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Islamic Boarding School Culture and Character Education at Pondok Khalaf "Study at Minhajul Haq Purwakarta Boarding School"

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ABSTRACT. Islamic boarding school culture is a system of values and social practices that has been formed through a long process since the early days of the spread of Islam in the archipelago. This system is not only a tradition, but also serves as an effective moral education tool for students. This study aims to examine how the culture of the pesantren at the Minhajul Haq Islamic Boarding School, as part of the khalaf pesantren, plays an important role in the formation of the character of the students. The research method uses a qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the study show that the habituation of worship, strengthening manners, discipline, social interaction, and the integration of formal and non-formal education are important elements in the formation of the character of students. This research confirms that the pesantren culture in Minhajul Haq is an effective and relevant character education model in the modern context.

Keywords: Pesantren Culture, Character Education, Khalaf Pesantren, Minhajul Haq.

ABSTRAK. *Budaya pondok pesantren merupakan sistem nilai dan praktik sosial yang telah terbentuk melalui proses panjang sejak masa awal penyebaran Islam di nusantara. Sistem ini bukan sekadar tradisi, tetapi juga berfungsi sebagai instrumen pendidikan moral yang efektif bagi para santri. Penelitian ini bertujuan untuk mengkaji bagaimana budaya pesantren di Pondok Pesantren Minhajul Haq, sebagai bagian dari pesantren khalaf, memainkan peran penting dalam pembentukan karakter santri. Metode penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pembiasaan ibadah, penguatan adab, kedisiplinan, interaksi sosial, serta integrasi pendidikan formal dan non-formal merupakan elemen-elemen penting dalam pembentukan karakter santri. Penelitian ini menegaskan bahwa budaya pesantren di Minhajul Haq merupakan model pendidikan karakter yang efektif dan relevan dalam konteks modern.*

Kata kunci: budaya pesantren, pendidikan karakter, pesantren khalaf, Minhajul Haq.

A. INTRODUCTION

Pesantren is one of the oldest Islamic educational institutions in Indonesia that has a distinctive character in the form of a value system, interaction patterns, and religious traditions that are very strong in shaping the identity of students (Azra, 2019). The existence

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of Islamic boarding schools is not only an educational institution, but also a center for moral and spiritual development that continues to survive in the midst of changing times. The resilience of the pesantren in maintaining culture and tradition is what makes this institution interesting to study from the perspective of character education. This is because pesantren has been proven to be able to produce graduates who are not only knowledgeable, but also have noble character (Dhofier, 2011; Sauri, 2015). Therefore, studying the culture of Islamic boarding schools in the context of khalaf pesantren is becoming increasingly relevant considering modernization that affects the world of Islamic education at large.

The discussion of khalaf pesantren is very important because this pesantren model combines classical traditions with the modern education system. The khalaf pesantren still maintain the characteristics of the pesantren, such as the closeness between kiai and students, the discipline of worship, and the culture of manners, but they also develop a formal curriculum according to government standards (Muhaimin, 2012). This combination creates a unique and different cultural dynamic from salaf pesantren which focuses more on the study of the yellow book. Minhajul Haq as one of the khalaf pesantren in Purwakarta showed how the integration of Islamic values with modern education can run harmoniously. Through the culture built, this pesantren seeks to instill strong character in students so that they are ready to face the challenges of contemporary life.

The culture of the pesantren, from an educational perspective, is not just an inherited habit, but a pedagogical system designed to instill core values in students (Mastuhu, 1994). Students are forged through consistent daily practices, such as living independently, being disciplined, respecting teachers, maintaining cleanliness, and obeying rules. All of this forms a habitus that is inherent in students. In Minhajul Haq, this culture is strengthened through a layered coaching system ranging from ustaz, musyrif, to the management of student organizations. Thus, character education is not carried out only theoretically, but through direct practice that continues to be repeated in daily life.

One of the important characteristics of the pesantren culture in Minhajul Haq is the application of worship habits from an early age and carried out collectively. Activities such as congregational prayers, Qur'an tadarus, book studies, and daily dhikr have become routines that cannot be separated from the lives of students. This kind of habituation of worship not only builds religiosity, but also trains discipline and order because all activities

have an organized schedule. Through a pattern of continuous practice, students are formed to have consistency in worship and make worship a spiritual need.

