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Title Model For Developing Character Education Of Santri At Ma'had Al Muqoddasah For Qur'an Memorization

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ABSTRACT

Background

The character demonstrated by santri in society reflects the mentality and moral values instilled during their pesantren education, particularly concerning ethical conduct and personality development aligned with Qur'anic principles. Understanding effective character education development models in Islamic boarding schools remains crucial for cultivating well-rounded individuals who embody Islamic values in daily life.

Purpose

This study aims to examine the character education development model implemented at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo, exploring how the institution systematically cultivates santri character through structured programs and activities.

Design/method/approach

This qualitative research employed a descriptive approach to investigate the character education development model. Data were collected through observation, interviews, and documentation at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo. Data triangulation technique was utilized, combining information from various sources to draw comprehensive conclusions regarding the character development practices.

Results

The study identified seven key activities comprising the character education model: muhadloroh (public speaking), scouting, sports, Qur'an memorization and simulation, muhadatsah (Arabic conversation), Saturday night discussions, and hostel duties including night guard responsibilities. Implementation involves careful planning, task distribution according to individual abilities, and regular evaluation. The model successfully cultivates five primary character traits: confidence, discipline, religiosity, creativity, and communicative competence among santri.

Contribution/value

This research provides empirical evidence of effective character education practices in Islamic boarding schools, offering a replicable framework for pesantren institutions seeking to systematically develop santri character through integrated religious and extracurricular activities that align with Islamic values.

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INTRODUCTION

The Formal educational institutions are one of the institutions that have an influence in producing graduates who have good academic grades and good morals. Talking about the decline in the morals of the younger generation should be a matter of thought for educators as educators can certainly assess the decline in the morals of youth today is inseparable from the influence of family, environment and school. The younger generation has extraordinary potential, but a generation with morals and morals is more valuable for the progress of the nation (Rofifah, 2020).

Periode perkembangan pelajar atau santri yang tak kalah penting adalah periode dimana anak saat belajar setingkat SD, SMP dan SMA. Bagi anak yang seusia itu sangat penting untuk memberikan manfaat di kemudian hari, diantaranya adalah, menumbuhkan perasaan cinta terhadap tuhan, menumbuhkan perasaan cinta kepada orang tuanya, dan masyarakat menumbuhkan rasa bertanggung jawab dan kedisiplinan. Pendidikan karakter bisa didapatkan dari banyak tempat baik secara formal, informal dan non formal, oleh subjek-subjek yang bisa memengaruhi pada pembentukan kepribadian, norma, agama, nilai dan moral (Ika and M Kumalasari, 2018).

Character education can also be obtained from the family environment as well as from formal educational institutions, or Islamic boarding schools, and the community and other relatives also have a very large influence in the formation of a child's mental and good character, in the community environment that influences the formation of a child's mental and character is not limited to the subject, starting from community leaders and religious figures who are elders and respected. Likewise with the educational or school environment, an educator has a very extraordinary influence so that the mental and character are realized in the child, as stated by Sofyan Sauri, that teachers have a very strategic role in the formation of the character of the younger generation, such things can be realized through the intermediary of active teachers (Bararah, 2017).

As stated in Law No. 20 of 2003 Chapter II Article 3 concerning the function and purpose of national education, the mental and character of a nation will be important for the foundation of goodness in the future that is strong for the order of a nation in order to realize a developed and dignified country, the ways and efforts in forming mental and character can be done by a professional teacher. Along with the development of the times, the development of science and technology and changes in the paradigm of educational development, currently Islamic boarding schools are required to organize formal education, the educational model in Islamic boarding schools has its own characteristics which are not found in education or learning in public schools, Islamic boarding schools that have collaborated between the environment and education into one. The results of learning, for example, personality, social and spiritual and no less important is the character in the students (Puspitasari, 2012).

Character education is a conscious effort by individuals to educate students to lead better lives within society, enabling them to fulfill the mandate of education and improve their self-esteem, enabling them to contribute to a better society and the advancement of the nation. Therefore, character formation, a crucial aspect of education, is fostering strong

personal integrity, grounded in the principles of goodness, rooted in Islamic teachings, as embodied in the Quran and Hadith. Similarly, Rosyidin argues that the ideal human being is one who fully realizes all of their abilities, thus possessing morality and faith. Above all, their existence in everyday life, through their application within society (Seknun, 14).

