

Date Received : April 2026
Date Revised : August 2026
Date Accepted : August 2026
Date Published : August 2026

THE LIVED EXPERIENCES OF PESANTREN-BASED CHARACTER EDUCATION IN SHAPING STUDENTS' ISLAMIC BEHAVIOR IN MADRASAH ALIYAH OF CIREBON CITY

Afiyatun Kholifah¹

Pendidikan Agama Islam, Universitas Singaperbangsa Karawang, Indonesia
(afiyatun.kholifah@fai.unsika.ac.id)

Jamali Sahrodi

Pendidikan Agama Islam, UIN Siber Syekh Nurjati Cirebon, Indonesia
(sahrodiJamali@syekhnurjati.ac.id)

Dedi Djubaedi

Pendidikan Agama Islam, UIN Siber Syekh Nurjati Cirebon, Indonesia (dedidjubaedi2@gmail.com)

Akhmad Affandi

Pendidikan Agama Islam, UIN Siber Syekh Nurjati Cirebon, Indonesia (akhmadaffandi@uinssc.ac.id)

Anwar Sanusi

Pendidikan Agama Islam, UIN Siber Syekh Nurjati Cirebon, Indonesia, (anwarsanusiasnaf@uinssc.ac.id)

Kata Kunci:	ABSTRAK
Pendidikan Karakter; Pondok Pesantren; Perilaku islami; Madrasah Aliyah; Model IPIP	Integrasi pendidikan <i>madrasah</i> dan <i>pesantren</i> dalam pembentukan karakter siswa masih menghadapi kendala berupa perbedaan tata kelola, pola pengawasan, aktivitas, dan evaluasi karakter. Kondisi tersebut dapat menyebabkan kurang optimalnya konsistensi internalisasi nilai-nilai Islam dan pembentukan perilaku Islami siswa. Penelitian ini bertujuan menganalisis implementasi pendidikan karakter berbasis <i>pesantren</i> serta merumuskan model integratif dalam membentuk perilaku Islami siswa. Penelitian berlandaskan pada teori Konstruktivisme Sosial Lev Vygotsky, teori pendidikan karakter Thomas Lickona yang mencakup <i>moral knowing</i> , <i>moral feeling</i> , dan <i>moral action</i> , serta konsep <i>tazkiyat al-nafs</i> Imam Al-Ghazali. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologi transendental yang dilaksanakan di MA Madinatunnajah dan MA Darul Masholeh Kota Cirebon. Data diperoleh melalui observasi, wawancara, dan dokumentasi terhadap 12 partisipan, kemudian dianalisis menggunakan tahapan fenomenologi Moustakas serta diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pendidikan karakter berbasis <i>pesantren</i> dilaksanakan melalui pembelajaran, pembiasaan keagamaan, keteladanan guru dan pengasuh, kegiatan siswa, serta pengawasan dalam kehidupan sehari-hari. Temuan juga menunjukkan adanya kebutuhan untuk memperkuat integrasi fungsional antara sistem <i>madrasah</i> dan <i>pesantren</i> , khususnya dalam pengawasan dan evaluasi karakter. Berdasarkan sintesis temuan tersebut,

¹ Correspondence author

	<p>penelitian merumuskan Model IPIP (Implementasi, Pengawasan, Internalisasi, dan Perilaku Islami) sebagai kerangka integratif yang menghubungkan pelaksanaan program, pengawasan, internalisasi nilai-nilai Islam, dan pembentukan perilaku Islami siswa dalam satu ekosistem pendidikan yang terpadu.</p>
<p>Keywords:</p>	<p>ABSTRACTS</p>
<p>Character education; Pesantren-Based education; Islamic behavior; Madrasah Aliyah; IPIP Model</p>	<p>The integration of <i>madrasah</i> and <i>pesantren</i> education in student character development continues to face challenges due to differences in governance, controlling patterns, activities, and character evaluation. This condition may lead to inconsistencies in the internalization of Islamic values and the development of students' Islamic behavior. This study aims to analyze the implementation of <i>pesantren</i>-based character education and formulate an integrative model for developing students' Islamic behavior. The study is grounded in Lev Vygotsky's Social Constructivism Theory, Thomas Lickona's character education theory encompassing <i>moral knowing</i>, <i>moral feeling</i>, and <i>moral action</i>, and Imam Al-Ghazali's concept of <i>tazkiyat al-nafs</i>. The study employed a qualitative approach with a transcendental phenomenological design conducted at MA Madinatunnajah and MA Darul Masholeh in Cirebon City. Data were obtained through observation, interviews, and documentation involving 12 participants, and were analyzed using Moustakas' phenomenological procedures, strengthened through source and technique triangulation. The findings show that <i>pesantren</i>-based character education is implemented through learning activities, religious habituation, teacher and caregiver role modeling, student activities, and daily controlling. The findings also indicate the need to strengthen functional integration between the <i>madrasah</i> and <i>pesantren</i> systems, particularly in character controlling and evaluation. Based on the synthesis of these findings, the study formulates the IPIP Model (Implementation, Controlling, Internalization, and Islamic Behavior) as an integrative framework connecting program implementation, controlling, internalization of Islamic values, and the development of students' Islamic behavior within an integrated educational ecosystem.</p>

A. INTRODUCTION

The dynamics of globalization and the massive digital disruption in the 21st century have shifted the moral orientation and value authority among the younger generation, including students within the *Madrasah Aliyah* environment (Jasmaludin & Hayati, 2024). This phenomenon induces value ambiguity, moral relativism, and the weakening of respect toward formal religious education authority (Kholifah & Al Bahri, 2025). From a theoretical perspective, the failure of character formation in this era is driven by value inculcation patterns that remain partial, reductive, and solely dependent on classroom instructional hours. Referring to Lev Vygotsky's Social Constructivism Theory, the internalization of moral values cannot stand alone through classroom instructions; rather, it is the result of a simultaneous dialectical interaction between the individual and their entire environmental ecosystem. Therefore, character education approaches at the secondary level must transform from mere classroom instruction toward a Whole-School Approach or in the context of religious institutions, a Whole-Institution Approach where all institutional elements function as a consistent, continuous, and holistically integrated moral stimulant.

This reality is reflected in various cases of violence and bullying within school environments. The declining respect toward teachers and parents, escalating student conflicts, and widespread bullying practices indicate serious problems in student character formation (Muntuan, 2023). Data from the Indonesian Child Protection Commission (KPAI) in 2021 recorded 1,138 cases of child violence, encompassing both physical and psychological abuse (KPAI, 2022; Azis & Suratno, 2023). Furthermore, the International Center for Research on Women reported that 84% of children in Indonesia have experienced bullying, while UNICEF highlighted that approximately 50% of students aged 13–15 have endured bullying at school (Dhamayanti, 2021; Azis & Suratno, 2023). These figures are not merely statistics; they serve as critical indicators of weakening social control and moral value internalization within the educational system.