In addition to the habit of worship, Minhajul Haq emphasized the importance of adab education as the main foundation of character. Adab is a core value that colors all aspects of life, from manners to teachers, fellow students, to manners towards the environment. For example, students are trained to speak politely, not raise their voices, maintain the cleanliness of the dormitory, and respect the rules set. The cultivation of this manners does not only depend on lectures or formal teaching, but more through the example shown by the ustaz and pesantren administrators. This example is then imitated by the students so that they form a subtle character, have noble morals, and are able to control themselves.

The culture of the pesantren is also reflected in the strict but educational discipline governance. Minhajul Haq has a daily schedule that has been systematically arranged to regulate the activities of students from waking up to resting at night. By adhering to the schedule, students are formed into individuals who are used to respecting time, being responsible for tasks, and having a high work ethic. This discipline cultivation is not intended as pressure, but as an effective character-building strategy through continuous practice.

As a khalaf Islamic boarding school, Minhajul Haq not only focuses on religious aspects, but also provides formal education through madrassas under the auspices of Islamic boarding schools. The integration of the national curriculum with the pesantren curriculum provides opportunities for students to develop academic and spiritual competencies. This synergy of formal and non-formal education is a distinctive strength of khalaf pesantren because it is able to produce students who are knowledgeable but still have an Islamic character. In the context of character education, the integration of this curriculum is very strategic because the values of the pesantren remain the umbrella that frames the entire learning process.

Research on pesantren culture in the modern era shows that pesantren face new challenges such as globalization flows, technological developments, and changes in the behavior of the younger generation. This challenge is unavoidable, so pesantren needs to make adjustments without having to eliminate their true identity. Minhajul Haq answered this challenge by developing a coaching system that is more structured and relevant to the needs of today's students. For example, the existence of extracurricular activities that support

interests and talents, the use of technology in a guided manner, and the application of discipline that is more adaptive but still based on the values of Islamic teachings.

The uniqueness of the pesantren culture in Minhajul Haq can be seen from its ability to combine two major traditions, namely the classical tradition of pesantren and a modern approach to education. Activities such as halaqah, tadarus, and book studies are still maintained as characteristics of traditional Islamic boarding schools. However, on the other hand, Islamic boarding schools also introduce modern learning methods, system-based education management, and academic activities that follow national standards. The combination of these two traditions creates a learning environment that is rich in values, flexible, and able to respond to the needs of the times.

This study is important to carry out because until now research on the culture of Islamic boarding schools in khalaf Islamic boarding schools, especially Minhajul Haq, is still relatively limited. Most research still focuses on more traditional salaf Islamic boarding schools. In fact, khalaf pesantren has great potential in developing character education that is relevant to the modern generation. Therefore, this research aims to explore how the culture of pesantren is built, applied, and internalized by students so as to produce strong, independent, religious, and moral characters.

Thus, this introduction emphasizes that pesantren culture is a fundamental element in character education, especially in the model of khalaf pesantren such as Minhajul Haq. Through habituation of worship, adab education, discipline, social interaction, and integration of formal education, pesantren succeed in instilling noble values in students. This research is expected to contribute to strengthening pesantren-based character education, as well as becoming a reference for other Islamic educational institutions in building a culture that is conducive to the formation of the character of the younger generation..

B. METHOD

This study uses a qualitative approach with the design of an educational ethnographic study, because the main focus of the research is to understand the culture of the pesantren and the process of internalizing character education that takes place naturally in the context of the Minhajul Haq Islamic Boarding School as a khalaf pesantren. This approach was chosen because pesantren culture is a value system that operates through social relationships, symbols, habits, and interaction patterns that must be captured through deep understanding,

not solely through numbers or measurable variables (Qomar, 2007). In qualitative research, researchers play the role of the main instrument that conducts participatory observation, records phenomena, interprets actions, and identifies meanings that arise from the daily activities of students and ustadz. The focus of the research is directed to daily activities such as halaqah, formal classroom activities, worship habits, student organizational traditions, and pesantren rules that reflect the khalaf culture. Ethnographic design allows researchers to explore cultural patterns that cannot be seen with the naked eye, such as the value of submission, discipline, obedience to adab, and the process of character formation through the example of kyai and ustadz. This approach also provides breadth for researchers to interpret educational symbols, interaction languages, and normative rules that live in Islamic boarding schools. Thus, this method helps to produce a comprehensive picture of how pesantren culture plays a role in the formation of student character.

