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REVITALIZATION OF ISLAMIC EDUCATION IN SHAPING STUDENT CHARACTER AT ISLAMIC BOARDING SCHOOL ASSHIDDIQIYAH 2 TANGERANG

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Abstract

Character-based Islamic education, until now, is still essential when the moral degradation of the nation's children continues to increase from year to year. This research aims to reveal the revitalization of Islamic education and how it shapes student character at Islamic Boarding School Asshiddiqiyah 2 Tangerang. Researchers used a qualitative approach with a case study type. The results showed that the boarding school had revitalized character-building through Islamic education by formulating the achievement of character-building goals according to the needs of the times and strengthening positive habituation in daily activities based on Ahlussunnah Wal Jama'ah values (tawasuth, tidal, tasamuh, tawazun, amar ma'ruf nahi munkar). The results of this revitalization can be seen in the presence of students who optimize their potential through value transformation, value transactions, and value internalization in their daily lives.

Keywords: Revitalization of Islamic Education, Student Character, Islamic Boarding School, Ahlussunnah Wal Jama'ah

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INTRODUCTION

Various cases mark the moral decay of students through multiple teenagers and deviant behaviours. The character of students in Indonesia has experienced a crisis, namely the occurrence of free sex, increasing cases of drugs in students, and so on, so it is necessary to build character during the education period by instilling positive things in children to build character by the norms and moral rules prevailing in society (Indratmoko et al., 2019). In the press release of the Ministry of Women's Empowerment and Child Protection (KemenPPPA), the problem of juvenile delinquency is enough to provide concern for the community throughout 2024—a total of 8,117 cases of violence at various levels of education (Hikmah, 2024). The case continues to strengthen every year. The problem that the subsequent moral damage related to the behaviour of students toward fellow humans through their peers has occurred in schools of all types and levels of education is bullying. According to the Indonesian Education Monitoring Network (JPPI), in 2024, there were at least 573 cases of bullying in schools, madrasahs, and *pesantren*. This number increased compared to previous years, with only 285 cases in 2023 and 194 cases in 2022 (Zuhriyah, 2024).

According to UNICEF, bullying facts in Indonesia reveal that students as young as 15 have experienced bullying, even if only a few times a month. Meanwhile, a global school-based student health survey found that 20.6% of students aged 13-17 reported that they had been bullied in the past 30 days (Aisyah, 2022). The term bullying is defined as systematic, planned, and purposeful, aggressive behaviour that involves the use of arbitrary violence, including physical and psychological violence, repeatedly over an extended period (Lutfhiah, 2017).

Rampant cases of student recognition are abuse, brawls between students, drug distribution and use, and various juvenile delinquency crimes that have eliminated a sense of security and tranquillity in citizens, so is clear evidence of various moral degradation in the current generation of the nation (Asmani, 2012). From the data above, a phenomenon of moral degradation (which occurs among adolescents is increasing and diverse, such as criminal acts, brawls among students, and human rights violations) is evidence of a crisis of identity and characteristics in the Indonesian nation (Faizin, 2020).

This moral degradation is influenced by various factors, including the following: first, external factors are family environment, school environment, community environment,

technological development, socio-political factors, and population density. Second, internal factors are lack of emotional ability, weakness in controlling urges and tendencies, failure of school achievement or socialization, and deficiencies in the formation of conscience (Pohan et al., 2022). External and internal factors in various problems show that the school environment with students is expected to provide an educational process that must always be evaluated and improved (Aqib, 2011).

The process of organizing learning as guidance for individuals with character is the responsibility of the family. However, not all individuals can do it on their own. Hence, they need help from people who can build and develop character (morals), such as teachers and *ustadz/ustadzah* in formal and non-formal educational institutions (Marzuki, 2015). Implementing education to foster and shape the essential Islamic character of the container through boarding school education is one of the right choice solutions. Boarding schools, as the oldest Islamic educational institutions in Indonesia, provide moral cultivation and human character, providing for the implications of honest and ethical behaviour socially and personally (Rustam & Ichsan, 2020).