One way to shape the character of the nation's next generation is through programs or activities held by educational institutions or Islamic boarding schools where the activities in the boarding school boil from an early age the moral character of the students so that when the students leave the Islamic boarding school, the character that has been accustomed to since the scope of Islamic boarding school education will be accustomed and brought into the scope of society, both the specific community of the surrounding environment or the general public so that what has been learned in the boarding school can be useful for themselves and generally others. (Rosyid et al, 2019)

This research begins with the problems that the author encountered in the community that some of the students in their daily lives do not reflect the mental and character of students who have been studied, especially those related to good morals and personality according to what is in the Qur'an, but the opposite. Researchers have also conducted observations in Islamic boarding schools in Ponorogo, but from several boarding schools in Ponorogo, Ma'had al-Muqoddasah li Tahfizhil Qur'an that researchers feel is suitable to be a research site. Therefore, it is the reason for the author to choose Ma'had al-Muqoddasah Li Tahfizhil Qur'an nglumpang mlarak Ponorogo as a research object because researchers assess that the place contains educational values that have been recognized by the wider community, besides that the boarding school is also supported by educators who are skilled in their respective fields. and supported by a curriculum system that has been tested for quality. Based on the above, the researcher chose the title "Model of Character Education Development for Students at Ma'had Al-Muqoddasah Li Tahfizhil Qur'an Ponorogo"

LITERATURE REVIEW

The theoretical foundation of character education in Islamic boarding schools centers on understanding the critical role of moral development in shaping future generations. Rofifah (2020) emphasizes that while youth possess extraordinary potential, a generation with strong morals and ethics holds greater value for national progress. The decline in youth morality cannot be separated from family, environmental, and educational influences, making formal institutions crucial in producing graduates with both academic excellence and moral integrity. Ngatiman and Ibrahim (2018) articulate that students must become beneficial individuals for themselves and their communities, serving as successors who maintain cultural traditions while adhering to religious norms. This dual responsibility encompasses their roles as members of both national society and religious communities, requiring comprehensive character formation during their educational journey.

Islamic boarding schools represent unique educational environments where character development occurs through integrated living and learning experiences. Seknun (2014) argues that ideal human beings fully realize their abilities, possessing both morality and faith manifested through daily societal interactions. This holistic approach differs fundamentally from conventional schooling, as pesantren merge environmental and educational elements

into unified character-building systems. Bararah (2017) highlights teachers' strategic roles in character formation, suggesting that educators exert extraordinary influence through active engagement with students. The pesantren model offers distinctive characteristics absent in public schools, producing outcomes spanning personality, social, spiritual, and character dimensions. Law No. 20 of 2003 recognizes that national character provides foundational strength for future societal order, achievable through professional educators implementing systematic character development programs.

Contemporary Islamic boarding schools face modernization pressures requiring adaptation while maintaining traditional values and character education priorities. Musta'an and Sari (2021) explain that diverse learning model changes reflect societal demands described as *ṭibaqahu lī muqtadal maqāmi*, though educational development processes sometimes lose their *tarbiyah* spirit. Juwariyah (2016) identifies instinct and habit as critical factors influencing character education implementation, noting that systematic management and planning prove fundamental for sound human development. Rusli Takunas (2018) references KH Imam Zarkasyi's philosophy that educational goals represent idealized values reflected in student personalities, with educational processes producing outputs embodying these ideals. Modern Islamic boarding schools must balance universal demands of scientific and technological advancement with national and international development competition, creating graduates possessing characters useful for environmental and societal contributions as responsible citizens.

METHOD

In the problem that is the focus of this research, the researcher uses a qualitative research method in the form of a case study. The problem examined in this research is examined using a qualitative approach in the form of a case study. According to Rodiah, the purpose of qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Rodiah, 2019: 1-8.).

