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HUMAN RESOURCE BASED CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOL: NEGOTIATION OF TRADITIONAL VALUES AND THE DEMANDS OF MODERNITY

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ABSTRAK

Pesantren menghadapi tantangan untuk mempertahankan identitas keislaman sekaligus membentuk karakter sumber daya manusia yang adaptif terhadap perubahan sosial dan modernitas. Artikel ini bertujuan menganalisis pendidikan karakter berbasis Sumber Daya Insani (SDI) di Pondok Pesantren Raudhatul Ulum Sakatiga melalui pendekatan kualitatif deskriptif analitis. Data dikaji melalui studi dokumentasi terhadap nilai kelembagaan dan laporan pengembangan sumber daya manusia yang mencakup observasi, wawancara mendalam, dan dokumentasi. Analisis berfokus pada sepuluh nilai SDI, pengelompokannya ke dalam empat dimensi karakter spiritual-moral, intelektual-produktif, pengaturan diri, dan tanggung jawab sosial serta keterkaitannya dengan praktik pembinaan pesantren. Hasil kajian menunjukkan bahwa pembinaan dilakukan melalui program terencana bagi pendidik, tenaga nonpendidik, dan santri, meliputi halaqah tarbawiyah, tahsin, mudzakarah, dan riyadhah, disertai pemantauan, evaluasi, serta pemberian penghargaan dan sanksi. Namun, pembinaan tenaga nonpendidik masih perlu ditingkatkan. Praktik tersebut mengindikasikan penguatan kerendahan hati, semangat belajar, kebersamaan, dan kedisiplinan. Artikel ini juga merumuskan kerangka pendidikan karakter yang meliputi internalisasi, pemaknaan, praktik, refleksi, dan transfer nilai. Kajian ini menegaskan pentingnya integrasi nilai kelembagaan dan pembinaan berkelanjutan, serta perlunya evaluasi lebih lanjut terhadap internalisasi nilai dan relevansinya dalam menghadapi modernitas.

Keywords:

Islamic education; Islamic boarding schools; character education; Human Resources; modernity

ABSTRACTS

Islamic boarding schools face the challenge of maintaining their Islamic identity while simultaneously developing human resource character that is adaptive to social change and modernity. This article aims to analyze Human Resource-based character education (SDI) at the Raudhatul Ulum Sakatiga Islamic Boarding School using a qualitative, descriptive, and analytical approach. Data were reviewed through a documentary study of institutional values and human resource development reports, including observation, in-depth interviews, and documentation. The analysis focuses on the ten SDI values, grouping them into four character dimensions: spiritual-moral, intellectual-productive, self-regulation, and social responsibility, and their relationship to pesantren development practices. The results of the study indicate that development is carried out through a planned program for educators, non-teaching staff, and students, including halaqah tarbawiyah, tahsin, mudzakarah, and riyadhah, accompanied by monitoring, evaluation, and the provision of rewards and sanctions. However, the development of non-teaching staff still needs to be improved. These practices indicate strengthening humility, a spirit of learning, togetherness, and discipline. This article also formulates a framework for character education that encompasses internalization, meaning, practice, reflection, and value transfer. This study emphasizes the importance of institutional value integration and continuous development, as well as the need for further evaluation of value internalization and its relevance in facing modernity.

A. INTRODUCTION

Islamic boarding schools (pesantren) are Islamic educational institutions that not only provide religious instruction but also shape the habits, moral orientation, and social relationships of students through boarding school life. In the proposal that serves as the starting point for this article, Islamic boarding schools are positioned as educational spaces that strive to maintain Islamic and cultural values while responding to changes that accompany modernity. Islamic boarding schools are required to exist and develop in a varied and distinctive manner in accordance with the developed curriculum (A. Mujib et.al, 2004). Pesantren education can thus be understood as a process of human formation that integrates knowledge, belief, morality, independence, and social responsibility. This is in line with Indonesia's national development vision, namely to realize Indonesia as a nation that is resilient, competitive, noble, moral, virtuous, tolerant, cooperative, patriotic, dynamic, and science and technology-oriented (National Long-Term Development Plan 2005-2025; Law of the Republic of Indonesia Number 17 of 2007).

The difficulties encountered by Islamic boarding schools cannot merely be characterized as a battle between positive traditions and negative modernity. Advancements in technology, enhanced access to information, evolving communication methods, and the demand for new skills can create possibilities for educational progress. Nonetheless, these advancements necessitate that students develop the ability to evaluate information, exercise self-control, uphold good behavior, and implement Islamic principles in circumstances that are not always reflective of the pesantren setting. Consequently, the essential inquiry is not whether pesantren ought to accept or reject modern advancements but instead how the fundamental principles of Islamic education direct the ways in which these changes are chosen, interpreted, and utilized.

