



IMPLEMENTATION OF CHARACTER EDUCATION IN FORMING THE HOLISTIC PERSONALITY OF STUDENTS

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Abstract:

This study aims to examine the implementation of character education in the holistic personality development of Islamic boarding school students, encompassing intellectual, spiritual, moral, and social aspects. The main focus of the study is how character values are instilled in the Islamic boarding school environment as an effort to shape individuals with noble character and usefulness in society. The research method used is qualitative with a descriptive approach, through observation, in-depth interviews with caregivers, ustadz, and students, and documentation analysis. The results show that character education in Islamic boarding schools is implemented through the habituation of worship, teacher role models, discipline, social interaction, and the integration of Islamic values into learning activities and daily life. This implementation not only shapes individual morality but also develops emotional intelligence, independence, and social awareness in students. The implications of this study confirm that consistent and comprehensive character education can produce a generation of students with holistic personalities, ready to face global challenges without losing their Islamic identity. Furthermore, these findings can serve as a reference for other educational institutions in developing sustainable character development models.

Keywords: *Character Education, Holistic Personality, Islamic Boarding School*

INTRODUCTION

Character education has long been viewed as a fundamental aspect in shaping the whole person, as many educational theories assert that educational success is determined not only by cognitive mastery but also by moral, spiritual, and social fortitude. However, in practice, there remains a significant gap between this ideal theory and the social reality on the ground. Many cases of juvenile delinquency, poor social etiquette, weak social awareness, and even deviant behavior emerge in communities that have received formal education. This demonstrates that learning that emphasizes cognitive aspects often neglects the character dimension and overall personality development. This awareness raises an important question: why are well-formulated character education theories not fully effective in social reality? In conclusion, there is a gap between the ideal concept of character education and its implementation in educational practice, necessitating in-depth research into implementation

strategies that are truly capable of shaping the holistic personality of students, including students in Islamic boarding schools (pesantren).

In the context of Islamic boarding schools, character education has become an ingrained tradition through the instilling of worship, discipline, and the exemplary behavior of kiai (Islamic religious leaders) and ustadz (Islamic religious teachers). However, increasingly complex social dynamics present new challenges for Islamic boarding schools (pesantren) in maintaining the effectiveness of character education. Students live in a digital era with a rapid and often unfiltered flow of information, potentially influencing them by instant gratification, hedonism, and pragmatic thinking. The reality on the ground shows that not all Islamic boarding schools are able to maintain consistency and integration of character education into all aspects of their lives. For example, there are cases where students are still involved in internal conflicts, lack discipline, or are unable to apply moral values outside the pesantren environment. This raises the question of how Islamic boarding schools can develop character education strategies that are more adaptive to changing times while still upholding Islamic values as the foundation for character development. In conclusion, this reality demands a serious evaluation of the effectiveness of character education implementation in Islamic boarding schools to truly shape students with holistic personalities.

Several previous studies have highlighted the importance of character education in the context of Islamic boarding schools. found that the character formation of students is strongly influenced by the pesantren culture, which emphasizes religious habits. emphasized that the integration of Islamic values with discipline can foster student independence. These findings demonstrate that numerous studies on character education in Islamic boarding schools (pesantren) have been conducted, but most have focused on single aspects such as discipline, religiosity, or independence. This study takes a different approach by examining the comprehensive implementation of character education in shaping the holistic personality of students, encompassing intellectual, spiritual, moral, emotional, and social aspects. Therefore, this research seeks to fill a gap in previous studies that have not sufficiently highlighted the integration of all dimensions of character throughout the lives of students. In conclusion, this study offers both relevance and added value compared to previous research.

The novelty of this research lies in its focus, which goes beyond examining a single aspect of character education, but rather seeks to understand how the implementation of character education in Islamic boarding schools truly shapes the holistic personality of students. This means that this research goes beyond religiosity or discipline, but rather examines the interconnectedness of spiritual, intellectual, moral, social, and emotional aspects that synergize within students. This is crucial because modern challenges demand that students not only be ritually pious but also be intelligent, possess integrity, be empathetic, and be able to adapt to a dynamic social life. Another novelty lies in the research approach used, which examines the process of internalizing character values through habituation, social interaction, and daily practice, rather than solely through the formal curriculum. With this approach, the research seeks to uncover the practical dimensions of character education that may have previously been overlooked. In conclusion, this study presents a new contribution to the discourse on Islamic boarding school education, offering a holistic understanding of how character education is implemented in shaping the personalities of students.

