The Implementation of Noble Character Education at the Ummul Qur'an Islamic Boarding School

Prayitno[1], Wakib Kurniawan[2], Susi Herawati[3]
[123] Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum, Central Lampung
E-mail: herawatisusi662@gmail.com

ARTICLE INFO

ABSTRACT (10pt)

Character education is of paramount importance as it plays a crucial role in shaping individual personality, preventing social problems, and preparing future generations to become responsible members of society equipped with essential life skills for social interaction. The purpose of this study is to examine the values underlying the implementation of noble character education applied at Ummul Qur'an Islamic Boarding School in Kediri, with the aim of providing knowledge and understanding to all stakeholders, including teachers, parents, and students, as well as contributing to the development of educational science and scholarly discourse. This study employs a qualitative research method with a descriptive approach, seeking to understand phenomena from the participants' perspectives by emphasizing meaning, experience, and contextual factors. Data were collected through interviews, observations, and documentation. The research involved five informants, namely the head of the boarding school, teachers (ustadz), students (santri), a security officer, and a kitchen staff member. The findings indicate that Islamic boarding schools play a significant role in shaping students' character through habituation, exemplary behavior, and the internalization of religious values. Ummul Qur'an Islamic Boarding School in Kediri implements a character education program consisting of 29 noble character values, aimed at ensuring that students are not only academically competent but also possess commendable moral character

1. INTRODUCTION

Education is a structured process aimed at creating a learning environment and learning methods that enable learners to actively enhance their capacities, including spiritual strength, self-control, character, intellect, moral integrity, knowledge, comprehensive understanding, and competencies required both for personal development and for contributing to society, as stipulated by law. The objective of education is to shape

individuals into better human beings. Therefore, education is an essential necessity. Education is important for all segments of society because it provides a global perspective and improves the overall quality of individuals. Accordingly, education should be instilled from an early age (Muktamar, 2024)

Terminologically, character can be understood as an English term, while its origin derives from the Greek word charakter. The concept of character conveys the meaning of sharpening or giving form, and it also denotes the act of engraving or carving. The essence of engraving lies in the permanence and depth of the imprint. Character is manifested through habitual patterns of life within a particular social group. In essence, character refers to one's disposition, moral conduct, manners, or ethical values (Munafiah & Novianti, 2023).

Character education is a deliberate and systematic effort aimed at shaping individual character in order to improve ethical conduct and social habits. Through this process, individuals are expected to develop the capacity to benefit themselves while also contributing positively to others. Furthermore, character education can be defined as a planned and appropriately implemented endeavor designed to support learners in internalizing values related to the Creator, the self, fellow human beings, culture, and nationalism, which are subsequently manifested in everyday life (Wibowo, 2020).

Islamic boarding schools (pondok pesantren) are traditional Islamic educational institutions that function not only as centers of education but also as hubs for the dissemination of Islamic knowledge. Beyond their role as religious institutions, pesantren serve as centers of scholarly study, sites for academic research, and venues for progressive institutional training. Consequently, pesantren constitute a foundational pillar in cultivating generations who are both intellectually grounded and firmly rooted in religious conviction (Hasanah et al., 2025)

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Islamic boarding schools (pondok pesantren) can exert a significant influence on students' physical development, spiritual formation, and intellectual capacity. Pondok pesantren are generally classified into two types: khalafi (modern) pesantren and salafi (traditional) pesantren. Salafi pesantren represent traditional Islamic boarding schools in which students are encouraged to fulfill their basic life necessities in a modest manner, both in material and non-material aspects (Sanusi, 2012). In contrast to traditional Islamic boarding schools, modern pondok pesantren implement an integrated curriculum that combines the pesantren curriculum with the national curriculum. Modern pondok pesantren are Islamic educational institutions that integrate religious education with general education, while also applying more efficient and innovative teaching methods and providing more

comprehensive facilities and infrastructure than traditional pondok pesantren (Kusumawati, 2024)

