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Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan

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Abstract

The aim of this research is to find out in depth what methods are used by the principal and teacher staff in instilling character education for students at Modern Islamic Tahfizh Boarding School (PTPM) Al-Huda Cawan Klaten. It turns out that character education has not been successfully applied to all students. Certain methods are needed so that students have noble character and obey the rules. To achieve the objectives of this research, a descriptive qualitative approach was used involving the principal, teachers and students as the main sources of information. Data collection was carried out by conducting observations, interviews and documentation as well as relevant literature results. Data analysis uses interactive analysis, namely data collection, data reduction, data presentation, and drawing conclusions. The research results show that, firstly, Islamic boarding schools are an effective educational institution that does not only focus on teaching religious knowledge, but also on developing the character and morals of students. The program designed and implemented consistently by the Islamic boarding school has proven to be a support for the formation of a better generation with good character and noble morals. Second, the method of instilling character education for PTPM Al-Huda Cawan Klaten students includes giving advice/motivation, example/uswah, habituation, ta'lim/learning and strengthening. This research does not discuss methods of instilling certain character education, for example being religious, independent, hard work, creative, tolerant, honest and so on in PTPM Al-Huda Cawan Klaten students.

Key words: method, education, character, Islamic boarding school

Introduction

The highly prioritized education today is values and character education. Character education is considered to have a role as a moral model for the Indonesian nation through educational channels (Fadilah et al., 2021). Quality character needs to be formed and nurtured from an early age. The success of parents in guiding their children in overcoming personality conflicts at an early age greatly determines the child's success in social life in adulthood (Nofiaturrahmah, 2017). The Indonesian nation is being hit by anxiety where character values are at stake. The emergence of several bad characters among the nation's children makes society increasingly anxious. The bad characters in question include; exclusive character (narrow view), lazy character (unproductive-uncreative), apathetic and hopeless character. Seeing this reality, the characters in the generation must be mapped, and then developed what characters are needed which should be of great concern and action for all of us (Mu'in, 2019).

Currently, formal education at school is not enough. The influence of the environment and developing modern life sometimes threats them, which means that parents and teachers must be more alert to negative things that can influence children's minds. In order for the children of the next generation to be good, pious and successful in society, they need not only high intelligence and knowledge, but also balanced with character formation (Lutfi, 2017).

Pondok Pesantren (Islamic boarding school) is an educational institution found among the Indonesian community with a coaching model that is full of value education, both religious values and noble national values. Islamic boarding schools are very effective institutions in developing students' character (morals) education (Nofiaturrahmah, 2017). Islamic boarding schools have the uniqueness of being responsible for educating the nation while strengthening the moral, cultural and character of the nation's children. We can find Islamic boarding school culture in the scientific field using the muwajahah (meeting or face to face) model. In the field of morals, it involves cultivating polite behavior towards everyone, especially towards people who are older than them (Rohdiana et al., 2023).

Islamic boarding schools, as a model of educational institutions, have from the start placed primary attention on cultivating the character of students. As a sub-system of national education, Islamic boarding schools have different characteristics and advantages from other educational institutions. Apart from being a sub-system of national education, Islamic boarding schools are the oldest educational institutions that still survive today. Even though it has metamorphosed into several forms, the main characteristics of Islamic boarding schools in the form of dormitories, students, kyai/teachers are still maintained today. The duration of interaction between teachers and students in Islamic boarding schools, which can be said to be 24 hours, is more effective in instilling character education values, compared to other models of educational institutions (Falah, 2018). Islamic boarding school students become role models in everyday life. The character of the santri becomes the pillars that support the nation in forming an independent society (Sauri, 2017).