Data collection techniques include direct observation, in-depth interviews, and documentation. Observation was carried out in a participatory manner, namely the researcher observed various student activities closely, both academic activities, worship, and non-formal activities such as organizational and cleaning activities. This type of observation provides an opportunity for researchers to understand habits that are not disclosed through interviews, such as the pattern of respect for the ustadz, the regularity of the daily schedule, the form of discipline applied, and the interaction between students in collective activities. In-depth interviews were conducted with specific key informants to ensure data richness and representativeness; specifically, interviews were held with 1 kyai, 3 ustadz, 2 musyrif, and 5 students who were selected based on variations in seniority levels, to obtain comprehensive data on their experiences, views, and perceptions regarding the culture of the khalaf pesantren and the internalization of character education. Documentation is used to complete observation and interview data, including pesantren regulations, rules books, photos of activities, daily schedules, and archives of student activities. The combination of these three techniques allows for triangulation, so that the validity of the data is stronger and can be accounted for. With this approach, researchers can gain a comprehensive understanding of the dynamics of character education culture in Islamic boarding schools.

Data analysis is carried out through the Miles and Huberman interactive model which includes data reduction, data display, and conclusion drawing/verification. At the data reduction stage, the researcher selected, focused, and simplified field data related to

pesantren culture and character formation, such as observation notes on discipline, the form of ustadz example, worship habituation activities, and values instilled through daily activities. At the data display stage, the information that has been reduced is mapped in the form of narratives, tables, or thematic categories so that it is easier for researchers to see the pattern of relationships between pesantren culture and student characters. Furthermore, conclusion drawing is carried out continuously throughout the research process while ensuring its validity through source triangulation techniques, method triangulation, and discussions with pesantren experts. The validity of the data is also maintained through member checks, which are reconfirming findings to informants so that the researcher's interpretation remains in accordance with the reality of the field. The continuous analysis process allows the research findings to have depth and precision in describing how the culture of the khalaf pesantren shapes the character of the students at the Minhajul Haq Islamic Boarding School..

C. RESULT AND DISCUSSION

1. Pattern of Islamic Boarding School Culture

The culture of the pesantren at the Minhajul Haq Islamic Boarding School is rooted in a structured system of collective life, where all student activities are strictly regulated in a repetitive daily cycle (Asari, 2015). This cultural pattern is built through the harmony between worship, discipline, and the example of the ustadz who are central figures in character formation. The activities of the students start from waking up before Fajr to carry out worship preparations, followed by congregational prayers, reciting the Qur'an, to learning activities in class. This structure of life forms a strong habitus because every activity is carried out consistently every day. Thus, students are used to undergoing routines that combine religious, social, and academic values. This cultural pattern presents an environment that supports character development such as responsibility, discipline, and respect for authority. This culture is also the foundation of character education based on khalaf pesantren that integrates classical traditions with the modern education system.

The element of worship in the culture of the Minhajul Haq Islamic boarding school functions as a center of value orientation, as well as a strengthening of the spirituality of students. Worship is not only carried out as a ritual obligation, but also as a moral education strategy that internalizes the values of piety, honesty, and self-control. For example, congregational prayers that are carried out five times a day teach time discipline and collective

awareness as part of the pesantren community. Tadarus Al-Qur'an morning and night strengthen the students' attachment to the holy book as a source of value. This worship activity also builds a religious atmosphere that is the distinctive identity of the Minhajul Haq pesantren as a khalaf pesantren with a moderate orientation and character. The perseverance of the students in carrying out worship regularly is the basis for the formation of a consistent spiritual character. Thus, worship is not only an individual activity, but also a cultural mechanism that affects the behavior structure of students.

Discipline is the second pillar in the cultural pattern of the pesantren, which is manifested through internal rules that are systematically compiled by the pesantren. Students are required to follow a predetermined schedule starting from waking up, taking lessons, spiritual activities, to night rest. The musyrif and ustadz act as supervisors to ensure that all students obey the applicable regulations (Nata, 2016). This discipline is not to limit the freedom of students negatively, but to instill positive habits that will later be useful in their social and academic lives. In the context of khalaf pesantren discipline is applied in a more adaptive and rational manner, without eliminating the principle of tradition. This system teaches the value of responsibility, independence, order, and respect for time. With habituation that lasts for a long time, the culture of discipline becomes part of the character of the students naturally.

