islamic boarding schools exist as an effort to instil values in shaping students' personalities to be better, have good morals, have faith, and be devoted to Allah Subhanahu wa Ta'ala (K. Ramdhani, Waluyo, & Nurlaeli, 2023; Saepurrohman, Habibi, Wahyuni, Hasanah, & Arifin, 2023).

As time progresses, the dynamics of Islamic boarding schools continue to evolve so that they adapt to form new educational patterns with a modern system, namely developing a different pattern of life from other Islamic educational institutions (Fathurrochman & Kristiawan, 2019; Supratno, Subandiyah, & Raharjo, 2018). Differences can be seen in several ways, including the uniqueness of Islamic boarding school leadership patterns, curriculum, and value systems. The aim is to produce a perfect generation of Muslims, who have strong abilities and character to become the baton of the nation's next leadership (Muniroh, 2021; D. Ramdhani, Asy'arie, Maksum, & Rochim, 2021). So, it is unsurprising that Islamic boarding schools are used as an alternative form of education to respond to educational failures and develop human morals (life skills). Based on various events, issues regarding character education have spread that the morale of the nation's children has declined so sharply (Khaidir & Suud, 2020). This is due, among other things, to the fact that many schools in Indonesia are only places to transfer knowledge, both general knowledge and ethics, and have not yet reached the level of moral and ethical formation (character building) (Safitri, 2018). Many problems occur in the world of education, especially moral (character) crises among students, some of which are violence between students, promiscuity, free sex, drugs, and so on. The symptoms indicate a chronic crisis in the ethical education of the younger generation, while parents have very little opportunity to educate their children because they are constrained by economic and social affairs (Hardiansyah & Zainuddin, 2022; Muhajir, 2022). School participation is needed to deal with the problems, especially the role of the teacher, who is the main spearhead in the character formation process to overcome the moral crisis.

There are several reasons why character education is important to implement. First and foremost, character is a value that every generation of a nation or country must possess because, without values, they will lose control and be unable to move in a clear direction. Second, to become a strong nation, there need to be values that must be built, formed, and learned. So, strengthening character education must be fostered early because, by instilling values early, children will grow to be humanistic human beings capable of developing their potential in a better and more positive direction (Hardiansyah, 2022b). Character formation must be carried out systematically and continuously, involving aspects of knowledge, feeling, love, and action, like the formation of a person into a bodybuilder, which requires continuous moral muscle training to become strong (Hardiansyah, Zainuddin, Sukitman, & Astutik, 2023; Rosyad & Syafee'i, 2023). The development of aspects of character education prioritizes basic characters, which are the basis for the behaviour of each individual. Based on this, the Indonesian Heritage Foundation has formulated nine basic characteristics, which are the goals of character education: 1). love for Allah and the universe and its contents; 2). responsibility, discipline, and independence; 3). honesty; 4). respect and politeness; 5) affection, care, and cooperation; 6). confidence, creativity, hard work, and never giving up; 7) justice and leadership; 8) kindness and humility; and 9). tolerance, love of peace, and unity (Rochmania, Pratiwi, & Wiyadi, 2022).

Presidential Regulation 87 of 2017 states that character formation can be carried out by being student-oriented, role modelling, and habituation over time and can be done with exercises, habituation, the formation of attitudes, and character or personality (Hanton, Syamsuardi, & Novita, 2021). Character formation can be carried out through an internalization process divided into three stages: the value transformation stage, value transaction, and value transinternalization (Surawan, Syabrina, El Bilad, & Azmy, 2022). Firstly, value transformation is limited to conveying knowledge