Many studies have been carried out on the theme of character education in Islamic boarding schools. Among them is research conducted by Fifi Nofiaturrahmah (2017) entitled Character Education Methods in Islamic Boarding Schools. This research examines methods of character education for students in Islamic boarding schools in general. She did not specifically research certain Islamic boarding schools. Another research that researcher can mention here is research conducted by Eshthih Fithriyana (2019). Her research is entitled Cultivating Empathetic Attitudes Through Character Education Based on Local Wisdom in Boarding Schools. This research was conducted at two Islamic boarding schools, namely Al Rosyid and At-Tanwir Islamic boarding schools. The study discusses the character education of students at the two Islamic boarding schools. The latest research as material for study and comparison is research conducted by Sofyan Sauri and Dasim Budimansyah (2017). This research, entitled The Value of Local Wisdom of Islamic Boarding Schools in Efforts to Develop the Character of Santri, examines more the value of local wisdom of Islamic boarding schools in general in building the character or morals of the santri.

Different from previous studies, in this research the author will reveal in more depth the method of cultivating character education for students at one of the Islamic boarding schools in Klaten Regency. The boarding school is called Al-Huda Modern Islamic Tahfizh Boarding School in Cawan Klaten. To make it easier for further pronunciation, the researcher uses the abbreviation PTPM Al-Huda Cawan. The methods used by principal, teachers and mentors at this boarding school to instill character education in students is an interesting study to carry out.

Method

This research uses a qualitative approach with descriptive methods (Sugiyono, 2010). This research seeks to understand and describe the method of instilling character education at

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Al-Huda Modern Islamic Tahfizh Boarding School in Cawan Klaten with a problem focus that includes the methods used to instill character education for students.

The subjects in the research were the principal, teachers, students and daily administrators of PTPM Al-Huda Cawan. Data collection techniques use 3 methods, namely observation, interviews and documentation.

The observation method is used to obtain data relating to the general situation of Islamic boarding school life, such as the activities of Islamic boarding school leaders, teaching and learning processes, activities of ustadz, administrative staff, and programs implemented by Islamic boarding schools. This method can be used to understand various aspects of educational implementation at PTPM Al-Huda Cawan.

The author used the interview method to obtain data regarding the history of the founding of the Islamic boarding school, the vision and mission of the Islamic boarding school, the characteristics of the students, special programs and activities of the Islamic boarding school which are unique to PTPM Al-Huda Cawan. The interviews were aimed at the boarding school leaders/mudir, asatidz/caregivers (in the field of tahfidz and Islamic boarding school), and the daily administrators of PTPM Al-Huda Cawan. Due to research needs, in order to provide testimonials, the researchers also conducted interviews with residents around the Islamic boarding school.

In data analysis, researchers used the concepts provided by Miles and Huberman. As stated by Nanik Setyowati, Miles and Huberman stated that activities in qualitative data analysis are carried out interactively and take place continuously at each stage of the research until it is complete and the data is saturated (Setyowati, 2019).

The data analysis process will begin by reviewing all available data from various sources, namely interviews, observations that have been written in field notes, personal documents, official documents, pictures, photos and so on. The data obtained was analyzed using the Miles and Huberman model, namely data reduction, data presentation and data verification (Miles et al., 1992).

Results

Brief History of PTPM Al-Huda Cawan

When discussing the term of Islamic boarding school: *Pondok* or *Pesantren*, we cannot separate them, because every time we discuss Islamic boarding school, we are discussing the concept of Islamic boarding school within it. Thus, before explaining the meaning of Islamic boarding school, it is necessary to first explain the meaning of the word Pondok.. Etymologically, the term Pondok actually comes from Arabic, fundûq, which means a guesthouse, sleeping room, dormitory or simple guesthouse. In the Indonesian context, the word Pondok is often understood as a simple shelter for students or santri who are far from their place of origin. Meanwhile, according to one opinion, the *pondok* is a place of accommodation for young people taking Islamic religious lessons. The essence and reality of the hut is simplicity and a temporary residence for students.