Education that focuses on character building in Islamic boarding schools is better than character education in public schools. This view is based on character education in *pesantren*, which can support the value of high discipline compared to education in schools in general. The *santri*, as learners in various ways, are very respectful of good advice from their *kiai* and teachers. This is because *pesantren* education has several educational patterns, namely, traditional *pesantren* education patterns, which are often referred to as salaf patterns. Second, the modern or khalaf pattern of *pesantren* education. Third, there is a mixed pattern of traditional and contemporary *pesantren* education (Rozikin & Astutik, 2021). Islamic boarding schools are considered capable of answering challenges and are regarded as an alternative to effective character-building for students (Ichsan et al., 2021). Character education instilled in Islamic boarding schools is more effective than other formal educational institutions. A series of explanations above can be underlined that Islamic boarding schools provide a function to provide Islamic education in instilling moderation values as a character in students.

METHODS

In this research, researchers used a qualitative approach, a research process, and an understanding based on a methodology that investigates social phenomena and human

problems (Moleong, 2015). In qualitative research, researchers naturally take sources from data obtained in the field, utilize various theories as explanations, and conclude as new findings.

Through a case study, this research was conducted at Pondok *Pesantren* Asshiddiqiyah 2 Batu Ceper Tangerang. Researchers in this place reveal how the revitalization of Islamic religious education shapes students' character through its learning activities. Researchers used data collection methods using observation, interviews, and documentation. The data will be analyzed using the Miles and Huberman Analysis Model by doing interactive and ongoing continuous analyses until completion so that the data is saturated. According to Miles and Huberman, data analysis activities include data reduction, presentation, and conclusion (Creswell, 2015). The data validity test researchers use is source triangulation (Rijali, 2018).

RESULTS

Learning Strategies in Learner Character Building

Islamic boarding schools have rules that have become rules that students and administrators must obey. It is done to create smoothness, provide understanding, and internalize Islamic values in the learning process (Qodariyah, 2023). As in Pondok *Pesantren* Asshiddiqiyah, this *pesantren* has provided a good learning process because the students gather with the *Kiai* and teachers in the classroom and mosque. *Kiai* and teachers in this *pesantren* not only give students cognitive knowledge, but they can also improve their affective and psychomotor by giving them rules and regulations to apply Islamic values in their lives.

Teachers conduct activities using appropriate learning models in Islamic character building with the scope of *Ahlussunnah wal Jamaah* (Aswaja) values to make it easier for students to develop the applicative aspect. The results show that the learning model with habituation is applied in the boarding school environment, and students must follow and obey it. It is to provide character building that encourages students to internalize Islamic values based on Aswaja.

Thus, the implementation of the use of the character-building model as in the theory from Ulil Amri Syafitri (2012), if connected with the research results, can be understood as follows:

1. The Command Model

   The command model in this *pesantren* is given and enforced as an encouragement to carry out various Islamic commands such as performing five daily prayers in congregation and tahajjud prayers, bringing reading books required by *pesantren*, covering the aurat and dressing neatly, following a series of lessons that pesantren has scheduled. This command model is that *pesantren*, as an Islamic religious education provider, must continue to equip its students with life skills for the good and benefit of many people.

   Based on the results of interviews with 10 students who participated in the madrasa *diniyah* program at the Asshiddiqiyah 2 Tangerang Islamic boarding school, they said, "We students as students are always accustomed to praying 5 times in congregation, memorizing and reading the Qur'an correctly, being kind and polite to teachers, following the study of books by scholars, and studying the Qur'an with its interpretation, and obeying all orders of teachers in the dormitory".

2. The Humanist Punishment Model

   The implementation of Islamic religious education that focuses on the character building of students is to punish them if some rules and regulations are violated. It is to raise awareness of the importance of students' orders. In this *pesantren*, a punishment is imposed if students violate the rules imposed by *pesantren*. It is like if there are students who do not attend congregational prayers or tahajjud prayers, they will be subject to punishment for cleaning the foyer and memorizing seven verses of nadzom according to class level.

   The results of interviews with 10 students who participated in the madrasa diniyah program at the Asshiddiqiyah 2 Tangerang Islamic boarding school said, "A punishment will be given if someone violates the rules and regulations imposed by *pesantren* such as not participating in book learning presented by *kiai* and teachers. The punishment is cleaning the room, giving a warning letter, memorizing seven stanzas of nadzham, to severe punishment if caught smoking".