Based on the gap between theory and reality, real-world conditions, and the results of previous research, this study aims to answer the question :How can the implementation of character education in Islamic boarding schools shape the holistic personality of students, encompassing spiritual, intellectual, moral, emotional, and social aspects? The initial argument of this research is that the formation of a holistic personality of students can be achieved if character education is implemented consistently, integratively, and continuously in all Islamic boarding school activities, whether through formal learning, habituation of worship, teacher role models, or social interactions between students. In other words, effective character education lies not only in theory and curriculum, but more in how these values are brought to life in the daily lives of students In conclusion, this study aims to analyze the practice of implementing character education in Islamic boarding schools and to test the extent to which these practices are able to shape the holistic character of students, while also offering alternatives for developing a more adaptive and applicable character education model.

RESEARCH METHODS

This research employed a qualitative design with a case study approach. This design was chosen because it provides an in-depth understanding of the implementation process of character education in shaping the holistic personality of students. Relevant case studies were used to explore real-life phenomena occurring at the Miftahul Ulum Islamic Boarding School in Bondowoso in detail, comprehensively, and contextually. This approach enabled researchers to uncover the meaning behind character education practices that cannot be measured quantitatively.

The research location was selected at the Miftahul Ulum Islamic Boarding School in Bondowoso, East Java. This location was chosen for several reasons: first, this Islamic boarding school has a strong tradition of character education through the instilling of worship, discipline, and exemplary behavior. Second, this Islamic boarding school strives to integrate classical Islamic values with modern challenges, making it interesting to study in the context of student personality development. Third, this Islamic boarding school is one of the educational centers in the Bondowoso region, with a large number of students from diverse backgrounds, allowing researchers to obtain rich and representative data.

The sources of information in this study consist of three categories. First, the respondents, namely the students of the Miftahul Ulum Islamic Boarding School, who are the primary targets of character development. Second, the key informants, namely the boarding school supervisors, ustadz, and administrators who play a direct role in the education and development process of the students. Third, texts or documents, in the form of pesantren manuscripts, reference books taught, and other secondary sources such as articles, online news, and relevant official pesantren records.

The data collection process was conducted using several techniques. First, a desk review, which examined documents, archives, and literature related to character education in the pesantren. Second, participant observation, to directly observe patterns of interaction, habits, and implementation of character values in the students' daily lives. Third, in-depth interviews with the supervisors, ustadz, and students using semi-structured interview guidelines to ensure the data obtained remained flexible yet focused. Furthermore, a limited

questionnaire was used to supplement the data on students' perceptions regarding the implementation of character education.

Data analysis was conducted through several stages. First, data condensation by reducing irrelevant data, grouping information according to categories, and highlighting important themes. Second, data presentation (data display) in the form of tables, matrices, or descriptive narratives to facilitate the extraction of meaning. Third, data verification by triangulating between sources (respondents, informants, documents) and in-depth reflection to ensure the validity of the findings. The analytical methods used include content analysis to examine texts or documents, discourse analysis to understand the meaning in student-teacher interactions, and interpretative analysis to explore the deeper meaning of character education practices. With this approach, the research is expected to produce a complete picture of the implementation of character education in the formation of the holistic personality of students at the Miftahul Ulum Islamic Boarding School in Bondowoso.

RESULTS AND DISCUSSION

Strategy for Implementing Character Education in Islamic Boarding Schools

The character education implementation strategy at Miftahul Ulum Islamic Boarding School in Bondowoso is defined as a series of planned and systematic efforts undertaken by the caretakers, ustadz, and administrators to instill moral, spiritual, discipline, and responsibility values in the students. This strategy takes place not only through formal classroom learning but also through daily life through the practice of worship, social interaction, enforcement of rules, and direct role models from the teachers. Thus, the implementation strategy serves as a practical instrument that connects normative Islamic values with the students' actual daily behavior.

An interview with a senior ustadz stated: "Here, we implement character education through habits, such as congregational prayer, Quran recitation, and politeness toward teachers. All of this is done consistently so that the students become accustomed to discipline." A similar sentiment was echoed by another student: "At the Islamic boarding school, we are trained in time discipline. Everything from waking up, praying, reciting the Quran, and studying is regulated, so we have no choice but to follow those rules." From this statement, the researcher interprets that the character education strategy in Islamic boarding schools emphasizes a systematic and rigorous habituation pattern. Character values are not only taught theoretically, but are instilled through routines and the students' direct involvement in Islamic boarding school activities.