In the context of the research locus, similar issues were observed in *pesantren*-based *Madrasah Aliyah* in Cirebon City, particularly at MA Darul Masholeh and MA Madinatunnajah. Although institutionally situated under the *pesantren* education system which ideally possesses a strong foundation for character building, empirical reality reveals that various problems in value internalization persist. Observed phenomena include senior-junior power imbalances among students, unhealthy interpersonal dynamics across class cohorts, and instances of indiscipline in students' daily lives. Moreover, the integration between *pesantren* and *madrasah* regulations has not been fully synchronized, hindering consistent character reinforcement.

Empirical reality demonstrates that the presence of a *pesantren* system does not automatically guarantee the formation of students' Islamic behavior without systematic managerial integration between *madrasah* administrators and *pesantren* guardians. The complexity of this issue does not merely revolve around value transmission, but also encompasses organizational governance, the effectiveness of internalization, and institutional control mechanisms. The breakdown of these functions results in character crises among students, manifesting as deviant behavior, horizontal conflicts, and resistance to institutional authority (Jasmaludin & Hayati, 2024). Consequently, rapid social transformation is not accompanied by educational system readiness in reinforcing moral resilience. This condition implies an urgent need to reconstruct

pedagogical paradigms beyond cognitive-instructional orientations by integrating affective dimensions and constructing continuous behavioral value internalization (Diggs & Akos, 2016).

From an Islamic perspective, education does not merely orient toward academic achievement, but primarily toward the cultivation of noble character (*akhlak*). Al-Ghazali's thought asserts that the primary objective of education centers on *tazkiyat al-nafs* (soul purification) and student character development (Musbikin, 2021). Within this framework, *akhlak* occupies a central position as the core of the educational process, rather than a mere complement. This aligns with the concept of Islam as *rahmatan lil 'alamin*, positioning the Prophet Muhammad SAW as the primary role model in character formation, as emphasized in the Qur'an (QS. al-Qalam: 4) and the Hadith: "*Indeed, I was sent only to perfect noble character*" (HR. Ahmad) (Hanbal, 2001). This theological foundation is further reinforced by the Hadith stating that every child is born upon *fitrah* (innate disposition) (HR. Bukhari) (Al-Buhari, 2002). This implies that character does not form automatically; rather, it is shaped by educational processes and the environment in which an individual grows. Therefore, forming Islamic behavior requires intentional environmental engineering (*conditioning*) to preserve, guide, and develop human *fitrah* continuously.

In Islam, *akhlak* is a fundamental domain covering relationships with Allah, fellow human beings, and the environment. Islamic character education extends beyond cognitive dimensions to emphasize habituation (*habituation*), exemplary role modeling (*uswah*), and creating a conducive environment for value internalization (Zuhdi et al., 2023). This concept harmonizes with modern character education frameworks that integrate cognitive, affective, and behavioral dimensions in moral formation (Battistich, 2005). Islamic behavior encompasses three main dimensions: (1) faith and worship (*akidah* and *ibadah*), (2) social character (*akhlak sosial*), and (3) discipline and responsibility (Tafsir, 2017; Mulyasa, 2019; Maksum, 2015).

The gap between ideal expectations and empirical reality in *Madrasah Aliyah* in Cirebon City forms the critical focus of this study. Managerial challenges stem from governance dualism between formal *madrasah* and *pesantren* boarding systems, differing character evaluation indicators, and student physical and mental burnout resulting from unsynchronized activity schedules. Through Erving Goffman's perspective, a *pesantren* functions as a total institution that should comprehensively shape behavior. However, bureaucratic siloing and fragmented curricula impede overall institutional integration.

Previous studies have demonstrated that character education in Islamic educational institutions has been examined from several perspectives. Research on teacher-student communication has shown that open and collaborative communication can strengthen students' religious character (Sastra Negara, 2024). Other studies have emphasized the role of *pesantren* curricula, habituation, exemplary behavior, and religious culture in character formation (Yazid, 2024; Muntaha, 2020; Matrapi, 2021). Studies focusing on *madrasah* have likewise highlighted the importance of school culture, leadership, and the integration of curricular and extracurricular activities in developing students' character (Darwis, 2020; Ajmain, 2024). Meanwhile, research on character education management has demonstrated that systematic management functions can contribute to the development of students' religiosity, independence, and discipline (Tohet, 2025).

Nevertheless, these studies tend to examine particular components of character education separately, such as communication, curriculum, religious culture, leadership, habituation, or character management. Studies focusing specifically on pesantren-based madrasah have not sufficiently explained how the formal madrasah system and the pesantren system can be functionally integrated into a unified character education process. In particular, the relationship among institutional implementation, controlling, value internalization, and the formation of students' Islamic behavior remains insufficiently elaborated.

The contribution of this study lies in the formulation of the IPIP Model (*Implementasi, Pengawasan, Internalisasi, dan Perilaku Islami*) based on the empirical synthesis of participants' experiences and institutional practices. The model conceptualizes pesantren-based character education as a functional integration of the madrasah system, pesantren system, school and pesantren cultures, learning, habituation, controlling, and character evaluation. Thus, the study does not merely describe character education practices but seeks to explain how these components are interconnected in the process of internalizing Islamic values and shaping students' Islamic behavior.

B. METHOD

This study employed a qualitative approach with a transcendental phenomenological design to explore and understand the lived experiences of participants concerning the implementation of pesantren-based character education and the development of students' Islamic behavior. Transcendental phenomenology was selected because the study focuses on understanding participants' experiences, perceptions, and meanings related to the internalization of pesantren values within the educational environment (Creswell, 2022; Mujib, 2015). The research was conducted at two pesantren-based Madrasah Aliyah in Cirebon City, namely MA Madinatunnajah and MA Darul Masholeh.

The research data consisted of primary and secondary data. Primary data were obtained directly from participants involved in the implementation of character education, namely the Headmaster, teachers, and students at the two research sites. Participants were selected using purposive sampling, considering their direct involvement and experience in the implementation of pesantren-based character education. Based on the research data, each madrasah involved one Headmaster, one teacher, and students consisting of male and female students. The student participants consisted of four female and four male students at each research site. Thus, the participants comprised two Headmasters, two teachers, two dorm supervisor, four female students, and four male students, with a total of 12 participants from the two madrasah. Secondary data were obtained from relevant institutional documents supporting the findings concerning the implementation of character education.

Data were collected through participant observation, semi-structured interviews, and documentation.

1. Participant Observation

Participant observation was conducted to directly examine the implementation of pesantren-based character education within the madrasah and pesantren environments. The researcher adopted a passive participant observation approach, being physically present on-site to observe natural settings without directly intervening

in daily activities. Observations focused on key dimensions of character formation, including routine religious practices (e.g., congregational prayers and Quran recitations), teacher–student interactions, student discipline, etiquette, and overall social dynamics. To mitigate temporal bias and capture a holistic view, field observations were carried out periodically across morning, afternoon, and evening sessions. All observational data were recorded in observation rubrics and descriptive field logs, which were subsequently used to complement and triangulate the information gathered through interviews and documentation.