The term pesantren comes from the word santri. Some say the word santri comes from Tamil or Indian, *shastri* which means teacher of the Koran or someone who understands (scholars) books in the Hindu religion. There are also those who say that the word *pesantren* comes from a derivative of the word *shastra*, which means sacred books, religious books, or books about science. Another opinion says that pesantren comes from a combination of two Sankrit words, namely sant which means good human and tra which means helpful. In this way, Islamic boarding schools are places of education for good and helpful people. In terms of

terminology, a boarding school is an Islamic educational institution with a dormitory or boarding system, where the kyai is the central figure, the mosque is the center of animating activities, and Islamic religious teaching under the guidance of the kyai is followed by the santri as the main activity.

In one of his writings, Abdurrahman Mas'ud once stated that Islamic boarding schools are places where students devote most of their time to living and gaining knowledge. Mas'ud's understanding is in line with Abdurrahman Wahid's definition, that an Islamic boarding school is a place where santri (students) live.

The differences in the meaning of Islamic boarding school above are due to differences in interests and points of view used. However, people agree that Islamic boarding schools can be interpreted as simple educational institutions that teach and internalize Islamic teachings in everyday life so that students (santri) become good people according to religious standards and are accepted by the wider community. Because the aim of this Islamic boarding school is as an institution that produces good and noble cadres, every Muslim community wants their children to be able to enter a boarding school. Even if you can't, at least you have the intention to help Islamic boarding schools. The people of Cawan village are no exception. They also have a strong desire to have an Islamic boarding school in their village.

The people of Cawan Village, Jatinom District, Klaten Regency aspire and have the intention of establishing an Islamic boarding school in Cawan subvillage. This hope has emerged since the 1970s, to be precise on July 11 1975. This can be seen by the efforts of Cawan community leaders at that time by establishing YAPDI (Islamic Education and Da'wah Foundation). When YAPDI was initially formed, it was chaired by Drs. H. Zahri Hamid (Lecturer at IAIN Sunan Kalijaga Yogyakarta). In its initial development, YAPDI has housed Madrasah Ibtidaiyah (MI) Al-Huda Cawan, RA Al-Huda, TPA Al-Huda as well as routine studies for the community under the name Pengajian Al Hikmah (Archive of historical documents on the founding of YAPDI Al-Huda Cawan).

After Drs. H. Zahri Hamid passed away, the next YAPDI leadership relay was handed over to Drs. Sochib Dimyati. He is one of the teaching staff at Widya Dharma University Klaten and STAIM Klaten. Under the command of a former member of the council (Golkar faction during the New Order era) and a retired employee of the Ministry of Religion, signs of the establishment of an Islamic boarding school have not yet appeared. YAPDI only handles the administration of RA, MI and Takmir of the Al-Huda Mosque. YAPDI still seems to be walking in place. YAPDI does not seem to have provided wider benefits for the people. After Drs. Sochib Dimyati passed away, the chairmanship of YAPDI passed into the hands of Drs. H. Muh Amin, M.Si., a native of Klaten who has moved to Sukoharjo.

The dream of establishing an Islamic boarding school in Cawan subdistrict only started to become a reality after YAPDI was chaired by Drs. H. Muh Amin, M.Si. He was also a politician from PAN Sukoharjo. However, when he was appointed as general chairman of YAPDI Al-Huda Cawan, he gave up all political activities. He began to focus on people's projects. He founded several educational institutions while in Sukoharjo. From kindergarten, SDIT, IPHI Grogol to being trusted to be the principal of the Daarul Qur'an Science High School unit in Colomadu Karanganyar. Not only that, he is also trusted to be the Regional Coordinator of Rumah Tahfidz throughout Greater Solo. Armed with the experience they had and the previous YAPDI administrator who had passed away, the people of Cawan subdsitrict asked him to help realize the dreams of the Cawan people where Cawan itself is the place of his birth. So he started pioneering Islamic boarding school in 2019. Al-Huda Modern Islamic Tahfizh Boarding School (abbreviated as PTPM Al-Huda) is the name of this boarding school. This boarding school is starting to accept its first students for the 2020/2021 academic year. The aim of starting this

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Islamic boarding school is to create a cadre of Islamic preachers who memorize the Al-Qur'an, have a good understanding of Islam and have an entrepreneurial spirit.

