

The Role of Islamic Boarding School Management in Shaping Students' Discipline and Responsibility Character

Anwar Hasanudin¹, Mahbub Junaidi²

^{1,2}Universitas Islam Darul 'Ulum Lamongan

*Corresponding author: anwar.2021@mhs.unisda.ac.id

ARTICLE INFO

Article history

Received 23-04-26

Revised 18-05-26

Accepted 18-05-26

Keywords

*Role of Management,
Disciplinary Character,
Responsibility,
Students*

ABSTRACT

Character education is an important component in building a moral, disciplined, and responsible generation. Islamic boarding schools have a strategic role in this process through a student management system designed as a model for character development. This study aims to determine: (1) the implementation of the role of the Tanwirul Qulub Islamic Boarding School administrators in shaping the disciplined and responsible character of students; and (2) the supporting and inhibiting factors in the implementation of this role. This study uses a descriptive qualitative method of field research, with data collection techniques through observation, interviews, and documentation. Data analysis is carried out through the process of data reduction, data presentation, and drawing conclusions, as well as testing the validity of the data using triangulation techniques and sources. The results of the study indicate that the role of administrators is very important in shaping the disciplined and responsible character of students through programs: night roll call, point system, and student summons. Supporting factors in the implementation of these roles include support from the caretakers and supervisors of the boarding school, a clear and consistent system of rules and regulations, and commitment and solidarity among administrators. Meanwhile, the inhibiting factors faced by the management include differences in the students' backgrounds, the management's busy schedule in formal academic activities and lectures, and negative influences from peers which make it difficult for the students to receive guidance.

Introduction

Character education is a conscious and planned effort to develop and shape morals, manners, and moral values in students as a foundation for how they think, behave, and act in everyday life (Ashfiyah & Saffanah, 2022). According to the Big Indonesian Dictionary (KBBI), character is defined as the psychological traits,

morals, or manners that distinguish one person from another; disposition; disposition (Moeljadi et al., 2016). In general, character education involves teaching values such as discipline, responsibility, honesty, and empathy, which play a role in shaping individuals into individuals with morals and integrity.

Character education carried out from an early age has a big influence on individual behavior and attitudes (Nizarani et al., 2020). Besides educating students academically, character education also plays a role in shaping good behavior. Through character education, individuals can avoid damaging negative influences, such as juvenile delinquency and the decline in morality that often occurs among the younger generation.

Character education is essential in today's world to address increasingly complex social challenges and global change. Therefore, character education is a crucial solution. Research by Bambang Triyono and Elis Mediawati states that the younger generation is confronted with various social issues that often lead to behavior inconsistent with the noble values of society (Bambang Triyono dan Elis Mediawati, 2023). Indonesian society, known for its cultural and religious values, views character education as crucial. In Indonesia, character education is not only implemented within formal schools or non-formal educational institutions, but also holds a strategic place within Islamic boarding schools (*pesantren*).

As Islamic educational institutions, Islamic boarding schools play a crucial role in shaping the character of their students, particularly in terms of discipline, responsibility, and religious values. Through a curriculum that incorporates religious education and moral development, Islamic boarding schools have long proven themselves as institutions that focus not only on religious education but also on instilling moral values that are beneficial to their students' social lives.

Character education should be taught in all educational institutions, both formal and informal, such as Islamic boarding schools. Discipline is a crucial character value in everyday life. From an Islamic perspective, discipline is reflected in time management and consciously fulfilling obligations. As explained in the hadith of the Prophet Muhammad (peace be upon him), "Indeed, Allah loves a person who, when performing a task, does it with excellence (*itqan*)" (Narrated by Al-Baihaqi). This hadith highlights the importance of discipline, responsibility, and professionalism in every human activity. Research conducted by Khairullah et al. emphasizes that the concept of *itqan* in Islam is closely related to work ethics that prioritize seriousness, responsibility, and quality in carrying out tasks (Afrianty & Supian, 2023). Research by Nurwahyudin and Supriyanto states that discipline teaches individuals to value time and carry out tasks responsibly, and can have a positive impact on personal and social life. (Nurwahyudin & Supriyanto, 2021)

Responsibility education in Islamic boarding schools shapes individuals who care not only for themselves but also for their surrounding community. According to research by Mariaty Podungge, developing a disciplined and responsible character in an Islamic boarding school environment can prepare students to face the challenges of life in society, especially in the workplace (Podungge, 2020). This

character education of responsibility is a fundamental aspect in shaping the personality of students, providing essential provisions for when they undertake duties in society. By fostering a sense of responsibility for their responsibilities, duties, and obligations, students are trained to be fully aware of the consequences of their every action.

