

The Construction of Islamic Boarding School Education Ethics in Shaping the Character of Students: An Analysis of Discipline Policy in Islamic Boarding Schools

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ABSTRACT. This study aims to analyze the construction of pesantren education ethics in shaping the character of students through the policy of discipline at the Minhajul Haq Purwakarta Islamic Boarding School. A qualitative approach with a document analysis method was used to review the Santri Handbook as a primary data source. The results of the study show that the pesantren education system integrates three main pillars: strengthening faith and worship according to the manhaj of Ahlus Sunnah wal Jama'ah, mastery of active Arabic, and the formation of noble morals through the qudwah hasanah method. The reward and punishment mechanism is implemented through a comprehensive point credit system with 142 types of violations categorized based on the level of violation and accompanied by progressive sanctions. The policy of discipline reflects the construction of ethics that is holistic-integrative, combining aspects of worship, social ethics, administration, and mastery of Islamic competence. The implications of this study confirm that modern Islamic boarding schools maintain traditional values while adopting an international standard quality management system.

Keywords: Educational Ethics, Student Character, Islamic Boarding School Rules, Point System, Islamic Education)

ABSTRAK. Penelitian ini bertujuan untuk menganalisis konstruksi etika pendidikan pesantren dalam membentuk karakter santri melalui kebijakan kedisiplinan di Pondok Pesantren Minhajul Haq Purwakarta. Pendekatan kualitatif dengan metode analisis dokumen digunakan untuk mengkaji Buku Panduan Santri sebagai sumber data primer. Hasil penelitian menunjukkan bahwa sistem pendidikan pesantren mengintegrasikan tiga pilar utama: penguatan akidah dan ibadah sesuai dengan manhaj Ahlus Sunnah wal Jama'ah, penguasaan bahasa Arab aktif, dan pembentukan akhlak mulia melalui metode qudwah hasanah. Mekanisme penghargaan dan hukuman diimplementasikan melalui sistem poin kredit yang komprehensif dengan 142 jenis pelanggaran yang dikategorikan berdasarkan tingkat pelanggaran dan disertai dengan sanksi progresif. Kebijakan kedisiplinan tersebut mencerminkan konstruksi etika yang holistik-integratif, menggabungkan aspek ibadah, etika sosial, administrasi, dan penguasaan kompetensi keislaman. Implikasi dari penelitian ini menegaskan bahwa pondok pesantren modern mampu mempertahankan nilai-nilai tradisional seraya mengadopsi sistem manajemen mutu berstandar internasional.

Kata Kunci: Etika Pendidikan, Karakter Santri, Tata Tertib Pondok Pesantren, Sistem Poin, Pendidikan Islam.

A. INTRODUCTION

Pesantren as the oldest Islamic educational institution in Indonesia has a strategic role in shaping the character of the Muslim generation. The existence of Islamic boarding schools not only transfers Islamic knowledge, but also builds the ethics and morality of students through a comprehensive education system. In its development, modern Islamic boarding schools face the challenge of maintaining traditional values while adapting to the demands of the globalization era. The Minhajul Haq Purwakarta Islamic Boarding School is present as one of the institutions that integrates formal education with the pesantren system, offering an educational model that combines sharia science, Arabic, and general science.

Character education is a central issue in the discourse of national education, especially considering the moral degradation that plagues the younger generation. Pesantren with a boarding school system have an advantage in character formation because the educational process takes place 24 hours a day under the supervision of educators. The student handbook is a key instrument in regulating student behavior, pouring out the values to be instilled, and determining the consequences for violations committed.

Minhajul Haq Purwakarta Islamic Boarding School, which is located on Jl. Raya Wanayasa, Kp. Pasir Muncang, Pusakamulya Village, Kiarapedes District, Purwakarta Regency, has a vision of "The Realization of Quality Islamic Educational Institutions and Role in Producing Kafah Muslim Cadres, Globally Insightful, Independent, and Superior in the Field of Sharia Science, and Arabic Language." This vision is realized through a mission that includes the implementation of national education quality standards, the ISO 9001:2015 quality management system, and the implementation of faith and worship education in accordance with the manhaj of Ahlus Sunnah Wal Jama'ah.

This study aims to analyze the construction of pesantren education ethics in shaping the character of students through the policy of discipline at the Minhajul Haq Purwakarta Islamic Boarding School. Specifically, this study examines: (1) the structure of the curriculum and learning system that supports character formation, (2) the reward and punishment mechanism through the credit point system, and (3) the ethical values constructed through the pesantren's code of conduct policy.

