



Approaches and Strategies for Character Education for Santri at the AI Riyadloh Islamic Boarding School, Semarang Regency

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Abstract

The objective of this research is to identify optimal methods for suitably imparting character education. The data-gathering methods employed in this research encompass observation, interviews, and documentation. Triangulation serves as a method to assess the accuracy and reliability of the acquired data. Data analysis was conducted via data reduction methodologies, data visualization, and inference drawing. The research findings indicate that character education at the API Al Riyadloh Islamic Boarding School employs two distinct approaches: a teacher-centered approach and a student-centered approach. In a teacher-centered method, the instructor assumes an active position as an authoritative figure who is revered and obeyed by pupils based on the teachings found in the texts being taught. Conversely, a student-centered approach promotes the active participation of students in structured nighttime learning activities. In addition to that, the API Al Riyadloh Islamic Boarding School employs six ways to cultivate the students' character. The tactics encompass habituation, cultivation, acquiring knowledge of positive attributes, experiencing and cherishing positivity, engaging in virtuous activities, emulating positive influences from the environment, and seeking repentance. These tactics aim to cultivate students' familiarity with kindness, comprehension of moral principles, emotional connection to and appreciation for kindness, and active engagement in virtuous deeds.

Keywords: Approach; Strategy; Santri's Character

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Introduction

Character education is a deliberate endeavor to assist individuals in comprehending, focusing on, and implementing fundamental moral principles. He stressed the need for three essential elements in developing good character: moral cognition (knowledge of morals), moral affect (emotional response to morals), and moral behavior (activities aligned with morals). These components are crucial for individuals to comprehend, experience, and apply virtuous principles.¹ Character refers to positive qualities or traits. In the 2013 curriculum, which is currently being implemented in educational institutions, 18 points define character. These include religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, patriotism, love for the country, respect for achievements, friendliness, communication skills, love for peace, interest in reading, concern for the environment, involvement in social issues, and a sense of responsibility.²

The cultivation of strong character is vital in contemporary times since Indonesia has entered the modern period, whereby several new organizations are growing and exerting a detrimental influence on society, particularly among students. The advancement of technology may have both beneficial and detrimental effects on students. On the positive side, it enables students to effortlessly access fresh information. However, on the negative side, students may misuse technology by engaging in recreational activities rather than utilizing it effectively. In this scenario, teachers, guardians, and parents have the responsibility of developing and molding children's character. Educators must employ effective approaches and strategies to ensure that pupils achieve their goals and attain maximum achievement.³

Cultivating virtuous character is seen as crucial in daily existence. The precise meaning of character education is explicitly outlined in Law Number 20 of 2003, which pertains to the National Education System. Character education seeks to cultivate a robust individuality that aligns with the essence of the Indonesian country, empowered by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018, which focuses on enhancing character education in formal educational institutions.⁴ The concept of character holds a fundamental role in Islamic teachings, being widely acknowledged for its significant position. The development of a noble character is achieved by progressing through several phases of learning and experience, which are the outcome of adopting *aqidah* (religious beliefs) and *sharia* (Islamic law).⁵ Compared to a structure that embodies noble principles and character, this building is considered perfect when its foundation is solid, and it can stand firmly while maintaining an aesthetically pleasing appearance. Similarly, when human values and character have been deeply ingrained, an individual will possess resilience and radiate elegance.

Observing the present state of affairs, there is a significant deterioration of character taking place, particularly among the younger cohort. This issue pertains to the progression of children's maturation and advancement toward adulthood, during which they actively seek

¹ Thomas Lickona, 1991. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Batam: Batam Books.

² Badrus Zaman, (2019). Urgensi Pendidikan Karakter yang Sesuai dengan Falsafah Bangsa Indonesia. AL GHAZALI, *Jurnal Kajian Pendidikan Islam Dan Studi Islam*, 2(1), 16–31. https://www.ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/101

³ Fera Indriani et al., “Strategi Pemasaran Pendidikan Dalam Meningkatkan Citra Lembaga Pendidikan Islam,” *Jurnal Isema: Islamic Educational Management* 6, no. 2 (2021): 131–48, <https://doi.org/10.15575/isema.v6i2.13656>.

⁴ Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal

⁵ Mochamat Mistadi, “Internalisasi Pendidikan Karakter Melalui Implementasi Kurikulum 2013,” *Jurnal Intelegensia* 07, no. 01 (2019): 87–116.

to establish their own identity. Insufficient guidance, direction, and supervision from both parents and the school throughout the transition process can lead to issues and deviations. For instance, behaviors such as smoking, using offensive language, consuming alcohol, engaging in violent friendships, and, most significantly, a child's participation in promiscuity can have detrimental consequences, including drug abuse and engaging in unprotected sexual activity.⁶

Extensive study has been carried out on character methodologies and tactics. The scope of this inquiry encompasses:

First, a study on educational techniques and strategies undertaken by Ahmad Zakky Mubarak has yielded intriguing findings.⁷ The investigation revealed that the Rahmaniyyah Al-Islamy Islamic Boarding School used a comprehensive character-based education approach that encompasses elements of faith, spirituality, physicality, and intellect. The process of character internalization is achieved by a complete strategy that encompasses habituation, exemplification, discipline, and nurturing. These findings indicate that there are continuous endeavors to cultivate Islamic character qualities inside the Islamic boarding school setting. This approach model can serve as a source of inspiration and a paradigm for other Islamic boarding schools in devising comprehensive and efficient educational programs aimed at cultivating a generation with robust Islamic moral principles.

Second, a study done by Heri Cahyono demonstrates that the achievement of an educational establishment is not just reliant on enhancing students' abilities by imparting information but also by instilling attitudes and values.⁸ Character building should be an integral component of the educational process. The objective is to guarantee that the educational outcomes possess commendable moral qualities that can be effectively used in society. To cultivate a robust ethical framework that can be applied to daily life, it is imperative to use pertinent tactics in every school module. To cultivate individuals with exceptional moral qualities who can make substantial impacts on society, education should not just focus on academics but also prioritize the cultivation of good attitudes, values, and character.

Third, a study done by Yossita Wisman and Cukei underscored the crucial significance of garnering cooperation from all stakeholders when adopting initiatives aimed at molding student character.⁹ This study emphasizes the necessity for collaboration and mutual assistance among teachers, parents, schools, and the surrounding community. By actively engaging all key stakeholders, initiatives for student character-building may be enhanced and maintained in a more efficient and enduring manner. Therefore, this research demonstrates that the key to establishing a robust and high-quality student character is to foster cooperation and collaboration among all stakeholders in the educational setting.