from teachers to students through knowledge (cognitive) aspects, which may one day be lost if a person's intelligence is weak. Second, value transactions are carried out through a two-way communication process carried out between teachers and students, giving rise to good interactions. Third, the transinternalization of values is a value that is much deeper than the previous stages, transformations, and transactions in which communication and the teacher's personality have an urgent role; a teacher must have the ideal personality, attitudes, and behaviour so that the values taught to students can be integrated within themselves and become a natural habit of everyday life. Character formation in the process teaches students what is good and bad and instils good habits so that students can understand and do good and good things in every movement they make. The habitual concept in question is cultivating habits about good things in life so that a person has high awareness and understanding, as well as concern and commitment to implementing virtues in everyday life. In other words, habitual learning must involve not only aspects of knowledge that are good (moral knowing) but also students feeling good or loving good (moral feeling), then encouraging children to behave well (moral action) (Hardiansyah, 2022a; Hardiansyah & Mas'odi, 2022; Supaat & Muslim, 2023).

Based on researchers' observations at one of the Islamic elementary schools located on the island of Madura, this school has the same function as other educational institutions. In principle, the subjects students receive are the same as those in other schools, but this Islamic elementary school applies Islamic boarding school culture to students' character formation. The Islamic boarding school culture implemented is packaged in five superior competencies, which include using foreign languages, studying the yellow book, studying the Koran, tahfidz Al-Qur'an, and so on, oriented towards tafaqquh fiddin. Meanwhile, the system adopted is integrated by combining general and integrated religious learning with the aim that Islamic elementary schools continue to exist and that the character formation process runs effectively and efficiently. Even though various kinds of rules and responsibilities have been implemented for students for all activities at school, it does not rule out the possibility that there are still some students who engage in deviant behaviour; for example, this can be seen from the behaviour of students who still throw rubbish out of place, come to school late, and when they pray they still students are chatting with friends, students are seen sleeping during the learning process. Students are often heard saying bad things to friends.

Based on previous research conducted by (Hastasari, Setiawan, & Aw, 2022) entitled *The Development of Islamic Boarding School Culture Based on Local Wisdom at the Ali Ba'alawi Islamic Boarding School in Kencong, Jember*, this research aims to examine the development of local wisdom-based Islamic boarding school culture at the Putri Salafiyah Islamic boarding school in Bangil and the Ali Ba'alawi Islamic boarding school in Kencong, jember. The research method used is field research with a qualitative approach; the research results reveal that developing Islamic boarding school culture based on local wisdom is carried out by combining salaf patterns that are adaptive to local culture by accommodating elements of modernity, termed traditionalist modernity. Apart from that, the cultural style adopted in the Islamic boarding school is mixed figurative, namely a mixture of post-figurative, co-figurative and pre-figurative, while the typology of Islamic boarding school cultural development based on local wisdom is democratic charismatic. The next research by (Hidayat & Bujuri, 2020; Warsito, 2022) is entitled *Islamic boarding school culture in building student character*. This research aims to describe Islamic boarding school culture in shaping students' character in the scientific, moral, and social fields. The research method used is a qualitative approach. The results of the research reveal that first, the role of Islamic boarding school culture in the scientific field is carried out through the study of classical books as a learning resource, while the learning models are by rote memorization (tahfihz), war or deliberation, mudzakaroh (bahtsul masail), qiroatul pole (reading books), muqoronah (comparison), and muhawarah or muhadatsah (conversation/speech practice). Secondly, the role of Islamic boarding school culture in morals is morals towards Allah, others, and the environment, which are then practised (applied) in everyday life. Third, the role of Islamic boarding school culture in the social sector is applied to students to realize themselves as social creatures such as helping each other, harmony and peace, full responsibility for the good of the people, and so on. Based on state of the arts

research conducted by several previous researchers shows several similarities, namely that they both talk about the concepts of Islamic boarding school culture and character education. However, the most fundamental difference lies in the values developed, where the study in this research emphasizes developing student character through the application of Islamic boarding school culture.

This research focuses on how character development in Islamic boarding schools can be applied at the elementary school level. From the description above, further research is needed to answer and find out in more detail how to develop character education through Islamic boarding school culture in Islamic elementary schools. With this, the researcher intends to conduct research at an Islamic elementary school on Sumenep Island.