The implementation of character (moral) education can be carried out through a comprehensive approach encompassing the habituation of proper conduct (adab), Islamic education, and the role of caregivers as exemplary role models. This implementation is realized through activities such as congregational prayers, the study of classical Islamic texts (kitab kuning), communal service activities, and the cultivation of social attitudes in daily life. The outcomes of this implementation contribute to the formation of students (santri) who are disciplined, responsible, and possess strong personal integrity (Kholis et al., 2025)

The study conducted by Umar Al Faruq et al., entitled "The Implementation of Character Education Based on the Panca Jiwa Values in Islamic Boarding Schools," presents significant findings regarding the implementation of the Panca Jiwa values at Ihyaul Qur'an Nururahman Islamic Boarding School in Wagir, Malang Regency. The research highlights the internalization of the five core values of Panca Jiwa, namely sincerity, self-reliance, Islamic brotherhood (ukhuwah Islamiyah), and freedom of thought (Faruq et al., 2025). Burhanuddin Abdullah's research, entitled "The Implementation of Character Education at the Tahfidzul Qur'an An Nafiyah Islamic Boarding School, Sampung, Ponorogo," examines the cultivation of students' moral knowledge, which is carried out through the study of classical Islamic texts (kitab-kitab salaf), namely Ta'lim, Safinah, Al-'Ala, and Ngudi Susilo. In addition, moral education is reinforced through peer and teacher assessments, Qur'anic recitation activities (mengaji Al-Qur'an) and madrasah diniyah (religious classes), as well as advice and corrective guidance provided by teachers and educators (Wafiyuni & Absor, 2024). The study conductesd by Nurkholisoh et al., entitled "The Implementation of Character Education at Pesantren Tahfidz Nurkhodijah 3," demonstrates that character formation can be effectively carried out through the habituation of reading and memorizing the Qur'an, the in-depth study of its meanings, and the integration of Qur'anic values into daily life (Cindi & Nurjannah, 2023).

Neneng Sakinah's research entitled "The Implementation of Qur'anic Character Education" reveals that the implementation of Qur'anic character education is influenced by several interrelated components. These include moral knowing, which refers to the process of introducing and understanding Qur'anic character values; moral feeling, which encompasses self-reflection and self-awareness; and moral doing or moral action, namely the process through which character values are internalized and transformed into daily cultural practices. Such practices are reflected in activities such as performing voluntary

prayers (tahajjud and dhuha), assisting peers who are experiencing difficulties, and actively participating in community activities (Sakinah, 2023). The study conducted by Maulana Kiswanto et al., entitled "The Implementation of Character Education on Student Discipline at Nurut Taqwa Islamic Boarding School, Grujukan Village, Cermee District, Bondowoso Regency," found that institutional regulations have been implemented in accordance with the rules established by the pesantren. The management serves as a positive role model for the students by consistently demonstrating exemplary behavior in all aspects, such as dressing neatly and positioning themselves at the forefront. Furthermore, the management applies firmness and fairness in governance, grounded in the established legal foundations and institutional regulations. Mutual encouragement among administrators across various divisions is evident in the execution of their respective duties. In addition, both ustadz and administrators instill an understanding of discipline by providing guidance and direction to ensure that actions are carried out in compliance with the established rules (Kiswanto, & Suharto, 2025).

The study conducted by Mukhlis Fakhruddin, entitled Management of Religious Character Education: A Comparative Study of NU, Muhammadiyah, and Hidayatullah Islamic Boarding Schools, reveals that success in boarding schools is highly dependent on the continuity of programs and the commitment of all stakeholders involved. Competent educators who possess a strong understanding of and ability to implement character education play a crucial role in this process (Fahruddin, 2025). The study conducted by Sulfitri Husain et al., entitled "Strengthening Character Education through the Learning by Doing Method at Al-Istiqomah Modern Islamic Boarding School, Ngatabaru, Sigi Regency," demonstrates that a character education approach grounded in religious values and Islamic norms has a significantly positive impact on the transformation of students' character (Husain et al., 2023). **644**

