

Adapting the Educational Values of Islamic Boarding Schools in Instilling Religious Character

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Abstract. The Elementary School Students Elementary school students are at an age with a very critical developmental phase so they can accept any values and behavior from the environment around them. Apart from that, the problem with children today is due to a lack of internal religious values schools, many of which do not practice moral and religious values good (Raharja & Nurachadija, 2023). Therefore, religious and moral education is a strong foundation building a solid character foundation for the future (Aiena, 2023). This research aims to 1) analyze the religious character of Islamic boarding school students, 2) analyze character values in Islamic boarding school educational institutions, and 3) describe the results of implementing character values in Islamic boarding school institutions in schools. The method used is a qualitative descriptive method with analytical techniques Miles & Huberman which includes 1) data reduction, 2) data presentation and 3) drawing Conclusion. The results of this research show that students at school can accept the teachings of religious character values applied by teachers. The hope is that over time, students' religious character will stick and develop as a foundation for students' character in the future.

Keywords: Religious Character, Value of Pesantren Education.

INTRODUCTION

Character education is currently being promoted in the world of education to develop students into ideal human beings (Rosyid, 2023). Character education will instill character comprehensively, both in terms of knowledge (cognitive), attitude (affective) and skills (psychomotor) (Hariandi & Irawan, 2016). Character is a necessity to create a better social life, thoughts, attitudes, words, and actions that embody the values of human conduct in relation to God Almighty, oneself, the environment, nationality, laws, etiquette, culture, and nationality. Therefore, character education must be instilled from childhood through a process adapted to the student's developmental stage (Ratna Sari & Handayani, 2022).

Character education, especially religious character, is very important to be instilled in the world of education, especially in elementary school students (Pridayanti et al., 2022). This is because elementary school students are at a critical developmental stage, allowing them to absorb any values and behaviors from their environment. Therefore, religious and moral education provides a strong foundation for developing a solid character for the future (Aiena, 2023). The basis for developing religious character in character education is that religion is an inseparable aspect in the dimensions of community life (Khairani & Rosyidi, 2022).

A superior character is one that is able to live out religious values. Religious values can be instilled in every lesson at school as a preventative measure to prevent students from

committing violations and sins (Adi Saingo, 2023). However, the actual conditions in the field show that learning in schools has not yet optimally instilled religious values. Based on the results of research conducted by Mutakin (2014), it was found that 1) the institutional context of schools does not support the optimal implementation of character education, 2) the position in indoctrination is not very large; setting an example needs to be increased; the development of life skills related to morals and religion is not optimal, and 3) the climate for character education is not yet conducive (Mutakin et al., 2014). In fact, the 1945 Constitution mandates the government to organize a national education system that is directed at increasing faith and piety towards God Almighty as well as noble morals in order to educate the nation (Hendriyanto, 2014).

The ideal condition for a student's religious character is a student who has strong faith and piety, reflected in daily behavior based on religious values, and has positive attitudes such as tolerance, politeness, honesty, and responsibility towards others and God (Sulistiawati & Nasution, 2022). Students who have an ideal religious character will fulfill the indicators of piety and faith, have good morals and behavior, are tolerant towards others, honest in words and actions, care about others, have responsibility for duties and obligations, are involved in religious activities and have good spiritual behavior (Kurniawan et al., 2021).

However, the facts on the ground show that student character is not like that. Numerous studies have also been conducted on religious character education. Many argue that there are still many problems related to students' religious character, as explained in the previous background section. Furthermore, based on field observations and observations of the surrounding environment, many students are still negligent in their obligations to God Almighty, such as neglecting prayer, reciting the Koran, and so on. Furthermore, many students still behave impolitely, such as habitual swearing, disrespecting elders, rebellious behavior, and so on, which have become a current character phenomenon (Raharjo et al., 2018).

The weak practice of religious values among students in schools is evident in the numerous criminal acts that result in legal violations today. Quite a number of students are involved in criminal acts such as drunkenness, promiscuity, brawls, drug cases, and so on, which are considered commonplace in society. Furthermore, negative actions often seen by students at school, such as extortion, gang violence, truancy, insults against peers and teachers, and so on, are crucial for the development of religious character values in schools (Adi Saingo, 2023). The problems facing children today are due to the lack of indoctrination of religious values in schools, many of them do not practice moral and religious values properly (Raharja &

Nurachadija, 2023). Therefore, the instilling of religious character needs to be increased and implemented optimally, especially in schools.