Tanwirul Qulub Islamic Boarding School is an Islamic educational institution with a vision and mission to educate students to become individuals with noble character and responsibility. This boarding school implements a unique approach to character education that consistently integrates Islamic values into every aspect of boarding school life. This approach encompasses daily activities that focus on time discipline, religious obligations, and the development of responsible individuals. The uniqueness of this boarding school lies in its learning system, which involves all aspects of the boarding school, both academic and non-academic, supporting the process of character development of students. This aligns with the principles implemented by the boarding school management, which consistently pays attention to every aspect of student character development, from spiritual to social. In this way, students are guided to become individuals who are not only knowledgeable, but also have noble morals and are ready to face the challenges of the modern world.

Method

This study employed a descriptive qualitative approach with a field research design to explore and analyze the role of Islamic boarding school management in shaping students' discipline and responsibility character at Tanwirul Qulub Islamic Boarding School. A qualitative approach was considered appropriate because this study focused on understanding social phenomena, behavioral patterns, and the meaning behind educational practices implemented in the boarding school environment. According to Creswell, (2014), qualitative research is used to explore and understand individuals' or groups' perspectives regarding social and educational phenomena through natural settings and in-depth interpretation. Likewise, Moeloeng Lexy, (2007) explains that qualitative research produces descriptive data in the form of written or spoken words and observable behavior, allowing researchers to understand educational realities holistically.

The research was conducted directly at Tanwirul Qulub Islamic Boarding School as an Islamic educational institution that emphasizes character formation through disciplinary systems, religious habituation, and boarding school management. The subjects of this study consisted of boarding school administrators, caregivers, supervisors, and students who were actively involved in implementing disciplinary and responsibility-building programs. The selection of informants was carried out purposively based on their roles, experiences, and understanding of the character education process within the pesantren environment.

The data sources used in this study consisted of primary and secondary data. Primary data were obtained directly through observations and semi-structured interviews with administrators, caregivers, supervisors, and students regarding the

implementation of disciplinary systems, management strategies, forms of supervision, and challenges encountered in shaping students' character. Meanwhile, secondary data were collected from supporting documents such as boarding school regulations, disciplinary records, organizational archives, activity schedules, photographs, books, scientific journals, and previous studies related to character education and Islamic boarding school management. The use of these two data sources aimed to strengthen the depth and validity of the research findings.

Data collection techniques were conducted through observation, interviews, and documentation. Observation was carried out directly and participatively to understand students' daily behavior patterns, disciplinary practices, and interactions between administrators and students within the boarding school environment. Interviews were conducted in a semi-structured manner to provide flexibility for researchers in exploring deeper information while maintaining alignment with the research objectives. Documentation techniques were used to complement observational and interview data through written records and institutional archives relevant to the study focus. The combination of these techniques enabled researchers to obtain comprehensive and contextual data regarding the implementation of character education in the pesantren.

The data analysis process referred to the interactive analysis model developed by Miles et al., (2024), consisting of data reduction, data display, and conclusion drawing or verification. Data reduction was carried out by selecting and categorizing relevant findings according to the research focus, while data display was conducted systematically in narrative form to facilitate interpretation. Conclusions were drawn continuously throughout the research process by examining patterns, relationships, and meanings emerging from the collected data. To ensure the credibility and trustworthiness of the findings, this study employed triangulation techniques, particularly source triangulation and technique triangulation, by comparing information obtained from different informants and different data collection methods. This validation process was important to ensure that the findings accurately reflected the actual conditions in the field. In addition, the researcher maintained prolonged engagement and observational persistence during the research process to obtain deeper understanding and richer data regarding the role of Islamic boarding school management in shaping students' disciplinary and responsibility character.

Result and Discussion

A Brief History of the Establishment of the Tanwirul Qulub Islamic Boarding School

Tanwirul Qulub Islamic Boarding School is located in Sungelebak Village, precisely at Jl. Raya Karanggeneng No. 76, Lamongan, East Java. Geographically, this boarding school is adjacent to Matholi'ul Anwar Islamic Boarding School, approximately 100 meters to the south. The presence of these two Islamic boarding schools has made the Sungelebak area a thriving center of Islamic education in the coastal area of Lamongan.