B. METHOD

This research uses a qualitative approach with a document analysis method. The primary data source is the Minhajul Haq Purwakarta Islamic Boarding School Guidebook which covers 126 pages with provisions effective from July 1, 2023. Data analysis is carried out through three stages: data reduction, data presentation, and conclusion drawn. The validity of the data is guaranteed through triangulation of sources by comparing various parts in the document and confirming with literature related to pesantren education and character education.

C. RESULT AND DISCUSSION

1. Curriculum Structure and Learning System

The curriculum at MTs/MA Minhajul Haq Purwakarta is designed in an integrated manner between sharia science, Arabic language, and general science. The curriculum structure reflects a balance between Islamic education and mastery of modern science. For the MTs level, sharia science subjects include Aqidah (2-3 hours per week), Tafsir (2 hours), Hadith (2 hours), Fiqih (2-4 hours), and Adab Akhlak (2 hours). Meanwhile, Arabic is given intensively with a large portion: Arabic (8 hours in grades VII-VIII), Nahwu (2 hours), Shorof (2 hours), and Ta'bir (2 hours).

This curriculum integration reflects the philosophy of pesantren education which views science as an inseparable unit. Sharia science is the spiritual foundation, Arabic as an instrument of understanding Islamic sources, while general science equips students with 21st century competencies. This approach is in line with the concept of 'ulum al-din wa 'ulum al-dunya which is a characteristic of modern Islamic boarding schools.

Extracurricular activities at this pesantren are divided into two categories: compulsory and optional. Mandatory extracurriculars include Scouting and martial arts which are given 2 hours per week for each grade level. Optional extracurriculars include sports (football, futsal, basketball, badminton, table tennis, volleyball, swimming, archery), academics (Arabic club, English club, Science club, Math club, Public speaking, Entrepreneur club, Qiroatul Kutub, journalism, Soshum), arts (khithobah, calligraphy, tibbun nabawi), and computers (graphic design, multimedia).

This diversity of extracurriculars shows the efforts of the pesantren to develop the potential of students holistically, covering physical, intellectual, and spiritual aspects. The tiered and sustainable tahfidz Al-Qur'an program is a flagship program, with a target of memorizing 15 juz for students who attend education from MI to MAK, as well as memorizing 200 selected hadiths. Students are also required to memorize basic principles such as Ushul Tsalasah, Qowaidul 'Arba, Nawaqidul Islam, Kitab Tauhid, Tuhfatul Athfal, and Al-'Aqidah Al-Wasithiyah .

The quality assurance of madrasas is formulated in a measurable manner, including the possession of a national diploma, a saheeh faith, the ability to lead worship, the spirit of mu'allim and da'wah, the ability to actively communicate in Arabic, the ability to read bare books, and the competence to continue studies at domestic and Middle Eastern universities . This graduate competency standard is a reference in designing the learning and assessment process.

2. Ethical Construction through Daily Activities

The daily activities of students at the Minhajul Haq Islamic Boarding School are systematically designed to form discipline and character. The activity started at 03.30 WIB by waking up, followed by the congregational Tahajjud prayer in the room, then the Fajr prayer in congregation at the mosque. After Fajr, students follow the halaqah of the Qur'an until 06.00. KBM takes place from 07.00 to 14.00 (except on Saturdays only until 10.00). The activity continued with congregational Asr prayers, independent activities, dinner, congregational Maghrib prayers, scientific studies or halaqah of the Qur'an, Isha prayers, guided evening study, and night rest starting at 21.30 .

This daily routine reflects an ethical construction based on the values of worship and discipline. Five-time congregational prayer is the main axis that regulates the rhythm of student life. Presence at the mosque 10 minutes before the call to prayer, the obligation to wear peci and prayer clothes, the prohibition of joking in the mosque, and the obligation to dhikr after prayer show the emphasis on manners and solemnity in worship .

This habituation is in line with the theory of character formation which emphasizes the importance of habituation or habituation in shaping behavior . Aristotle stated that character is formed through the repetition of good actions. Through a strict schedule that students live every day, the values of discipline, responsibility, and spirituality are gradually internalized.

Sunday activities are a moment to develop students' independence and social skills. Hiwar jama'i (Arabic conversation) after Fajr, cleanliness of the dormitory environment, and independent activities until noon provide space for students to actively practice Arabic, develop cleanliness responsibilities, and manage time independently.