2. Semi-Structured Interviews

Semi-structured interviews were conducted with the Headmasters, teachers, and students at the two Madrasah Aliyah. The interview guidelines were developed according to the participants' roles and the focus of the research

Interviews with the Headmasters focused on policies and the implementation of Islamic character education, including policies supporting students' Islamic character, collaboration between the madrasah and pesantren in creating an Islamic educational environment, and indicators used to assess the achievement of Islamic character education.

Interviews with teachers focused on strategies for teaching Islamic character values, challenges in implementing pesantren-based character education, and efforts to ensure that Islamic values taught at school were applied by students in their daily lives. Interviews with students focused on their understanding and experiences of Islamic character education, their experiences in applying Islamic values in everyday life, and the values learned from the pesantren that supported the development of their Islamic behavior.

Each interview session lasted between 45 and 60 minutes and took place within the school/pesantren environment. Interviews were conducted in person in the Indonesian language. The interviews were conducted directly with the participants and were not audio-recorded. The information obtained during the interviews was directly narrated and documented through detailed written field notes by the researcher and subsequently strengthened through documentation collected during the research process.

3. Documentation

Documentary analysis was utilized as a secondary data collection method to complement, corroborate, and strengthen the empirical findings gathered through semi-structured interviews and participant observations (Sugiyono, 2019). This technique provided institutional and structural context regarding how character education values were formally operationalized and managed within both the madrasah and pesantren environments. The analyzed documentation encompassed a broad range of material and visual records, including:

- Curriculum and Instructional Frameworks: Pesantren-based lesson plans (RPP), syllabus outlines, and character education instructional guides.
- Institutional Governance and Policies: School and dormitory rules, regulations, codes of conduct, and administrative policy guidelines.
- Programmatic Schedules: Timetables for daily religious activities, boarding house guidance, and extracurricular character-building programs.
- Student Tracking Records: Disciplinary logs, student behavior journals, and character habituation evaluation records.

- Visual Archives: Photographs and media documentations depicting student activities, cultural traditions, and social interactions within the madrasah and pesantren. (Sugiyono, 2019).

Overall, these documentary artifacts served to validate participants' statements and ensure that the interpretation of observed field practices was aligned with institutional policies and formal educational frameworks.

Data Analysis

Data analysis was conducted in accordance with the transcendental phenomenological approach developed by Moustakas. The analysis focused on identifying and interpreting the meaning of participants' lived experiences concerning the implementation and internalization of pesantren-based character education.

The phenomenological analysis consisted of several interconnected stages (Moustakas, C. 1994). First, epoche or bracketing was conducted by attempting to set aside the researcher's assumptions and prior judgments concerning the phenomenon under investigation. This stage was intended to allow the experiences expressed by participants to be examined based on their own perspectives. Second, horizontalization was conducted by identifying significant statements related to participants' experiences of pesantren-based character education and Islamic behavior. At this stage, statements relevant to the phenomenon were initially treated as having equal value. Third, the significant statements were organized into meaning units. Statements expressing similar meanings were grouped and examined to identify patterns concerning the experiences of Headmasters, teachers, and students. Fourth, textural descriptions were developed to describe what participants experienced in relation to the implementation and internalization of pesantren-based character education. Fifth, structural descriptions were developed to explain how those experiences occurred within the educational, social, and institutional context of the madrasah and pesantren.

Finally, the textural and structural descriptions were synthesized to formulate the essence of the participants' experiences. This synthesis provided the basis for understanding the mechanisms of pesantren-based character education and the development of students' Islamic behavior, which subsequently informed the formulation of the IPIP Model (Implementation, Controlling, Internalization, and Islamic Behavior).

Data Trustworthiness

The credibility, dependability, and overall trustworthiness of the research findings were strengthened through several strategies, including source and technique triangulation, peer debriefing, a documented audit trail, and researcher reflexivity (Creswell, 2022; Miles et al., 2014).

- Source and Technique Triangulation

Source triangulation was conducted by comparing information obtained from Headmasters, teachers, and students at the two Madrasah Aliyah. Technique triangulation was conducted by comparing information obtained through interviews, participant observation, and documentation (Miles et al., 2014; Sugiyono, 2019). The findings from interviews were therefore not interpreted in isolation but were compared with observations and supporting documentation obtained during the research process. This process was intended to ensure that the interpretation of participants' experiences was consistent with the conditions and activities observed in the research setting.

- Peer Debriefing

To safeguard objectivity and challenge potential analytical blind spots, peer debriefing was continuously integrated into the research process. Discussions were conducted with academic supervisors and research colleagues to review data categories, preliminary findings, and interpretations. This collaborative critique ensured that the conclusions remained closely aligned with the empirical evidence gathered from the field.

- Audit Trail

To establish dependability and confirmability, a structured audit trail was maintained throughout all phases of the study. All research activities including written field notes, transcribed textual data, document summaries, and coding schemes were systematically archived. This clear chain of documentation allows for the rationale behind each analytical step and decision to be fully traceable.

- Reflexivity

Given the subjective nature of qualitative phenomenological inquiry, researcher reflexivity was actively practiced. The researcher maintained a conscious awareness of personal backgrounds, assumptions, and potential biases regarding pesantren values and character education. By keeping a reflexive journal, personal interpretations were continually isolated to prioritize the authentic lived experiences of the participants.

C. RESULT AND DISCUSSION

1. Profile and Characteristics of the Research Locus

Madrasah Aliyah Madinatunnajah and MA Darul Masholeh in Cirebon City represent integrated Islamic educational institutions that attempt to merge two major cultures: formal education under the national curriculum of the Ministry of Religious Affairs and the traditional boarding system of Islamic boarding schools (*pesantren*). Typologically, both institutions possess significant comparative advantages, including a conducive religious atmosphere, available dormitory facilities (*ma'had*), and 24 hour intensive religious guidance under the controlling of the board of *asatidz*.

However, empirical findings reveal a structured governance imbalance. Madrasah activities, which take place from morning to afternoon, often operate within a bureaucratic space that is segregated (*siloed management*) from the night time *pesantren* boarding activities. This dualism creates an operational divide: *madrasah* teachers focus on academic achievements and formal administration, while the board of *asatidz* focuses on worship discipline and classical book studies (*kitab kuning*). Without a unified managerial bridge, students are frequently trapped in role dichotomies and inconsistent evaluation standards.