3. The Habitual Model

This model provides a space and direct application that students will apply and then relates to the punishment model (*tarhib*) because in every habituation, there will be humanist punishment if it is not implemented. The results of the study reveal that a habit imposed in this boarding school is praying in congregation, praying sunnah tahajud, dressing neatly, covering aurat, bringing reading books/sources of teaching materials imposed by the boarding school, re-reading every book that has been studied, having good manners and always obeying the *kiai* and teachers.

Based on the interview results, it is explained that the teachers provide good habits such as requiring five daily prayers in congregation, following the study of yellow books (such as *tafsir, fiqh, ushul fiqh*), speaking in foreign languages (such as Arabic and English), following *yasinan* and *tahlilan*, reading and memorizing the Qur'an and hadith books, *dhikr* after prayer, and other good habits.

4. The Role Model

In supporting the implementation of character building, teachers must provide good examples to their students so that they can be imitated by them. The results showed that the examples raised by educators include being disciplined on time, praying in congregation, communicating and being polite to students, and other daily examples.

From the various uses of learning models applied by Islamic boarding schools to shape the character of students, there are at least several aspects that need to be understood as follows: First, time discipline, which requires students to be able to use time for valuable things, divide time well, realize which priorities are prioritized and abandoned. Second, the discipline of obeying the rules and regulations that have been set. Third, the discipline of obedience is embedded in various habituation activities in *pesantren*. Fourth, discipline in worshipping aspects of Allah's commands based on Islamic rules and regulations.

Implementation of Learning Strategies in Student Character Building

The teacher's activeness in using Islamic religious education implementation strategies for character building must be supported by the competence of the teacher's ability as an

educator. Thus, a competency possessed by teachers in Islamic boarding schools includes all aspects of competence that can support the character-building of students. Ownership of pedagogical competence is the ability of a teacher to manage the class by providing and designing a method that is implemented to develop the ability to understand the practical aspect (Sumiarsi, 2015). The results showed that the forms of pedagogical competence in this *pesantren* include:

1. The Discussion and Q&A Method

   This method is applied when teachers deliver material and subject content in non-formal education units, such as Islamic education units, in *pesantren*. Students and teachers routinely carry out this method in the *pesantren* mosque.

2. The Habitual Method

   This method is applied before learning activities, such as reading prayers before and after learning, greeting teachers and other people when meeting, and many other activities routinely carried out as a habit in *pesantren*.

3. The *Bandongan* Method

   This method of learning in *pesantren* is carried out by *Kiai* and teachers by reading and translating the 'yellow books' to students. They listen attentively while taking notes with punctuation marks on what is mentioned by *Kiai* and teachers.

4. The Evaluation and Learning Outcomes

   This method is critical in the learning process in educational institutions. Evaluation in this context is carried out so that the results of various planning applications through various methods can be seen and the results of follow-up improvements in the future.

Character in its formation efforts is instilled through learning activities that contain models and methods that have been carried out so that with the various things above, good attitudes can be embedded on the impact of existing experiences that can be adapted to suitable activities outside *pesantren* (Saputra et al., 2023). Islamic boarding school Asshiddiqiyah has implemented learning methods to form *Ahlussunnah wal Jamaah* (Aswaja) character through daily Islamic religious education learning. This implementation has become a principle that needs to be continuously familiarized by the entire *pesantren* family.

The implementation of the method can be explained as follows:

1. Islamic boarding schools always provide a habit to build students' character improvement so that it is applied to aspects of life in society and the social environment based on Islamic values obtained.
2. Islamic boarding schools always build habits to form an Islamic culture so that students can maintain habits as a culture in social realities in their environment after completing the learning process at the *pesantren*.
3. The new habits or culture built in the boarding school continue to be emphasized by the *pesantren* so that the culture can stick to the students and become their life principles for the benefit of themselves and many people around them.
4. Teachers provide good examples so that they are exemplified by each learner in every activity in the *pesantren*.
5. Teachers supervise and pay attention to students' various character developments. If a student has an inappropriate character, the teacher immediately improves it by giving advice.
6. By applying humanist punishment, teachers pay attention to the development of students' characters, especially those who commit behavioural deviations. This is done to make students aware of their mistakes and to straighten out their deviations through religious teachings and values.