The initial study employed a complete methodology that encompassed habituation, exemplification, discipline, and acculturation. In contrast, this study utilizes both an approach and a plan to effectively promote character education. The second study examines the transmission of information, attitudes, and values, whereas this study examines the implementation of character education through both teacher-oriented and student-oriented

⁶ Diah Ningrum, "Kemerosotan Moral Di Kalangan Remaja: Sebuah Penelitian Mengenai Parenting Styles Dan Pengajaran Adab," *Unisia* XXXVII, no. 82 (2015): 18–30.

⁷ Ahmad Zakki Mubarak, "Model Pendekatan Pendidikan Karakter Di Pesantren Terpadu," *Ta'dibuna: Jurnal Pendidikan Islam* 8, no. 1 (2019): 134, <https://doi.org/10.32832/tadibuna.v8i1.1680>.

⁸ Heri Cahyono, "Pendidikan Karakter: Strategi Pendidikan Nilai Dalam Membentuk Karakter Religius," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 1, no. 2 (2016): 230–40, <https://ejournal.metrouniv.ac.id/index.php/riayah/article/view/pendidikan-karakter%3A-strategi-pendidikan-nilai-dalam-membentuk-karakter-religius>.

⁹ Yossita Wisman and Cukei, "Strategi Dan Model Pendekatan Pendidikan Karakter," *Jurnal Ilmiah Kanderang Tingang* 11, no. 2 (2020): 264–69, <https://doi.org/10.37304/jikt.v11i2.93>.

approaches. The third study is on fostering cooperation and collaboration among all stakeholders to cultivate robust and exemplary student character, whereas this study specifically examines the methods and tactics employed in shaping the character of santri. This research introduces both a teacher-centered approach and a student-centered approach as its new contributions. In addition to that, the API Al Riyadloh Islamic Boarding School has established six ways to cultivate the character of its pupils. These tactics encompass habituation and acculturation, acquiring positive knowledge, experiencing and cherishing positive emotions, engaging in virtuous deeds, observing positive role models in the immediate surroundings, and seeking repentance.

To address the deterioration of values and character among the younger generation, it is imperative to establish educational institutions equipped to tackle this issue.¹⁰ Islamic boarding schools provide a dependable alternative. Islamic boarding schools offer comprehensive education, encompassing religious instruction, academic education, and character development. Islamic boarding schools foster the cultivation of mutual respect, caring, and tolerance by engaging pupils in a favorable atmosphere. In addition, Islamic boarding schools offer activities that serve to reinforce the moral and ethical principles of their pupils. Islamic boarding schools serve as a significant option for addressing the educational and moral obstacles faced by the younger generation.

The API Al Riyadloh, Islamic Boarding School, has a very successful technique and plan to address the deterioration in values and character. The integration of rigorous religious instruction with enrollment in Islamic boarding schools offers pupils a robust framework for cultivating exemplary ethical and moral principles. Furthermore, the comprehensive educational methodology employed at API Al Riyadloh fosters the cultivation of robust moral values via self-improvement endeavors, including social engagements, leadership roles, and community participation. By prioritizing ethics, discipline, and responsibility in their teaching and leadership, the API Al Riyadloh Islamic Boarding School cultivates a holistic educational setting and contributes to shaping a morally upright and socially beneficial younger generation.

This study employs a qualitative research methodology, in which the researcher gathers data through observation, interviews, and documentation to elucidate the distinctive phenomena related to character education methodologies and tactics at the API Al Riyadloh Islamic Boarding School. Observation approaches include the direct observation of the event under investigation, whereas interviews are employed to get insights and perspectives from the engaged people. Data is acquired by the process of gathering information from written sources, such as written records, archives, and relevant periodicals. The researchers employed triangulation, a method that integrates many data sources to validate the accuracy of the data. The data gathered was analyzed using the Miles and Huberman approach, which involved reducing the data to identify important themes, presenting the findings in either narrative or graphic form, and deriving interpretations and inferences from the study findings.¹¹

Result and Discussion

Character education is an imperative that must not be disregarded since it is a shared objective of instructors, educators, and parents to shape and cultivate the character of the nation's youth.¹² Character education is an intentional learning process aimed at cultivating positive values, attitudes, and morality in persons. Character education aims to cultivate

¹⁰ Haidar Putra Daulay, *Pendidikan Islam Di Indonesia: Historis Dan Eksistensinya* (Jakarta: Kencana, 2019), <https://books.google.co.id/books?id=0sLvDwAAQBAJ>.

¹¹ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2021).

¹² I Wayan Eka Santika, "Pendidikan Karakter Pada Pembelajaran Daring," *Indonesian Values and Character Education Journal* 3, no. 1 (2020): 8–19.

pupils who possess qualities such as responsibility, honesty, empathy, discipline, and strong social awareness. Character education serves as a solid basis for constructing a society that is both honorable and equitable. Character education has a crucial role in shaping future generations capable of upholding moral principles and driving growth in the country and state.

The Curriculum Center of the Research and Development Agency of the Ministry of National Education has established guidelines for implementing character education. These guidelines define 18 values that contribute to the development of character. These values are based on religion, Pancasila, culture, and national education goals. The qualities encompassed in this list are honesty, democracy, pacifism, diligence, bibliophilia, tolerance, patriotism, inquisitiveness, social concern, nationalism, creativity, environmental stewardship, autonomy, discipline, accountability, reverence for accomplishments, sociability, and religiosity.¹³ The objective of this guideline is to cultivate robust character traits, impart moral principles, and foster optimistic dispositions in persons' daily lives.