2. METHODS

This type of research is qualitative research in which the researcher chose the reason he wanted to understand and explain the phenomenon of character education development through Islamic boarding school culture in Islamic elementary schools. Hence, the results of this research are descriptive data of people's written or spoken words and observed behaviour. Based on the theory put forward by Bogdan, Biklen, Lincoln, and Guba, the approach in this research is a phenomenological approach to describe, understand, and interpret the phenomena that occur. This research was conducted at an Islamic school located on Sumenep Island. The researcher conducted research at an Islamic elementary school because this school was very unique in implementing Islamic boarding school culture into the school environment. The Islamic boarding school culture implemented in schools is packaged in five superior competencies, which include the use of foreign languages, studying the Yellow Book and Al-Quran, tahfidz Al-Quran, and so on, which are oriented towards tafaqquh fiddiin. Meanwhile, the system adopted in this Islamic school is integrated, combining general and religious learning in an integrated manner by implementing a boarding and full-day school system. This is done to build character and sustain education within the school so that it continues to survive and is in line with the demands of the times.

Subjects in the research used a purposive sampling technique because informants were selected based on specific criteria by considering the conditions and extent to which informants knew and were directly involved in research on developing character education through Islamic boarding school culture in Islamic elementary schools. The informant and primary data source in this research is the school principal, who is the key informant who will provide data related to character development in elementary schools. Secondly, the religious teacher should consider that religion has something to do with character, and thirdly, the students are the perpetrators who will apply character in elementary schools, so that the determination of informants makes the data obtained genuinely valid. The research results can be comparable and translatable in other contexts with similar characteristics. The data collection technique in this research uses semi-structured interviews by formulating questions and conveying them freely according to the situation and conditions in the field. The purpose of the semi-structured interview is to explore clear and in-depth information about the development of Santri character education, which includes religion, integrity, independence, nationalism, and cooperation, as well as the process of implementing Islamic boarding school culture, which is carried out through an internalization process that includes transformation, transaction, and transinternalization of values. Furthermore, this research uses non-participant observation by conducting direct observations and interacting with activities held by the school, but the researcher only participates indirectly so that the data needed is by the research focus.

Table 1. Survey Questions on the Implementation and Impact of Character Education in Schools

No	Question
1	Since when do schools implement character education?
2	What is the purpose of implementing character education?
3	What do you want to achieve by implementing character education?
4	How do you apply character education to students?
5	In what activities do you interact with students?
6	What methods are used to instill character in students?
7	Are there supporting factors and obstacles in implementing character education to students?

Data analysis in this research uses Miles and Huberman's theory, carried out interactively and continues continuously until the data is saturated. Data analysis includes data collection, which is the initial stage in research collected using various techniques such as interviews and observation. Furthermore, data condensation, namely data obtained in the field, refers to selecting, simplifying, abstracting and transforming data that approach all parts of written field notes, interview transcripts, documents and empirical material; in this case, data condensation in research. This is done by sorting and processing data without reducing findings in the field to make them more concise and meaningful. Furthermore, data display is a collection of structured information that allows drawing conclusions and taking action in the form of narrative text, meaning that researchers convey and present research data in the form of descriptions. If the data presented has been proven correct, it can draw conclusions or verify the data. Conclusion: drawing/verifying is the final step in analyzing data to determine to what extent the data is valid and scientifically justified. Therefore, data verification is very important in providing answers to the research focus that has been previously formulated. Data verification in this research is carried out by concluding the research results by including valid evidence so that the data conclusions are credible and can be scientifically justified by the research focus that has been determined previously.

The validity of the data in this research was carried out using source triangulation, technical triangulation, and member checking. Source triangulation aims to test the credibility of the data which is done by checking data that has been obtained through several sources (informants). Technical triangulation aims to test the credibility of the data by checking and comparing data obtained through different data collection techniques, such as observation and interviews. Member check aims to check the data obtained by researchers with informants as research subjects to ensure the correctness of the data obtained.