Exemplary is a very dominant element in the cultural pattern of the Minhajul Haq Islamic boarding school, because all the behavior of kyai, ustadz, and musyrif is a moral reference for the students. Pesantren adopts the principle of al-qudwah (exemplary) as a model of value transmission, where students not only learn through verbal teaching in the classroom, but also through direct observation of the morals of educators. Exemplary in discipline of worship, manners, simplicity, and how to interact are very effective means of character education. The interaction between educators and students takes place intensely and continuously, so that the values exemplified are easier to understand and internalize by students. This example is also what distinguishes pesantren from formal educational institutions in general, because the educational process takes place through a transformation of values that are both practical and spiritual.

The entire cultural pattern of the pesantren which includes worship, discipline, and example forms the collective identity of Minhajul Haq students as religious, moral, and responsible individuals. These three aspects of culture work simultaneously and complement

each other, creating an environment that supports comprehensive character building. This cultural pattern is also relevant to the character of the khalaf pesantren which combines the traditional education system with a modern school approach. Such a culture allows the learning process to take place not only at the cognitive level, but also on the affective and psychomotor dimensions. With the application of a directed and consistent culture, pesantren succeeds in creating an educational atmosphere that shapes the habitus of students in a religious and social context. The culture of the pesantren in Minhajul Haq is a value system that is not only inherited, but also strengthened through sustainable daily practices.

2. Worship Habituation and Religious Strengthening

The habit of worship at the Minhajul Haq Islamic Boarding School is the main mechanism in strengthening the religious character of the students (Hasanah, 2017). Worship activities are not only carried out at mandatory times, but are also expanded through sunnah activities such as qiyamullail, sunnah fasting, dhikr, and qiroatul qur'an. This routine forms a deep spiritual experience that is gradually internalized in the students. Each worship that is carried out collectively also builds a bond of togetherness and a sense of responsibility between students to remind each action in kindness. Thus, the habit of worship not only touches the spiritual aspect, but also forms the social and emotional dimension of the students.

The participation of students in sunnah worship activities provides them with the opportunity to hone their spiritual sensitivity and improve their self-reflection skills. Five-time congregational prayer activities are the most fundamental form of habituation that forms the spiritual discipline of students. At Minhajul Haq, every student is required to be present on time at the mosque as part of compliance with pesantren rules. Supervision is carried out directly by the musyrif, but further than that, students are trained to have independent awareness in carrying out worship without external coercion. The regularity of congregational prayer helps build the character of discipline, a sense of togetherness, and respect for time.

The values obtained from this activity then have an impact on increasing learning motivation, respectful attitudes, and better moral control among students. This shows that compulsory worship is the foundation for all other religious habits. In addition to congregational prayer, qiyamullail activities are a leading tradition in Islamic boarding schools that are oriented towards the formation of a high level of spirituality. Students are

accustomed to waking up in the last third of the night to perform tahajud prayers, read prayers, and pray to Allah. This activity trains mental strength, patience, and sincerity because it must be carried out in physical conditions that require extra readiness. Qiyamullail also builds an emotional closeness of students to their God, so that they grow into individuals who have inner calm, emotional stability, and higher social sensitivity. This tradition has a great impact on forming a sustainable religious character, because it is carried out with the supervision and guidance of the ustadz on a regular basis. Thus, qiyamullail becomes a medium for internalizing spiritual values that cannot be replaced by formal learning activities.

Religious strengthening is also seen in the activities of book study, Qur'anic tadarus, and dhikr after prayer which are the daily routine of students. The study of the yellow book and contemporary books provides deeper insights into religious science, while tadarus strengthens the ability to read and understand the Qur'an. This activity forms a balance between spirituality and intellect, so that students are not only religious in practice, but also have a strong foundation of knowledge. Dhikr together after prayer calms the heart and strengthens togetherness among the students. This combination of habituation makes Minhajul Haq a khalaf pesantren that still adheres to tradition but is still relevant to today's educational needs. Religious strengthening through the teaching of the scriptures also ensures that religion is not only understood in theory, but is practiced in daily life.