Modern literature has examined the development of character within the framework of Islamic boarding school traditions, role models, routine practices, and the blending of formal education with everyday experiences. Research on transformative learning at the Darussalam Gontor Modern Islamic Boarding School indicates that character development happens not solely within academic settings but also through engagement in management tasks, dialogues, and communication activities (A Model of Transformative Religious Education, 2024). Additional studies investigate the ethical principles found in traditional Islamic boarding schools that contribute to character education (Islamic et al., 2024), while other research on inclusive character education underscores the significance of tolerance and diversity in the life of Islamic boarding schools (Zamharil et al., 2024). These investigations illustrate that Islamic boarding schools have garnered academic focus on matters relating to character and contemporary influences.

A theoretical framework is still necessary to clarify how a set of character values defined by institutions can be converted into ethical abilities that learners can utilize beyond the daily experiences associated with the Islamic boarding school. The profile document from the Raudhatul Ulum Sakatiga Islamic Boarding School, for instance, outlines ten key identities of Human Resources (SDI), which include unwavering faith, proper worship practices, strong moral values, the capability to enhance knowledge,

self-sufficiency, organization, and effective time management benefit to others (PPRU Profile, 2026). This compilation of principles has the capacity to function as a basis for moral education, yet it requires careful examination to define the connections between values, teaching methods, and reactions to contemporary issues.

Drawing on these concerns, this paper examines two key inquiries: (1) how can SDI principles be categorized into conceptual dimensions of character education within Islamic boarding schools; and (2) in what manner can this framework clarify the connection between the internalization of Islamic principles and the preparedness of students to adapt to contemporary changes. The aim of this paper is to establish a theoretical framework for character education grounded in SDI that serves as a foundation for future empirical studies. The contribution presented does not assert that this model has been validated for effective implementation, but rather serves as an analytical proposition that links the core values of Islamic boarding schools to the development of moral agency.

B. METHOD

This research employed a qualitative approach with a descriptive-analytical approach. This approach was chosen to examine the concept of Human Resource-based character education (SDI), its implementation in Islamic boarding schools (pesantren), and its relevance in facing the demands of modernity. The research focused on the Raudhatul Ulum Sakatiga Islamic Boarding School in Indralaya, Ogan Ilir Regency, by reviewing existing institutional documents and field research data.

The research data sources consisted of primary data in the form of institutional documents containing the profile and ten SDI identity values, and secondary data in the form of field research documents on human resource development in Islamic boarding schools. This data included information on the planning and implementation of development programs, the forms of human resource development activities, monitoring and evaluation mechanisms, implementation obstacles, and reported progress. Scientific literature on character education, human resource development, and Islamic boarding school education was also used as supporting sources to strengthen the interpretation of the research findings.

Data collection was conducted through documentation studies, examining, identifying, and classifying information relevant to the research focus. Data were analyzed using descriptive-qualitative analysis techniques in four stages. First, we identified and selected information related to the concept, implementation, and evaluation of human resource development programs in Islamic boarding schools. Second, we identified ten SDI values that serve as the foundation for character formation. Third, we categorized these values into four analytical dimensions: spiritual-moral, intellectual-productive, self-regulation, and social responsibility. Fourth, we interpreted the relationship between SDI values, development practices in Islamic boarding schools, and relevant literature to formulate an analytical framework for SDI-based character education.

The results of the analysis are presented descriptively and interpretively to explain the relationship between SDI values and character development practices in Islamic boarding schools. The grouping of the four dimensions and the framework of the processes of internalization, meaning, practice, reflection, and value transfer are the result of the author's analytical synthesis. This study did not collect new field data;

therefore, empirical interpretation is limited to the information available in the documents analyzed. The findings regarding human resource development practices are also understood within the context of the time of the data source and should not be considered to necessarily reflect the current condition of Islamic boarding schools.

C. RESULT AND DISCUSSION

Findings and Analysis

1. The Value of Human Resources as the Orientation of Islamic Boarding School Character Education

The document of the Raudhatul Ulum Sakatiga Islamic Boarding School outlines ten characteristics of Human Resources (SDI) that encompass physical health and strength, ethical values, extensive knowledge, self sufficiency, sincerity of belief, precise worship practices, resilience when facing difficulties, adherence to discipline, effective time management, and contribution to society. This formulation is articulated through ten concepts: salimul aqidah, shahihul ibadah, matinul khuluq, qadirun 'alal kasbi, mutsaqqaful fikri, qawiyul jismi, mujahid linnafsi, munadzam fi syu'unihi, harisun 'ala waktihi, and nafi'un li-ghairihi (PPRU Profile, 2026). These ten principles demonstrate that the focus of Islamic boarding school education extends beyond simply mastering religious teachings; it also involves the development of character, personal skills enhancement, promotion of independence, and a commitment to social responsibilities.

Previous research offers vital context for understanding these values. According to field studies, human resource development at Raudhatul Ulum is organized by the HRD department, which implements a meticulously designed work program. Development objectives are tailored for educators, administrative staff, and students. The series of programs encompasses training for new personnel, ongoing coaching and support, monitoring, assessment, as well as the distribution of rewards and penalties. This setup shows that the human resource development in the Islamic boarding school during the research phase did not rely solely on classroom education but was also bolstered by a management framework and institutional development activities.