3. FINDINGS AND DISCUSSION

The Islamic boarding school culture in the Islamic elementary school environment was built on the school principal's initiative to maintain the existing culture so that it is maintained today, even though it is in a simple form. Islamic boarding school culture in elementary schools is built through physical and non-physical things articulated through buildings and daily student activities. As the results of the interview between the researcher and the school principal stated: "This school is under the auspices of an Islamic boarding school; of course, our curriculum follows the Islamic boarding school's vision and mission. Therefore, to develop and continue to go hand in hand, we are trying to develop by adopting Islamic boarding school traditions into the school environment. Meanwhile, the system built at this school is an integrated system, namely by combining the general curriculum with the Islamic boarding school curriculum in an integrated manner. So, with this, students can still study religion intensively and learn general knowledge at the same time. "Even though times are developing and technology is becoming more advanced, students can keep up without abandoning existing values (religious traditions)." Many forms of Islamic boarding school culture are applied in the school environment, so almost every activity encountered contains Islamic boarding school values packaged in several superior programs such as yellow book study activities, the Koran, tahfidz and so on.

In line with what was conveyed by the religion teacher, he said: "Regarding the Islamic boarding school culture in this school, we have framed it into five superior programs, such as being fluent in reading the Koran, reading the Yellow Book, mastering Arabic and English, Tahfidz, and Akhlakul Karimah. "All of these programs have legality, and we adapt them to students' needs with the aim that students are not only smart in religious knowledge but also broad-minded by current needs." Based on the results of interviews and observations, several cultures packaged in superior programs can be explained in the following table:

Table 2. Islamic Primary School Flagship Program

Indicator	Objective	Object
Fluent in reading the Koran	The Quran serves as a life guide, enabling students to read it fluently and accurately, and fostering their religious character.	All students, especially students from outside the Islamic boarding school, this program is a mandatory program that is followed by students from outside the Islamic boarding school after completing learning activities at school.
Reading the Yellow Book	Preserving Islamic boarding school culture, Students are able to get used to studying the Yellow Book, Students are able to read and understand the Yellow Book fluently, eloquently and correctly along with explanations	All students from grades 3 to 6 use the amsilati method
Must use Arabic and English	Creating graduates who are able to compete in the era of globalization, students master the language well	All students starting from grade 4 are carried out with consistent instruction, communication and learning processes that are fully controlled by the teacher layer at the school
Have Karimah morals	The important and main point in education is to form a character called akhlakul karimah, Students are able to get used to behaving well, politely and politely every day at school and at home, Students are able to maintain their attitude and character to always be disciplined (not breaking) existing regulations.	All students, by implementing the Honest Pocket Book which aims to control every movement of students so that they get used to having good morals. The Honest Pocket Book is a pocket book that contains records of students' honesty as long as students violate or do not carry out commendable morals.
Tahfidz House	A superior program launched for selected students and students who have the enthusiasm to memorize the Al-Quran, students are able to become graduates who love and enjoy reading the Al-Qur'an (Ahlul Al-Qur'an), Forming students' religious character in accordance with the Al-Qur'an	Students who have competence in the field of the Qur'an

Based on the description above, it is known that schools have an important role in developing student character, where the educational process does not only focus on learning in Islamic boarding schools but also in the school environment. Therefore, to find out in more detail what forms of Islamic boarding school culture are implemented in schools, it can be described as follows:

3.1 Artifact

Physical development in Islamic elementary schools has developed very significantly. From year to year, the school continues to renovate and increase the number of existing buildings. Both mosque buildings, dormitory buildings, meeting buildings, laboratory libraries, etc. The basic colours of school

buildings are green, yellow, blue, and white. The physical activities in the school are designed with Islamic boarding school values, as per the results of an interview conveyed by the school principal: "Regarding the school building, it is designed to suit Islamic boarding school values to maintain the traditions existing in the Islamic boarding school. Therefore, Islamic elementary schools here are equipped with adequate facilities, such as classrooms with reading gardens, libraries, student activity unit rooms, and mosques as places of worship and study, to internalize Islamic boarding school values in students. Especially in instilling religious values and morals which become the identity of a student." The mosque building in the middle of the school environment is relatively large and can accommodate hundreds of students. Apart from being used for worship, mosques are also educational and social places for preaching and students to unite and unite. Not only that, the mosque is also the most comfortable place for students to spend their time resting. Mosque buildings in schools are a form of an artefact that can be seen directly in the school environment as student facilities are provided to support learning and develop students' potential and character optimally by existing Islamic teaching values. The student character formed with this facility is religious through a supportive school environmental climate.

Using language as a tool used by students to communicate with friends and teachers has a unique habit of getting students used to communicating in foreign languages consisting of Arabic and English in daily life at school. As stated by an Islamic teacher, "The language used by students every day at school is usually Indonesian, Madurese, Javanese, and even English and Arabic. Every student comes from a different region, and their language is different. So, the school allows students to use any language they want." "This is done as a form of the *tasammuh* concept carried out by the school to be able to respect the differences that exist in students, both language and others." Firstly, Indonesian is the official language used in teaching and learning activities; for example, when giving the meaning of a book, a teacher uses Javanese, but when explaining, he uses Indonesian. Second is Madurese because most students come from the Madurese environment. Third, Javanese is used by students every day because some students also come from Javanese environments. Fourth, English and Arabic are languages that students must practice every day. The use of English or Arabic is carried out while in the school environment. The obligation to speak Arabic and English applies to all students. If students do not use Arabic or English, they will be rewarded by memorizing vocabulary (*mufrodats*) to clean the bathroom. Meanwhile, a "Language Fair" activity is held annually as a follow-up to this language development.

The language used in this school is free but still pays attention to existing ethics. The language that students often use at school is Madurese or Javanese, but in formal activities, Indonesian remains the main language. What is unique about this Islamic elementary school is that it accustoms its students to communicate in foreign languages in every activity to make students rich in language because, with language, a person will rule the world. The student character formed from using this language is integrity, which is shown through an attitude of responsibility when implementing daily foreign language obligations. It also forms a nationalist character by using Indonesian predominantly in every (formal) learning and teaching activity as a form of love for the country.

3.2 Values

The values held by students can be divided into three types, namely *aqidah* values, demonstrated by students by believing in the existence of one God, namely Allah Subhanahu wataala as the creator of the universe and everything in it, who always watches over and pays attention to every action carried out in the world. By believing in the values of this creed, students are aware that they are always being watched, so students behave positively and are afraid of committing injustice. They believe that the Prophet Muhammad is Allah's last Prophet and messenger. Value of worship: demonstrated by students in carrying out daily worship based on a sincere heart and solely because of Allah Subhanahu wataala. Worship itself includes the *mahdhah* worship consisting of five pillars: the creed, prayer, fasting, zakat and hajj, while the *ghiru mahdhah* is a worship activity practised by the Prophet Muhammad. Moral values can be seen in students' attitudes and personalities. Moral values are values

that always form the basis of a person's actions or interactions, whether interacting with his creator (hablun minallah), fellow friends (hablun minannas), or the universe (hablun minal alam) because morals are an important point for every human being (student) to have. The aim of the Prophet being sent to this earth was to perfect morals (character, personality, and behaviour) so that they are based on the morality and values of Islamic teachings. These three values indirectly influence students' attitudes, personality and character. The values instilled in Islamic elementary schools have helped students have a religious character embedded in their daily attitudes at school and at home.

The basic assumption underlying student character and behaviour is self-confidence; based on the teacher's advice, a student who is sincere and willing to devote himself to the teacher and adheres firmly to the student's five consciousnesses will one day become a successful person in society. This belief becomes the basis for students' mindset in acting and behaving so that students can control their behaviour and ensure that it is always good according to existing teachings. Meanwhile, the ideology adhered to by Islamic elementary school students is the ideology of this-sunnah wal jama'ah al-jahiliyyah, which has clear scientific knowledge and extends back to the Prophet Muhammad; from this belief, a strong attitude of integrity is formed in the students.