Overall, the habit of worship at the Minhajul Haq Islamic Boarding School has a very significant influence on the formation of the character of the students. Worship is not only a daily routine, but has turned into a religious habitus that directs the behavior, attitude, and way of interacting with students in collective life. This religious strengthening has an impact on the birth of students who have strong moral control, self-discipline, and spiritual sensitivity in facing various challenges in life. In addition, the habit of worship that is carried out consistently provides a solid foundation of values, so that students have mental and spiritual readiness to play a role in society as individuals with noble character. Thus, the habit of worship not only functions as a ritual task, but also becomes the core of character education that is the hallmark of khalaf pesantren such as Minhajul Haq.

3. Adab Education and Islamic Boarding School Governance

Adab education at the Minhajul Haq Islamic Boarding School is the main foundation in the formation of the character of students, because adab is seen as the core of a Muslim's

behavior which reflects the quality of his faith and morals (Rohman, 2021). Islamic boarding schools teach adab in various dimensions, ranging from adab to Allah, adab to the Prophet, to adab to humans and the surrounding environment. Students are given the understanding that vertical relationships with God must be realized through obedience and purity of heart, while horizontal relationships with others are realized through respect, friendliness, patience, and humility. Manners to teachers are one of the important focuses, because teachers are seen as a representation of knowledge that must be respected inwardly and inwardly. The students were also taught daily manners, such as maintaining cleanliness, speaking politely, and using time wisely (Amirudin, 2018).

With adab education that is integrated in all pesantren activities, the character of the students is formed through moral awareness that grows naturally in the context of collective life. The governance of the pesantren implemented in Minhajul Haq is designed to support the internalization of adab values effectively. The pesantren establishes detailed rules, including worship obligations, time discipline, communication ethics, dress rules, and association between students. This discipline not only serves as a control tool, but also as a guideline for character formation. Every violation of the rules is accompanied by educational consequences, not repressive punishments, so that students can understand the moral purpose of each provision.

The ustadz and musyrif act as supervisors as well as guides who exemplify the application of adab in daily life. With a systematic parenting structure, the value of manners is not only taught in theory in the study of the book, but also maintained in a real context through continuous supervision. This makes Minhajul Haq an institution that combines discipline, moral education, and spiritual leadership in one harmonious system. The synergy between adab education and pesantren governance has a significant impact on the formation of student habitus as individuals who have high moral integrity and social awareness. Manners practiced in daily life shape the character of students to be more sensitive to ethics, responsibility, and mutual respect in the community environment. Neat and structured governance strengthens the consistency of the application of these values so that it becomes a strong inherent habit. In addition, the integration between adab and pesantren management helps create an atmosphere conducive to the growth of noble morals, because every student is in an educational ecosystem that demands politeness, cleanliness of heart, and discipline in action. Thus, adab education is not only a subject, but a value system that envelops all

activities and regulations of Islamic boarding schools. This approach makes Minhajul Haq have the characteristics of excellence as a modern khalaf pesantren but still maintains the spiritual and moral roots of the pesantren tradition.

4. Integration of Formal Education in Islamic Boarding School Culture

As a khalaf Islamic boarding school, Minhajul Haq Islamic Boarding School developed an educational model that combines the traditional pesantren curriculum with a modern formal education system. This integration aims to ensure that students not only delve into religious sciences such as fiqh, monotheism, and tafsir, but also have academic skills that are relevant to the demands of the times, including mathematics, science, social, language, and technology (Tilaar, 2014). The formal learning process is directed to form students who are knowledgeable, critical, and have rational thinking skills, without eliminating the spiritual roots that are the main character of the pesantren. In this context, the culture of pesantren functions as a moral framework that maintains that the formal education process remains within the path of Islamic ethics and morals. With a regular daily structure, values such as discipline, responsibility, and seriousness are important capital for students in participating in formal learning optimally.

This integration also confirms that Minhajul Haq not only produces religious experts, but also future leaders who are competent in various fields (Syafe'i, 2018). For example, in practical terms, students might engage in the deep study of classical Islamic texts (kitab kuning) in the early morning and evening, while dedicating their mid-day hours to mastering modern subjects like exact sciences and foreign languages through an officially recognized formal curriculum. This balanced routine ensures that academic achievements do not overshadow spiritual growth.