The origins of Tanwirul Qulub date back to 1940, when K.H. Abdullah, a local religious figure, built a langgar (prayer room) or prayer room (musholla) in the northeast corner of Sungelebak village. Initially, this place was used solely for prayer and Quranic study by local residents. However, after his death, his son-in-law, K.H. M. Fadlil Marzuqi, took over the leadership in 1957 following his marriage to Nyai Hj. Nasuhah, the fourth daughter of K.H. Abdullah (Muchlis, 2021). In 1957, K.H. Muhammad Fadlil Marzuqi officially established the Tanwirul Qulub Islamic Boarding School, which initially consisted of a simple prayer room owned by his father-in-law, K.H. Abdullah. The prayer room, which was once a place for Islamic religious studies for the local community, was later developed into a traditional Islamic educational institution that emphasized the study of yellow books and the character development of students. The name "Tanwirul Qulub," which means "Enlightener of the Heart," was chosen as a symbol of the Islamic boarding school's mission to enlighten the hearts and souls of the people (Wafi, 2024).

K.H. Fadlil Marzuqi was born on June 27, 1939, in Sungelebak Village, Lamongan. He studied at various Islamic boarding schools, starting at Tunggul Paciran Islamic Boarding School (1947), then continuing to Matholi'ul Anwar Simo Islamic Boarding School (1948), and finally at Langitan Widang Tuban Islamic Boarding School for nine years (1949–1957) under the tutelage of K.H. Abdul Hadi al-Zahid. There, he studied various religious disciplines such as fiqh, tauhid, hadith, tafsir, as well as the science of tools such as nahwu, sharaf, and balaghah (*Profile Pendiri Pondok Pesantren Tanwirul Qulub*, n.d.). His leadership at the Tanwirul Qulub Islamic Boarding School was renowned for its simplicity and exemplary teaching. In the teaching and learning process, he employed the bandongan (wetonan), sorogan, musyawarah (consultation), and tahfidz (memorization) methods, traditional approaches typical of Islamic boarding schools. This approach enabled students not only to develop theoretical understanding but also to develop morals, discipline, and piety.

Activities Program of Tanwirul Qulub Islamic Boarding School

1. Daily activity program

Daily Activities of Students at Tanwirul Qulub Islamic Boarding School

NO	TIME	ACTIVITY
1	04.30 - 05.45	Fajr Prayer Congregation & General Recitation I
2	05.45 - 06.00	Duha Prayer
3	06.00 - 06.50	Breakfast & School Preparation
4	06.50 - 12.50	Formal School
5	13.00 - 14.30	Dhuhur Prayer Congregation & General Recitation II
6	14.30 - 15.30	Break Time & Clean-up Duty
7	15.30 - 16.00	Asr Prayer Congregation
8	16.00 - 17.00	Tpq Yanbu'a Method
9	17.00 - 17.45	Afternoon Meal

10	18.00 - 18.30	Maghrib Prayer Congregation
11	18.30 - 20.00	Madrasah Diniyah
12	20.30 - 21.00	Isha Prayer Congregation
13	21.30 - 22.30	Deliberation
14	22.30 - 04.00	Night Break

2. Weekly activity program

Weekly Activities of Students at Tanwirul Qulub Islamic Boarding School

NO	DAY	TIME	ACTIVITY
1	Monday	21.00 - 22.00	Jam'iyah Khitobiyah
2	Tuesday	21.30 - 22.00	Recitation of the Burdah Prayer
3	Thursday	16.00 - 17.00	Recitation of the Ratibul Haddad
4	Thursday	18.30 - 19.30	Istighosah, Yaasin, & Tahlil
5	Thursday	20.00 - 22.00	Dziba Prayer
6	Friday	06.30 - 08.00	Joint Ro'an
7	Friday	16.00 - 17.00	Pilgrimage to the Maqbaroh
8	Saturday	21.30 - 22.00	Muhafadzoh / Recitation
9	Monday	16.00 - 17.00	Practice Reciting Manaqib