An Islamic boarding school is an educational institution that aims to disseminate religious teachings and provide instruction in many academic disciplines. Typically, Islamic boarding schools are overseen by a Kiai, who is a religious instructor with expertise and understanding of religious doctrines. Islamic boarding schools often provide a diverse range of religious teachings, encompassing worship, ethics, and scientific knowledge. Islamic boarding schools serve as educational institutions that propagate religious doctrines and enhance the intellectual aptitude of the community.¹⁴

The API Al Riyadloh, Islamic Boarding School, was established in 1983 by Almaghfurlah Kiai Haji Syamsurro'yi. The boarding school is a Salafist Islamic institution situated in Kesongo Village, Tuntang District, Semarang Regency. Salaf Islamic boarding schools consist of essential components, including cottages, mosques, santri, instruction in Classical Islamic Books, and Kiai.¹⁵ Kiai Haji Syamsurro'yi extensively pursued Islamic boarding school education in several locations, such as Pondok Poncol Bringin, Tegalrejo Magelang, Ploso Kediri, and Madura. Upon finishing his education at these Islamic boarding schools, he established the API Al Riyadloh Islamic Boarding School with the objective of promoting public consciousness of the significance of religious education and cultivating its students into individuals embodying a *riyadloh* spirit. The essence of *riyadloh* encompasses the capacity to engage in acts of self-discipline, lead a modest lifestyle, and engage in devoted devotion. In addition, he demonstrates persistence and consistency in cultivating the genuine values of a pupil.

| No | Teacher Oriented Approach | Student Oriented Approach |
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| 1 | The API Al Riyadloh, Islamic Boarding School, emphasizes employing a teacher-centered approach to character education. | Student-oriented activities include the evening study program that takes place following Madrasah Diniyah. |
| 2 | Teachers serve as the primary exemplars. | Administrators of Islamic boarding schools recognize the significance of |

¹³ Raihan Putry, "Nilai Pendidikan Karakter Anak Di Sekolah Perspektif Kemendiknas," *Gender Equality: International Journal of Child and Gender Studies* 4, no. 1 (2019): 39, <https://doi.org/10.22373/equality.v4i1.4480>.

¹⁴ Abdul Mu'id, "Peranan Pondok Pesantren Di Era Digital," *At-Taahdzib: Jurnal Studi Islam Dan Muamalah* 7, no. 2 (2019): 62–79, <http://ejournal.kopertais4.or.id/mataraman/index.php/taahdzib/article/view/3740>.

¹⁵ Dinansyah Dinansyah, "Pola Pembentukan Aturan Hidup Santri (ROLE OF LIFE) Dengan Nilai-Nilai Spiritual Di Pondok Pesantren Nurul Falah Jember," *Widya Balina* 6, no. 11 (2021): 7–14, <https://doi.org/10.53958/wb.v6i11.72>.

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|---|--|--|
| | | granting students autonomy in selecting learning techniques and tactics that align with their requirements. |
| 3 | Santri is instructed to adhere to and comply with the teacher's instructions without engaging in argumentation as a demonstration of reverence for the teacher's wisdom and understanding. (<i>sami'na wa atbo'na</i>) | The responsibility of Islamic boarding school administrators is to oversee the operations of the nighttime study program. |
| 4 | The moral acquisition is derived from the Yellow Book authored by the ulama. | The primary responsibility of Islamic boarding school administrators is to enforce and uphold set regulations, including maintaining discipline, honoring designated study periods, and adhering to the religious and ethical principles imparted at the school. |

Table 1. Methodology for Instilling Moral Values in Students at API Al Riyadloh Islamic Boarding School

In the educational setting, the term "approach" refers to the method or stage of engaging with the area of education in order to facilitate the implementation of educational activities. This approach encompasses a sequence of actions, activities, and methodologies that are present and employed in education with the aim of attaining learning objectives. Through the use of a strategic methodology, education may enhance its efficacy and optimize the delivery of impactful learning experiences to students.¹⁶ Hermanto defines an approach as an initial perspective or thought about the learning process. This approach is implemented through specific processes that are further refined into ways for delivering lesson content.¹⁷ During the execution of educational tasks, pupils and teachers are the primary factors that are inseparable. The learning process cannot proceed without the simultaneous presence of both entities. Hence, methods of learning may be categorized into two distinct types: teacher-centered approaches and student-centered approaches.¹⁸ Kellen Roy further mentioned that learning activities may be categorized into two approaches: teacher-centered and student-centered.

API Al Riyadloh Islamic Boarding School is a conventional Islamic boarding school situated in a serene and undisturbed natural setting. This Islamic boarding school provides an optimal environment for students to delve into religious knowledge and experience the Islamic lifestyle. API Al Riyadloh Islamic Boarding School has a pedagogical style that focuses on nurturing the values and character of its pupils, drawing inspiration from Kellen Roy's philosophy. Here is an example of the methodology employed at the API Al Riyadloh Islamic Boarding School:

¹⁶ Nurjannah Rianie, "Pendekatan Dan Metode Pendidikan Islam (Sebuah Perbandingan Dalam Konsep Teori Pendidikan Islam Dan Barat)," *Jurnal: Management of Education* 1, no. 1 (2015): 166.

¹⁷ Bambang Hermanto, "Pendekatan Perkembangan Moral Kognitif (Cognitive Moral Development Approach) Dalam Pendidikan Karakter Siswa," *Jurnal Pendidikan : Yayasan Pendidikan Agama Islam Rengat* 1, no. 1 (2022): 45–52, https://ypair.net/ojsypair/index.php/JP_YPAIR/.

¹⁸ Ina Magdalena and 3A Pendidikan Guru Sekolah Dasar Universitas Muhammadiyah Tangerang, *Tulisan Bersama Tentang Desain Pembelajaran SD* (Jawa Barat: CV Jejak (Jejak Publisher), 2021), <https://books.google.co.id/books?id=jyEZEAAAQBAJ>.

Teacher-Centered Approaches

A teacher-oriented approach is a learning style that places the teacher as the central figure and focuses on their role and influence. In this methodology, educators are regarded as possessors of knowledge and authoritative figures who impart information to students. The teacher assumes the primary role in disseminating educational content, selecting instructional approaches, and overseeing and managing classroom proceedings.¹⁹

API Al Riyadloh Islamic Boarding School places a high emphasis on a teacher-centered method to educate its pupils. In Islamic boarding schools, teachers have a crucial role in instructing, mentoring, and training pupils. These individuals are very skilled in their knowledge of religious content and are extremely committed to the task of teaching. Through this method, educators at the API Al Riyadloh Islamic Boarding School serve as exemplars and guides for students in comprehending religious doctrines and implementing them in their day-to-day activities, both within the boarding school and throughout the wider society. These educators not only deliver formal instruction in the classroom but also actively engage in offering individualized mentorship to pupils. This pedagogical method prioritizes the teacher's role in facilitating students' acquisition of profound comprehension of religious doctrines, fostering their spiritual growth, and cultivating their moral fortitude.

The significance of pupils' adherence to professors is underscored in this Islamic boarding school setting. Santri is instructed to consistently demonstrate deference and compliance towards their teachers, refraining from engaging in arguments as a means of expressing gratitude for the wisdom and information imparted by the teachers.