Based on the results of interviews with school principals, developing student character education through Islamic boarding school culture is not the only way to create students with character, but requires the efforts of various parties to create an adequate environment. For a student to understand himself, it is necessary to prepare for character-forming situations in which the school tries as hard as possible to instil values. To develop student character education, the school designs activity programs to convey the school's vision, mission and motto well. The internalization process is carried out through three stages: transformation, transactions, and transinternalization, and it is centred on all activities. As stated by the principal, "Islamic boarding school activities (Islamic boarding school culture) are carried out through internalization. This internalization process is carried out in all existing activities. I also apply all the activities or habits in Islamic boarding schools at school, for example, reciting the yellow book, the Koran, roan, and so on. I also try to apply them at school. Activities at school become integrated with an integrated system. So, students can study and gain two kinds of knowledge simultaneously: general knowledge and religion. On the other hand, internalizing Islamic boarding school culture into schools can make it easier for us to shape students' characters better." The transformation process transfers knowledge from teachers to students, which only touches the cognitive domain. The transformation process in schools is not only carried out in the classroom in the educational process but also the development of madrasa institutions, the transformation of curriculum development by forming an integrated curriculum with an integrated system and combining the school curriculum with Islamic boarding schools into one unit that is implemented through full day school and boarding school education patterns.

Based on the results of interviews and observations, researchers found that the transformation process carried out in Islamic elementary schools was influenced by the desire of the school principal as the highest authority to fulfil the community's need for knowledge. The transformation process in this school is carried out by integrating Islamic boarding school values or culture into the curriculum, methods, and goals of teachers in teaching and learning activities. This proves that Islamic elementary schools are sensitive to current developments, and transformation is present to meet the needs of society in creating character. Academics that are ready to use in the future 5.0 era.

The transaction process is the second stage of the internalization process, using two-way communication by teachers and students through application in life in the school environment. This stage is a continuation of the first stage, namely transformation. If the transformation is more about presenting information about Islamic boarding school cultural values, then in the transaction stage, the teacher is directly involved in providing examples (demonstrating) of what Islamic boarding school values or culture are based on what he teaches well. Providing examples in the transaction stage based on research results in the field is carried out through extracurricular activities, student organizations, and students' daily routine activities. Student activities at this school are very busy, and every day is

filled with learning; even the rest time is relatively small compared to formal schools outside Islamic boarding schools. Every activity carried out by students has been scheduled, both formal and non-formal, and teachers have supervised and coached each activity.

Teachers use several methods to internalize values (transaction processes) in every learning activity; first, role models are shown by teachers as good examples for students to follow. This example influences students' personalities because teachers practice good values, not just knowledge, so teachers maintain their behaviour and always become role models for their students. Second, teachers always provide direction and guidance to help students actualize their potential positively. Third, teachers always carry out habituation and training to build and train students' personalities (character building) so that they have high moral awareness and discipline. Students' daily activities prove this, from waking up to going to school, reciting the Koran, and so on and forth, creating a conducive environment by instilling Islamic boarding school values in schools. This instillation is carried out through learning by instruction in all activities. The aim is to create a conducive environment for internalizing Islamic boarding school culture so students can run effectively and efficiently. Fifth, in assignments, the teacher usually gives the class leader the task of leading a prayer every time he starts learning. Based on the observations, it was found that the transaction process of Islamic boarding school values in Islamic elementary schools is mostly carried out through formal, informal and non-formal activities accompanied by methods applied by school principals and teachers. Everything is done to form and develop character so they get used to doing good things. The pattern of education and coaching carried out by the school has a very positive impact on student character formation. The character or morals formed are similar to those of Islamic boarding schools.