Field observations at MA Madinatunnajah and MA Darul Masholeh indicate an operational disconnect between daytime formal schooling and evening dormitory activities. Formal teachers rarely interact with dorm managers (*musyrif/asatidz*) to discuss student behavioral progress. This operational divide was explicitly highlighted by a teacher at MA Darul Masholeh:

"Salah satu tantangan utama yang kami hadapi itu beban tugas yang cukup berat ya. Kami tidak hanya harus mengawasi dan membimbing siswa secara menyeluruh, tapi juga harus mengelola administrasi, menjaga kesehatan, keamanan, dan menyelesaikan berbagai masalah sosial di asrama." (Informant 1, Teacher at MA Darul Masholeh)

This statement demonstrates how the lack of integrated governance overwhelms educators who must navigate both formal administrative burdens and complex boarding dynamics without a synchronized controlling system

2. The Urgency of Pesantren-Based Character Education

Based on the analysis of field phenomena, this governance desynchronization leads to various systemic impacts. Consequently, four main urgencies for establishing an integrated character education model have been formulated:

- Mitigating Governance Disintegration: A unified governance structure is required to resolve overlapping instructions, daily scheduling conflicts, and jurisdictional disputes between *madrasah* leadership and *pesantren* guardians.
- Preventing Deviant Behavior and Seniority: Establishing an integrated model is urgently needed to eradicate unhealthy power dynamics across student cohorts through positive, inclusive, and controlled social engineering.

Interview findings reveal that students often experience difficulties adapting to strict dormitory rules, which can trigger resistance or informal power structures among students if left unguided. A dorm supervisor (*pengasuh*) noted: "*Anak-anak biasanya menolak aturan karena tidak paham tujuannya. Setelah kami ajak bicara dan jelaskan manfaatnya, mereka jauh lebih bisa menerima.*" (Informant 2, Dorm Supervisor at MA Madinatunnajah)

- Addressing Student Burnout: Academic and boarding workloads must be aligned to prevent physical, emotional, and mental exhaustion (*burnout*) caused by conflicting schedules.

Field observation notes show that students are subjected to rigid, round-the-clock schedules from morning classes to late-night kitab kuning recitations and early-morning *tahajjud*. A dorm supervisor acknowledged this digital and physical strain: "*Kadang anak-anak ini lebih tertarik main HP daripada kegiatan pesantren. Kami harus benar-benar mengatur dan mengawasi penggunaannya supaya tidak mengganggu pembinaan karakter.*" (Informant 3, Dorm Supervisor MA Darul Masholeh)

- Standardizing Islamic Behavior Indicators: Subjective and partial character assessments must be eliminated by providing a standardized character evaluation instrument agreed upon jointly by formal teachers and the board of *asatidz*.

The Head of MA Madinatunnajah emphasized that formal character education without a daily boarding mechanism remains purely theoretical:

"*Pendidikan karakter di sekolah umum sering berhenti pada teori. Tetapi di madrasah berbasis pesantren, teori itu langsung dipraktikkan setiap hari. Anak-anak tidak hanya diajarkan shalat, tetapi juga dibiasakan shalat berjamaah, berakhlak, dan hidup dalam aturan yang mendidik.*" (Informant 4, Head of MA Madinatunnajah)

3. Construction and Key Components of the IPIP Model

To overcome this fragmentation, this study presents a conceptual novelty in the form of the IPIP Model (*Implementation, Controlling, Internalization, and Islamic Behavior*). This model is designed to unify formal *madrasah* governance and cultural *pesantren* caretaking into a single unified management system.

Based on the qualitative findings and inductive data analysis across the research sites, this study proposed a novel conceptual model of character education governance. Figure 1 presents the conceptual model derived directly from the empirical findings of this qualitative study, illustrating the four structural stages of the IPIP framework.

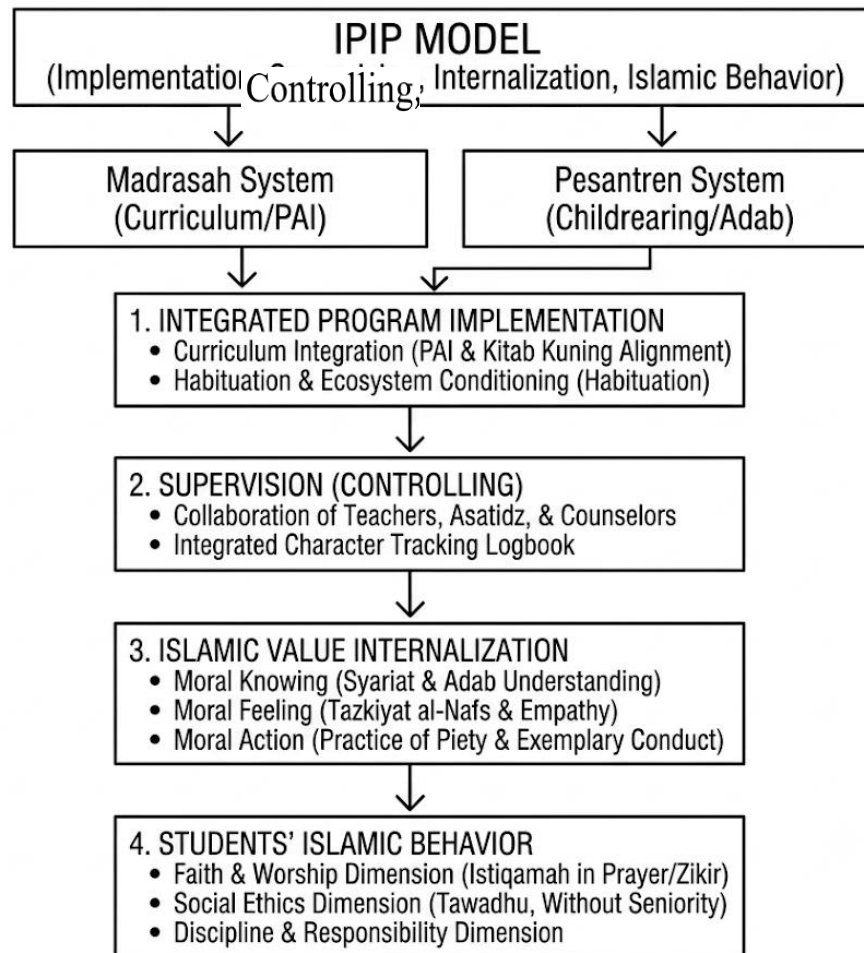


Figure 1. The IPIP Model

The four main operational components structuring the IPIP Model include:

- **Integrated Program Implementation:** Integrating the formal Islamic Religious Education (PAI) curriculum with classical book studies (*kitab kuning*) thematically (*integrated curriculum*), as well as synchronizing daily schedules between classroom academic activities and dormitory caretaking. Field data confirm that subject integration goes beyond standard PAI subjects. As articulated by a teacher at MA Darul Masholeh: "*Semua mata pelajaran di sini diarahkan untuk memperkuat nilai karakter. Bahkan pelajaran umum seperti matematika atau biologi tetap memasukkan aspek kedisiplinan, kejujuran, dan tanggung jawab. Ini tidak bisa dipisahkan dalam pendidikan berbasis pesantren.*" (Informant 1, Teacher at MA Darul Masholeh)
- **Controlling:** Forming a joint controlling team involving student affairs teachers, guidance counselors, and the board of *asatidz*, based on an *Integrated Character Record Book* instrument.