3. Points System and Reward and Punishment Mechanism

The credit point system at the Minhajul Haq Islamic Boarding School is designed as a benchmark for providing rewards and punishments as well as material for consideration of moral academic values on the report card. The moral value of the field of parenting is determined based on the range of credit points: above 150 points get a score of 100, 130-150 points get a score of 95, 105-125 points score 90, 55-100 points score 85, 5-50 points score 80, and so on until below -180 points score 55 .

Rewards are given in three categories: achievement rewards, attitude rewards, and cognitive rewards. Achievement rewards include academic achievements such as class rankings (25 points for rankings 1-3, 15 points for rankings 4-6), competition achievements representing Islamic boarding schools with points varying according to the competition level (30 points for the sub-district level to 100 points for the international level), as well as competition champions with higher points (45-130 points). Organizational rewards are given to the chamber president (20 points), class president (20 points), OSMHA president (25-50 points), and OSMHA administrators (15-30 points). Discipline rewards are given for punctuality, uniform completeness, sunnah fasting, and absence of permit records (120 points per semester).

The attitude reward is given based on the assessment of homeroom teachers and dormitory teachers on discipline, cleanliness, responsibility, exemplary, and cooperation with a maximum of 10 points per month. Cognitive reward is a special program for students with problems with an accumulation of 200 points or more to take rewards in the form of memorization of the Qur'an, memorization of matan, Arabic/English speeches, or the creation of papers with 5-100 points .

Sanctions are given progressively according to the level of violation. There are 142 types of violations categorized into six groups: (1) violations of presence, discipline, and worship (27 types), (2) violations of ethics and decency (47 types), (3) administrative violations (6 types), (4) violations of games and prohibited goods (25 types), (5) misuse of cellphones (9 types), and (6) violations of theft, vandalism, fighting, and crime (24 types).

Sanctions are divided into cognitive sanctions (memorizing mufrodat, letters of the Quran, hadith, prayers, lectures, writing papers, writing the Quran), affective sanctions (apologizing, asking for signatures, asking for advice, writing statements), psychomotor sanctions (push ups, running, picking up garbage, cleaning the dormitory, sweeping the yard, tidying up rooms, climate baldness), fine sanctions (confiscation, replacement of goods), administrative sanctions (statement letters, suspensions, summoning parents, prohibition from going out, credit points, guidance, conditional upgrade, issued), and licensing sanctions

Serious violations that result in being expelled from pesantren include: stealing to reach nisab ($\pm 360,000$), rape, murder, spreading misunderstanding, defamation of religion and institutions, homosexuality, consuming drugs, and distributing alcohol/drugs. Violations that immediately get SP1 and have the potential to be issued after SP2 include: defying pesantren regulations (120 points), courtship (120 points), premeditated fights (120 points), accessing pornographic content (120 points), stealing under nisab (120 points), and smoking (120 points).

4. Ethical Values in the Rules of Islamic Boarding Schools

An analysis of the Santri Handbook reveals five main ethical values that are constructed through discipline policies:

First, spiritual-transcendental values. The rules emphasize the obligation to pray in congregation, the prohibition of leaving prayer intentionally (50 points), the obligation to fast in Ramadan (violation of 50 points), and the prohibition of carrying out Hajj/Umrah during KBM. This emphasis shows that a vertical relationship with God is the main foundation of character formation. Students are educated to prioritize worship over worldly interests, reflecting the philosophy of pesantren that makes the hereafter as the main orientation .

Second, the value of social ethics. The rules of conduct regulate in detail the manners of association between others: the obligation to say greetings when entering/leaving the room and meeting the Islamic boarding school community, the prohibition of profanity (30 points), the prohibition of intimidating/insulting (35-70 points), the prohibition of forming fanatical groups (50 points), and the prohibition of gambling (45 points). This arrangement aims to create a harmonious social environment based on Islamic values .

Third, the value of personal ethics. Rules regulate the physical appearance of students: hair is a maximum of 3 cm, not painted/polished, clean and not long nails, modest and shari'i

clothing. Appearance-related violations earned 5-25 points, including inappropriate haircuts (25 points), lengthening hair (20 points), and dressing unshari'i (20 points). This arrangement reflects the Islamic teachings on maintaining appearance as a reflection of the Muslim personality .

Fourth, the ethical value of cleanliness and order. The rules require students to maintain the cleanliness of rooms, classrooms, and the environment, dispose of garbage in its place, save water and electricity, and tidy up personal belongings. The OSMHA cleanliness section has the authority to confiscate items that are placed out of place. This value of cleanliness is in line with the teachings of Islam which make cleanliness part of faith .