- The monthly activity programs at Tanwirul Qulub Islamic Boarding School are designed to strengthen students' spiritual values, religious discipline, and emotional attachment to Islamic traditions. These activities include the Thursday Pon Manaqib held at Zawiyah Putra, which serves as a routine spiritual gathering for students and teachers to recite prayers and remember righteous scholars. In addition, the boarding school regularly organizes the 13th Night of Hijri Manaqib at the Sungelebak Village Grand Mosque as a form of religious commemoration involving both the pesantren community and surrounding society. Another important activity is the Friday Kliwon night prayer program conducted together with teachers and students, aimed at fostering spirituality, togetherness, and religious responsibility among students through collective worship and devotional practices.
- The annual activity programs at Tanwirul Qulub Islamic Boarding School are conducted as part of character development, strengthening Islamic scholarly traditions, and preserving religious values within the pesantren environment. These activities begin with the Islamic boarding school orientation program, which aims to introduce new students to the culture, regulations, and boarding school system so they can adapt to the pesantren-based educational environment. In the month of Rabi'ul Awwal, the pesantren organizes the Nahwu Shorof Olympiad as a platform to develop students' abilities in understanding Arabic grammar while also fostering an Islamic-based academic competitive spirit. In addition, during the month of Dzulqo'dah, the pesantren holds the Haul Almaghurlah of KH. M. Fadlil Marzuqi as a form

of respect and remembrance for the founder's contribution to the development of Islamic education at Tanwirul Qulub. These annual activities are concluded with the end-of-year Islamic boarding school program, which serves as a moment for evaluation, reflection, and strengthening solidarity among all members of the pesantren community.

The Role of the Boarding School Administrators

The term "boarding school administrator" refers to someone who has been entrusted by the supervisor to help and provide guidance at the Islamic boarding school. The mandate and responsibility of the administrator are given to individuals or students who are deemed capable of carrying out the mandate entrusted to them (Fatmawati, 2018). The Islamic Boarding School administrators are selected based on the formator meeting and with the approval of the Supervisor, through a decree issued by the Islamic Boarding School.

The duties of the Islamic Boarding School administrators include adhering to and implementing the work program decided at the plenary meeting, providing supervision and guidance to the students so they feel comfortable and at home within the Islamic Boarding School. They are also responsible for maintaining all facilities and the comfort of the Islamic Boarding School environment. The Islamic Boarding School administrators play a crucial role within the Islamic Boarding School, assisting and acting as a proxy for the Supervisor when the Supervisor is unable to be directly involved due to various factors.

Therefore, the administrators are responsible for guiding and supervising the activities of all students to ensure their enthusiasm and morale remain strong and prevent them from waning. In this regard, the administrators also act as educators, both physically and spiritually. Data on the structure of the administrators and students at Tanwirul Qulub Islamic Boarding School.

Data on the Management Structure of Tanwirul Qulub Islamic Boarding School Year 2024/2025

NO.	NAME	POSITION
1	M.Khoirul Wafi	Rois Khos
2	M. Nur Rozin	Katib Khos
3	Irfan Firmansyah	Sunduk Khos
4	M. Khakul Mubin	Rois Amn
5	Hafidh Abullah Syah	Katib Amn
6	M. Syafi'ul Umam	Sunduk Amn
7	Anwar Hasanudin	Member Amn
8	M. As'ad	Member Amn
9	M. Ulil Albab	Member Amn
10	Rusli Aslam	Member Amn
11	M. Nur Cahyo	Member Amn
12	Ahmad Muzzamil	Member Amn

13	Abdul Fatikh	Member Amn
14	Andre Firmansyah	Rois Tahfidz
15	Wahyudin Tamami	Electricity Section
16	M. Ainul Yaqin	Education Section
17	M. Syarif Hidayatullah	Cleanliness Section
18	Azis Joko Pamungkas	Water Section

Data on Students of Tanwirul Qulub Islamic Boarding School
Year 2024/2025

NO	ROOM	AMOUNT
1	Ar-Rafi'i	11
2	An-Nawawi	7
3	Al-Ghozali	12
4	Al-Maliki	7
5	Al-Hambali	9
6	Al-Hanafi	8
7	Ibnu-Hajar	7
8	As-Syafi'i	8
9	Az-Zamachsyari	9
10	Ar-Ramli	8
11	Abu-Hurairah	9