Reported specific initiatives include tarbawiyah halaqah (Islamic study groups), tahsin (Islamic gatherings), mudzakarah (Islamic discussions) held on Wednesday mornings and Monday afternoons, and riyadhah (Islamic gatherings) on Friday mornings. The thesis indicates that the majority of activities were executed as intended and were validated by attendance records. Nonetheless, the execution was not completely fair: it was noted that opportunities for non-educational personnel were lacking, and the research highlighted issues related to participation as well as a necessity for continuous development. This is significant to ensure that developmental practices are not misrepresented as a flawless system.

In the context of development, the report highlights how participants relate halaqah and mudzakarah to humility and the pursuit of continuous learning, while connecting riyadhah and community service to unity and discipline. Additionally, the thesis discusses efforts aimed at enhancing capacity through support for the education of educators and promoting learning opportunities from different organizations. This information serves as a qualitative reflection of what development means for certain participants, rather than a uniform assessment of character transformation throughout the entire pesantren community. The observations made represent historical evidence

regarding human resource development methods instead of assertions concerning the program's continued existence in its original form.

In conceptual terms, SDI values can be perceived as a commitment to shaping a well rounded individual, incorporating spiritual, moral, intellectual, physical, and social aspects. Principles of faith and worship provide the normative basis that influences conduct, whereas morals express these values in the way humans interact with God, themselves, and others. Concurrently, open-mindedness, work ethic, discipline, and self-regulation enable individuals to implement these values into tangible actions. The nafi'un li-ghairihi focus indicates that the assessment of personal growth considers not only individual accomplishments but also the contributions made to others and the broader community. Therefore, SDI can be interpreted as a value system that links beliefs, knowledge, practices, and societal responsibilities.

This comprehension corresponds with Mujahid's (2021) research, which illustrates the significance of character education rooted in Islamic traditions for developing moderate Muslim identities within contemporary Islamic boarding schools. The research presents the notion that Islamic principles can act as the cornerstone for character development in educational environments that constantly navigate societal shifts. At the same time, Islamic et al. (2024) highlight the crucial role of philosophical ideals in character education in conventional Islamic boarding institutions. Both pieces of research strengthen the claim that character education in Islamic boarding schools ought to be interpreted through the interplay between established Islamic guidelines, the culture within institutions, and everyday teaching practices. Regarding Raudhatul Ulum Sakatiga, the ten SDI values may be utilized as a foundation for understanding the objectives of student development and a framework for assessing the alignment between the established values and the educational journeys they experience.

For the purposes of analysis, the ten SDI values can be categorized into four interconnected dimensions. The first is the spiritual moral dimension, which includes salimul aqidah (faith), sahihul ibadah (worship), and matinul khuluq (adherence to religious principles). This dimension prioritizes faith and religious practices as the core for moral guidance. Belief offers a belief system, worship fosters a spiritual bond and commitment, while morality represents the practical realization of these concepts. Spirituality should not merely be evaluated through religious knowledge or worship practices; it should also manifest through consistent actions, integrity, reliability, and deference towards others. In the realm of Islamic boarding school education, this integration is essential for ensuring that religious teachings are directly linked to the day-to-day behaviors of the students.

Second, the intellectual productive aspect includes mutsaqqaful fikri (intellectual reasoning) and qadirun 'alal kasbi (entrepreneurial reasoning). Mutsaqqaful fikri (intellectual reasoning) focuses on nurturing individuals with expansive views, whereas qadirun 'alal kasbi (entrepreneurial reasoning) highlights the importance of business acumen and fostering independence. These two principles highlight that character education is closely linked to enhancing intellectual abilities and practical competencies. It is essential for students to develop skills for comprehending issues, evaluating information critically, expanding their knowledge base, and applying it effectively to address challenges. Viewed in this light, independence denotes not just fulfilling personal needs but also exhibiting initiative, accountability, a desire for ongoing learning, and the capability to steer one's own life while managing whatever

challenges arise (Mohamad Mustari, 2014). The depth of knowledge becomes truly valuable when it is paired with the proficiency to utilize it in a responsible and productive manner.

Third, the self regulation dimension comprises qawiyul jismi, mujahid linnafsi, munadzam fi syu'unihi, and harisun 'ala waqtihi. These four concepts pertain to maintaining physical health, perseverance in the face of challenges, organization in managing tasks, and judicious time management. In the context of life in Islamic boarding schools, these concepts serve as a foundation for developing systematic living habits, resilience in fulfilling obligations, and self control. Nonetheless, discipline should not merely be seen as following timetables and regulations. Additionally, discipline should facilitate students in grasping the rationale behind rules, prioritizing their tasks, and taking ownership of their choices. This comprehension is crucial in adapting to societal shifts and technological advancements that require individuals to independently manage their attention, time, and actions.