Santri Activity and Education Program

For one week and 24 hours, students carry out scheduled activities. Starting from 03.00 am before dawn, students perform the tahajud prayer, followed by the Shubuh prayers in congregation at the mosque. After that, the students continue their activities with Morning Halaqoh Tahfidz, except on Sundays, they take part in recitation activities at the mosque. Around 06.30 – 08.00 all the students take part in community service (*amal jam'ai*) in the form of cleaning their rooms and the cottage environment. Afterward the students have breakfast then shower, or vice versa, shower then have breakfast. Dirosah (Teaching and Learning Activities) starts at 08.00 – midday prayer time. At this time Islamic boarding school material is provided. Dirosah's materials include Islamic adab, Arabic, tajwid, sharaf, nahwu, fiqh, hadith, aqidah and sirah nabawiyah. Afternoon Halaqoh Tahfidz is held after midday prayers until 13.00 pm. After that the students had lunch and rest. As an additional activity that is carried out regularly every Monday – Thursday is a short taushiyah (kultum) which is filled by PTPM Al-Huda Cawan students themselves. According to Ahmad Yusuf Khoiri (mudir of PTPM Al-Huda Cawan), this activity is mental training and also forms the character of the students. When it was time for Asr prayers, they immediately went to the mosque to perform Asr prayers in congregation. After Asr prayers in congregation, the students continued the Afternoon Halaqoh Tahfidz activities.

In order to support their physical condition, at around 16.30 pm, the students do sports activities. They usually run around village roads. If not, they usually go to the field and play football. After that they immediately returned to the hut to shower and prepare for Maghrib prayers. After Maghrib prayers, the students had dinner. If it's Wednesday, maghrib until evening activities are filled with study with the community. This study was completed by an ustadz from PTPM Al-Huda Cawan. This study was named Rebon. Only after the Isha' prayer in congregation continues with the Evening Halaqoh Tahfidz. At 21.00 pm the halaqoh tahfidz activities stopped and the students were allowed to rest. However, before going to bed, the ustadz will carry out a daily evaluation before going to bed which is called marasim or evening roll call.

Table 1. PTPM Al-Huda Cawan Santri Education Activity Program

Time	Sunday	Monday – Friday	Saturday
03.00 – 04.00	Tahajjud	Tahajjud / Sahur	Tahajjud
04.00 – 04.30	Shubuh prayer	Shubuh prayer	Shubuh prayer
04.30 – 06.30	Sunday Morning Study	Morning Tahfidz Halaqah	Morning Tahfidz Halaqah
06.30 – 08.00	Breakfast, toilet, community service	Breakfast, toilet, community service	Breakfast, toilet, community service
08,00 – 11.30	Kesantrian	Dirosah (teaching and learning activities)	Dirosah (teaching and learning activities)
11.30 – 12.15	Midday prayer	Midday prayer	Midday prayer
12.15 – 13.00	Holiday	Halaqah Tahfidz Afternoon	Tibbun Nabawi
13.00 – 14.45	Lunch & Rest	Lunch & Rest	Lunch & Rest
14.45 – 15.15	Asr prayer	Asr prayer	Asr prayer
15.15 – 16.30	Evening Halaqah Tahfidz	Evening Halaqah Tahfidz	Evening Halaqah Tahfidz
16.30 – 17.45	Sports and toilets	Sports and toilets	Sports and toilets

Time	Sunday	Monday – Friday	Saturday
17.45 – 18.15	Maghrib Prayer	Maghrib Prayer	Maghrib Prayer
18.15 – 19.15	Dinner	Dinner	Dinner
19.15 – 21.00	Muhadhoroh	Evening Tahfidz Halaqah	Evening Tahfidz Halaqah
21.00 – 21.30	Musyahadah/Tashliyah	Marasim/evening gathering	Marasim/evening gathering
21.30 – 22.00	Preparing for Sleep	Preparing for Sleep	Preparing for Sleep
22.00 – 03.00	Sleep at night	Sleep at night	Sleep at night