Students in Islamic boarding schools are required to venerate knowledge and hold their professors in high esteem.²⁰ To glorify knowledge is to acknowledge and value the significance of knowledge in leading a fulfilling and beneficial existence. Santri engages in the cultivation of their intellectual faculties, expanding their knowledge and understanding and engaging in a rigorous study of religious doctrines. In addition, students are instructed to demonstrate reverence and comply with professors, who are seen as individuals with expertise, wisdom, and unwavering commitment to providing guidance and education. The Book of *Ta'alimul Muta'alim* elucidates the principle that a pupil is obliged to comply with the instructions of the instructor.

فالحاصل: أنه يطلب رضاه، ويجتنب سخطه، ويمثل أمره في غير معصية لله تعالى، ولا طاعة

للمخلوق في معصية الخالق. ومن توقيره: توقير أولاده ومن يتعلق به²¹

Artinya: “Essentially, seeking the approval of a teacher, avoiding things that displease him, and obeying his commands is not considered disobedience to Allah. Respecting teachers encompasses showing regard for their children and the individuals they interact with.”

As students, we are required to adhere to the idea of *sami'na wa atbo'na*, which entails honestly listening to and obeying our teachers. They understand that a teacher is somebody who possesses profound expertise and experience in matters of religion and life and fulfills the role of a spiritual mentor. The pupils graciously acknowledge and attentively heed every directive, counsel, and command provided by the instructor. Furthermore, they are dedicated to adhering to and executing the teachings they impart, as we firmly think that our

¹⁹ Abdullah, “Pendekatan Dan Model Pembelajaran Yang Mengaktifkan Siswa,” *Edureligia* 1, no. 1 (2017): 45–62, <https://www.ejournal.unuja.ac.id/index.php/edureligia/article/download/45/41>.

²⁰ Ali Noer, Syahraini Tambak, and Azin Sarumpaet, “Konsep Adab Peserta Didik Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia,” *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 14, no. 2 (2017): 181–208, [https://doi.org/10.25299/al-hikmah:jaip.2017.vol14\(2\).1028](https://doi.org/10.25299/al-hikmah:jaip.2017.vol14(2).1028).

²¹ Burhanul Islam Azzarnuji, *Ta'alimul Muta'allim* (Semarang: Karya Toha Putra, n.d.).

compliance is the route to a more profound comprehension of religion, the cultivation of virtuous qualities, and triumph in both the present life and the afterlife.²²

The API Al Riyadloh, Islamic Boarding School, uses the yellow book as its primary educational material. The Yellow Book is a compilation of classical literature that encompasses Islamic religious beliefs and classical scientific traditions.²³ The yellow book serves as a means for pupils to engage in the study and comprehension of Islamic teachings and principles.

Multiple yellow books are frequently utilized to enhance pupils' character education. One such example is the book "*Wasbaya Al-Abaa'Lil Abnaa*" authored by Shaikh Muhammad Syakir. This book examines several facets of etiquette and morality in daily life, encompassing interactions with Allah as well as with other individuals.²⁴ In addition, there is also the book "*Ta'limul Muta'allim*," authored by Imam al-Zarnuji, which offers valuable instruction to students in effectively learning information.²⁵ "*Adabul 'Alim Wa Muta'allim*" by KH. Hasyim Asy'ari is a work that explores the moral principles and methodologies followed by scholars (ulama) and students in their pursuit of knowledge and education.²⁶ These texts serve as a crucial reservoir of information in molding students' character, fostering virtues such as integrity, nobility, and accountability in their daily lives.

The examination of the yellow book is highly pertinent in addressing the moral and ethical growth of a pupil, irrespective of contemporary advancements. Despite their historical origins, the yellow books include timeless ideas and concepts that continue to be pertinent in shaping one's moral character. These works impart valuable lessons on etiquette, morality, forbearance, integrity, and consideration for others, which serve as crucial pillars for navigating daily existence. Amidst the current period characterized by technological advancements and societal shifts, the study of the yellow book equips students with the necessary tools to confront contemporary issues. By comprehending and implementing the contextually taught values, students are better prepared to navigate the complexities of the times. The yellow book facilitates the cultivation of morality, religious consciousness, and responsible dispositions among students, enabling them to embody virtuous qualities, uphold ethical standards in their communication and interaction with society, and effectively embrace the evolving dynamics of the times.²⁷ This strategy aims to foster students' holistic growth by cultivating their self-awareness and fostering a humble and respectful attitude towards information and teachers.

²² Khoridatus Sa'adah and Agus Machfud Fauzi, "Peran Kiai Membentuk Kepatuhan Lansia Dalam Menggunakan Masker Melalui Pendekatan Spiritualitas," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 22, no. 1 (2021): 55–71.

²³ Sri Wahyuni and Rustam Ibrahim, "Pemaknaan Jawa Pegon Dalam Memahami Kitab Kuning Di Pesantren," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 17, no. 1 (2017): 4–21, <https://doi.org/10.32699/mq.v17i1.920>.

²⁴ Auliana Fitri Intam Mutiara Sari, Undang Ruslan Wahyudin, and Taufik Mustofa, "Pendidikan Akhlak Peserta Didik Perspektif Syekh Muhammad Syakir Dalam Kitab Washoya Al Abaa Lil Abnaa," *TA'LIMUNA: Jurnal Pendidikan Islam* 11, no. 02 (2022): 108–18.

²⁵ Binti Sa'diyah, Muhammad Yusuf, and Siti roudhotul Jannah, "Pendidikan Karakter Dalam Kitab Ta'limul Muta'allim Dan Relevansinya Dengan Program Pendidikan Karakter Di Indonesia," *Jurnal Al-Hikam* 1, no. 1 (2022): 19–32, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/tarbawi/article/view/3284>.

²⁶ Mohamad Kholil, "Kode Etik Guru Dalam Pemikiran KH. M. Hasyim Asy'ari (Studi Kitab Adab Al-'Alim Wa Al-Muta'allim)," *Risalah: Jurnal Pendidikan Dan Studi Islam* 1, no. 1 (2015): 31–42.

²⁷ Ahmad Burhanuddin, "Dampak Kegiatan Keagamaan Rohis Melalui Kajian Kitab Kuning Bagi Akhlak Peserta Didik," *HIKMATUNA: Journal for Integrative Islamic Studies* 5, no. 1 (2019): 43–56, <https://doi.org/10.28918/hikmatuna.v5i1.1837>.