Fourth, the societal aspect of citizenship, mainly illustrated by the concept of nafi'un lighairihi, signifies the aim of becoming an individual who is advantageous to others. This concept highlights that educational achievements are not exclusively focused on individual moral integrity or personal accomplishments, but also on the capability to contribute positively to society. Social contribution can be manifested through compassion, collaboration, appreciation of diversity, and the application of knowledge to meet community requirements. Research conducted by Zamharil et al. in 2024, for instance, examines inclusive character development in Islamic boarding institutions through the principles of tolerance, fairness, empathy, and equality within social interactions. These insights offer a comparative viewpoint indicating that character cultivation in Islamic boarding schools encompasses a relational aspect that is essential for existence in a diverse society, as noted by Muhammad Annas Ma'arif in 2026.

These four aspects are sets of analytical categories created by the author to assist in the understanding of SDI values, rather than being formal classifications announced by the organization. This categorization does not imply that each value is confined to a single dimension. For instance, matinul khuluq embodies both spiritual and social facets as ethics are connected to the direction of beliefs and one's actions towards others. Similarly, mujahid lin-nafsi can enhance both the spiritual-moral aspect and personal regulation. This interdependence illustrates that character development occurs through a synergistic process rather than through the isolation of different characteristics.

This viewpoint corresponds with findings by Mujahid (2021), which indicate that character development in contemporary Islamic boarding institutions can bridge traditional Islamic scholarship with the evolving demands of society by upholding beneficial customs while welcoming advantageous innovations. On the other hand, research conducted by Ma'arif and Arif (2026) identifies role models, the process of habituation, curriculum incorporation, and the cultural atmosphere of Islamic boarding schools as crucial components that bolster the ongoing practice of character education. Together, both pieces of research clarify that the values upheld by institutions necessitate a stable educational setting to be effectively manifested in the experiences and routines of learners.

Consequently, the SDI principles at the Raudhatul Ulum Sakatiga Islamic Boarding School can be viewed as both a normative guide and a framework for analyzing character education. In its role as a normative guide, SDI outlines the personal attributes that should be cultivated. As an analytical framework, these principles offer a means to investigate the interplay between educational goals, teaching methods, routines, the influence of educators, and the conduct of students. Hence, the examination of character education transcends merely determining whether SDI values have been established, advancing instead to assess how these principles are understood, enacted, and used when students encounter progressively intricate challenges in life. It is important to note that this overview serves as a theoretical interpretation; evaluation of its actual implementation and effectiveness at Raudhatul Ulum still requires empirical data to support it. Fundamentally, character education unites cognitive learning, ethical values, literacy, and the development of character along with knowledge (Thomas Lickona, 2018).

2. From Obedience to Moral Agency

As per Islamic principles, acquiring knowledge is a vital aspect of humanity's commitment to worship and stewardship towards God, which should be executed with care (Muhaimin, 2013). The education that is rooted in Islamic values poses a conceptual challenge: mere compliance does not equate to students' ability to assess values and make informed decisions in different situations. For instance, sticking to a timetable may showcase discipline, but the ultimate educational aim is to nurture self-regulation when there is no external guidance. Likewise, fostering a routine of worship might enhance spiritual identity; however, character education must also aid students in grasping the significance of values such as honesty, justice, trust, and compassion in their social interactions.

Consequently, this article suggests a clear distinction between behavioral adherence and moral autonomy. Behavioral adherence denotes the alignment of actions with the standards set forth in the Islamic boarding school setting. Moral autonomy signifies the ability to comprehend values, evaluate circumstances, select actions, and accept accountability for their outcomes. The two concepts are not inherently contradictory: rules and routines can provide a basis, while discourse, role models, introspection, and communal practices can assist students in understanding the deeper significance of these values.

This perspective is consistent with research on the education provided by Islamic boarding schools, which emphasizes that character development occurs within the entire educational environment rather than merely from the transmission of knowledge. An investigation into transformative education at Gontor underscored the significance of group activities, dialogue, and speaking practice in nurturing individuals who are more autonomous and accountable (A Model of Transformative Religious Education, 2024). Studies examining the philosophical principles of traditional Islamic boarding institutions also identify culture and educational encounters as vital factors in shaping religious beliefs (Islamic et al., 2024). Although the backgrounds and methodologies of these studies vary, this body of work bolsters the claim that character values must be ingrained through consistent and impactful experiences.

3. Modernity as a Space for Testing Values

Modernity, in relation to education in Islamic boarding schools, should not be viewed as a single set of values that inherently clashes with Islamic traditions. It includes

transformations in societal structures, advancements in technology, greater accessibility to information, rising expectations for professional skills, and alterations in how people communicate and engage with each other. These transformations provide chances to enhance educational quality, while simultaneously presenting difficulties for character development and preserving Islamic identity. The central concern for Islamic boarding schools is not merely about whether to embrace or reject modernity, but about how these changes are evaluated, chosen, and applied within the framework of Islamic education.