Implementation of synchronized controlling mechanisms ensures that student activities are monitored continuously. A teacher highlighted the impact of structured rules and monitoring: "Anak-anak di sini terbiasa dengan aturan yang sudah berlaku di pondok. Dari bangun tidur sampai tidur lagi semua sudah dijadwalkan. Dengan pola seperti itu, mereka jadi lebih disiplin dan tahu mana kewajiban yang harus dijalankan." (Informant 5, Teacher at MA Madinatunnajah)

- **Internalization of Islamic Values:** Value transformation that merges Thomas Lickona's domains of *Moral Knowing*, *Moral Feeling*, and *Moral Action* with spiritual reinforcement derived from Imam Al-Ghazali's *Tazkiyat al-Nafs*. Value internalization occurs organically through active daily role modeling (uswah hasanah). A teacher at MA Darul Masholeh reflected: "*Keteladanan itu yang paling efektif. Setiap hari siswa melihat bagaimana guru dan pengasuh bersikap. Mereka mencontoh adab, cara berbicara, dan keikhlasan dalam beribadah. Nilai-nilai itu yang membentuk perilaku islami mereka.*" (Informant 5, Teacher at MA Madinatunnajah)
- **Students' Islamic Behavior:** Attainment of character outcomes evaluated across three main dimensions: consistency in worship (aqidah-worship), nobility of conduct (social morality), and adherence to regulations (discipline and responsibility).

Field data show tangible behavioral transformation among students. One teacher described the observable shift in student demeanor: "Anak-anak yang belajar di lingkungan pesantren itu berbeda. Mereka lebih halus adabnya, lebih menjaga ibadah, dan lebih mudah diarahkan. Kami bisa melihat bahwa pembinaan spiritual dan moral yang terus dilakukan setiap hari betul-betul membentuk perilaku dan kedewasaan mereka." (Informant 8, Teacher)

4. Integration Synthesis Matrix and Management Flow

To further elucidate the systemic shift from dualistic governance to an integrated framework, Table 1 illustrates the comparative synthesis matrix derived from the thematic analysis of field data, highlighting the transformation of curriculum, controlling, value internalization, and behavioral evaluation indicators. To understand the managerial transformation before and after the implementation of the IPIP Model, the following comparative matrix and cross-system synthesis flow are presented:

Dimension of Integration	Formal Madrasah System	Cultural Pesantren System	IPIP Model Synthesis
Curriculum & Learning	Independent Curriculum / MORA, Cognitive Assessment	Classical Kitab Studies, Sorogan, Bandongan	Integration of PAI material with classical text readings (<i>integrated curriculum</i>)
Controlling Pattern	On-Duty Teachers, Guidance Counselors,	Dormitory Guardians (<i>Musyrif</i>), Worship	Joint controlling system using an <i>Integrated Character Record Book</i>

Dimension of Integration	Formal Madrasah System	Cultural Pesantren System	IPIP Model Synthesis
	School Violation Records	Supervisors, Caretakers	
Value Internalization	Classroom Instruction, <i>Moral Knowing</i>	Role Modeling by Kiai, Dormitory Conditioning	Soul Purification (<i>Tazkiyat al-Nafs</i>) through role modeling and <i>Moral Action</i>
Evaluation Indicators	Academic Report Cards, Practical Skills	Compliance with Rules, Worship Discipline	Holistic Islamic Behavior Indicators (Aqidah, Social, Discipline)

Table 1. Synthesis Matrix of IPIP Model Integration in Pesantren-Based Madrasah Aliyah

This synchronization produces a continuous management flow, as illustrated below:

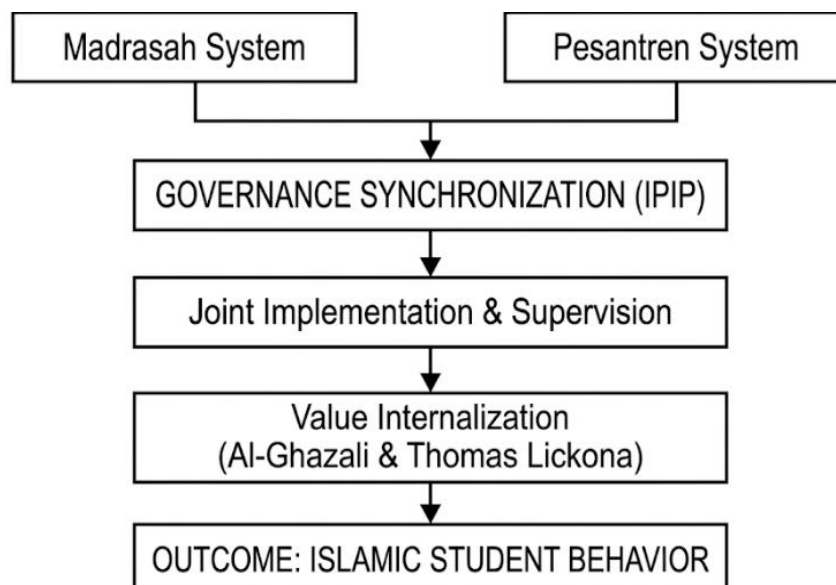


Figure 2. Integrative Management Flow of the IPIP Model in Shaping Islamic Behavior

5. Comprehensive Theoretical Discussion and Analysis

The integration between the formal *madrasah* system and the cultural *pesantren* caretaking environment through the IPIP Model theoretically meets the criteria of a *Whole-Institution Approach*. Educational institutions no longer operate in a fragmented manner, but function as a unified moral ecosystem.

a. Alignment with Lev Vygotsky's Social Constructivism Theory

This finding aligns with Lev Vygotsky's Social Constructivism Theory, which posits that an individual's cognitive and moral development is the result of structured dialectical interactions within their socio-cultural environment (Vygotsky, 1978). When the *madrasah* (school) and *pesantren* (dormitory) ecosystems unite to provide consistent value stimuli, the norm internalization process occurs optimally without triggering cognitive dissonance in students.

b. Synthesis of Lickona and Al-Ghazali

Conceptually, the IPIP Model bridges the limitations of Thomas Lickona's secular moral theory. Lickona's three pillars (*moral knowing*, *moral feeling*, and *moral action*), rooted in universal rationality, are enhanced by Imam Al-Ghazali's concept of ethics based on *tazkiyat al-nafs* (soul purification) and *riyadhah* (spiritual exercise):

- Moral Knowing is filled with an understanding of Islamic sharia, jurisprudence (*fiqh*), and etiquette (*adab*). As noted by a teacher:
"Di pesantren, sebelum anak-anak belajar kitab, yang kami tekankan dulu adalah adab. Kalau adabnya sudah benar, ilmunya akan mudah masuk." (Informant 5, Teacher at MA Madinatunnajah)
- Moral Feeling is conceptualized as *tazkiyat al-nafs*, cleansing the heart of arrogance and envy to cultivate spiritual empathy.
"Di pesantren, ibadah itu bukan hanya rutinitas, tapi cara untuk membersihkan hati. Kalau anak-anak rutin dzikir dan membaca Al-Qur'an, biasanya perilakunya lebih lembut dan mudah diarahkan." (Informant 5, Teacher at MA Madinatunnajah)
- Moral Action is realized through consistent daily worship habits and humble behavior (*tawadhu'*) devoid of seniority dynamics.
"Dengan ikut organisasi, kami belajar menjadi lebih disiplin, bertanggung jawab, dan peduli terhadap teman-teman. Kami merasa bahwa karakter itu bukan hanya diajarkan, tapi juga dipraktikkan." (Informant 11, Student at MA Darul Masholeh)