Fifth, the value of intellectual ethics. Discipline requires students to have textbooks, do assignments, maintain class calm, and take learning seriously. Violations such as cheating result in not getting test scores. This emphasis on intellectual ethics shapes the academic integrity of students, preparing them to become true learners who uphold scientific honesty

5. Violation Handling and Licensing Procedures

The handling of problematic students at the Minhajul Haq Islamic Boarding School follows a gradual procedure. For violations with an accumulation of at least 5 points, students receive a reprimand. Minimum of 25 points: reprimand and advice. Minimum of 50 points: advice from Disciplinary Staff, homeroom teacher, and BK. Minimum 175 points: counseling guidance, Waka Santrian, Head of Nursing, and Head of Madrasah. Minimum of 350 points: parent summons. Minimum of 500 points: suspension and agreement. Minimum 650 points: return of custody.

The handling of violations of OSMHA rules is also carried out in stages: the first violation receives advice and recording, the second violation receives psychomotor and cognitive sanctions and 5 points, the third violation gets 5 points, the fourth violation gets 10 points and is advanced in front of the mosque, the fifth violation gets 10 points, the sixth violation gets 20 points and the parent is summoned .

Licensing procedures are strictly regulated to educate student discipline. Permits are divided into permits around the pesantren environment, vacation permits, emergency permits, and appreciation permits. Each student is entitled to a maximum of 2 times per semester outside the area. Umrah permits are only allowed during official holidays of the

Islamic boarding school. The clearance procedure involves reporting to security, recording entry and exit times, and checking luggage .

6. Theoretical and Practical Implications

The construction of educational ethics at the Minhajul Haq Islamic Boarding School reflects the theory of character education that emphasizes the importance of a comprehensive and integrated approach. Thomas Lickona identifies three components of good character: moral knowing, moral feeling, and moral action . The Islamic boarding school education system fulfills these three components through the teaching of sharia science (moral knowing), habituation of worship and ethics (moral feeling), and the enforcement of rules with clear consequences (moral action).

A behavioristic approach through the reward and punishment system is seen as dominant in the discipline policy. The awarding of points for each violation and reward for achievement is an application of Skinner's operant conditioning theory, where behavior is strengthened through positive reinforcement (reward) and reduced through negative reinforcement (violation points). However, Islamic boarding schools also integrate a humanistic approach through the process of ta'lim, tarbiyah, and ta'dib that emphasizes internal awareness.

The uniqueness of the pesantren education system lies in the integration between formal and non-formal aspects, between academic education and character building, as well as between traditional values and modernity. Minhajul Haq Islamic Boarding School has managed to maintain the characteristics of the Islamic boarding school such as the teaching of the yellow book, memorization of matan, and the habit of worship, while adopting the ISO 9001:2015 quality management system, the national curriculum, and modern educational facilities .

Practically, a comprehensive policy of discipline provides clear guidance for all pesantren stakeholders. Students understand their rights and obligations, the consequences of each violation, and the opportunity to get rewards. Teachers and caregivers have an objective reference in handling violations. Parents know the education system that is applied and can participate in the process of fostering students.

D. CONCLUSION

The construction of educational ethics at the Minhajul Haq Purwakarta Islamic Boarding School forms the character of students through three main pillars: strengthening faith and worship according to the manhaj of Ahlus Sunnah wal Jama'ah, mastery of active Arabic as an instrument of understanding Islamic sources, and the formation of noble morals through the *qudwah hasanah* method. A comprehensive points credit system with 142 different types of violations and rewards is an effective mechanism for enforcing discipline.

Ethical values constructed through discipline policies include spiritual-transcendental values, social ethics, personal ethics, hygiene ethics, and intellectual ethics. These five values are integrated into the daily activities of students, the learning curriculum, and the rule enforcement system. The procedure for handling violations that are staged and involve various parties (homeroom teachers, BK, caregivers, madrasah heads, parents) reflect an educational approach, not just a punitive one.

The implications of this study confirm that modern Islamic boarding schools are able to maintain traditional values while adopting an international standard quality management system. This integrated education model can be an alternative to the development of character education in Indonesia that combines mastery of science, 21st century skills, and a solid spiritual foundation.

Further research is needed to evaluate the implementation of discipline policies in the field, measure the effectiveness of the point system in shaping character, and analyze the perception of students, teachers, and parents towards the system implemented. Comparative studies with other Islamic boarding schools are also important to identify best practices in pesantren-based character education.

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