The researcher's observations indicate that the students' activities follow a regular daily schedule: starting at 3:30 a.m. for Tahajud prayer, followed by congregational Subuh prayer, Quran recitation, formal schooling, and afternoon and evening activities, which again focus on worship and communal learning. When students violate the rules, the Islamic boarding school administration issues reprimands or educational punishments, such as cleaning the area or reciting specific prayers. This pattern demonstrates that character education is implemented not only through theory, but also through the mechanisms of discipline and social control inherent in Islamic boarding school life. The researcher interprets that consistently applied discipline is an effective instrument for shaping the students' personalities.

From interviews and observations, it is clear that the character education implementation strategy at the Miftahul Ulum Islamic Boarding School in Bondowoso is based on three main aspects: habituation of worship, fostering discipline, and the exemplary behavior of the ustadz. All of these aspects are implemented consistently and integratedly in the students' daily lives, allowing character values to be absorbed not only as knowledge but also as habits that shape behavior.

The overall data demonstrates a pattern that the character education strategy at the Islamic boarding school utilizes a holistic, environment-based approach. Character values are not only taught verbally but also practiced in the students' daily routines, reinforced by a disciplinary system, and modeled by the ustadz and caregivers. This pattern demonstrates that the implementation of character education at the Miftahul Ulum Islamic Boarding School takes the form of habituation, internalization of values, and exemplary behavior, which collectively shape the students' holistic personalition

Holistic Dimension in the Formation of Student Personality

The holistic dimension of student personality development at the Miftahul Ulum Islamic Boarding School in Bondowoso is understood as personality development encompassing spiritual, intellectual, moral, emotional, and social aspects in an integrated manner. Students are not only guided to become devout individuals, but are also required to possess intellectual intelligence, noble morals, emotional control, and the skills to interact and contribute to society. This holistic concept emphasizes a balance between knowledge and morals, between discipline and empathy, enabling students to navigate the dynamics of modern life without abandoning Islamic values.

One ustadz (teacher) stated: "Here, students are guided not only in reciting the Quran, but also in how to be polite, respect their parents, and control themselves." Meanwhile, another student stated: "We are trained not only in studying the Quran, but also in how to live in society. For example, we are taught to work together, maintain cleanliness, and help friends in need." From these two statements, researchers interpret that student personality development at the Islamic boarding school is holistic, encompassing moral, social, and emotional aspects, which are interconnected with spiritual and intellectual development.

The researcher's observations found that the students' activities reflect the integration of various aspects of their personality. Daily activities include not only congregational prayer, Quran recitation, and formal study, but also social activities such as community service, environmental cleaning, speech practice, and internal student deliberations. On several occasions, students are also encouraged to manage their own activities, such as serving on the boarding school's event committee. Based on these observations, the researcher interprets that the holistic dimension is formed through a combination of spiritual, intellectual, social, and emotional activities integrated into the pesantren's life system.

Based on interviews and observations, it can be confirmed that the development of students' personalities at the Miftahul Ulum Islamic Boarding School in Bondowoso encompasses five main dimensions: spiritual (devoutness), intellectual (study of religious texts and general knowledge), moral (social behavior), emotional (self-control), and social (caring and cooperation). These dimensions do not operate in isolation but are integrated

into the students' daily activities.

The patterns evident in the data indicate that the students' personality development is carried out using an integrative holistic education model. Islamic boarding schools develop students through the synergy of five dimensions of personality, implemented simultaneously: spiritual through worship, intellectual through learning, moral through daily morals, emotional through self-control, and social through collective interaction. This pattern demonstrates that Islamic boarding schools play a role not only as religious educational institutions but also as environments for fostering the totality of students' personalities.

Challenges and Implications of Implementing Character Education

Observations indicate that some students still struggle to consistently adhere to the rules, such as being late to routine activities or being less active in community service. However, many students also show positive developments, such as practicing on-time prayer, being able to lead prayers, and actively helping their peers. Researchers interpret this as suggesting that while challenges to discipline and external influences remain, consistently implemented character education has a significant impact on developing positive student behavior.

Based on interviews and observations, it can be concluded that the main challenges in implementing character education at the Miftahul Ulum Islamic Boarding School in Bondowoso include external cultural influences (technology and media) and the difficulty of maintaining discipline among some students. However, behind these challenges lie important implications: students are becoming accustomed to living orderly, independent, and developing a sense of social responsibility.