6. Erving Goffman's Total Institution Theory and Talcott Parsons' AGIL Scheme

a. Erving Goffman's Total Institution Theory

A *pesantren* maintains complete control over the time and spatial life of its students. Without synchronization with the *madrasah*, this rigid control triggers physical and emotional exhaustion (*burnout*) and manifests resistance through seniority practices. The IPIP Model mitigates these negative impacts by harmonizing academic and caretaking workloads.

b. Talcott Parsons' AGIL Scheme (Structural Functionalism)

The IPIP Model fulfills four systemic equilibrium functions:

- Adaptation (A): Adapting the *madrasah-pesantren* curriculum to the demands of the digital era.
- Goal Attainment (G): Achieving the shared goal of producing graduates who embody noble character and academic achievement.
- Integration (I): Unifying controlling, counseling, and evaluative functions between *madrasah* teachers and the board of *asatidz*.
- Latency (L): Preserving *pesantren* traditions through exemplary leadership (*uswah hasanah*) by *kiai*/teachers and continuous habituation.

Analysis/Discussion

The development of the IPIP Model (*Implementasi, Pengawasan, Internalisasi, dan Perilaku Islami* or Implementation, Controlling, Internalization, and Islamic Behavior) across *pesantren*-based *Madrasah Aliyah* in Cirebon City addresses core operational and governance challenges long associated with integrated Islamic

educational institutions. By embedding the formal madrasah system within the continuous caretaking environment of the pesantren, this framework reflects a Whole-Institution Approach (Diggs & Akos, 2016). Rather than operating within fragmented administrative structures, the two institutions function as a unified ecosystem supporting students' moral and spiritual development (Herawati et al., 2025).

1. Alignment of Results with Research Objectives and Core Theories

a. Grounding in Vygotsky's Social Constructivism

Field observations and participant narratives confirm that students' developing Islamic behaviors are shaped by the synchronized governance between the madrasah and pesantren. This aligns with Lev Vygotsky's Social Constructivism Theory, which posits that moral, cognitive, and affective development is mediated through structured social interactions within an individual's socio-cultural ecosystem (Kholifah & Al Bahri, 2025).

In this setting, the combined educational environment functions as an active Zone of Proximal Development (ZPD). Rather than encountering contradictory expectations between morning academic hours and evening boarding routines, participants experienced consistent behavioral cues and role modeling (*uswah hasanah*) from both teachers and *asatidz* (pesantren instructors). This alignment facilitates value internalization by reducing role ambiguity and conflicting behavioral expectations.

b. Synthesis of the IPIP Model: Fusing Thomas Lickona and Imam Al-Ghazali

Conceptually, the primary novelty of the IPIP Model lies in its successful synthesis of two major character education paradigms: contemporary Western moral education theory from Thomas Lickona and Islamic moral philosophy from Imam Al-Ghazali (Lickona, 2015, 2022; Musbikin, 2021; Kosim et al., 2025). Furthermore, the operational and theoretical integration between formal madrasah instruction and pesantren spiritual caretaking is mapped structurally. Figure 3 depicts the integrative management flow and theoretical synthesis framework constructed from the qualitative data, demonstrating how Lickona's moral triad is spiritually reinforced by Al-Ghazali's framework within the synchronized institutional ecosystem.

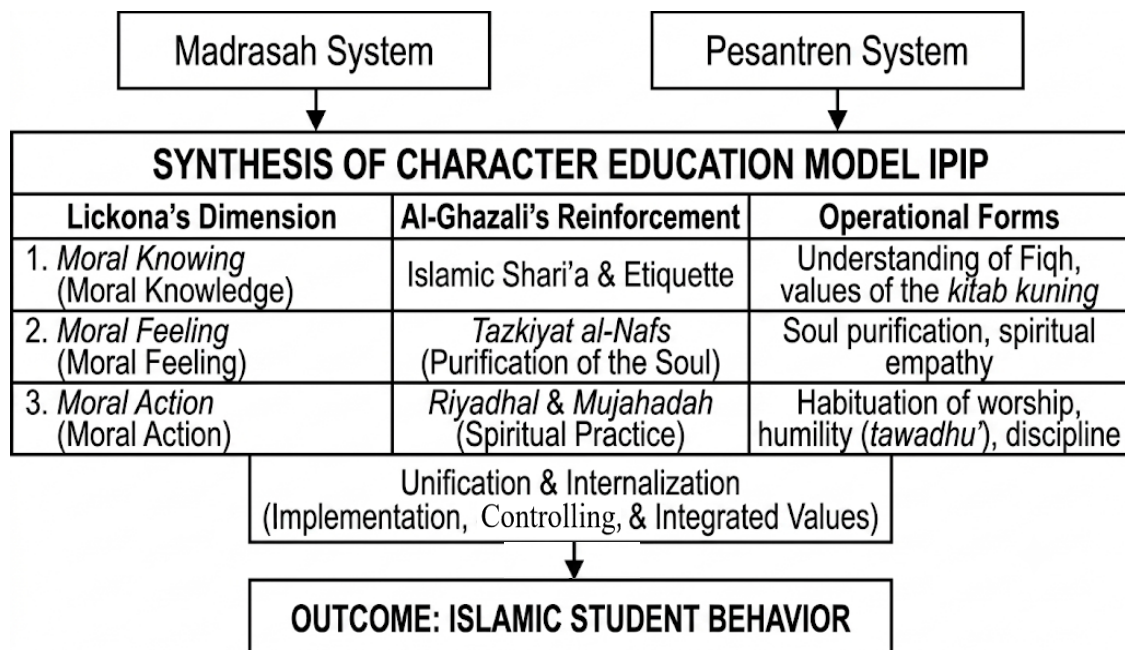


Figure 3. Conceptual Framework of the IPIP Model: Synthesis of Lickona's Moral Education and Al-Ghazali's Spiritual Philosophy

Lickona emphasizes three fundamental components in noble character formation: *moral knowing*, *moral feeling*, and *moral action*. However, empirical findings at the research locus reveal that Lickona's emphasis which tends to center on rationality and universal ethics requires value contextualization to reach the depth of students' spiritual articulation (Fitria, 2017; Sholahudin et al., 2025). Therefore, the IPIP Model incorporates theological reinforcement through Imam Al-Ghazali's framework of *tazkiyat al-nafs* (soul purification) and *riyadhah* (continuous spiritual exercise) (Musbikin, 2021; Kosim et al., 2025) :

- 1) Moral Knowing in the IPIP Model: Extended beyond general social ethics to encompass an understanding of Islamic jurisprudence (*sharia*), spiritual awareness (*ma'rifatullah*), and traditional etiquette (*adab*) drawn from classical Islamic texts (*kitab kuning*).
- 2) Moral Feeling in the IPIP Model: Internalized through *tazkiyat al-nafs* (cleansing the heart of arrogance, envy, and ostentation), fostering spiritual empathy, conscientious sensitivity, and reverence exclusively toward Allah SWT (*khasyyah*).
- 3) Moral Action in the IPIP Model: Realized through consistent daily worship practices (*istiqamah*, such as congregational prayers, *tahajjud*, and Qur'anic recitation) alongside civilized social morality, such as humility (*tawadhu'*) toward teachers/*kiai* and mutual care among peers free from seniority divides (Musbikin, 2021; Zuhdi et al., 2023).