Based on an interview with the head of the Ummul Qur'an Islamic boarding school in Kediri, it was found that character education values are implemented in the daily lives of the students through what is referred to as the 29 noble character traits. These values aim to cultivate future generations who are not only intellectually capable but also possess commendable moral character. Although the Islamic boarding school has implemented a character education program, in reality there are still some students who have not fully internalized these values in their daily lives, as evidenced by the fact that several students continue to violate the established rules and regulations of the boarding school. Consequently, students who fail to comply with these regulations require special attention

from the boarding school authorities. Based on this background, the author perceives the importance of instilling character education from an early stage. Therefore, the researcher is interested in conducting a study at the Ummul Qur'an Islamic boarding school entitled "The Implementation of Noble Character Education at Ummul Qur'an Islamic Boarding School, Kediri".

This study offers a distinctive contribution compared to previous research by foregrounding the specific context of character education implementation within an Islamic boarding school (pondok pesantren). It examines the instructional methods of Qur'anic and Hadith learning conducted through manqūl musnad muttaṣil, exemplary practice and habituation, the utilization of technology, strategies for preventing moral degradation, the role of stakeholders, as well as the implementation of fieldwork programs for santri prior to their roles as mubaligh and mubalighot. Furthermore, the study focuses on twenty-nine noble character values, encompassing the Tri Sukses, six noble habits (thobiat luhur), four bonds of faith, four divine decrees (maqādirullāh), four wheels of life, three work principles, and five conditions of social harmony. Consequently, this research presents a novel perspective that enriches the discourse on education and reinforces the view of the pesantren as a holistic educational model.

This study aims to comprehensively describe the predetermined research problems. Through this approach, the research is conducted systematically to provide broader and deeper insights into the implementation of noble character education at Ummul Qur'an Islamic Boarding School in Kediri. First, the study seeks to identify and analyze the values underlying the implementation of noble character education. The findings related to these values are expected to enhance knowledge and understanding among all stakeholders, including teachers, parents, and students. Second, the study aims to contribute to the development of educational science and practice by fostering learning motivation, creating a conducive learning environment, shaping morally upright generations, enhancing social skills, preparing learners to face future challenges, optimizing individual potential, and ultimately building a nation grounded in strong character.

2. METHODS

This study employs a qualitative research method, with an approach that focuses on the implementation of noble character education at Ummul Qur'an Islamic Boarding School. The population of this study includes all students, teachers (ustadz and ustadzah), boarding school administrators, and the entire academic community of the pesantren. The samples

directly involved in the research consist of the head of the boarding school, teachers, students, kitchen staff, and security personnel. Data were collected through interviews, observations, and documentation. Interviews were conducted face-to-face between the researcher and informants in order to obtain an in-depth understanding of the informants' views, perspectives, and experiences regarding how character values are instilled and internalized among students.

Observations were carried out through direct examination of students, student activities, social interactions, and the boarding school environment related to character education. The purpose of these observations was to enable the researcher to understand how character values are applied in the daily life of the pesantren. Documentation played an essential role as a data source for understanding how character education is realized. The documents collected in this study include official documents such as curricula, activity programs, regulations, and codes of conduct, as well as unofficial documents such as photographs of boarding school activities relevant to character education.
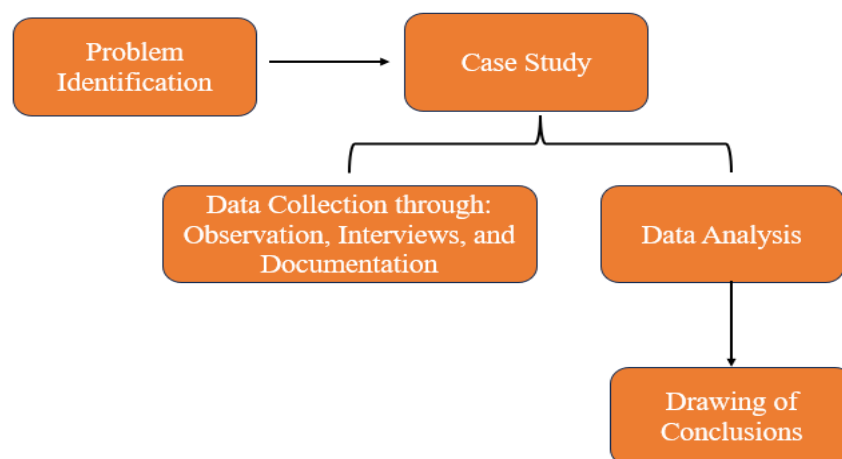