One preventive measure that can be taken is through habituation. Based on research by Mutakin (2014), habituation is an important factor in character formation (Mutakin et al., 2014). Schools are environments that play a crucial role in shaping students' character. Essentially, schools are places for learning, teaching, and instilling habits in their students (Esmael & Nafiah, 2018). Therefore, implementing religious character education in schools is one of the right actions to improve students' character.

Islamic boarding schools are educational institutions within the community that are rich in values, both religious and national values. Therefore, Islamic boarding schools are effective religious institutions in developing character (morals) (Nofiaturrehman et al., 2014). Islamic boarding schools (pesantren) contain religious values that can be emulated and adapted as habits for students at school. Therefore, this study will analyze the religious values of Islamic boarding schools that can be applied as habits and character building in elementary schools.

METHODOLOGY

This research uses a descriptive qualitative approach. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people or observed behavior (Bashori, 2017). The subjects of this study were several Islamic boarding school students in Bandung City as the subjects of character value analysis and elementary school students in Bandung City as the subjects of character implementation. Data collection techniques used were field observation, interviews, and documentation. Data validity was tested using data triangulation, and data analysis techniques used the Miles & Huberman technique, which includes data reduction, data presentation, and drawing conclusions (Khairani & Rosyidi, 2022).

RESULTS AND DISCUSSION

Islamic Boarding Schools

Islamic boarding schools (Pesantren) are Islamic educational institutions in the Indonesian archipelago that have existed since the 15th century. Several centuries later, the organization of Islamic boarding school education became more organized with the emergence of Islamic study centers (Kamal, 2018). The word "pondok" comes from the word "funduk," which means hotel or dormitory. The word "pondok" in Arabic means house, lodging, bedroom, dormitory, or simple guesthouse. In the Indonesian context, the word "pondok" is often understood as a

simple shelter for students or students who are far from their hometowns. Meanwhile, in Indonesian, the word "pondok" has many meanings, including a madrasah (Islamic school) where Islamic religious studies are studied, and is now better known as an Islamic boarding school (pesantren). Pesantren comes from the word "Shantri," which can be interpreted as a place for students (santri). The word "santri" comes from the Sanskrit word "Chantrik," which means someone who always follows a teacher (Sulaiman, 2016) . Islamic boarding schools are Islamic religious educational institutions that have grown and are recognized by the surrounding community with a dormitory or complex system where students receive religious education through a study or madrasa system that is completely under the sovereignty of a person or Kyai with charismatic and independent characteristics in all matters (Oktari & Kosasih, 2019).

Islamic boarding schools (pesantren) are an educational system that grew out of indigenous Indonesian culture. They are defined as places of education and teaching that emphasize Islamic religious studies and serve as permanent residences for students (Awanis, 2018). The purpose of establishing Islamic boarding schools is to provide both formal and informal education, specifically teaching religion, strongly influenced by the thoughts of the Salafus Sholeh scholars, particularly in the fields of fiqh, hadith, tafsir, tauhid, and Sufism. The primary function of Islamic boarding schools is to synergize educational actors educators and students with the material being studied within a distinct environment.

The primary goal of Islamic boarding school education is to prepare prospective graduates who will master religious matters. The specific goal of establishing an Islamic boarding school is to prepare students to become scholars of the religious knowledge taught by the Kyai and to apply it in their daily lives (Awanis, 2018). The elements in an Islamic boarding school are: 1) Pondok as a place to live, 2) Santri as someone who seeks knowledge, 3) Kyai as a figure or teacher who teaches knowledge, 4) mosque as a place of worship and a place to educate Santri and 5) books as objects studied in Islamic boarding school educational institutions (Awanis, 2018).

Based on their type, Islamic boarding schools are divided into two types: Salafi Islamic boarding schools and modern Islamic boarding schools. Salafi Islamic boarding schools maintain a system or teaching material derived from classical Islamic texts or books written in plain Arabic script. The sorogan system is the main foundation applied in Salafi Islamic boarding schools. Meanwhile, modern Islamic boarding schools implement the Madrasah

system, which is a classical teaching method and includes general knowledge and non-Arabic languages in the curriculum (Bashori, 2017).