DISCUSSION

Educators' Efforts to Shape Students' Character

One way to shape the character of *Ahlussunnah wal Jamaah* (Aswaja) through Islamic religious education is by strengthening their belief and faith in Allah SWT. The spiritual relationship between a servant and his Lord is a balance sheet to assess the character quality; if the servant's spiritual relationship is good, then his character will also be good (Aziz & Abidin, 2019). Through teachers, they teach various positive practices for positive activities, practising daily habits that are by the teachings of the Prophet Muhammad Saw, instilling attitudes to avoid things that are not good or haram, associating with good people, following the commands of Allah SWT and avoiding His prohibitions, being devoted to parents and

establishing *silaturahmi*, and respecting and reprimanding teachers with politeness (Arifin & Ichsan, 2024).

In education, to foster character personality, methods and models of character-building implementation are used to internalize *Ahlussunnah wal Jamaah* (Aswaja) values and encourage students to practice these values in their daily lives. Several individual characters have Aswaja character insight as follows:

1. *Tawasuth* (Moderate Attitude)

   The term *tawasuth* is taken from the word *wasathan* as verse (Q.S. Al-Baqarah, (2): 143), meaning middle, moderate, and exemplary. The middle position makes a human being in the middle position, not taking sides to the left and right. It makes a person more just in living life (Wijaksono & Ichsan, 2022). The middle position makes a person visible to everyone in different directions and serves as an example.

   Overall, character building in implementing Islamic religious education in this *population* is moderate, a middle attitude based on the principle of life that upholds justice and straightness in life together. Islamic boarding schools with this essential attitude will always be a group of role models in behaving and acting straight so that they will continue to build goodness to avoid all forms of extreme and excessive actions.

2. *I'tidal* (Fair Attitude)

   I'tidal means an action's upright and fair attitude resulting from careful consideration (Maslan, 2024). From this, the principle of *Ahlussunnah wal Jamaah* (Aswaja) loves establishing justice on earth. For this reason, i'tidal in Islamic boarding schools is defined as applying ideas, concepts, and ideas in an Islamic religious education learning activity so that students master a particular set of competencies by interacting with the environment. The implementation of Aswaja values that have been applied in Islamic boarding schools boils down to a lesson on how Aswaja messages or values and principles can be digested by students appropriately and optimally.

   Thus, *i'tidal* is an upright practice of respecting individuals and groups with different life principles. However, it does not mean recognizing or justifying different beliefs (Mahbubi, 2012). *Tawasuth* and *I'tidal* have a middle stance that is not trapped at the extreme point and applies somewhat to any diversity behind it.

3. *Tasamuh* (Tolerant Attitude)

Tasamuh is an attitude of diversity and society that accepts life as a diverse construction. The diversity of life demands accepting all forms of dissent and dealing with them tolerantly. Tolerance is balanced with an attitude of firmness and conviction (Istiyani et al., 2021). Tolerance of this value focuses on issues that differ in individual, social, and cultural contexts. Excellent tolerance for plurality of thought. Various thoughts that grow in Muslim society get appreciative recognition. Offering openness to accept different opinions gives *Ahlussunnah wal Jamaah* (Aswaja) the ability to reduce multiple internal conflicts among Muslims.

In socio-cultural reality, Aswaja practices a lot of tolerance due to the emergence of various cultures that have developed in society by not involving itself as a whole. Thus, the view of formal involvement of cultural aspects in Aswaja, especially in its Islamic boarding school, raises respect and tolerance for all existing differences, especially the differences in the lives of each *santri*. For this reason, the boarding school based on the principles of Aswaja provides values in the form of appreciation and respect for broad human relations.

4. *Tawazun* (Balanced Attitude)

This attitude is expressed in a stance that does not condone extreme actions that often use violence in their actions and develop control in their power. Balance here refers to realising peace and prosperity for every community. Because violent actions will not solve the problem. Meanwhile, *tawazun*, according to the NU *khittah* text, is a balanced attitude in dealing with God, humans, and the natural environment (Rahmania & Safitri, 2020). *Tawazun* is a manifestation of a religious attitude that avoids extremes. Radical groups are referred to as extreme groups because they lack respect for differences of opinion and do not accommodate the richness of the treasures of life. The attitude of *tawazun* is a balanced attitude that allows a person to think flexibly, not rashly, and understand and conclude a matter based on balanced reasons. The essence of *tawazun* is to harmonize the past, present and future (Muzadi, 2006).