Figure 1 Methods

Data analysis was conducted through a data reduction process, which involved focusing the research on key aspects related to character education. This process included simplifying the raw data obtained from interviews by condensing it into essential points relevant to the research topic, excluding data considered less relevant or insignificant to the research objectives such as extracurricular activities not directly related to character education—and classifying the remaining data into specific categories, including character values, character education methods, social interactions, and the impacts of character education. The data were then presented in a systematic and easily comprehensible manner in the form of a narrative

describing the research findings. The final stage involved drawing conclusions supported by the analyzed data.

3. RESULTS AND DISCUSSION

Research on the implementation of noble character education at Ummul Qur'an Islamic Boarding School (Pondok Pesantren Ummul Qur'an) in Kediri reveals that Islamic boarding schools play a crucial role in shaping students' character. This role is carried out through habituation, exemplary conduct, and the internalization of religious values.

The implementation of character education at Pondok Pesantren Ummul Qur'an Kediri is strengthened by the application of 29 noble character values as guiding principles for students. These values consist of: Tri Sukses (three forms of success), namely akhlaqul karimah (noble morality), intellectual competence, and independence; six noble habits (thobiat luhur), including harmony, solidarity, effective cooperation, honesty, trustworthiness (amanah), and diligence (mujhid muzhid); four bonds of faith (tali keimanan), comprising gratitude, glorifying God, earnestness in effort, and prayer; three principles of work, namely correctness (bener), appropriateness (kurup), and commitment to promises; four principles of divine decree (maqodirulloh), which include gratitude for blessings, istirja' when facing calamities, patience in enduring trials, and repentance for mistakes; four rotating wheels of life, namely that the strong assist the weak, the capable help those who are less capable, those who remember remind those who forget, and those who err are advised so that they may repent; as well as five conditions for social harmony, including speaking kindly, being trustworthy and placing trust in others, exercising patience and willingness to yield in conflicts, refraining from harming others in terms of property, honor, or human rights, and showing mutual care and sensitivity to others' feelings.

Ummul Qur'an Islamic Boarding School in Kediri is an educational institution operating under the auspices of the LDII organization, located on Kediri–Nganjuk Road, kilometer 12, Tarokan District, Kediri Regency. Students at Ummul Qur'an Islamic Boarding School are not only engaged in full-time residential religious education but also have the opportunity to reside at the boarding school while simultaneously pursuing their studies at open junior and senior high schools. This educational model aims to ensure that students achieve not only academic excellence but also the development of noble character (akhlakul karimah).

1. **The Values Underpinning the Implementation of Character Education at Ummul Qur'an Islamic Boarding School**

Religious values are cultivated through the guidance of alim and faqih scholars. Students are motivated to acquire beneficial religious knowledge and to develop a comprehensive understanding of Islam through in-depth studies of the Qur'an, including recitation, memorization, and interpretation. In addition, they engage in the study of Hadith collections, particularly Sahih al-Bukhari and Sahih Muslim. The practice of night prayers during the last third of the night, supplication, other voluntary prayers, and voluntary fasting, as well as the provision of religious advice, constitute integral parts of daily activities aimed at strengthening and internalizing religious values.