Modernity can be viewed as a platform for evaluating values, offering a context to assess how effectively the principles taught within the educational setting can guide students in navigating real-life scenarios. Islamic principles are significant not only when students are in environments with established rules, routines, and oversight, but also when confronted with new issues that require their own critical thinking. For instance, students must figure out how to find trustworthy information, balance their time with various activity choices, engage respectfully with individuals holding different opinions, and apply knowledge to address life's challenges. This context necessitates the ability to integrate their understanding of values with responsible decision making skills.

From this viewpoint, the values held by Human Resources (HR) at the Raudhatul Ulum Islamic Boarding School in Sakatiga can be interpreted as a guiding framework for assessing transformation. The principles of mutsaqqaful fikri suggest a pathway for cultivating knowledge and critical thinking skills; qadirun 'alal kasbi highlights the significance of self-sufficiency and productivity; harisun 'ala waqtihi and munadzam fi syu'unihi pertain to personal management; while salimul aqidah, sahihul ibadah, and matinul khuluq establish the spiritual and ethical basis. Nafi'un li-ghairihi points towards utilizing knowledge and abilities for the welfare of society. The interplay of these values indicates that the adaptation to modern times should be evaluated not just on the basis of the capacity to blend in with contemporary trends, but also on its role in cultivating informed, ethical, self-reliant, and accountable individuals.

This perspective is consistent with Mujahid's (2021) research, which addresses character development rooted in Islamic principles aimed at shaping moderate Muslims within contemporary Islamic boarding schools. This research suggests that Islamic heritage can act as a basis for character development amidst societal transformations. Additionally, Islamic et al. (2024) highlight the necessity of philosophical principles in character education within traditional Islamic boarding institutions. Both pieces of research provide a basis for understanding that the approach of Islamic boarding schools to modernity need not entail a division between tradition and new ideas. Instead, Islamic heritage can be a source of ethical guidance in creating educational practices that align with contemporary needs, provided that such innovations are evaluated according to the educational aims and values upheld.

Modernity offers a framework within which the values of Islamic boarding schools can be assessed in their practical application. Values, which were previously imparted through instruction, exemplary behavior, and routine practices, must acquire relevance when students encounter challenges that cannot always be resolved by merely adhering to established protocols. This involves the capacity to understand the ethical justification for a deed, evaluate its repercussions, and select an appropriate response that aligns with the held beliefs. Character education extends beyond merely fostering

compliance; it focuses on cultivating a sense of responsibility and the ability to apply values thoughtfully across different life situations.

Modernity and Digital Literacy in Character Education

One vital field for evaluating SDI values is the online landscape. Advances in technology have changed how learners gather information, form connections, and comprehend different topics. Learners engage not just with educational content provided by teachers, but also with a wide array of information via social networks, educational websites, search tools, and AI applications. This setting enhances learning possibilities but also requires the capacity to filter information, grasp the implications of their actions, and reflect on ethical considerations when using technology. Digital literacy in Islamic boarding school education should be recognized not merely as technical abilities, but as the capability to utilize technology in a critical, responsible manner, aligned with Islamic principles.

Murdianto et al.'s (2025) research on Generation Alpha character education at the Al-Raisiyah Islamic Boarding School in Mataram showed that digital culture influences students' learning concentration, interaction patterns, and moral compass. The study identified the importance of daily habits, the role models of kiai (Islamic scholars), community supervision, and digital ethics literacy in responding to these changes. These findings suggest that digital adaptation in Islamic boarding schools can be developed without eliminating the role of tradition and the educational relationships that characterize them (Murdianto et al., 2025). Although the study was conducted at a different Islamic boarding school, the results are relevant as a conceptual comparison to examine the possibility of implementing SDI values in facing digital challenges at Raudhatul Ulum Sakatiga.

From an SDI perspective, mutsaqqaful fikri (intelligible information) can serve as a foundation for developing information literacy and critical thinking. Students need to be accustomed to checking the credibility of sources, comparing information, distinguishing fact from opinion, and avoiding the spread of unverified information. This skill is crucial because the breadth of knowledge is determined not only by the quantity of information acquired, but also by the ability to assess its quality and relevance. At the same time, Matinul Khuluq (good manners) can form the basis of digital communication ethics, such as respecting others, avoiding insults, maintaining privacy, and being responsible for the information shared. By connecting these two values, digital literacy can be positioned as part of character development, not simply an additional skill.

The principles of harisun 'ala waqtihi and munadzam fi syu'unihi also hold significance in adapting to evolving modes of learning and communication. The widespread availability of digital tools gives students the opportunity to engage with educational materials flexibly; however, without effective time management and prioritization skills, this accessibility may result in issues like attention deficits. Developing time management skills is crucial as it involves structuring activities according to one's objectives and responsibilities rather than merely following a timetable set by the educational institution. Likewise, mujahid linnafsi can be understood as the motivation to exercise self-discipline in the face of distractions, social pressure, or the temptation to excessively use technology. This understanding signifies an advancement in the concept of SDI, thus necessitating thorough research into its application in student lives.