Based on the table, it can be understood that the students (santri) of PTPM Al Huda Cawan are accustomed to performing both obligatory and sunnah prayers on a daily basis. The *halaqah tahfidz* (Qur'an memorization circle) is a part of their daily routine. Each day, they add to their memorization through at least four *halaqah tahfidz* sessions (in the morning, noon, afternoon, and evening). In addition, religious studies are conducted from morning to midday. The students' development activities conclude before bedtime with a daily evaluation summarized in the *marasim* or evening assembly. After the evening assembly, the students go to sleep.

Method of Cultivating Character Education for Santri

PTPM Al-Huda Cawan students usually communicate with their teachers both during and outside of learning. Because they are at high school level, they are more independent in attitude and thinking than when they were still at junior high school level. The *tawadhu* attitude shown towards the teachers reflects the good character that the principal and teachers instill in the students. Interaction with fellow students looks unified and more open. Even though they are at different levels, they understand each other and can mingle. If someone is sick, other students try to help voluntarily and without being asked. There are no stories of students going hungry because their food rations were taken by other students. For this matter, the lodge prepares more portions. There are also no students who are greedy by taking part in meals that are not their right.

Researcher also recorded records of students' violations to be used as a source of data which will become a field for studying non-ideals in cultivating student character education. Violations committed by students include smoking, dating, stealing, leaving the hut without permission or exceeding the stipulated time, being late for prayers at the mosque and lying.

The teachers try to set an example of being a good tholibul 'ilmi (seeker of knowledge). They try to instill character education using various methods. The goal is for students to become individuals who have moral virtues.

Good character is instilled by the principal and teachers of PTPM Al-Huda Cawan in the students through several methods. According to Ustadz Dimas Septianto, an alumnus of Darus Syahadah Boyolali, explained,

> *"The method applied by the principal/other teacher to instill character education in students is advice/motivation in every teaching, uswah/exemplary behavior at all times. There is another boarding school program that influences the behavior and character of the students, namely familiarization with the boarding school's routine customs. "This habit takes the form of marasim/gathering, reading hadith after fardhu prayers, and exercising every weekend."* (D. Septianto, personal communication, September 17, 2024)

This is different from the explanation from Umar Said Cokro Aminoto, an alumnus of MA Tahfidzul Qur'an Darul Ulum Bogor, during an interview who explained,

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"The method used to instill character education in students is example, ta'lim/learning about morals and manners. To build character, there also needs to be rules that must be enforced in the early stages. Finally, with habituation, the character of the students grows by itself. In the boarding school section, I implement a system of student compliance with the rules that apply in the boarding school." (U. S. Aminoto, personal communication, October 5, 2024)

Not to be left behind, one of the senior students of PTPM Al-Huda Cawan who is currently serving, gave his views as follows,

"The character of PTPM Al-Huda students is formed and built from elements of example, ta'lim and teaching, as well as through the power of prayer from the principal and teachers of the students and the people of Cawan subdistrict. There are also mental formation activities through cults every midday prayer in the lodge hall. The students take turns filling out short taushiyah for their friends. This is also part of strengthening the character and mentality of the students." (A. Muhammad, personal communication, October 1, 2024)

From the results of interviews and observations conducted by researchers with both teachers and students, an overview of the methods applied in instilling character education for students can be obtained as follows:

Table 2. Character Education Cultivation Methods Applied at PTPM Al-Huda Cawan

No	Interview Subject (Informant)	Method of Cultivating Character Education for Santri Students			
		1	2	3	Information
1	Muhammad Hanif	Exemplary	Teaching	Habituation	Ustadz
2	Dimas Fath	Exemplary	Advice/motivation	Habituation	Ustadz
3	Kurniawan	Exemplary	Advice	Interaction with the Community	Ustadz
4	Amirul Abidin	Exemplary	Teaching	Affirmation	Ustadz
5	Umar Said Cokro Aminoto	Exemplary	Moral learning	Familiarization with the rules	Ustadz
6	Muhammad Najih Ibrahim	Exemplary			Santri
7	Asadullah Muhammad	Exemplary	*Ta'lim* / Teaching	Strengthening Prayer	Santri

Researchers were able to map out that the methods used by the principal and teachers of Al-Huda Modern Islamic Tahfizh Boarding School (PTPM Al-Huda) Cawan in instilling character education for students were example, moral learning, teaching/ta'lim, advice, habituation, and strengthening.