Discussion

The form of Islamic boarding school culture implemented in Islamic elementary schools is very varied, and almost every activity encountered has become daily school culture or habits, some of which are packaged in several superior programs such as yellow book study activities, the Koran, tahini, use of Arabic and English in communication and so on. Researchers divided the forms of Islamic boarding school culture into three parts: artefacts, values, and basic assumptions. First, physical artefacts that can be seen by the naked eye (tangible), such as school buildings, mosques, libraries, and meeting rooms, are used as student facilities to instil good values based on Islamic teachings to shape students' personalities (character building), which is called character. Technology facilitates students in getting information and using technology positively so that they develop according to the demands of the times. Technology is often used in language subjects, such as Indonesian, English, Arabic, and computer subjects. Interestingly, madrasah control patterns on the content accessed by students can be found in the Data and Information Systems Center. So, student movements can be monitored, and learning focuses on student development. Students will quickly gain ideas and experiences from various groups, develop an initiative attitude and independent learning abilities, and be able to decide and consider the appropriate and optimal use of information technology, including its implications for the future (Hardiansyah & Wahdian, 2023; K. Ramdhani et al., 2023)

Another form of the artefact is a religious tradition that contains worship activities (rituals) such as congregational prayers, reciting the Koran, reciting the Yellow Book, and so on. This activity is carried out to gain pleasure and blessings so that you can become an expert in worship (spiritual). Meanwhile, the ritual of reading *kholashoh* (students' memorized books) is also implemented jointly at this school. *Kholashah* is a book that contains *nadzom* or *syi'ir*, which includes moral lessons or formulas for reading the yellow book, and so on. According to experts, the form of cultural artefacts is classified as tangible culture, namely culture that can be seen directly by the naked eye (Fathurrochman et al., 2020; Hardiansyah & Mulyadi, 2022). This tangible culture can be artefacts, symbols, stories, role models (heroes) and catchwords (Fathurrochman et al., 2020). Meanwhile, intangible culture appears in the values and norms held by society, in this case, students (Afista & Abu Bakar, 2020).

Second, students use values as guidelines in living their lives while seeking knowledge at school (K. Ramdhani et al., 2023). The values adhered to by students are, first, the value of faith shown by

students by believing in the existence of one God, namely Allah subhanahu waatala, as the creator of the universe and everything in it. Second, the value of worship is shown by students in carrying out daily worship based on a sincere heart and solely because of Allah subhanahu waatala, and third, morals can be seen from students' attitudes and actions (character) in interacting with His creator (hablun minallah), fellow friends (hablun minannas), and the universe (hablun minal alam). These values can then influence the student's personality and continue continuously in the student's life (Saepurrohman et al., 2023).

Third, basic assumptions are an organization's fund organizations in acting (Hastasari et al., 2022; D. Ramdhani et al., 2021). Like the students' firm belief in the teacher's advice, they will believe it and use it as a stepping stone for every step of their life. As (Safitri, 2018) illustrates, this basic assumption is the core of organizational culture that no one can dispute. Meanwhile, the ideology the students believe here is *ahlus sunnah waljama'ah*, which is the ideology the Islamic boarding school adheres to. The three forms of culture described above this is by the opinion (Rosyad & Syafee'i, 2023), which explains that culture is divided into three levels, namely, the first is an artefact, something that is visible, which can be seen, heard and felt by an organization as physical buildings, traditions or customs, ceremonies and events. Second, the values adopted to achieve a goal (goals). Third, the basic assumptions, which are the core of a culture, can change the culture and influence the organization's members (in acting or behaving (Afista & Abu Bakar, 2020; Rohaeni, Wasliman, Rostini, & Iriantara, 2021). It can be concluded that the activities in the Islamic elementary school environment are classified as cultural by the typology and elements of culture in general as conveyed by (Fathurrohman & Kristiawan, 2019), namely language; there is a knowledge system in the form of continuous learning in the form of social and organizational systems, using technology, art and the most important thing in this madrasa is religiosity (religion) which is very strong in values. -Islamic boarding school values. On the other hand, not all existing cultures greatly influence students' personalities, but some cultures are not visible, such as teacher example, simplicity, and teacher wisdom, which also have a big role in influencing a person's personality and behaviour. Not only that, student behaviour and the period (time) students study at school also help to form student morals.