Disciplined Character

Understanding Discipline: Judging from its origin, the word discipline comes from the Latin word *discere*, which means to learn. From another word, the word *disciplina*, which means teaching or training, emerged. Some define discipline as compliance with regulations or submission to supervision and control. Others define discipline as training aimed at developing oneself to behave in an orderly manner. Discipline is obedience to respect and implement a system that requires people to submit to applicable decisions, orders, and regulations. In other words, discipline is the attitude of obeying established rules and regulations selflessly (Salahudin & Alkrienciehie, 2013)

Moch. Sochib argues, "A person who has a foundation and is able to develop self-discipline means having self-regulation based on moral values" (Shochib, 1997). A person with a disciplined attitude will have order in their life, knowing what should be done and what should be left behind. They have self-order in terms of religion, social life, and so on. From this opinion, it can be concluded that discipline needs to be instilled in a person so that the person has order in their life. Experts'

opinions regarding the purpose of this discipline include Hasan Langgulung, who stated that the purpose of discipline is "To make students have order in their lives so that they are directed towards the intended path" (Hasan Langgulung, 1989). According to Ngainun Naim, the goal of discipline is to teach obedience. Maman Rachman suggests that the goal of discipline is to support the creation of non-deviant behavior, encourage good and correct behavior, help children understand and adapt to the demands of their environment and avoid prohibited activities, and learn to live with good habits that are beneficial to them and their environment (Ngainun, 2012).

Implementation of the Role of Islamic Boarding School Administrators in Forming the Disciplined and Responsible Character of Students

Islamic boarding schools (*pesantren*) are Islamic educational institutions with a unique upbringing system that emphasizes not only intellectual aspects but also character, particularly discipline and responsibility. These two traits are the main foundation for developing resilient students who are ready to face the challenges of life in society. At Tanwirul Qulub Islamic Boarding School, this character development is not only instilled through formal instruction but also through a coaching system implemented by the administrators. The administrators have a significant responsibility in maintaining order in the students' lives, guiding their behavior, and serving as concrete examples of discipline and responsibility.

In practice, the administrators also interact directly with the students, strengthening the emotional bond between them. These activities also demonstrate that the administrators are not merely enforcers of the rules but also active character builders. The administrators are mentors who carry out mentoring, supervision, and role models. Their consistent attendance at the boarding school every night serves as a concrete example for the students in understanding the meaning of discipline. The researcher will describe how the implementation of these three aspects is carried out by the management of the Tanwirul Qulub Islamic Boarding School in forming the disciplined and responsible character of the students.

1. Night attendance

It is a form of routine supervision implemented at Tanwirul Qulub Islamic Boarding School to ensure that students comply with the break times determined by the boarding school. This activity is an important part of developing the discipline and responsibility of students, because it teaches them to be in their proper place at the designated time, as well as building a culture of order and compliance with boarding school rules. The implementation of night roll call is carried out every day by room caretakers and security guards from 9:00 PM to 10:00 PM WIB. The caretakers will go from one room to another with an attendance book, recording the names of students who have returned and those who are still outside the room without permission.

2. Point system

One of the important activities carried out by the Tanwirul Qulub Islamic Boarding School administrators in shaping the character of their students is the implementation of a congregational points system, a system for recording students' attendance at the five daily congregational prayers at the mosque. This system is not only used as a form of attendance management but also serves as a means of structured and sustainable character development. The goal is to instill the values of time discipline, consistent worship, and spiritual responsibility.

The points system is implemented by recording students' attendance at each morning, midday, afternoon, evening, and night prayers. The administrator on duty will be present at the mosque a few minutes before the iqamah (prayer call) and record the names of students who arrive on time. Students who are late or absent without permission will have their points deducted, while those who attend consistently will be rewarded with additional points or moral rewards. This approach demonstrates that the points system functions not only as a control tool but also as a form of constructive character education. From a theoretical perspective, this is in accordance with Imam Al-Ghazali's view that character is a habit that has been embedded in humans and appears spontaneously after going through a process of repeating good deeds (Gunawan, 2022). The point system that is implemented consistently every day creates a repetition of positive behavior that can form discipline and responsibility as part of the student's personality.