Discussion

Santri Activity and Education Program

This research holds significant value in contributing knowledge about the methods of instilling character education implemented in modern *tahfidz* Islamic boarding schools (*pondok pesantren*). By understanding the methods used to instill character education in students at *pondok pesantren*, it can serve as a guideline and provide practical benefits for educators within these institutions.

Islamic boarding schools, which are mostly institutionalized in rural communities, are one of the oldest Islamic educational institutions in Indonesia. The initial presence of traditional Islamic boarding schools was to deepen Islamic knowledge as a way of life (tafaqquh fi al-diin) by emphasizing the importance of morality in society (Syafe'i, 2017). In the context of character education, the role of kyai is very important as figures who are idolized, as well as being a source of inspiration and motivation. The attitudes and behavior of the kyai will make a big impression on a student. The character, speech, and personality of the kyai become a reflection of the students. Kyai and santri are two human figures who cannot be separated from the world of Islamic boarding school education. Wherever the kyai are, there are students who want to learn from a kyai figure. On the other hand, where there are students, there is the kyai who wants to provide guidance and guidance to his students. Their positions may be different, but they are still together and have one goal, not together but with different goals (Alfath, 2020).

In its activity program, Islamic boarding schools have a very important role in strengthening Islamic traditions in society. Islamic boarding schools have various activities that function as educational media which not only focus on teaching religious knowledge, but also on developing the character and morals of students (Hosaini et al., 2024). With a structured curriculum, Islamic boarding schools teach various Islamic disciplines, such as the Koran, Hadith, Fiqh, Language and Sufism, which allows students to understand Islamic teachings comprehensively and in depth. Apart from that, Islamic boarding schools try to shape the character of students so that they have good morals through various activities such as discussions, book studies, and regular worship practices (Harifah & Sofa, 2024).

To support character education, students are asked to take part in extracurricular and intracurricular activities. Intracurricular activities at the boarding school are run through the IST organization (*Idarah Syu'uni Thalabah*). In public schools, IST is the same as OSIS. Not only that, students are given the option to take part in extracurricular activities in the form of multimedia learning, archery, horse riding and animal husbandry training. As part of their service to the people, students are also given the task of preaching to the village (Ta'lim Al-Qurra'). This activity is usually held in prayer rooms and mosques throughout Cawan village. Every Sunday after evening prayers, students take part in muhadhoroh activities (practicing to appear in public). On Monday, after the evening prayer, students are required to do liqa' (face to face between the students and the ustadz). The aim is to monitor the development of memorization assigned to students.

Programmatically scheduled student education will have a good impact. Like halaqoh tahfidz which contains all the students reading the Koran. Depositing and increasing memorization and learning of material is programmed in such a way. This tasmi' (semaan) program is carried out after dawn, after dhuhur and in the afternoon. This student learning program is one of the formations of character education (Maskur, 2021).

Character education requires a systematic and gradual process or stages, in accordance with the growth and development phases of students. Character is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit). So character is not limited to knowledge alone, someone who has knowledge about goodness may not necessarily be able to act according to what he knows, if he is not trained (habited) to do that goodness. Likewise with character, which reaches the area of emotions and personal habits (Nofiaturrahmah, 2017).

Method of Cultivating Character Education for PTPM Al-Huda Cawan Students

Character education is values education, character education, moral education, character education which aims to develop the ability of all school/madrasah residents to make good and bad decisions, be exemplary, maintain what is good and realize that goodness in

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everyday life wholeheartedly (Hidayat & Sukitman, 2020). Children can be said to have character if they have succeeded in absorbing the values and beliefs desired by society. Society determines good and bad, which is then used as a moral guideline in life (Siswanto et al., 2021).