5. *Amar Ma'ruf Nahi Munkar* (Attitude of Calling for Good and Forbidding Evil)

This attitude calls to everything in good deeds and forbidding to the form of evil deeds. A person with this attitude always has the sensitivity to encourage good, valuable, and beneficial actions in everyday life and the value of life. Thus, *amar ma'aruf nahi munkar* is an effort to uphold policy and eradicate evil (Hidayatullah et al., 2024).

Islamic religious education learning strategies to form characters with *Ahlussunnah wal Jamaah* insight at Pondok *Pesantren* Asshidiqiyyah 2 are as follows:

a. Transformation of Value

In the early stages, *kiai* and teachers in this *pesantren* talk about the mindset and cues embedded in their minds about *at-Tawassuth* as a moderate attitude with truth and honesty, *al-Amanah* as a trustworthy attitude, *al-Ta'awun* as a helping attitude, *al-'Adalah* as a fair attitude, *Al-Istiqamah* as a consistent attitude, *Al-Itidal* as a disciplined and balanced attitude, *At-tasamuh* as a tolerant attitude, and *Amar Ma'ruf Nahi Munkar* as a reform attitude to improve the order of life.

The transformation of Islamic education values in It Islamic boarding schools is through the study of yellow books by classical and contemporary scholars, such as *Ta'lim Muta'lim*, hadith books by *Shahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Turmudzi* and *Sunan Ibn Majah*, and so on. The absoluteness of moral values in this book is that it contains Islamic values of *Ahlussunnah wal Jamaah*, which can be applied to various daily lives.

In its scope, an *Ahlussunnah wal Jamaah* character values as an example, are implied and explicit in the *Ta'lim Muta'lim* book and yellow books that are transformed in Islamic education learning, namely:

1) Possession of a good attitude. The students in the sources used for learning must continue to have good intentions and attitudes toward doing good. They must continue to do good to every human being without hurting them to create harmony among fellow children of the nation.

2) Possession of a moderate attitude. *Santri* must address a problem based on the principles of truth and honesty. This means that a moderate attitude signalled in learning needs to be continuously transformed into a principle in acting and having a moderate mindset, always based on truth and honesty from the heart and mind.

3) Possession of a helpful attitude. *Santri* must maintain a helping attitude that is transformed as a character for the sake of humanity and human civilization.

4) Possession of a trustworthy attitude. Students must maintain a trustworthy attitude transformed into mutual trust in one another.

5) Possession of a tolerant attitude. Students must have a tolerant attitude transformed to respect each other for all kinds of differences, whether in religion, culture, opinion, or certain ethnicities.

6) Possession of a reformative mindset. Students must think reformatively, striving to improve themselves and their society to move towards goodness and benefit for humanity.

7) Possession of a consistent attitude. Students must consistently do various good deeds between humans and themselves to carry out the values of worship to Allah SWT.

8) Possession of a fair attitude. Students must proportionally remain fair in determining something based on its place. Must uphold truth and honesty without distinguishing the background within a person.

9) Possession of a *wara* attitude. Students must have a wara' attitude, which reflects noble morals by being careful in behaving, including choosing clothes, food, and even the surrounding environment.

10) Possession of an attitude of advising each other in goodness and forgiving. This attitude is essential for students. It is done when a mistake or crime occurs to create harmony in the lives of fellow human beings and fellow children of the nation.

11) Possession of a *tawakal* attitude. Students must always surrender to Allah. This tawakkal attitude is a belief that Allah SWT blesses all his efforts.

12) Dynamic attitude ownership. Students without destructive attitudes must respond to various problems around them. If they respond to a problem too frontally, someone will cause damage and potential disharmony in social society. The dynamic point in students' attitudes is important.

13) Possession of a firm attitude towards all the teachings of the scholars. In reality, students hold fast to the teachings of the Prophet through the scholars. It is done so that order and a reference for life are implemented individually and socially.