The concept of modernity is also connected to the evolving requirements for skills and career direction. The value of qadirun 'alal kasbi can serve as a foundation for integrating character education with the enhancement of skills, creativity, entrepreneurship, and self-reliance. Nevertheless, the idea of independence should not be limited to merely the capability to generate income. Within the framework of Islamic education, independence ought to encompass the competence to resolve issues, foster potential, engage in teamwork, and take responsibility for outcomes. This focus needs to be paired with nafi'un li-ghairihi (beneficial to others) so that professional achievements are assessed not just based on individual success but also on the positive impact they have on society. Contemporary skills can serve as a vehicle for realizing Islamic principles within both social and professional contexts.

Negotiations between Tradition and Renewal

The connection between the principles of Islamic Education (SDI) and contemporary times indicates that adaptations in Islamic boarding schools necessitate a thoughtful and discerning method. Tradition acts as a guiding source for moral principles and institutional identity, while advancements in knowledge and technology present fresh avenues for enhancing educational experiences. These elements can mutually benefit each other if transformations focus on enhancing educational objectives rather than simply chasing trends. On the other hand, implementing technology without considering pedagogical and ethical aspects risks transforming modernization into just a shift in tools, failing to improve either the quality of education or the character of students.

In this context, salimul aqidah (the basis of belief), sahihul ibadah (proper worship), and matinul khuluq (the foundation of ethics) can serve as the normative standards for evaluating changes, while mutsaqqaful fikri (the basis of intellectual integrity), qadirun ‘alal kasbi (the foundation of good character), and nafi’un li-ghairihi (the foundation of usefulness) guide the enhancement of intellectual ability, productivity, and social contributions. The values of qawiyul jismi (the basis of physical strength), mujahid lin-nafsi (the basis of self-control), munadzam fi syu’unihi (the basis of organization), and harisun ‘ala waqtihi (the basis of time management) further enrich this perspective by emphasizing health, resilience, order, and self-regulation. This relationship illustrates that SDI assessments can evaluate whether an educational innovation fosters the development of a well-rounded individual.

Modernity not only creates external pressures for Islamic boarding schools but also offers a framework for examining the depth of comprehension and implementation of the values imparted. Effective character education involves offering students the chances to relate their values to actual issues, voice their thoughts, make choices, and contemplate the results of their actions. This approach leads values to evolve from theoretical principles into actionable guidelines applicable in diverse circumstances. Nevertheless, it cannot be assumed that this dynamic will happen automatically. There must be alignment between the aims of education, the examples set by educators, practices, institutional policies, and the chances available for students to responsibly apply these values.

It should be emphasized that the discussion of modernity as a space for testing values in this article represents a conceptual interpretation of SDI values and a synthesis of the literature, not a finding that digital literacy programs, technology-based learning, or specific character development have been implemented at the Raudhatul Ulum

Sakatiga Islamic Boarding School. Further research is needed to examine how SDI values are translated into student learning, parenting, discipline, use of digital devices, and social activities. Field data through interviews, observations, and document analysis are needed to identify actual practices, variations in student experiences, and possible gaps between formulated and lived values.

Such research should also examine how administrators, kyai (Islamic clerics), ustadz (Islamic teachers), and students interpret modernity, and how they determine the limits and opportunities for technology use within the Islamic boarding school environment. With this approach, SDI values can be analyzed not only as a set of normative principles, but also as a framework for understanding the process of character education in the context of social change. Ultimately, the ability of Islamic boarding schools to maintain their Islamic identity while responding to developments depends on their ability to translate values into practices that are consistent, reflective, and relevant to the needs of life.

4. Conceptual Framework: Internalization, Meaning, Practice, Reflection, and Value Transfer

Based on the synthesis above, this article proposes five processes that can be used to analyze SDI-based character education. The first process is internalization, namely the introduction of values through teaching, role models, habits, rules, and daily culture. The second process is meaning-making, namely the space for students to understand the religious and social reasons behind the values learned. The third process is practice, where values are embodied in learning assignments, relationships between students, organizations, social services, and the use of technology. The fourth process is reflection, namely reviewing decisions and actions so that students can recognize the congruence or inconsistency between values and their behavior. The fifth process is value transfer, namely the ability to apply learned principles to new situations outside the direct supervision of the Islamic boarding school.