Student-Centered Approaches

A student-oriented approach to learning places the students at the forefront, with their needs and interests being the major focus. This method views students as active participants who actively engage in the learning process and play an active role in constructing their knowledge.²⁸

While the API Al Riyadloh Islamic Boarding School primarily adopts a teacher-oriented method, it also recognizes the significance of a student-oriented approach in the educational process. The API Al Riyadloh Islamic Boarding School adopts a student-centered approach that focuses on addressing the unique needs and qualities of students, recognizing them as active participants in the learning process.

An illustration of the student-centered approach at API Al Riyadloh Islamic Boarding School is the evening study program that takes place beyond school hours. The management of the API Al Riyadloh Islamic Boarding School recognizes the significance of granting students the autonomy to select learning methodologies and tactics that align with their requirements.²⁹ The objective of this program is to provide an environment where students may fully cultivate their abilities and enhance the efficiency of their learning.

Islamic boarding schools provide students the opportunity to explore their learning capacities by letting them pick the most acceptable form of learning, such as reading, group discussions, direct practice, or other approaches. This approach not only acknowledges and values the variety of learning styles that students possess but also promotes self-reliance and accountability in the process of learning.³⁰

The supervision of activities conducted by the administration of the API Al Riyadloh Islamic Boarding School is purposeful and remains aligned with the original aims. While students are granted autonomy in selecting their preferred learning approaches, oversight is maintained to guarantee alignment with the educational objectives and character cultivation at the Islamic boarding school.

The primary responsibility of Islamic boarding school administrators is to enforce the set rules and regulations, which include maintaining discipline, upholding study schedules, and adhering to the religious and ethical principles taught at the school.³¹ Supervision ensures that the freedom to choose learning techniques is not exploited or has a detrimental effect but rather aligns with the educational vision and objective of the API Al Riyadloh Islamic Boarding School.

Thus, the educational experience at the API Al Riyadloh Islamic Boarding School is enhanced by a personalized and customized approach that caters to the specific requirements of each student. This technique allows students enough opportunity to cultivate their creativity, passions, and aptitudes during the learning process. In general, the student-centered approach of this evening learning program demonstrates the dedication of API Al Riyadloh Islamic Boarding School to establishing an inclusive educational setting that prioritizes the needs and growth of students. This not only facilitates their comprehension

²⁸ U. Abdulllah Mumin, "Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah)," *Al-Afkar, Journal for Islamic Studies* 1, no. 2 (2018): 15–24, <https://doi.org/10.5281/zenodo.1303454>.

²⁹ Muhammad Baihaqi Abd.Mukti, Syamsu Nahar, "Model Penanaman Akhlak Santri Melalui Panca Jiwa Di Pondok Pesantren Modern Sumatera Utara," *Edukasi* 11 (2022): 1183–1202, <https://doi.org/10.30868/ei.v11i01.2980>.

³⁰ Hendro Widodo, "Pengembangan Respect Education Melalui Pendidikan Humanis Religius Di Sekolah," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 21, no. 1 (2018): 110–22, <https://doi.org/10.24252/lp.2018v21n1i10>.

³¹ Noer Rohmah, "Pengawasan Pendidikan Dalam Perspektif Al-Qur'an Dan Hadits," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 4, no. 2 (2019): 31–53.

of the subject matter but also cultivates robust character and personality and equips them to become formidable individuals in diverse domains of life.

| No | Character Education Strategy | Research Result |
|----|------------------------------|---|
| 1 | Habituation and Cultivation | They are acclimating themselves to the concepts of <i>Jamaah</i> , <i>Mujahadah</i> , and Madrasah as taught by the esteemed K.H. Syamsurro'yi. |
| 2 | Moral Knowing | Students at the API Al Riyadloh Islamic Boarding School can cultivate positive habits by studying the yellow book, recognizing the influence of professors, and engaging with their peers. |
| 3 | Felling And Loving The Good | API Al Riyadloh Islamic Boarding School is highly dedicated to fostering a boarding environment that promotes the development of a constructive attitude in its pupils. |
| 4 | Moral Acting | The pupils of API Al Riyadloh, Islamic Boarding School, had a substantial behavioral metamorphosis following a profound comprehension of the prohibitions and responsibilities outlined in the religious teachings imparted at the school. |
| 5 | Moral Modeling | The influential figure of Almaghfurlah KH exemplifies API Al Riyadloh Islamic Boarding School. Syamsurro'yi who serves as an inspiration and role model for all of his pupils. |
| 6 | <i>Taubat</i> | When a student violates the rules or commits an error, the initial course of action is to issue a warning. If there is no alteration, the responsibility will shift to the caregiver. The ultimate stage entails imparting instructional gratitude throughout Thanksgiving, devoid of any form of violence. |

Table 2. Presents the Character Education Strategy for Students of API Al Riyadloh Islamic Boarding School

A strategy is a systematic approach or methodology employed to inform decision-making and steer processes in order to achieve mutually agreed-upon wishes or goals.³² In the realm of education, strategy pertains to the deliberate and systematic preparation of a sequence of programs designed to accomplish distinct educational objectives. Meanwhile, the technique refers to the practical execution of the plan in order to accomplish the predetermined objectives efficiently.

³² Amin Zamroni, "Strategi Pendidikan Akhlak Pada Anak," *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 241, <https://doi.org/10.21580/sa.v12i2.1544>.

The process of cultivating character encompasses a wide range of approaches and techniques that are necessary to attain this objective.³³ Character formation includes elements such as values, attitudes, talents, and desirable conduct. Hence, a successful plan must encompass a multitude of methodologies. By employing a range of tactics that are pertinent and suitable for the educational setting, we may offer a comprehensive learning experience that fosters students' positive development and instills virtuous qualities in their character.

According to Maragustam, in forming student character, six strategies generally require a stimulating and balanced process.³⁴ The six-character formation strategies are 1) Habituation and Cultivation, 2) Moral Knowing, 3) Felling And Loving The Good, 4) Moral Acting, 5) Moral Modeling, and 6) Repentance.

API Al Riyadloh Islamic Boarding School implements many ways to cultivate the values and character of its pupils based on the Maragustam philosophy, which encompasses six character education methodologies. The tactics above encompass:

Habituation and Cultivation

A habit is a behavior that is continuously repeated until it becomes ingrained in one's daily routine. Habituation entails repetitive engagement in a certain action or activity to the point that it becomes an inherent component of an individual's daily regimen. Within the realm of education and the development of character, habituation can serve as a crucial factor in the assimilation of favorable principles and the reinforcement of desirable conduct.³⁵ K.H. Syamsurro'yi, the founder of the API Al Riyadloh Islamic Boarding School, implements a stringent program to ensure that his pupils actively engage in three crucial facets of religious instruction. Initially, students must do congregational prayers in the mosque in order to enhance communal life and deepen their comprehension of the significance of worship in Islam. Furthermore, they are instructed to engage in *mujahadah*, which involves purifying their souls via dedicated endeavors to enhance their spiritual growth, surmounting internal barriers, and abstaining from worldly enticements that might disrupt their spiritual well-being. Students are urged to actively engage in reciting the Quran in existing madrasas in order to acquire profound Islamic knowledge and enhance their scientific fundamentals.