The value of akhlāq al-karīmah (noble character), as conveyed in the saying of the Prophet Muhammad (peace be upon him), states that good moral conduct is equal in merit to the rank of those who diligently perform supererogatory prayers and voluntary fasting. Therefore, students (santri) are habitually trained to communicate using refined and appropriate language, demonstrating propriety, social awareness (papan empan adepan), respect for etiquette (unggah-ungguh), decorum, and politeness. This moral cultivation is further reinforced through exemplary conduct shown by the kyai, administrators, and ustadz/ustadzah. The values of religiosity and akhlāq al-karīmah are in accordance with Islamic educational theory, which positions these values as essential strategies for fostering noble character and enhancing the spiritual intelligence of learners. Islamic educational theory is fundamentally grounded in the Qur'an, the Hadith, and the intellectual contributions of Muslim scholars (Munafiah & Novianti, 2023).

The values of independence and professionalism are instilled in santri to ensure that they do not depend on others and are able to assume responsibility for themselves. This responsibility is reflected in daily practices such as maintaining personal hygiene, washing their own clothes, managing time effectively, and participating in dormitory duty schedules. To further develop practical skills, santri are also equipped with various activities, including religious study sessions specifically designed for female students (pengajian keputrian) and entrepreneurial training through the management of the cooperative. These practices are aligned with behaviorist theory, which emphasizes transformation and observable behavioral change. The values of independence and professionalism are capable of encouraging individuals to undergo attitudinal shifts as a result of the interaction between stimuli and responses. In addition, Carl Rogers' humanistic theory has significant relevance in the context of Islamic character education, particularly in appreciating students' potential,

fostering holistic personality development, and creating a supportive learning environment conducive to character formation in accordance with Islamic values (Zamzami et al., 2024).

The values of mutual cooperation and social concern are manifested through activities such as maintaining the cleanliness of the mosque, cleaning the surrounding environment of the Islamic boarding school, and participating in taziah (condolence visits) when members of the surrounding community pass away. Moral development progresses in parallel with cognitive development and involves moral reasoning. Lawrence explains how individuals develop their understanding of and capacity for making moral decisions through six stages, which are categorized into three levels: pre-conventional, conventional, and post-conventional. Character education in Islamic boarding schools (pesantren) can be further strengthened to cultivate a generation that is not only academically competent but also possesses noble character and moral integrity (Hanafiah, 2024).

The values of honesty and trustworthiness are instilled through direct practical application. Students are encouraged to behave honestly, both in speech and in action. If a student finds an item that does not belong to them, they are expected to report it to the male or female student administrators. In addition, the value of trustworthiness is cultivated through procedures such as requesting permission to leave the boarding school premises. In this case, students must first obtain permission from the ustadz or ustadzah and subsequently submit a written permission letter to the security officer on duty. Students are also expected to return to the boarding school punctually in accordance with the granted permission. Furthermore, students are trained to develop discipline, beginning with simple habits such as arranging their sandals neatly, eating meals on time, and performing religious worship regularly and in an orderly manner. The values of mutual cooperation and social concern, along with honesty and trustworthiness, constitute character values that are closely related to Lawrence Kohlberg's theory of moral development, which emphasizes changes in the ways individuals reason, experience, behave, and relate to moral standards that distinguish between what is considered valid or deviant (Hanafiah, 2024).

National values, as embodied by good and law-abiding citizens who adhere to the 1945 Constitution, require all santri to demonstrate moderate and tolerant attitudes and to remain firmly committed to Pancasila as the foundation of the state. These values are cultivated through various activities, such as the commemoration of national holidays, participation in flag-raising ceremonies, and involvement in carnival events organized by the village head. Education is a deliberately designed and structured process intended to be implemented in an engaging manner, enabling learners to actively participate in understanding contextual

realities, to optimize their religious, personal, and moral capacities, and to develop character and competencies that are beneficial to society and the nation (Azizah, 2023).