These five processes are cyclical, not always linear. Practical experiences can raise new questions; reflection can deepen meaning; and new situations can encourage adjustments to learning strategies. This framework links institutional values with moral capacity, which can be observed through students' behavior and reasoning. Briefly, this framework can be stated as:

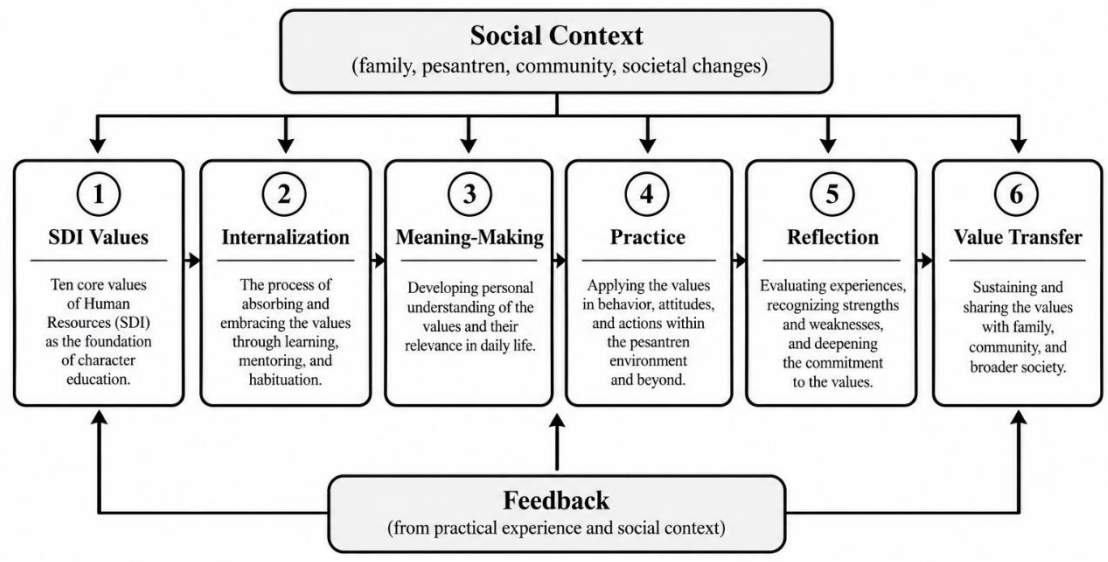


Figure 1. Conceptual framework of SDI-based character education

This framework also provides possible research indicators. Internalization can be assessed through consistent role models and practices; meaning through students' ability to explain the rationale for a value; practice through behavior in learning activities and social interactions; reflection through the ability to evaluate decisions; and value transfer through the application of principles in new situations. These indicators are still proposed operationalizations and need to be tested, clarified, and adapted to the age of the students and the characteristics of each Islamic boarding school.

5. Implications for the development of Islamic Education

The examination of character education based on Human Resources (SDI) presents various implications for advancing Islamic education, especially in enhancing the connection between Islamic principles, teaching methodologies, and the needs of societal transformation. The concept of character education in Islamic boarding institutions (pesantren) should not be regarded merely as the transmission of ethical lessons or the encouragement of behaviors that align with institutional standards. Instead, it ought to be perceived as an initiative aimed at nurturing individuals who possess spiritual depth, ethical growth, cognitive abilities, autonomy, self-discipline, and a sense of communal duty. In this context, SDI principles can act as a guiding benchmark for fostering an educational approach that prioritizes not just knowledge acquisition but also the development of character and the practical application of knowledge in everyday life.

First, it is necessary to strengthen the connection between value formulation, curriculum, parenting patterns, and character evaluation. SDI values will have stronger pedagogical meaning if they go beyond ideal formulations, institutional slogans, or the material presented in learning. Each value needs to be translated into educational objectives, learning experiences, habits, role models, and observable and reflective behavioral indicators. For example, the values of salimul aqidah (faith) and sahihul ibadah (worship) can be linked to strengthening spiritual awareness and consistent religious practices, while matinul khuluq (good character) can be translated into honest, polite, responsible, and respectful behavior. The value of mutsaqqaful fikri (good character) can be developed through reading, discussion, reviewing sources, and developing critical thinking skills and creativity, which are manifested in culture and civilization at a micro level (Anas Salahudin & Irwanto Alkrienciehie, 2017).

Translating values into educational experiences requires alignment between the formal curriculum and the daily life of Islamic boarding schools. Learning about honesty, for example, will be more meaningful if supported by academic honesty practices, consistent rules, and exemplary behavior from educators. Learning about discipline will be more pedagogically effective if accompanied by the practice of time management, completing assignments, and carrying out responsibilities independently. Character education is not separated from the learning process but integrated into the overall educational experience. Character assessment must undergo a broader development. Evaluation should not rely only on compliance with guidelines or a student's capacity to express their understanding of ethical principles. The focus should center on how values are internalized, decision-making abilities, consistent behavior, and the capacity for self-reflection on difficulties faced. Such a method enables teachers to differentiate between actions stemming from supervision versus those motivated by

ethical comprehension. Nevertheless, character evaluation must proceed with caution, as spiritual and moral elements can often elude complete representation through numerical metrics. Observations of behavior, reflective conversations, records of progress, and insights from diverse educational contexts can serve as additional tools for assessment.