When enrolling potential students at the API Al Riyadloh Islamic Boarding School, the concepts of *Jamaah*, *Mujahadah*, and Madrasah are introduced. K.H. Syamsurro'yi, the initiator of the Islamic boarding school, is dedicated to consistently reinforcing these ideals among his pupils. Prospective students are required to possess knowledge and awareness of the significance of participating in congregational activities, engaging in spiritual self-improvement through *mujahadah*, and attending religious instruction at a madrasah. K.H. Syamsurro'yi frequently emphasizes the significance of implementing the lessons they have acquired into their everyday lives. These principles serve as the primary directives in religious education and also serve as the moral and spiritual foundation that is stressed to cultivate robust character in pupils.

The Al Riyadloh Islamic Boarding School's API provides instruction with the objective of cultivating consciousness among its pupils. They acknowledge the significant role that awareness plays in character education. In the absence of consciousness, the execution of

³³ Siti Julaha, Muhammad Maky, and Uus Ruswandi, "Desain, Pelaksanaan Dan Evaluasi Pembelajaran Pada Sekolah Menengah," *Jurnal Dirosab Islamiyah* 4, no. 2 (2022): 232–54, <https://doi.org/10.47467/jdi.v4i2.909>.

³⁴ Maragustam, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter Menghadapi Arus Global* (Yogyakarta: Kurnia Kalam Semesta, 2014).

³⁵ Moh Ahsanulhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan," *Jurnal Prakarsa Paedagogia* 2, no. 1 (2019), <https://doi.org/10.24176/jpp.v2i1.4312>.

habits will not yield optimal results. Here, awareness encompasses a profound comprehension of moral principles, ethics, and accountability in one's daily existence.³⁶

The API Al Riyadloh Islamic Boarding School employs the behaviorist learning theory pioneered by B.F. Skinner, to shape the character of pupils via habituation. According to this view, individual conduct is shaped by the outcomes that arise from interactions with the surrounding environment. By employing a behaviorist approach, students are afforded the chance to directly encounter the cause-and-effect link between their behaviors and the resulting outcomes. When favorable action is met with positive reinforcement, such as praise or awards, pupils are more inclined to replicate the behavior.

In contrast, engaging in negative conduct can lead to consequences such as punishment or being held accountable for one's actions. In addition, the Islamic Boarding School also implements the principle of "trial and error" introduced by Edward L. Thorndike.³⁷ Students are afforded the chance to experiment with different habits and behaviors via practical experience. Through the outcomes of these experiments, students acquire knowledge and comprehension of the repercussions of their acts, fostering an awareness of the development of Islamic character through a continuous learning process.

At the API Al Riyadloh Islamic Boarding School, the method of habituating character serves as a way to instill Islamic beliefs deeply into the pupils' individualities. Utilizing behaviorism theory and the principle of "trial and error" facilitates the establishment of a conducive atmosphere for the cultivation of virtuous character. Santri not only acquire knowledge regarding Islamic teachings but also have the chance to implement these principles in their daily lives through the supplied instruction. Through the implementation of positive reinforcement and the utilization of error-based learning, students naturally cultivate an enhanced understanding of the significance of Islamic character. It is anticipated that cultivating this regular practice will shape the students' character with principles, honesty, and compassion, enabling them to confront life's difficulties with an Islamic and optimistic mindset.

Moral Knowing

It is crucial to comprehend and acquire information about positive values through the understanding and practice of excellent habits and actions that have not yet been undertaken.³⁸ By acknowledging and identifying behaviors that foster benevolence, such as reciprocal aid, integrity, empathy, and embracing diversity, we may modify our conduct and adopt constructive routines in our everyday existence. Acquiring knowledge and cultivating a comprehension of commendable principles in culture, morals, and ethics enables us to make prudent choices and actively contribute to fostering beneficial transformations in the world.

Students at the API Al Riyadloh Islamic Boarding School can cultivate beneficial habits through several methods that are both diverse and mutually reinforcing. An effective approach is studying the Yellow Book, a crucial resource for comprehending virtuous principles in Islam. By engaging in the study of the Yellow Book, students may gain a profound comprehension of religious doctrines and the ethical tenets encompassed within them, enabling them to implement these virtuous ideals effectively in their daily existence.

³⁶ Nopan Omeri, "Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan," *Manajer Pendidikan* 9, no. 3 (2015): 464–68.

³⁷ Yoga Anjas Pratama, "Relevansi Teori Belajar Behaviorisme Terhadap Pendidikan Agama Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, no. 1 (2019): 38–49, [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).2718](https://doi.org/10.25299/al-thariqah.2019.vol4(1).2718).

³⁸ Dian Arif Noor Pratama, "Tantangan Karakter Di Era Revolusi Industri 4.0 Dalam Membentuk Kepribadian Muslim," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 198–226, <https://doi.org/10.33650/al-tanzim.v3i1.518>.

In addition to acquiring knowledge from the yellow book, instructors play a crucial role in cultivating positive behaviors among pupils. The instructors of API Al Riyadloh, Islamic Boarding School, not only provide academic information but also offer guidance and counsel to the pupils while serving as exemplars via their everyday conduct. By engaging with committed educators, kids are educated about virtuous behaviors that should be undertaken and motivated to incorporate them into their everyday routines.

In addition to that, the involvement of other students also plays a significant role in the development of positive habits. They exchange information, expertise, and guidance regarding virtuous principles aligned with religious and moral doctrines. Within the context of an Islamic boarding school, a prevailing atmosphere of unity fosters the practice of mutual motivation and assistance in cultivating virtuous behaviors. Active peer interaction has a crucial role in fostering the moral development, integrity, and empathy of kids while also cultivating a good and Islamic environment.³⁹ The API Al Riyadloh, Islamic Boarding School, fosters an environment that cultivates virtuous behaviors aligned with religious and ethical principles, equipping students to become exemplary individuals who embody Islamic values and contribute positively to society.