2. Scientific Interpretation and Institutional Integration

a. Analysis via Erving Goffman's Total Institution Theory

A critical question arises: *How do participants experience governance integration through the IPIP Model in relation to Islamic behavior and student mental fatigue?* Analysis using Erving Goffman's *Total Institution Theory* provides a sharp scientific explanation. Goffman explains that total institutions, such as boarding schools, exercise

strong social control covering all aspects of residents' lives (space, time, and structured 24-hour activities) (Goffman, 2017). However, empirical evidence in Cirebon City indicates that without harmonious synchronization with the formal *madrasah* system, this rigid total control risks counterproductive effects, such as:

- High physical and mental exhaustion (*burnout*) among students due to conflicting academic assignments and mandatory *pesantren* memorization/recitation schedules (Jasmaludin & Hayati, 2024).
- Passive resistance behavior (*sub-culture resistance*), manifesting as seniority practices, bullying, and covert disciplinary violations (Azis & Suratno, 2023; Muntuan, 2023).

The IPIP Model addresses these strains by aligning curricular expectations, establishing unified daily schedules, and implementing joint monitoring instruments between *madrasah* student-affairs staff and *pesantren* caretakers. Rather than operating as a rigid, restrictive environment, the synchronized structure was perceived and observed by participants as creating a supportive framework for personal and spiritual growth.

b. Systemic Function Analysis via Talcott Parsons' AGIL Scheme

Analyzed through Structural Functionalism using Talcott Parsons' AGIL scheme, the IPIP Model successfully fulfills four main system functions to maintain institutional equilibrium (Noor, 2021):

- 1) Adaptation (A): Facilitates the adjustment (*adaptation*) of the combined *madrasah-pesantren* curriculum to remain responsive to 21st-century digital disruption challenges without sacrificing classical Islamic scholarship (Jasmaludin & Hayati, 2024).
- 2) Goal Attainment (G): Directs institutional resources toward achieving a shared, measurable objective: producing graduates who combine high academic achievement with noble Islamic character.
- 3) Integration (I): Unifies controlling, counseling, and character evaluation functions previously split between the headmaster and *pesantren* caretakers. The *Integrated Character Record Book* serves as a concrete integration tool that eliminates sectoral siloing between units.
- 4) Latency / Pattern Maintenance (L): Ensures the sustainable preservation of religious values, scholarly traditions, and the *pesantren* religious atmosphere through exemplary leadership (*uswah hasanah*) by *kiai*/teachers and consistent, daily habituation programs (Zuhdi et al., 2023).

3. Consistency, Novelty, and Comparison with Prior Studies

The findings of this study reinforce, extend, and address limitations found in previous literature regarding character education and *pesantren* management:

- Comparison with Communication and Cultural Studies: Sastra Negara and Ajmain highlighted that teacher communication patterns and religious culture formation play crucial roles in fostering student character. However, neither study formulated an integrated control and evaluation instrument measurable quantitatively and qualitatively by *madrasah* and *pesantren* administrators alike (Sastra Negara, 2024; Ajmain, 2024).
- Comparison with Pesantren Management Studies: Tohet, Matrapi, and Darwis examined *pesantren* management effectiveness in shaping student personality. Nevertheless, these studies predominantly positioned the *pesantren* as a standalone institution, paying limited attention to managerial dualism arising

when integrated with formal Ministry of Religious Affairs *madrasahs* (Tohet, 2025; Matrapi, 2021; Darwis, 2020).

- Comparison with Holistic Character Education Studies: Ayu and Herawati et al. emphasized the importance of holistic and multicultural education, yet did not offer an operational management model specifically designed to overcome psychological barriers such as student *burnout* and seniority (Ayu, 2021; Herawati, 2025).

The IPIP Model bridges these research gaps by offering an operational framework that merges formal *madrasah* governance and *pesantren* caretaking into a single management system. This framework aligns with Robin Fogarty's *integrated model* of curriculum integration, wherein academic updates and character habituation are linked by shared themes and behavioral indicators (Fogarty, 2009).

Practically, the IPIP Model was experienced by participants as supporting institutional coordination, reducing bureaucratic barriers, and facilitating the development of students' Islamic character, particularly in worship integrity, social morality, and self-discipline. (Shilviana & Tamam, 2020; Zuhdi et al., 2023).

CONCLUSION

This study explored the governance of character education in *pesantren*-based Madrasah Aliyah across Cirebon City through the formulation and application of the IPIP Model (Implementation, Controlling, Internalization, and Islamic Behavior). The IPIP Model was implemented by harmonizing the formal madrasah academic system and *pesantren* caretaking into a single, cohesive institutional ecosystem.

Key identified mechanisms include the integration of control tools (the *Integrated Character Record Book*), the alignment of daily schedules to mitigate student burnout risks and seniority dynamics, and the conceptual synthesis of Thomas Lickona's moral education triad with Imam Al-Ghazali's moral philosophy (*tazkiyat al-nafs* and *riyadhah*). Within this qualitative framework, observed and perceived behavioral developments among students manifested as enhanced consistency in daily worship routines, stronger social etiquette (*tawadhu'*), and improved compliance with institutional regulations.

Theoretically, this study contributes to the literature on integrated Islamic education governance by demonstrating how synchronized management structures can reduce administrative siloing between formal and residential settings. Practically, the IPIP Model offers operational guidance for institutional administrators to integrate character guidance holistically.

A primary limitation of this study lies in its qualitative phenomenological design, which centered on participant perceptions and contextual dynamics across two research sites, and thus does not establish causal effectiveness or quantitative generalizability. Consequently, future researchers are encouraged to evaluate the quantitative effectiveness or broad applicability of the IPIP Model using Mixed Methods or Research and Development (R&D) approaches across larger population scales. Additionally, developing a mobile digital instrument platform (IPIP-Mobile App) is recommended to facilitate real-time tracking of integrated character records by both formal educators and *pesantren* caretakers.