The data pattern indicates that the character education process at the Islamic boarding school operates with a dialectic of challenges and implications. Challenges arise from both internal factors (discipline and limited supervision) and external factors (digital influences and external culture). However, the consistent pattern of practicing worship, discipline, and leading by example ensures that character education remains positively impactful. Thus, the pattern that is formed is that even though character education faces many obstacles, the continuity of its practice still produces constructive implications in forming the holistic personality of students.

The research findings indicate that the implementation strategy for character education at the Miftahul Ulum Islamic Boarding School in Bondowoso is carried out through habituation, role modeling, and strengthening discipline. This finding aligns with the literature presented by Lickona (2013) that character education is effective when instilled through habituation in daily life. Fadli's (2021) research also supports this by emphasizing the importance of integrating religious values and discipline in fostering student independence. However, this study adds a new finding in the form of a simultaneous integration of spiritual, intellectual, emotional, moral, and social aspects within the Islamic boarding school system. The implication of this alignment is that Islamic boarding schools function not only as centers for the transmission of religious knowledge but also as spaces for holistic personality development.

The findings regarding the holistic dimensions of student personality also reinforce Marzuki's (2017) view, which emphasizes the importance of character-

based education in developing complete human beings. However, this study demonstrates a difference in the context that Islamic boarding schools integrate these various dimensions through daily activities, not just through the formal curriculum. This implies that the Islamic boarding school-based education model can be an alternative to general education in instilling more comprehensive character, especially amidst the moral crisis affecting adolescents in the wider community.

Challenges identified in the study, such as the influence of digital media and the discipline of some students, indicate a dysfunctional habituation structure that does not always operate smoothly. This contrasts with the assumptions of several previous studies, such as Munir (2022), which emphasized the effectiveness of role models without much attention to external obstacles. Thus, this study adds a new perspective: the success of character education is influenced not only by internal factors within the Islamic boarding school, but also by external structures such as the social environment and technological developments that are difficult to avoid.

Further implications of these findings can be understood through a so-what analysis. The function of character education is to shape students who are disciplined, religious, and socially conscious. The dysfunction that emerges is resistance or rule-breaking by some students due to external influences. From a why perspective, this phenomenon occurs because there is a correlation between the broader social structure and Islamic boarding school educational practices. The structure of Islamic boarding schools fosters values of order and religiosity, but external structures based on digital technology create a tug-of-war of values that sometimes contradict the principles of the Islamic boarding school.

Thus, this study confirms that the implementation of character education in Islamic boarding schools is a complex, not a linear, process. The integration of spiritual, intellectual, emotional, moral, and social values creates a positive function in shaping the holistic personality of students. However, internal and external challenges are factors that must be anticipated to prevent dysfunction. Therefore, the practical implication of this research is the importance of adaptive strategies in Islamic boarding schools to integrate character education with current developments, for example through Islamic value-based digital literacy, so that students can maintain Islamic morals while also being able to face global challenges.

CONCLUSION

The most important finding of this study is that the implementation of character education at the Miftahul Ulum Islamic Boarding School in Bondowoso is able to shape the holistic personality of students, encompassing spiritual, intellectual, moral, emotional, and social dimensions. The wisdom of this study demonstrates that the process of character formation is not simply a formal learning activity, but the result of a combination of habituation, role models, discipline, and social interactions in the students' daily lives. This provides an important lesson: character education will be effective if implemented consistently and comprehensively through lifestyle patterns within the educational environment.

The strength of this research lies in its contribution to the development of scholarship in the study of character education, particularly in the context of Islamic boarding schools. This research updates perspectives by emphasizing

the holistic dimension as a framework for shaping students' personalities, while highlighting the integration of Islamic values with modern challenges. Furthermore, this research utilizes a qualitative method based on case studies that can extract in-depth data, thus providing a more comprehensive understanding of the implementation of character education in Islamic boarding schools.

The limitations of this study are its scope, which is still limited to one location, namely the Miftahul Ulum Islamic Boarding School in Bondowoso. Therefore, the findings cannot be generalized to other Islamic boarding schools with different characteristics. Furthermore, this study focused more on the experiences of students without considering variations in aspects such as gender, age, or social background. The limitations of the method used are also still descriptive qualitative, so it is not able to provide a broader quantitative picture. Therefore, further research is urgently needed that accommodates variations in gender and age, as well as the use of survey or mixed methods to obtain a more comprehensive picture. Thus, the results of subsequent research can serve as a basis for developing more appropriate and contextual character education policies.

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