Felling And Loving The Good

Experiencing and cherishing positive emotions originates from an individual's mental attitude. Adopting a positive perspective towards virtuous principles enables an individual to experience the advantages of ethical conduct.⁴⁰ Upon experiencing these advantages, individuals will develop a strong affinity for positive aspects. This love motivates an individual to make selfless sacrifices in order to promote benevolence. Through a genuine sense of benevolence, one feels compelled to act, even in conditions that are pleasant and secure. Despite the widespread awareness of kindness, individuals often lack the necessary motivation to engage in acts of kindness without significant support. This is due to their lack of experience and affection for this benevolence.

API Al Riyadloh Islamic Boarding School is highly dedicated to fostering a boarding environment that promotes the development of a constructive attitude in pupils. This Islamic Boarding School has successfully cultivated an atmosphere conducive to the kids' character development by prioritizing crucial elements such as a secure, pleasant, and motivating setting, along with care that emphasizes religious, moral, and ethical ideals. Within this setting, students not only get instruction and counsel from professors and religious leaders but also have the chance to observe and emulate the exemplary behavior demonstrated by the boarding school administrators and their peers who have successfully incorporated virtuous principles into their own lives.

The API Al Riyadloh Islamic Boarding School engages students in a range of activities to cultivate a positive mentality and enhance their social, ethical, and moral aptitudes. These activities encompass a range of educational and conversational methods to promote Islamic principles, engagement in humanitarian and social endeavors, and self-improvement programs aimed at enhancing character and leadership skills. These diverse activities provide pupils the chance to cultivate a profound comprehension of virtuous principles and apply them in their everyday existence.

³⁹ Lyna Dwi Muya Syaroh and Zeni Murtafiati Mizani, "Membentuk Karakter Religius Dengan Pembiasaan Perilaku Religi Di Sekolah: Studi Di SMA Negeri 3 Ponorogo," *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (2020): 63–82, <https://doi.org/10.33367/ijies.v3i1.1224>.

⁴⁰ Prawidya Lestari and Sukanti, "Membangun Karakter Siswa Melalui Kegiatan Intrakurikuler, Ekstrakurikuler, Dan Hidden Curriculum Di SD Budi Mulia Dua Pandeansari Yogyakarta," *Jurnal Penelitian* 10, no. 1 (2016): 71, <https://doi.org/10.21043/jupe.v10i1.1367>.

The API Al Riyadloh, Islamic Boarding School, employs a comprehensive methodology rooted in religious principles to serve as an educational establishment that cultivates pupils into persons with virtuous, ethical, and compassionate characters. The students at this Islamic boarding school are nurtured in a conducive atmosphere that fosters a positive mentality. They are anticipated to emerge as the next generation of Islamic individuals who are not only qualified but also prepared to make valuable contributions to society. These students are equipped with the knowledge and values necessary to propagate the beneficial principles they have imbibed and implemented in their own lives.⁴¹

Moral Acting

By cultivating habits, fostering insightful reflections on virtue, and nurturing a genuine affection for moral excellence, an individual can develop a robust and virtuous character. Through cultivating a habit of virtuous behavior, comprehending the significance of moral excellence, and harboring a deep affection for righteousness, an individual will actively participate in benevolent deeds. By engaging in these favorable encounters, an individual's disposition will fortify and exhibit greater optimism.⁴²

The pupils of API Al Riyadloh, an Islamic Boarding Institution, underwent a substantial behavioral metamorphosis following a profound comprehension of the proscriptions and mandates in the religious doctrines imparted at the institution. By possessing a comprehensive understanding of the forbidden and prescribed activities dictated by their religious beliefs, individuals exercise greater caution in their daily conduct. This comprehension not only restricts individuals from engaging in actions that defy religious standards but also motivates them to pursue conduct that aligns with virtuous principles. Within the context of an Islamic boarding school, students are motivated to refrain from engaging in behaviors that contradict religious doctrines, such as falsehood, theft, or other immoral actions. Alternatively, they endeavor to perform benevolent deeds, such as assisting others, disseminating information, and engaging in communal endeavors. Consequently, comprehending religious restrictions and duties has a beneficial influence on shaping student conduct that is conscientious and compliant with the tenets of their chosen faith.

In addition, pupils' consciousness of religious restrictions and duties also plays a role in molding their character and personality. Proficient comprehension of religious principles and teachings at Islamic boarding schools cultivates students' moral acuity and unwavering integrity across diverse circumstances. They acknowledge the significance of upholding the rights of others, behaving with integrity and equity, and demonstrating compassion and understanding towards others. In addition, the awareness of prohibitions and responsibilities catalyzes pupils to absorb religious principles and actively incorporate these teachings into their everyday existence. Over time, pupils' good conduct transcends transitory actions and becomes an inherent aspect of their personality and character, molding them into persons with virtuous, ethical, and accountable dispositions within society.

⁴¹ Ulfah Rahmawati, "Pengembangan Kecerdasan Spiritual Santri: Studi Terhadap Kegiatan Keagamaan Di Rumah Tahfiz Qu Deresan Putri Yogyakarta," *Jurnal Penelitian* 10, no. 1 (2016): 97, <https://doi.org/10.21043/jupe.v10i1.1332>.

⁴² Ali Rahman, "Pengaruh Negatif Di Era Teknologi Informasi Dan Komunikasi Pada Remaja (Perspektif Pendidikan Islam)," *Al-Ishlah: Jurnal Pendidikan Islam* 14, no. 1 (2016): 18–35, <https://doi.org/10.15408/kordinat.v20i2.22183>.

Moral Modeling

Every individual needs an exemplar or mentor within their surroundings. Frequently, we replicate what we perceive and experience.⁴³ Witnessing the respectable and inspirational actions of those in our vicinity may have a profound influence on our thoughts and conduct. Conversely, when we encounter undesirable or unsuitable conduct, it can likewise have an impact on us. Hence, we need to establish an atmosphere that offers constructive role models and acknowledges our conduct since this might influence our general disposition and conduct.

The API Al Riyadloh Islamic Boarding School has been established in memory of Almaghfurlah. K.H. Syamsurro'yi serves as an exemplary and influential figure who motivates and guides all of his students. K.H. Syamsurro'yi is a revered and influential person in the religious and pedagogical sphere of the Islamic boarding school. The example provided by him serves as a comprehensive manual for pupils to lead a virtuous Islamic lifestyle.