Salafi Islamic boarding schools use two systems: the wetonan system and the sorogan system. The wetonan system is where the kyai reads a book at a certain time and the students, carrying the same book, listen and pay attention to the kyai's reading. Meanwhile, the sorogan system is where skilled students read the book and hand it to the kyai to be read in front of the kyai. If there are errors, they will be immediately corrected by the kyai. Meanwhile, the learning methods or systems of Modern Islamic Boarding Schools are classical systems such as lecture methods, group methods, question and answer methods, discussion methods and dramatization methods (Bashori, 2017).

Religious Values of Islamic Boarding School Institutions

As previously explained, Islamic boarding schools (pesantren) are institutions steeped in character and noble character. Numerous values can be learned and used as role models for behavior. Interviews with several students at a boarding school in Bandung revealed several religious values implemented there. These values are applied and practiced by the students in their daily lives.

The first religious value is respect for teachers, asatidz (leaders), and their families. Respect itself is defined as politeness, courtesy, and respect, honoring someone deemed deserving of respect. In the context of Islamic boarding schools, respect for elders or those possessing knowledge. For students in Islamic boarding schools, respect for teachers or kyai (Islamic clerics) is a necessity and a value they always uphold. Besides expressing gratitude for the knowledge imparted, respect is also a form of obedience and is closely linked to blessings.

Barokah itself comes from the Arabic word "Barakah," which means "Ziyadatul Khair," or increasing goodness. For students of Islamic boarding schools (santri), barokah is considered a blessing that can be felt through good deeds done to others. There is a wise saying that "Barakah is like the wind, invisible but its benefits can be felt." Therefore, among students, seeking barokah, especially from teachers and pious people, is something they strive for because it can provide benefits that will be felt in the future. This barokah is obtained through respect for teachers. While forms of respect for teachers vary, as long as they are in the form of kindness.

According to students, forms of respect include: 1) respecting teachers by bowing slightly when passing, 2) lowering their voices when speaking, 3) kissing their hands and greeting

them when meeting them, 4) helping make their work easier, 5) not contradicting their instructions or statements, 6) providing *ihsan* (good deeds) to their teachers in the form of labor or material goods, and so on.

Second, the practice of congregational prayer is a religious value that is consistently practiced by students. There are many benefits to practicing congregational prayer. According to a hadith, derived from a verse of the Quran, "Prayer prevents evil and wrongdoing." This aligns with the goal of character building, namely preventing wrongdoing and sin. Therefore, practicing congregational prayer is a religious value that can maintain the character and morals of students.

Third, cultivate the habit of reading the Quran after every prayer. Reading the Quran can instill peace in the soul of the reader. With a calm soul, the mind becomes clear. When the mind is clear, behavior will be more controlled because everything that is done has been thought out, both good and bad. Fourth, cultivate the habit of praying *Dhuha*, *Tahajud*, and other *sunnah* prayers. As explained previously, performing prayer will bring peace within the self, thus forming a good character. Fifth, cultivate the habit of *sunnah* fasting. *Sunnah* fasting is usually done by students on Mondays and Thursdays. The habit of fasting can provide many benefits such as maintained digestion, a clean heart and mind, and more controlled behavior because the essence of fasting itself is to refrain from all things bad. There are still many religious values found in Islamic boarding schools that can also be adapted and implemented in elementary schools (Husna, 2025).

Adapting Religious Values from Islamic Boarding Schools in Elementary Schools

Based on interviews with several students at Islamic boarding schools, it can be concluded that many religious values are highly valued by the students. Some of these religious values include 1) Religious observance, 2) Congregational prayer, 3) Quran recitation, 4) *Dhuha* and *Tahajud* prayers, 5) Fasting, and 6) patrolling. Analyzing these six religious values, it is clear that they can be implemented in elementary school. In addition to the religious background of students from Muslim families, they also have a supportive school environment that supports the implementation of these religious values.

First, the religious value of *ta'dzim* can be implemented by Elementary School Students by creating good practices and taught by teachers. For example, teachers make written rules in class as the value of *ta'dzim* of the students towards their teachers. Attitudes of the religious value of *ta'dzim* that can be adapted in Elementary School include: 1) Students respect the

teacher by bowing slightly when passing, 2) lowering their voices when speaking, 3) kissing the hand and saying hello when meeting the teacher, 4) helping to lighten the teacher's workload, 5) not contradicting the teacher's orders or words, 6) making ihsan (kindness) to the teacher in the form of energy or materials and so on.