This research is qualitative and employs descriptive methods. The aim of this study is to solve problems by describing the identified issues. The researcher's goal is to gain a scientific understanding through an in-depth study of the character education development model within the current situation. This is how the Ma'had Al-Muqoddasah Li Tahfizhil Quran (Quran Tafsir) in Ponorogo operates (Fitria & Fidesrinur, 2018).

Based on this paradigm, the researcher assumes that the research subjects are experts in the issues being studied and can align with the processes, procedures, and desired outcomes (Masruhin, Ali, and Rosadi, 2021).

Based on the explanation related to this research, it is hoped that it will be able to obtain a scientific description of the character education development model of students at Ma'had Al Muqoddasah Li Tahfizhil Qur'an nglumpang mlarak Ponorogo. Based on the explanation of this research, it is hoped that it will produce a scientific description of the modernization of the Islamic education model at the Ar-Risalah Ponorogo Islamic Boarding School by providing a clear description of the theoretical elaboration and application carried out. by providing a clear description of the theoretical elaboration and application carried out, the implementation of the character education development program, and the results

obtained from the development of the character education program so that it becomes a scientific study that can be used in the development of the world of Islamic education.

The location of this research is Ma'had Al Muqoddasah Li Tahfizhil Qur'an which is located in Nglumpang Mlarak, Ponorogo, East Java, approximately 500 meters from the Darussalam Gontor Modern Islamic Boarding School, Ponorogo. Ponorogo Regency. Ma'had al-Muqoddasah Li Tahfizhil Qur'an was inaugurated on October 18, 1992 by KH Hasan Abdullah Sahal under the Al-Hikmah foundation. Ma'had al-Muqoddasah Li Tahfizhil Qur'an educates students to read, memorize, and practice the Qur'an so that they can become perfect human beings who are useful for the community and religion. The informants in this research are the tahfidz teachers and vice-principals, principals. As well as stakeholders and elements involved in the implementation of the tahfiz al-Qur'an program.

RESULTS

1. Character Education Development Model for Students at the Ma'had Al-Muqoddasah Li Tahfizhil Qur'an Nglumpang Malrak Ponorogo

The character development of students is formed on a small scale, within the Islamic boarding school (*pesantren*) as an initial platform before entering the wider community. In community life, they have a broader role, namely as the nation's next generation, continuing the struggle and playing an active role in societal progress, as stated by Ngatiman and Ibrahim, who state students become individuals who are beneficial to themselves and to everyone around them. This is how students, as members of society, should be able to become good successors so that the continuity of cultural traditions can continue to be sustainable, both in terms of character as members of society within the realm of one nation and state, and as members of a religious society who adhere to religious norms (Ngatiman and Ibrahim, 2018).

Character education development cannot be implemented without proper planning and requires a clear concept, namely a model to be implemented. This is what is implemented at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo by conceptualizing a character development model in several activities, which the researchers then discuss as follows:



Figure 1 Educational and character development model

- a. Muhadloroh, this Muhadloroh is held to improve students' ability to perform in front of others. The character development achieved through Muhadloroh focuses on the continuous development of independence and self confidence.
- b. Scouting, scouting is developed within character education because it is seen as capable of building character, leading and organizing others and oneself, with a high level of discipline.
- c. Sports, sports is an activity that simultaneously trains physical and mental abilities. As developing human beings, physical health is fundamental to the development of a student's character.
- d. Memorizing and the quran, the process of memorizing and memorizing the Quran influences the development of students through guidance and motivation from the Islamic boarding school leadership and religious teachers, which can train students' spirituality, particularly in memorizing the Quran.
- e. Muhadatsah, with well-managed concepts, can become an effective model for developing the character of students. Not only do students develop Arabic language skills, but other character traits can also be developed in terms of communication with others.
- f. Saturday night discussions, Discussions, divided into general discussions with the Islamic boarding school leadership and guided discussions with fellow students, effectively develop character by fostering communication and expressing opinions. In Saturday Night Discussions, students have a place to exchange ideas, debate arguments, and mutually improve their skills, thereby further developing their character.

Character education is a complex part of learning, with systematic and streamlined management and planning. It is fundamental to producing a sound education for human development.