Instilling character education for students requires methods. To implement education appropriately, a strategy for implementing character education is needed that can be applied to schools or Islamic boarding schools (Supriyanto, 2020). To build the character of students, there are things that must be paid attention to by a teacher or a principal through a process of activities that are often carried out. The values that must be imbued and instilled in students in building character need to be implemented in life (Nurul Romdoni & Malihah, 2020).

From the results of interviews and observations conducted by researcher, it can be understood that the methods applied in instilling character education for PTPM Al-Huda Cawan students are as follows:

1. Advice/motivation

Advice in Arabic comes from the word Al-Wa'zhu which means giving advice and warning about goodness and truth in a way that touches the heart and inspires people to put it into practice (Nasution, 2020). Through this advice method, the principal/teacher or female teacher (ustadzah) can easily give direction to students to do good and leave bad. By using Qur'anic stories, siroh nabawiyah, as well as stories of friends and previous people which contain many learning benefits in them. Factual advice can form students' awareness of the good deeds that must be done. Of course, accompanied by language that can soothe the heart. The heart can shape a person's character. If in his heart he is good then his behavior or character will also be good and vice versa (Fahrurrozi, 2022). PTPM Al-Huda students always receive advice from the ustadz, especially during morning and evening assembly (U. S. Aminoto, personal communication, October 5, 2024). With advice and motivation it will have an impact on the behavior and psychology of students. When the behavior and psychology of the students have been formed, the cultivation of character education has also taken place (Nurul Romdoni & Malihah, 2020).

2. Exemplary/Uswah

What is meant by the exemplary method (uswah) is an educational method by providing a good example to students, both in words and actions (Munawwaroh, 2019). A teacher's example has an important role in realizing children's character education (Saputra et al., 2024). Exemplary is one of the educational methods applied by the Prophet *Peace be upon him* and has the greatest influence on the success of conveying his preaching mission. Many education experts believe that education by example is the most effective method. This is because psychologically children are great imitators. Students tend to imitate their teachers and make them their identification figures in everything (Nofiaturrahmah, 2017). The exemplary element applied by a kyai towards his students is an important part in building the character of the students. When a kyai or ustadz is seen waking up early and disciplining the students to also get up early, the students will see that as part of the attitude that they need to emulate. The more often the ustadz shows a good attitude and this is witnessed directly by the students, the more effective the instilling of character in the students will be (Achmad, 2022).

3. Habituation

A habit is a way of acting that is persistent, uniform and almost automatic (almost not realized by the perpetrator) (Syahidin, 1999). Habituation is an approach used to form positive behavior, values and attitudes through repetition of certain activities or actions in daily life (Anggraeni et al., 2021). This method aims to make the desired behavior a habit that is inherent in the individual so that it is carried out automatically without coercion. This habit can be done to get used to behavior, skills, abilities and thought patterns. This habit aims to make it easier

to do so (Firrizky et al., 2023). According to information from Ustadz Yusuf Al Khoiri, the principal of the boarding school, PTPM Al-Huda students have a habituation program, including; fardhu prayers, tahajud, morning assembly before the class, halaqoh tahfidz, marasim/gathering before bed and kultum after midday prayer (interview, 15 October 2024). Because someone who already has certain habits will be able to do them easily and happily. Even something that has been accustomed to and eventually becomes a habit at a young age is difficult to change and continues until old age. So therapy and very serious self-control are needed to be able to change it. In the context of Islamic boarding schools, students can be accustomed to carrying out positive activities, such as congregational prayers, gathering, community service and memorization tasks (Husni & Akhmat Yuliansyah, 2023). With its uniqueness, Islamic boarding schools have a million opportunities to forge students with various legally required skills by studying character formation, critical thinking, socializing, and also internalizing skills through habituation methods (Alquriyah & Ahmadi, 2021).