The application of Islamic boarding school culture in the school environment is carried out through an internalization process, namely instilling one's attitudes into oneself through coaching, guidance and so on (Hanton et al., 2021). Internalization aims to internalize and deeply master the values conveyed previously so that they are reflected in attitudes and actions with existing standards (Khaidir & Suud, 2020). Internalization in an educational institution goes through several stages, namely value transformation, value transactions, and value transinternalization (Hanton et al., 2021). Transformation is a process carried out by teachers in conveying values, which is only a distribution of knowledge from teachers to students, and the knowledge provided is still in the cognitive realm (to know) so that students' understanding can still be lost if a person's memory is not strong (Khaidir & Suud, 2020). The transaction process is the second stage of the internalization process using two-way communication; both interactions are carried out by the principal with the teacher or management team, which are instructional, and teachers and students, which are interactive (Hidayati et al., 2022). The transaction process is realized more quickly through involvement in model roles (Warsito, 2022). Students get someone who can be respected and used as a role model to accept a series of norms displayed through their teacher's example (Hidayat & Bujuri, 2020). This process in psychology and sociology is called identification, and this attitude and behaviour are realized through subconscious and unconscious learning or assimilation (Hastasari et al., 2022). The three stages of the internalization process above in developing student character run effectively and efficiently. The process is not easy because it takes a long process and time to form a complete student character. Apart from that, teachers' diligence, patience, sincerity, and the school's academic community's ability to maintain existing programs ensure that the goals are as expected.

Based on the results of interviews and observations conducted by researchers, there are supporting factors in the development and application of character education, namely a conducive and strategic

environment in the application of character education because there are many educational institutions around Islamic boarding schools ranging from formal, non-formal, and informal education, making it easier to form character. Students and the surrounding community are considered part of the Islamic boarding school. Meanwhile, the inhibiting factor in implementing character is the emergence of lazy and bored instincts among students; students even feel constrained by all the regulations implemented at school, so students are reluctant to take part in activities at school, where these activities are activities that can shape students' character. The solution to these obstacles is to improve the supervision system and continually provide students with direction, advice, and strict supervision. It is also essential to provide good role models and direct warnings to students if students do things that are not good. The implementation of character education in elementary schools has been effective. This can be seen from the attitudes and behavior of students in the school environment. Most students are implementing character education gradually; this is reflected in good student interactions such as respecting teachers, administrators, and other students, politeness, gentleness, honesty, responsibility in carrying out tasks, tolerance, independence, and love of knowledge.

4. CONCLUSION

The research concludes that instilling character values in students is effectively achieved through a combination of teaching and learning activities, guidance in reading and writing the Quran, role modeling of good deeds in daily life, extra-curricular activities, and guidance on worship and admonishing students. Key findings indicate that positive student interactions, such as respect for teachers and peers, politeness, gentle speech, honesty, responsibility, independence, tolerance, love of cleanliness, and a passion for learning, are integral to the development of a well-rounded character. These values are consistently applied in students' everyday lives.

However, this research has certain limitations. It primarily focuses on a specific demographic and educational context, which may limit the generalizability of the findings to other regions or educational systems. Additionally, the study relies heavily on qualitative data, which might introduce subjectivity in the interpretation of the results. For future research, it is recommended to develop more concrete and structured programs that can be universally applied across different educational levels and societal groups. These programs should aim to preserve and promote traditional and cultural values, ensuring that national and religious character values are sustained. Furthermore, future studies should consider incorporating quantitative measures to enhance the objectivity and generalizability of the findings.

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