Through the careful examination of the life path and teachings of K.H. Syamsurro'yi, a student at the API Al Riyadloh Islamic Boarding School can gain valuable insights and motivation to implement his teachings effectively. In addition, his example also fosters the cultivation of robust and exemplary character traits in students. Santri is encouraged to have a strong dedication to religious devotion, acquire knowledge, and engage in virtuous actions in their daily lives. Expressing gratitude for the perseverance and commitment of K.H. Syamsurro'yi also inspires students to embody principles of faith and ethics and actively work towards making constructive contributions to society and the environment.

API Al Riyadloh Islamic Boarding School promotes the integration of religious teachings and moral values into all aspects of life, using K.H. Syamsurro'yi as an example. The pupils are encouraged to delve into their capabilities and further enhance their attributes in accordance with the resolute and devoted mindset exemplified by Almaghfurlah KH. Syamsurro'yi. This Islamic boarding school aims to cultivate young individuals who possess not only profound religious knowledge but also exemplify Islamic virtues and noble ethics and have the capability to serve as catalysts for constructive transformation within society.⁴⁴

Repentance

Repentance is essentially the act of seeking forgiveness from Allah after committing an error. This process includes recognizing the error, feeling remorse for it, and making a firm commitment to transform. By engaging in repentance, an individual aspires to attain Allah's absolution and enhance their connection with Allah.⁴⁵ The kids at API Al Riyadloh, Islamic Boarding School, undergo a methodical and compassionate procedure of mistake management. Upon students' errors, the initial action undertaken by the Islamic boarding school administration is to issue a warning as a kind of admonishment, aiming to make the pupils aware of their missteps. This warning serves as a first phase to prompt pupils to reflect on their actions and acknowledge the repercussions of their errors.

If the kid fails to exhibit a change in behavior after being warned, the further course of action would involve approaching the caretaker of the Islamic boarding school. During this meeting, students are afforded the chance to engage in a comprehensive discussion on this matter. Caregivers in Islamic boarding schools get insight into past errors and develop a profound comprehension of the consequences of their acts on themselves and the

⁴³ Ainna Khoiron Nawali, "Hakikat, Nilai-Nilai Dan Strategi Pembentukan Karakter (Akhlah) Dalam Islam," *TALIM: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 325–46, <https://doi.org/10.52166/talim.v1i2.955>.

⁴⁴ Budi Prasetyo, "Ustadz Kampung Pewaris Kiai Pondok : Kehidupan Bersalaf Di Zaman Modern," *Bina Al-Ummah* 14, no. 2 (2019): 105–18.

⁴⁵ Triska Gustiwi, Vivik Shofiah, and Khairunnas Rajab, "Psikoterapi Taubat : Model Terapi Mental Dalam Islam," *Psychology Journal of Mental Health* 2, no. September 1945 (2020): 37–48.

surrounding environment. By means of this procedure, it is anticipated that students would see the significance of assuming responsibility for their actions and dedicating themselves to effecting constructive transformations.

If, despite receiving advice from the caretaker of the Islamic boarding school, the kids fail to exhibit any transformation, the final recourse is to administer punishment or retribution. The disciplinary measures employed prioritize education and personal development while consistently refraining from resorting to any physical aggression as a means of punishment. Typical expressions of thankfulness often involve responsibilities such as cleaning the restroom, feeding the ducks, or searching for grass for the goats. These activities help instill a sense of responsibility and discipline. The primary objective of this *takẓir* is not only to impose penalties for errors but also to impart valuable lessons to pupils, afford them chances for self-improvement, and foster the development of enhanced character. The API Al Riyadloh Islamic Boarding School fosters an educational methodology centered around knowledge acquisition, comprehension, and personal development. This approach cultivates an atmosphere of reverence and prospects for students to evolve into responsible individuals with virtuous character, enabling them to make constructive contributions to their lives.⁴⁶

Conclusion

After considering the discussion and analysis provided, it is evident that the API Al Riyadloh Islamic Boarding School employs two distinct ways of character education: a teacher-oriented approach (Teacher-Centered ways) and a student-centered approach. Under a teacher-centered pedagogy, students are anticipated to adopt a passive role and demonstrate deference towards the teacher, aligning with the principles espoused in the instructional materials. Within this particular setting, the teacher's function is regarded as highly significant, serving as both a mentor and an authoritative figure in shaping the pupils' character. Concurrently, with a student-centered methodology, students are afforded the opportunity to actively engage in the process of acquiring knowledge. Participants are anticipated to actively engage in the scheduled evening educational activities, employing tailored learning methodologies to accommodate individual requirements.

Apart from that, at the API Al Riyadloh Islamic Boarding School, six character education strategies are implemented. First, the habituation and acculturation strategy by prioritizing the principles of congregation, mujahadah, and madrasah. Through this approach, students become accustomed to activities that form positive character in everyday life. Second, the strategy of learning good things (Moral Knowing) by providing knowledge about good values that need to be applied. Santri is given a clear understanding of the concept of morality. Third, the strategy of Feeling and Loving the Good by creating a conducive cottage atmosphere. This aims to form a positive mindset in students, making them feel and love good values. Fourth, the strategy of good action (Moral Acting) is to encourage students to get used to doing good, understand the importance of good actions, and love goodness itself. Thus, they actively engage in positive actions. Fifth, they use the strategy of example from the surrounding environment (Moral Modeling) by making Almaghfurlah KH. Syamsurro'yi is an example and role model for his students. Students are expected to take examples of good personality and behavior from their surrounding environment. Lastly, the strategy of repentance if you make a mistake and give a humane punishment. This involves admitting mistakes and a willingness to improve oneself, as well as providing punishment that aims to educate humanely. By implementing these strategies, the API Al Riyadloh Islamic Boarding

⁴⁶ Ngazizah Anisatul and Moh. Syafi', "Implementasi Takzir Dalam Membentuk Karakter Santri," *Citra Ilmu* 17, no. 33 (2021): 35–50.

School seeks to create an educational environment that pays special attention to the character formation of students.

This research is now incomplete due to the recent loss of a significant person, Kiai Haji Syamsurro'yi. The absence of this individual poses difficulties for the leadership of the Islamic boarding school in decision-making. Hence, it is recommended that methodologies and tactics for character teaching in expansive Salaf Islamic boarding schools be investigated. By broadening the scope of the research subject, researchers may acquire diverse perspectives and methodologies utilized, thus enhancing their overall comprehension of character education in Salaf Islamic boarding schools. This research aims to offer a profound understanding and make a valuable contribution to the advancement of character education in broader Islamic educational institutions.

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