REFERENCES

- Ajmain, N. (2024). *Konsep Pendidikan Karakter dalam Tafsir Al-Azhar Karya Buya Hamka* (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau).
- Ahmad bin Hanbal. (2001). *Musnad Ahmad*. Beirut: Muassasah Ar-Risalah.
- Al-Bukhari, M. I. I. (2002). *Shahih al-Bukhari*. Beirut: Dar Ibn Kathir.
- Ayu, N. S. (2021). *Integrasi Pendidikan Karakter Melalui Pendidikan Agama Islam (PAI) di Sekolah (Studi Kasus di SMA Labschool Kebayoran Jakarta Selatan)* (Doctoral dissertation, Universitas Islam Negeri Syarif Hidayatullah Jakarta).
- Azis, A., & Suratno. (2023). *The Relevance of Prophetic Social Concept According to Kuntowijoyo in Islamic Education to Prevent Bullying*. *Edusoshum: Journal of Islamic Education and Social Humanities*, 3(1), 8–19. <https://doi.org/10.52366/edusoshum.v3i1.66>.
- Creswell, J. W., & Creswell, J. D. (2022). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (6th ed.). SAGE Publications.
- Darwis, A. (2020). *Model Pembinaan Karakter Siswa Madrasah Aliyah Negeri se Kota Medan* (Doctoral dissertation, Universitas Islam Negeri Sumatera Utara).
- Diggs, C. R., & Akos, P. (2016). *The Promise of Character Education in Middle School: A Meta-Analysis*. *Middle Grades Review*, 2(2). <https://doi.org/10.70793/mgr.126>
- Fitria, N. (2017). *Konsep Pendidikan Karakter Menurut Thomas Lickona dan Yusuf Qardhawi* (Undergraduate thesis, Universitas Islam Negeri Sunan Kalijaga).
- Fogarty, R. J., & Pete, B. M. (2009). *How to Integrate the Curricula* (3rd ed.). Corwin Press. <https://www.scribd.com/document/530821226>
- Goffman, E. (2017). *Asylums: Essays on the social situation of mental patients and other inmates*. Routledge. <https://doi.org/10.4324/9781351327763>
<https://www.perlego.com/ereader/1490310>
- Herawati, A., Sinta, P. D., Marati, S. N., & Sari, H. P. (2025). *Peran Pendidikan Islam dalam Membangun Karakter Generasi Muda di Tengah Arus Globalisasi*. *IHSAN: Jurnal Pendidikan Islam*, 3(2), 370–380. <https://doi.org/10.61104/ihsan.v3i2.987>
- Jasmaludin, & Hayati. (2024). *The Shift of Aqidah and Teenager Morals in the Digital Era*. *Akhlaqul Karimah: Jurnal Pendidikan Agama Islam*, 3(2), 124–130. <https://doi.org/10.58353/jak.v3i2.234>
- Kholifah, A., & Al Bahri, M. F. (2025). *Pengaruh Media Sosial terhadap Akhlak Peserta Didik pada Generasi Z*. *Al-Huda: Jurnal Pendidikan Dasar*, 1(1), 42–52. <https://www.ejournal.stai-mifda.ac.id/index.php/alhuda/article/view/1001>.
- Komisi Perlindungan Anak Indonesia (KPAI). (2022). *Laporan Tahunan KPAI 2022*. Jakarta: KPAI.
- Kosim, R. M., Fahmi, D. R., Maulana, R. H., Assalam, S. H. I., Arifin, B. S., & Hasanah, A. (2025). *Pendidikan Akhlak Perspektif Al-Ghazali dan Aplikasinya dalam Pendidikan*

Modern. At-Tasyrih: Jurnal Pendidikan dan Hukum Islam, 11(1), 387–393.
<https://ejournal.unisbajambi.ac.id/index.php/attasyrih/article/view/310>.

Lickona, T. (2015). *Character Matters*. Jakarta: PT Bumi Aksara.

Lickona, T. (2022). *Mendidik untuk Membentuk Karakter*. Jakarta: Bumi Aksara.

Maksum. (2015). *Madrasah: Sejarah dan Perkembangannya*. Jakarta: Logos Wacana Ilmu.

Matrapi. (2021). *Sistem Pendidikan Karakter di Pesantren (Studi Multi Situs di Pondok Pesantren Miftahul Ulum Sampang, Pondok Pesantren Al-Amien Prenduan Sumenep, dan Sekolah Insan Cendekia Mandiri Boarding School Sidoarjo)* (Doctoral dissertation, Universitas Islam Negeri Sunan Ampel Surabaya).

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.

Moustakas, C. (1994). *Phenomenological Research Methods*. SAGE Publications.

Mujib, A. (2015). *Pendekatan Fenomenologi dalam Studi Islam*. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 6(1), 16–33.

Mulyasa, E. (2019). *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara.

Muntuan, M. V. (2023). *Rendahnya Rasa Hormat Siswa SD Inpres Makalonsouw kepada Guru*. Jurnal Ilmiah Wahana Pendidikan, 9(2), 375–381.
<https://jurnal.peneliti.net/index.php/JIWP/article/view/3639>.

Musbikin, I. (2021). *Konsep Pemikiran Tokoh 3 Ulama, 4 Madzhab, dan 9 Walisongo Pendidikan Islam*. Yogyakarta: Pustaka Pelajar.

Noor, M. (2021). *Novelty/Kebaruan dalam Karya Tulis Ilmiah Skripsi/Tesis/Disertasi*. Mimbar Administrasi, 18(1).

Sastra Negara, A. H. (2024). *Efektivitas Pola Komunikasi Guru dan Siswa dalam Pengembangan Karakter Religius Siswa di SMK IT Ihsanul Fikri Magelang* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).

Shilviana, K. F., & Hamami, T. (2020). *Pengembangan Kegiatan Kokurikuler dan Ekstrakurikuler*. PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan, 8(1), 159–177.
10.36088/palapa.v8i1.705

Sholahudin, T., Alifah, D. N., Nasrin, N., Binti Ghazali, Z., & Apriantoro, M. S. (2025). *Reconfiguring Islamic Education in the Age of Artificial Intelligence: A Bibliometric Mapping for Future Research Directions*. Proceeding ISETH (International Summit on Science, Technology, and Humanity), 1534–1549.
<https://proceedings.ums.ac.id/iseth/article/view/6957>.

Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.

Tafsir, A. (2017). *Ilmu Pendidikan Islam* (6th ed.). Bandung: Remaja Rosdakarya.

Tohet, M. (2025). *Pengembangan Modul Ajar Pendidikan Agama Islam dan Budi Pekerti Berbasis Nilai-Nilai Kepesantrenan di SMK Darul Lughah Wal Karomah Kraksaan*

Probolinggo (Doctoral dissertation, Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember).

Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.

Zuhdi, A., Nuha, M. A. U., Mawaddah, S., Jannah, S. R. F., Nuriyati, T., Irodati, F., Yunus, Z. R. B., Rahman, A., Salbana, S. M., & Alam, F. S. M. (2023). *Ilmu Agama sebagai Jawaban Tanatangan Zaman* (A. Wijayanto, Widiastuti, A. L. Ayyzaro', U. Fatmahanik, & U. Hasanah, Eds.; 1st ed.). <https://www.scribd.com/document/793588233/eBook-A-Ilmu-Agama-Sebagai-Jawaban-Tantangan-Zaman-1>.