2. Implementation of the Student Character Development Model at the Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo

Implementing a student character development model is not easy, with challenges and obstacles always accompanying each step. As Zubaedi stated, other factors influencing the implementation of the character education model are instinct and habit (Juwariyah, 2016). The implementation of the character education development model at the Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo is broadly based on the following data presentation a. Role model b. Instilling discipline c. Habituation d. Creating a conducive atmosphere.

Factors that influence the success or failure of character education are as follows: Instinct. Instinct is an attitude that has existed since humans were born. Custom (habit). A habit is a behavior that is carried out continuously or repeatedly so that it can become a habit that is well planned with planned evaluation (Juwariyah, 2016).

This modernization of the educational model is expected to provide and produce positive new breakthroughs in the educational model at the Ar-Rsalah modern Islamic boarding school, thereby impacting future human life, making it more focused and able to face challenges. This aligns with the founder's noble ideal of adding color to the surrounding community and the wider community at large. This is to establish a modern Islamic boarding school capable of embodying the Islamic spirit of the Prophet Muhammad, in accordance with God's guidance.

In this Islamic boarding school, many modern educational models are capable of transforming education according to the evolving times. This is in line with what Musta'an and Muhammad Dian Rifai Sari explained, namely that changes in diverse learning models in realizing their urgency cannot be separated from the demands of the situation and conditions of society, referred to as *ṭībaqahu lī muqtadal maqāmi*. The process of educational development in society often loses its spirit of *tarbiyah* (Musta'an & Sari, 2021). There are two aspects to answer the demands of the modern era, firstly universal demands (demands of science and technological development), secondly national and international demands (demands of Indonesian national development and global development competition).

DISCUSSION

Based on the research conducted through interviews, documentation, and observations by the researcher, it can be found that the results of the character education development model for students at the Ma'had Al-Muqoddasah Li Tahfizhil Quran Gontor Ponorogo are as follows: a. Self-confidence b. Discipline c. Religious d. Creative e. Communicative

The results of the character education development model that have been obtained should be able to support students to have useful characters after entering society. Islamic boarding schools are a miniature of society in a small scope which will certainly be very different compared to the society that students will encounter after graduating from Islamic boarding schools. However, the provisions that have been given, especially the character that has been formed and developed during Islamic boarding schools, will be able to provide

their own strength with strong karate so that they are ready to be useful for the environment and society as members of the nation and good citizens. This is in accordance with the theory expressed by Tomas Lincoln; The definition of character education is a deliberate effort to help someone so that he can understand, pay attention to, and carry out the core ethical values in a society to create a personality that plays a positive role in the life of an individual or as a social member (Asnawan, 2020).

Another theory that is in accordance with the results of the character education development program is the opinion of KH Imam Zarkasyi who stated; Goals in the educational process are ideals about what is desired and will be produced by the educational process. In other terms; The aim of education is the realization of the ideal values desired and resulting from the educational process. These ideal values are reflected in the personality of educational output (Rusli Takunas, 2018).

CONCLUSION

Based on the results of the research that has been carried out in the presentation of data, initial findings, research findings, and discussion of research findings on the character education development model for students at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo, the following conclusions are drawn in this research:

The model of character education development of students at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo Effectiveness of the character development model that can be captured from muhadloroh are: habituation, discipline, and organization, from scouting activities are: discipline, organization, and scouting, from extracurricular sports are: habituation of lifestyle, organization, and sports. from memorization and sima'an Al Qur'an are: exemplary leaders and asatidz, spiritual training, and habituation of lifestyle. The model of character education development from this muhadatsah activity is: exemplary leaders and asatidz, habituation of lifestyle, and education through mauidzah. The character education development model from this Saturday night discussion activity is: exemplary leadership and asatidz, habituation of lifestyle, education through ibrah, and education through mauidzah. The character education development model from dormitory duty and night watch is: discipline and habituation of lifestyle.

The implementation of the character education development model for students at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo is well-planned, with assignments based on ability and evaluations, role models, discipline, habituation, and a conducive atmosphere. The results of the character education development model for students at Ma'had Al Muqoddasah Li Tahfizhil Qur'an Nglumpang Mlarak Ponorogo are self-confident, disciplined, religious, creative, and communicative

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