The culture of pesantren that is oriented towards manners and worship habits plays a major role in forming a learning atmosphere that is conducive to formal education. Students who are used to time discipline, obedience to rules, and respect for teachers have strong character capital to follow the formal education process effectively. The religious values obtained from the daily activities of the pesantren encourage students to study with the right intentions and a more stable spirit. Thus, formal learning in the classroom does not only run as an academic activity, but also contains a moral-spiritual dimension that strengthens the meaning of learning itself. Formal teachers who teach at Minhajul Haq also understand the context of pesantren culture, so the learning approach used tends to be more humanistic,

ethical, and oriented towards character formation in addition to academic achievements. This synergy between religious character and academic competence is the distinctive educational identity of khalaf Islamic boarding schools.

The integration of formal education in the culture of the pesantren also provides opportunities for students to develop their potential holistically, not only in the cognitive aspects but also in the social, emotional, and spiritual realms. Students who master general knowledge with a strong moral foundation will have the ability to adapt to the social development of modern society without losing Islamic values. In addition, this integrative system makes students more competitive in continuing their studies at the university level, both in the fields of religion and science and technology. The Minhajul Haq Islamic Boarding School views that formal education is not a threat to the tradition of the Islamic boarding school, but is a means of strengthening the quality of students as long as it is based on a solid moral culture. Thus, the integration of formal education and pesantren culture produces a balanced educational model, which is to produce a generation that is knowledgeable, moral, modern, and still rooted in religious values. This concept is the advantage of khalaf Islamic boarding schools in responding to the challenges of the global era.

5. Character Building through Santri Organization

The existence of the Minhajul Haq Santri Organization (OSMHA - Organisasi Santri Minhajul Haq) as a forum for student organizations provides space for students to develop leadership skills through hands-on practice (Hanafi, 2020). In contrast to cognitive learning in the classroom, organizational experience puts students in real situations that require the ability to make decisions, manage conflicts, and design activities according to the needs of the pesantren. Each member is given a certain mandate that must be accounted for in front of the coach and the leader of the cottage, so that the character education process runs naturally and continuously.

Each section in the OSMHA structure has a unique contribution in shaping the personality of the students (Zarkasyi, 2017). For example, the worship section trains discipline and example in leading religious activities, while the cleanliness section forms a sense of responsibility for the pesantren environment. Meanwhile, the security section requires vigilance and maturity in maintaining order, and the performing arts section provides space for creativity and confidence. The sports section fosters sportsmanship and fitness, so that all the potential of students can develop in a balanced manner.

Through a structural regeneration and task distribution mechanism, OSMHA becomes a miniature society where students learn to interact socially. Students are used to facing group dynamics, solving problems together, and enforcing rules without relying on the authority of the teacher directly. This experience fosters an independent, mature, and contribution-oriented character. Thus, the student organization is not only a complement to the activities of the boarding school, but is a strategic instrument in shaping the leadership character of the students that is relevant for the life of society in the future.

D. CONCLUSION

Minhajul Haq Purwakarta Islamic Boarding School is an Islamic educational institution that develops as a khalaf pesantren by combining religious, formal, and character formation education based on pesantren culture. Since the early days of its establishment, this pesantren was built with an orientation on strengthening morals, deepening religious knowledge, and preparing a generation of students who are able to face global dynamics through the integration of modern curriculum. This approach makes Minhajul Haq an institution that is adaptive to the development of the times without abandoning the traditional values typical of pesantren.

The education model developed includes learning the yellow book, worship habits, and formal education at the elementary to secondary levels. The integration between pesantren culture and formal education creates an ecosystem that shapes students holistically, spiritually, intellectually, and socially. Culture of discipline, manners to teachers, scientific traditions, and independence training are the core of student development. This shows that pesantren have internal strength to build character through repetitive and structured habituation mechanisms.

The formation of character in the pesantren is strengthened through the Minhajul Haq Santri Organization (OSMHA), which acts as a leadership laboratory. Through OSMHA, students are trained to lead, work in teams, resolve conflicts, and be responsible for mandates in various sections such as worship, cleanliness, security, art, and sports. This structure results in hands-on experiences that contribute to the growth of leadership character, maturity,

independence, and a sense of belonging to the institution. Thus, the entire pesantren education system stands as a character education model that is integrated, relevant, and able to produce graduates who are ready to face the social challenges of modern society..

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