Student Points System Table

NO	TYPE OF VIOLATION	POINTS	FOLLOW-UP
1.	Late for the congregation	5	Reprimand
2.	Crowded during the congregation	5	Reprimand
4.	Not wearing long sleeves during the obligatory prayer	5	Reprimand
5.	Not attending the Dhuha prayer	10	Prayer of repentance
6.	Not attending the Hajat prayer	10	Prayer of repentance
7.	Not attending the obligatory prayer	10	Prayer of repentance
8.	Not attending a formal school	15	Read Qur'an Juz 30
9.	Not attending an Islamic school	15	Read Qur'an Juz 30
10.	Not attending the Koran recitation by the father	15	Read Qur'an Juz 30

Description:

- Students receive 100 points (first warning)
- Students receive 150 points (final warning)
- Students receive 200 points (parents summoned)
- Students receive 300 points (sent to the inner sanctum)

It can be concluded that the congregation point system is an effective model for Islamic boarding school-based character education. It combines moral values, a humanistic approach, and concrete, data-based development. In the long term,

these habits are expected to become an integral part of the students' personalities, even after they graduate and return to society.

1. Student Summoning

Student summoning is a direct coaching method routinely implemented by the Tanwirul Qulub Islamic Boarding School administrators as an effort to instill discipline and responsibility. This summoning takes place every evening around 9:30–10:00 PM WIB, after all evening activities have concluded. Students summoned are those who were recorded as having missed congregational prayers without permission, violated dormitory hours, or committed other violations listed in the daily violations list. The summoning takes place in the administrators' office or in front of their dormitory offices. The administrators are responsible for presenting the recorded violations, listening to clarifications from the students concerned, and providing guidance through reprimands, advice, or educational dialogue. The administrators implement this process using a dialogical approach, rather than anger or physical punishment. They strive to be good listeners, encourage students to understand the consequences of their actions, and guide them toward improvement. This approach has proven more effective in fostering internal awareness than sanctions alone.

2. Responsible Character

According to the Big Indonesian Dictionary, responsibility is the state of being obliged to bear everything (if something happens you can be sued, blamed, prosecuted, etc) (Barwani dan Mohammad Arifin, 2012). Then, according to the Indonesian dictionary for students, responsibility is the obligation to bear everything. A responsible attitude has several benefits, including the following: a) With a responsible attitude, a person will be trusted, respected, appreciated, and liked by others. b) The attitude of daring to admit mistakes made and being willing to change their actions for the better is the key to achieving success. c) With a responsible attitude, a person will be able to complete tasks well. d) With a responsible attitude, a person will act more carefully with more mature planning. e) A responsible attitude makes a person stronger and more resilient in facing every problem that must be solved (Sukiman, 2016).

According to Sukiman, the forms of responsibility are as follows: a) Responsibility to God, b) Responsibility to oneself, c) Responsibility to family, d) Responsibility to society, e) Responsibility to society. Formation in character education can be done in various ways. According to Mulyasa, (2022) quoted from these models include: habituation and role model, habituation of discipline.

Supporting and Inhibiting Factors of the Role of Administrators in Shaping the Disciplined and Responsible Character of Students

1. Supporting Factors

In carrying out their duties of fostering the character of their students, Islamic boarding school administrators are certainly influenced by various factors that influence their success. These factors originate from the internal environment of the Islamic boarding school, which directly impacts the performance and effectiveness of the administrators duties. Several factors encourage and strengthen the enthusiasm and assertiveness of the administrators in enforcing discipline and fostering a sense of responsibility among the students.

2. Inhibiting Factors

In carrying out their daily duties, Islamic boarding school administrators not only face supporting factors but also face various challenges that hinder the smooth development of the students' character. These obstacles are part of the dynamics of Islamic boarding school life, which require patience, decisiveness, and appropriate strategic approaches from the administrators.

Table of Supporting and Inhibiting Factors

SUPPORTING FACTORS		INHIBITING FACTORS
1.	Support from the caretakers and supervisors of the boarding school	Differences in the backgrounds and habits of students
2.	A structured and consistent system of rules and regulations	Busy administrators
3.	Cohesiveness and a spirit of cooperation among administrators.	Negative influence from peers

Conclusion

Based on the research findings, it can be concluded that the Tanwirul Qulub Islamic Boarding School administrators' role in fostering the discipline and responsibility of their students is carried out in a disciplined, continuous, and firm manner, while maintaining an educational and persuasive approach. This role is implemented through night roll call, a points system, and student summons. These three programs are implemented consistently as a form of direct character development that impacts the students' daily habits.

The success of this administrators' role is greatly influenced by several supporting factors, including full support from the caretakers and mentors, a clear and consistent system of rules and regulations, and commitment and unity among the administrators. However, its implementation also faces challenges, including differences in student backgrounds, administrators' busy schedules with formal academic activities and lectures, and negative peer influences that make it difficult for students to receive guidance.