2. Methods for Implementing Noble Character Education at Ummul Qur'an Islamic Boarding School, Kediri.

The implementation of noble character values at the Ummul Qur'an Islamic Boarding School in Kediri is carried out through various methods, including: (a) Habituation and role modeling: students cultivate consistent practices of worship, cleanliness, and discipline through daily routines exemplified by the kyai, administrators, and teachers (ustadz/ustadzah). (b) Curricular integration, in which character values are systematically embedded in every learning activity, encompassing both religious education and general skill-based instruction. (c) Extracurricular activities, including Persinas ASAD, soccer, volleyball, badminton, and futsal, are utilized as effective means for cultivating noble character traits and fostering a sense of nationalism. (d) Eriodic evaluation is conducted through deliberative meetings held biweekly by the ustadz and ustadzah together with the male and female student administrators to discuss student activities as well as issues related to students' character development. Furthermore, the ustadz and ustadzah submit evaluation reports to the kyai and the management on a monthly basis. This specialized evaluation system is designed to ensure that the educational program effectively fosters students' character in accordance with the established objectives.

3. Teaching and Learning Methods at Ummul Qur'an Islamic Boarding School, Kediri

The teaching and learning methods implemented at Ummul Qur'an Islamic Boarding School in Kediri include, among others: (a) Manqūl–Musnad–Muttashil refers to a traditional pedagogical method that prioritizes the direct transmission of knowledge from teacher to student through an unbroken chain of authority (sanad), continuously connected from one teacher to another until it ultimately reaches the Prophet Muhammad (peace be upon him). LDII is an Islamic organization whose teachings are grounded in the Qur'an and the Hadith. Mr. Adi Nurohman, S.Pd., as the head of the Ummul Qur'an Islamic boarding school in Kediri and concurrently the chairman of the LDII branch council (PC LDII), asserts that the study of the Qur'an and the Hadith must be conducted according to the manqūl, musnad, muttashil approach in order to preserve their authenticity and purity, thereby preventing deviations such as bid'ah (religious innovation), shirk (polytheism), khurāfāt (superstitions), and takhayyul (irrational beliefs) (Aly & Romadlan, 2024). (b) The sorogan method is an individualized tutoring or mentorship approach in which students (santri) study

one-on-one with a teacher to enhance their vocabulary acquisition and achieve an in-depth understanding of texts. Through this method, students are able to annotate the meanings of words individually, either in Indonesian or in Pegon (Arabic–Javanese script) (Aly & Romadlan, 2024). (c) The bandongan method is a lecture-based or instructional approach that complements other pedagogical methods in explaining the meanings and interpretations of verses of the Qur'an or Hadith (Aly & Romadlan, 2024). (d) Mudzakarah refers to a method in the form of discussion or deliberative consultation conducted to examine and address a particular issue or problem (Aly & Romadlan, 2024).

To support the successful implementation of noble character education at Ummul Qur'an Islamic Boarding School in Kediri, efforts are not limited to habituation, role modeling, religious values, and the reinforcement of the 29 character values, but also include the strategic utilization of technology. Students (santri) are consistently guided and advised regarding both the benefits and potential harms of digital technology, so that they are able to use it wisely and responsibly, thereby avoiding deviant behavior. For instance, digital technology is utilized to create positive content and to practice ethical and accurate journalism in digital media, as well as for da'wah (Islamic preaching) through social media by using various platforms such as YouTube, Instagram, Facebook, and TikTok. Digitalization represents a significant opportunity for Islamic boarding schools to develop and remain relevant in the face of contemporary societal changes. However, it must be managed appropriately to ensure that it generates positive impacts, strengthens traditional values, and expands the broader benefits of Islamic education.

The prevention of moral degradation at Ummul Qur'an Islamic Boarding School in Kediri is integrated into the students' daily lives. The boarding school establishes a controlled and positive environment for the students, limits negative external influences, and emphasizes the importance of choosing virtuous peer relationships. Indonesia is currently facing serious challenges in the era of globalization, one of which is a population explosion; consequently, a key issue lies in identifying effective strategies to enhance the capacity and quality of human resources (Rochmat et al., 2024).