4. Ta'lim/learning

The learning method (teaching) in cultivating character education aims to help students internalize moral and ethical values in everyday life (Cahyaningrum et al., 2017). Various learning models are considered to be a means of teaching character education, such as cooperative learning, role playing, simulations, debate systems, problem based learning, and contextual learning (Ramdani, 2018). PTPM Al-Huda Cawan students regularly study the book of adab. Ustadz Wildan Arif Amrullah as chairman of the daily management of PTPM Al-Huda Cawan regularly goes directly to provide guidance to students. Apart from being an administrator, he is also a teacher who happens to teach the book *Ta'lim Al-Muta'allim* by Az-Zarnuji to the students. Once an understanding of the morals of a student has been obtained, the next step is to practice them. It is impossible for people to do it without understanding it. If you don't have a strong understanding, then someone can go in the wrong direction (Al Paraby & Kodrah, 2023). Teaching character means giving students an understanding of a certain value structure. The priority value if it is implemented and the damage value if it is not implemented. Apart from that, teaching values has two benefits. The first provides new conceptual knowledge. Second, it is a comparison of the knowledge possessed by students (Ainissyifa, 2017).

5. Reinforcement

One of the characters of PTPM Al-Huda Cawan students is also formed and built through the power of prayer from the principal, the students parents and the people of Cawan subdistrcit. There are also mental formation activities through short preachment every midday prayer in the lodge hall. Santri take turns filling out short taushiyah for their friends (A. Y. Khoiri, personal communication, May 4, 2024). Taushiyah or preachment is also part of strengthening the character and mentality of students (Sari & Pratama, 2023). A form of strengthening the cultivation of character education that people often forget is prayer. For a Muslim, prayer is believed to be a weapon for Muslims. Moreover, the prayers of parents, especially mothers for their children, will definitely be answered by Allah SWT. This prayer is a means of ensuring that the character education of students can run as expected. By strengthening both the aspects of trust, prayer, and adorning oneself with noble morals, this will have an impact on the intellectual success of students (Yusak et al., 2024). Strengthening can also be carried out by involving the family and community. The family component plays a role in developing and forming character at home. When students are at home, the family has the responsibility to strengthen the students' character. Likewise with the community, they are an entity that always provides support and strengthening in cultivating character (Sri Armini, 2024).

The various findings discussed in this research serve as validation that character education for students can be instilled with at least 5 (five) methods. This research has not

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revealed in depth about other methods which are very likely to be different if the locus or place of research is different. Each Islamic boarding school has local wisdom which may be different from the process of cultivating character education such as at PTPM Al-Huda Cawan. The researcher here also did not discuss specific methods of cultivating character education. So future research can further discuss how to instill certain character education using other methods and approaches. This study emphasizes that the five methods of instilling character education namely motivation, learning, role modeling, habituation, and reinforcement can be effectively implemented in a modern *tahfidz* Islamic boarding school. This finding distinguishes it from previous research.

Conclusion

Based on the results of research and discussion regarding methods of instilling character education at Modern Islamic Tahfizh Boarding School (PTPM) Al-Huda Cawan Klaten, two conclusions can be drawn. First, Islamic boarding schools are an effective educational institution that does not only focus on teaching religious knowledge, but also on developing the character and morals of students. The program designed and implemented consistently by the Islamic boarding school has proven to be a support for the formation of a generation of character and noble morals. Second, the method of instilling character education for PTPM Al-Huda Cawan Klaten students includes advice/motivation, example/uswah, habituation, ta'lim/learning and strengthening. This research does not discuss methods of instilling certain character education, for example being religious, independent, hard work, creative, tolerant, honest and so on in PTPM Al-Huda Cawan Klaten students. This shows that further research needs to be carried out to complete the research findings in this field. So the researcher suggests that in-depth research be carried out to discuss methods of cultivating certain character education at Al-Huda Modern Islamic Tahfizh Boarding School.

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