References

- Afrianty, N., & Supian, A. (2023). Analisis Bekerja Dalam Tinjauan Ekonomi Islam dengan Pendekatan Hadis Tematik. *EKOBIS SYARIAH*, 7(1), 47. <https://doi.org/10.22373/ekobis.v7i1.17773>

- Ashfiyah, A., & Saffanah, N. (2022). Pendidikan Karakter Melalui Pengembangan 18 Nilai Karakter Berbasis Pondok Pesantren Pada Jenjang MI, MTS dan MA. *Jurnal Locus Penelitian Dan Pengabdian*, 1(10), 512–519.
- Bambang Triyono dan Elis Mediawati. (2023). Transformasi Nilai-Nilai Islam Melalui Pendidikan Pesantren: Implementasi Dalam Pembentukan Karakter Santri. *Journal Of International Multidisciplinary Research* 1, 147–158.
- Barwani dan Mohammad Arifin. (2012). *Kinerja Guru Profesional*. Ar-Ruzz.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Fatmawati, R. I. M. (2018). *Peran Pengurus Pondok dalam Meningkatkan Motivasi Menghafal Al-Qur'an Santri di Pondok Pesantren Al-Hidayah Bandar Kidul Kediri*. IAIN Kediri.
- Gunawan, H. (2022). *Pendidikan karakter: Konsep dan implementasi* (Vol. 1, Issue 1). Cv. Alfabeta.
- Hasan Langgulung. (1989). *Manusia dan Pendidikan*. Pustaka Al Husna.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2024). *Qualitative Data Analysis: A Methods Sourcebook* (5th ed.). SAGE Publications.
- Moeljadi, D., Sugianto, R., Hendrick, J. S., & Hartono, K. (2016). Kamus besar bahasa Indonesia (KBBI). *Badan Pengembangan Bahasa Dan Kebukuan, Kementerian Pendidikan Dan Kebudayaan*.
- Moeloeng Lexy, J. (2007). *Penelitian kualitatif*. Penerbit PT Remaja Rosdakarya Offset, Bandung.
- Muchlis, S. M. (2021). *Strategi Pondok Pesantren dalam Membentuk Sikap Kemandirian dan Kedisiplinan Santri di Pondok Pesantren Tanwirul Qulub Sungelebak Karanggeneng Lamongan*. Institut Agama Islam Negeri Tulungagung.
- Ngainun, N. (2012). Character Building Optimalisasi peran Pendidikan dalam Pengembangan Ilmu & Pembentukan Karakter Bangsa. *Yogyakarta: Ar-Ruzz Media*, 142–143.
- Nizarani, N., Kristiawan, M., & Sari, A. P. (2020). Manajemen pendidikan karakter berbasis pondok pesantren. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 9(1), 37–44.
- Nurwahyudin, N., & Supriyanto, S. (2021). Strategi Penanaman Karakter Disiplin Santri. *Zawiyah: Jurnal Pemikiran Islam*, 7(1), 164.
- Podungge, M. (2020). Penerapan Disiplin dan Dampaknya Terhadap Pengembangan Diri Santri di Pesantren Hubulo. *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 4(1), 88–113.
- Prof. Dr. H. E. Mulyasa, M. P. (2022). *Manajemen Pendidikan Karakter*. bumi aksara group.
- profile pendiri pondok pesantren tanwirul qulub*. (n.d.).
- Salahudin, A., & Alkrienciehie, I. (2013). *Pendidikan karakter: pendidikan berbasis agama & budaya bangsa*. Pustaka Setia.
- Shochib, M. (1997). *Pola asuh orang tua dalam mengembangkan disiplin diri anak: studi tentang makna dalam upaya orang tua membantu anak memiliki dan mengembangkan disiplin diri*. Departemen Pendidikan dan Kebudayaan, Institut Keguruan dan Ilmu Pendidikan Malang, Lembaga Penelitian.

Sukiman. (2016). *Mengemban Tanggung Jawab Pada Anak*. Kementerian Pendidikan dan Kebudayaan.

Wafi, A. (2024). *Peran K . H Fadlil Marzuqi dalam Mengembangkan Pendidikan di Pondok Pesantren Tanwirul Qulub Lamongan Tahun 1957-2005*. 1.