External stakeholders play a crucial role in supporting activities at Ummul Qur'an Islamic Boarding School. Parents or guardians hold a strategic position in supporting their children's education in the boarding school, particularly in strengthening character development within the family environment and ensuring synergy between education at the boarding school and at home. The surrounding community contributes by engaging in interactions and fostering harmonious relationships with the boarding school, participating

in social activities, and creating an environment conducive to the educational process. The role of the government (both local and central) is that of an authorized body responsible for ensuring that boarding school activities are in accordance with Islamic law and national regulations, as well as maintaining communication and dialogue to strengthen regional development. Local community leaders and religious scholars provide moral guidance and social support, and assist in maintaining positive relations between the boarding school and the local community. Islamic education represents an inclusive approach to developing personality and enhancing the quality of human resources in accordance with Islamic values. The success of education is not determined solely by curriculum and teaching methods, but is also supported by parties who have interests and influence over the educational process. These parties are referred to as stakeholders, including the government, educational institutions, parents, the community, and the private sector (Azimah & Fatihin, 2025)

Field Work Practice (FWP) is a culminating activity that must be undertaken by students at Ummul Qur'an Islamic Boarding School in Kediri prior to becoming preachers (mubaligh/mubalighot). Students are allocated approximately one month to apply the knowledge they have acquired during their time at the boarding school. They are assigned to TPA LDII institutions located in the vicinity of the boarding school. The purpose of this program is to enhance the competence, professionalism, and capacity of preachers in performing da'wah (Islamic missionary activities) and community guidance, particularly in fostering the next generation (Azimah & Fatihin, 2025).

The obstacles in implementing noble character education at the Ummul Qur'an Islamic boarding school typically occur among new students. This is due to their inability to adapt to the rules and regulations of the boarding school, as well as their difficulty in socializing with new peers. Nevertheless, the kyai, administrators, and teachers consistently provide advice, guidance, and motivation. Therefore, the cultivation of character education must be carried out continuously and systematically (Wawancara, 2025).

Moreover, the Ummul Qur'an Islamic Boarding School in Kediri organizes various activities to reinforce the character education of its students, such as intensive sessions on completing Quranic recitations, understanding their meanings, and studying explanations of the Qur'an and Hadith, conducted annually during the month of Ramadan. These activities aim to enable students to complete material they have not yet mastered. This initiative also seeks to instill enthusiasm in students for the pursuit of knowledge. In addition, the school celebrates major religious holidays, such as the ritual of animal sacrifice (qurban), where students are taught to collectively contribute to fulfilling the sacrifice. This practice serves

as a motivation to enhance piety and social awareness. Students from Ummul Qur'an, representing the PC LDII Tarokan, actively participate in community service activities, such as the "Clean Friday" initiative at the Kediri Regency Government office, demonstrating environmental awareness. Furthermore, students take part in bazaars, which aim to cultivate entrepreneurial skills and foster self-reliance (Wawancara, 2025)

The outcomes of implementing noble character education at Ummul Qur'an Islamic boarding school are as follows: the students become proficient in religious practices and cultivate virtuous behavior; they demonstrate greater independence compared to before entering the boarding school; they show environmental awareness, practice frugality and discipline, possess a sense of moral responsibility, and are able to live harmoniously and cooperatively. Collectively, these achievements shape the students into a generation of Muslims with noble character, grounded in the exalted values of Islam, embodying integrity, and prepared to face global challenges in anticipation of Indonesia's Golden Era in 2045 (Wawancara, 2025).

4. CONCLUSION

The conclusion of the study on the implementation of noble character education at Ummul Qur`an Islamic Boarding School in Kediri indicates that character education has proven to be effective through the integration of methods such as classroom instruction, extracurricular activities, and religious practices, supported by a structured boarding system and clearly defined regulations. Furthermore, both internal and external supporting factors contribute to the formation of character values, including akhlaq al-karimah (noble morals), independence, discipline, responsibility, honesty, harmony, cohesion, and environmental awareness. The cultivation of character education can enhance human resource quality as well as the development of skills

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