Thus, the values of Aswaja character have been transformed in Islamic education through various implied and explicit sources through yellow books based on *Ahlussunnah wal Jamaah*. All these values are transformed through learning through lecture methods, questions and answers, discussions, *sorogan*, and *bandongan*.

b. Transaction of Value

The second component of character building through Islamic religious education is instilling Aswaja values in each student as provisions for their personal and social lives. This effort requires the presence of teachers, which means that teachers have the ability and expertise to manage the learning atmosphere through the learning models they use. In other words, teachers must have the ability and expertise to apply learning methods and models that are appropriate to the skills and responses of students. The study results showed they have the knowledge and ability to communicate in two ways in delivering various Islamic education learning materials. The two-way communication methods are discussion, question and answer, and *bandongan.*

These various methods are planned and evaluated to realize a successful understanding and instillation to form students' character. For that, Islamic boarding schools must provide some materials to form Aswaja characters in students. The materials for strengthening character include:

1) The material of the Qur'an and Hadith in determining selected verses, apart from providing an understanding and instilling attitudes when interacting with people of different religions, is like the verses of the Qur'an and Hadith to always act/compete in goodness, material regarding relationships with the recognition of peaceful consistency in relations between religious communities.
2) The material of fiqh, with the study of siyasah fiqh, contains national concepts exemplified in the time of the Prophet, his companions or subsequent caliphs. The urgency of studying siyasah fiqh is to examine the values , morals, and character that must be possessed as a provision for behaviour in every era.
3) The material on morals focuses on good and bad behavior based on evidence/texts from Allah, the Messenger, and the Companions. It is then applied as behaviour towards Allah, the Messenger, fellow human beings, oneself, and the social

environment, as well as ownership of the basics of behaviour and character as citizens and the nation of Indonesia.

4) The material on the history of Islamic culture is presented based on facts, reality, and history, which can be used as an example or role model for students (Wibowo et al., 2018).

c. Transinternalization of Values

At this stage, the Islamic boarding school carries out various models to make something inherent in the students. The model is an exemplary command that is represented in oneself and becomes a habit to instil the character of Aswaja in the students. Implementing the model is a way to attach to their minds the provisions that must be held while living outside Islamic boarding schools.

Therefore, the transinternalization of values includes implementing strategies to instil practices and understanding of worship activities and implementing regulations to create order in students' lives. Every student must participate in various educational activities usually planned in Islamic boarding schools. Automatically, both the habit of studying and reading yellow books and the habit of worship, manners, or spiritual activities will be embedded in their hearts and minds. As a result, various aliyah habits regulated and programmed in Islamic boarding schools will emerge as provisions that must be adhered to gain new meaning. Students automatically have a concept of character values that are internalized as habits. In application, Islamic religious education can be embedded in the brains and hearts of students and remain in them throughout their lives.

Based on the explanation above, efforts to internalize character values are carried out at the Asshidiqiyah Islamic boarding school. Character instillation based on *Ahlu Sunnah Wal Jamaah* (Aswaja) must be carried out through Islamic education. The role of *kiai* and teachers is needed. Educators in Islamic boarding schools must be able to manage learning materials through their skills by providing learning models and methods that are appropriate to students' level of understanding. Islamic education learning aims to shape students' character through habits regulated by provisions, and all students have regulations that must be carried out at the Islamic boarding school. However, the efforts of Islamic boarding schools to build character are

carried out in a planned, dynamic, and repeatedly evaluated manner for improvement and the common good. Someged, and even need to be added, are the rules and provisions students implement.

Implementing Islamic education to shape students' character through learning activities in Islamic boarding schools is a concept that has been planned so that the results can become provisions for carrying out social life in the general public. The formation of this character must be based on the values of *Ahlu Sunnah Wal Jamaah*. For this reason, Islamic boarding schools make various efforts, from determining the use of learning media, selecting learning materials, determining learning models, and strengthening multiple habits listed in the regulations to selecting competent, skilled, creative, and innovative teaching staff.

CONCLUSION

The concept of Islamic education at Asshiddiqiyah 2 Tangerang Islamic Boarding School in shaping students' character has been implemented through planning, formulation, and determination of a vision as a benchmark for achieving success according to the needs of the times. The focus of achieving student character ownership by Islamic boarding schools refers to the scope of *Ahlussunnah wal Jamaah* values by compiling a vision, mission, and learning objectives at the Islamic boarding school. The revitalization of Islamic education in It islamic boarding school space has been successfully carried out. At the very least, the results of the revitalization are formulating the achievement of character formation goals according to the needs and social conditions of the community and positive habits in Islamic education learning activities. Through the Aswaja principle, students can revitalize Islamic education to optimize their potential while studying at the Islamic boarding school so that students build their character based on the transformation of value, transaction of value, and transinternalization of value for the sake of individual and social improvement and goodness.

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