In the first point, students are taught to bow slightly when passing teachers, this is in line with the Eastern culture of the Indonesian nation. This Eastern culture was once deeply embedded in Indonesian society as a sign of respect, but has begun to disappear due to the erosion of time. This character can be re-implemented with teachers as role models to demonstrate this attitude. In the second point, students are encouraged to lower their voices when speaking to teachers. This mannerism is rarely taught to students, even many students today raise their voices in a defiant or opposing tone. In the third point, students are encouraged to kiss the hand and say hello when meeting teachers. Most students have already implemented this habit at school. In the fourth point, students are encouraged to make the teacher's work easier by offering to help them carry things, tidy up the place, and so on. In the fifth point, students are encouraged not to argue with the teacher's words. Students can do this by doing what the teacher tells them to do and not to rebel against the teacher. In the sixth point, this can be done by offering food or small gifts to the teacher as a form of gratitude for the knowledge provided.

Second, students can instill the religious value of congregational prayer by performing congregational prayers at school during the Dhuhr prayer time. Furthermore, teachers can communicate with parents to help monitor students' congregational prayer habits at home. Thus, not only does the school strive to improve students' character, but families also play a role. Third, the religious value of the habit of reading the Quran can be adapted by teachers inviting students to read the Quran or short surahs before starting lessons. Furthermore, teachers can also ask parents at home to assist students in getting into the habit of reading the Quran. Fourth, the culture of Duha and Tahajud prayers can be carried out by performing Duha prayers in congregation at school according to the school's schedule. The habit of Tahajud prayers is somewhat difficult to adapt considering the relatively young age of Elementary School students. Fifth, the habit of voluntary fasting is difficult for elementary school students to adapt because they are still relatively young and unable to perform it. However, for upper grade students, it can be encouraged to learn voluntary fasting. Sixth, fostering the habit of patrolling or being on duty can be done by implementing a duty schedule in each class. A clean environment can stimulate the development of good character in students.

Results of the Implementation of Religious Values in Elementary Schools

The implementation of the religious values habituation program for elementary school students, adapted from the religious values of students at Islamic Boarding Schools (pesantren), has shown positive results. This habituation program was well-received by students and parents. A good agreement was established between students, teachers, and parents regarding the adaptation of these religious values. This habituation program has become a daily activity for students, carried out on a scheduled basis, so that its continuity is expected to form a strong religious character as a foundation for behavior. The scheduled framework for the religious values habituation program for students is as follows:

Table 1. Schedule of Activities for Instilling Religious Values

No.	Time	Activity	Information
1.	06.30	Habituating Duty	Each class
2.	07.00	Habitating Duha Prayer	According to the Schedule
3.	07.30	Habitating Quran Reading	Before class
4.	12.00	Habitating Congregational Prayer	In the field or prayer room
5.	12.30	Habitating Quran Reading	After congregational prayer

In addition to scheduled religious values, there are also religious values implemented in students' daily activities that become character traits for the students themselves, such as developing a sense of respect for teachers, lowering their voices when speaking, obeying teachers' orders, and not rebelling against them. Occasionally, students and parents give small gifts to teachers as a form of gratitude. Although not all students are able to follow and adapt these values, it is hoped that over time, the religious character that has been demonstrated by some students can serve as a role model and be implemented by some other students.

The result is that through continuous practice, students gradually develop good religious character. Students who cannot yet pray learn to perform the prayer. Students who cannot yet read the Quran become enthusiastic about learning Quran. Furthermore, a sense of ta'dzim (respect) and respect for teachers and fellow students emerges. Implementing these practices is not easy, but it is hoped that continuous practice of religious character, supported by a supportive school and family environment, will instill religious character in students. This will

then foster other positive character traits such as a sense of responsibility, self-awareness, emotional control, and verbal control, among others (Anwar, 2021).

CONCLUSION

The erosion of character due to modern developments is a problem that requires attention and a solution. If left unchecked, future generations will experience even worse moral degradation. This situation is exacerbated by the availability of technology that can provide a wealth of information, both factual and hoax. Therefore, the instilling of religious values adapted from Islamic Boarding Schools (Islamic Boarding Schools), institutions imbued with good values, is one alternative solution to this character problem. Some values that can be adapted include religious values of ta'dzim (religious devotion), congregational prayer, reading the Quran, the Dhuha prayer, and the habit of being on duty. The result is a daily routine that students routinely follow. Together with teachers, there is collaboration with parents to instill religious character at home, and positive character traits in students begin to form little by little.

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