Moreover, the responsibility for character development should rest with the entire educational environment and not just with a particular instructor or caregiver. The growth of a student's character arises through the interplay among learning experiences, parenting approaches, the culture of the institution, interactions among students, the organization, family dynamics, and community influences. Within the context of Islamic boarding schools, character education can be nurtured through both structured academic sessions and everyday situations, including communal living, tasks, religious engagements, discussions, discipline, and participation in social events. True self-assurance stems from being genuine and sincere in one's conscience amidst life's realities. Thus, a self-assured individual is typically associated with being honorable and possessing strong character (M. Amin Akkas, 2007). These cumulative experiences provide a foundation for students to cultivate accountability, collaborative spirit, self-regulation, and consideration for others.

This implication demands consistency between the values taught and the culture practiced by the institution. If students are taught to respect others, for example, this principle needs to be reflected in how educators give reprimands, how administrators exercise authority, and how students resolve differences among themselves. Modeling is crucial because moral values are understood not only through verbal explanations but also through observing the behavior of those in positions of authority and social closeness with students. In this context, kiai (Islamic scholars), ustaz (Islamic teachers), guardians, administrators, and senior students can play a role in fostering an educational climate that supports character formation.

Islamic religious law regulates not only the relationship between individuals and God, but also nearly all social and personal relationships (Zamakhsyari Dhofier, 2011). Family and community involvement can also expand the continuity of character education. Values instilled in Islamic boarding schools need to be implemented when students interact with their families and social environment. The relationship between the Islamic boarding school, family, and community can be developed through communication, community service activities, and reflection on the students' social experiences. Thus, character not only becomes a visible identity within the Islamic boarding school environment but also serves as a guideline for behavior when students face different situations. This framework positions character education as a shared responsibility that requires alignment of values, supportive social relationships, and opportunities to practice values in real life.

Third, the adjustment to contemporary society should be rooted in carefully chosen critical values that align with Islamic principles. Advances in technology, greater information accessibility, scientific progress, and the need for professional expertise need not inherently threaten the identity of Islamic boarding schools. On the contrary, such advancements can create opportunities for students to enhance their understanding of current matters and to apply Islamic principles to increasingly intricate scenarios. The main obstacle is not merely deciding if a modern feature is

acceptable or should be rejected but evaluating how it is utilized, the values it embodies, and how it influences educational objectives (Sugito, 2024).

The concept of mutsaqqaful fikri can act as a basis for fostering intellectual openness, developing skills for information literacy, and evaluating the quality of knowledge. The principles of harisun ‘ala waqtihi and munadzam fi syu’unihi can be associated with managing time and accountability in the use of technological tools. Matinul khuluq can guide the establishment of ethical standards for digital communication, integrity in academics, and adherence to the privacy and respect for others' dignity. Meanwhile, qadirun 'alal kasbi can be understood as promoting skill development, self-sufficiency, and preparedness for the evolving job market without compromising moral guidance.

To effectively implement the selective-critical principle, it is essential to establish explicit institutional policies. For instance, the use of digital devices should come with a defined purpose, clear regulations, educator assistance, enhancements in digital literacy, and assessments on their effects on educational experiences and social interactions. Technology ought to be viewed as a tool for broadening access to knowledge and enhancing educational quality, rather than as an educational aim in and of itself. Concurrently, the customs of scholarship, religious practices, exemplary conduct, and social connections that are characteristic of Islamic boarding schools (pesantren) need to be preserved as key components that guide the moral application of technology. Thus, educational modernization does not automatically equate to the abandonment of tradition; it can instead serve as a means of enhancing the institution's capabilities grounded in the values that shape its identity (Taufikin et al., 2025).

Fourth, the significance of nafi'un li-ghairihi can be enhanced as a connection between character education and societal duty. Islamic education focuses not only on nurturing devout individuals on a personal level but also on creating individuals who can contribute positively to others. While personal piety is essential, it should be paired with the capacity to convert religious principles into responsible societal actions. In the context of SDI, being beneficial can involve a readiness to support the community, collaborate to resolve issues, honor diversity, apply knowledge for the collective benefit, and safeguard the environment.

This perspective facilitates the integration of character education with hands-on learning and community involvement. For instance, learners might acquire valuable experiences through social initiatives, educational support, community volunteering, environmental projects, or joint endeavors that match the institution's capabilities and needs. These efforts should not be perceived merely as additional activities outside the realm of education. When crafted with intent, they can offer a platform for merging knowledge, ethical principles, teamwork abilities, and civic responsibility. It is also crucial to incorporate a reflective process after these activities so that learners not only fulfill their assignments but also grasp the societal challenges, evaluate the consequences of their actions, and appreciate the lessons gained from these experiences.

The nafi'un li-ghairihi perspective expands the definition of success in character education. Achievement is not only gauged by compliant behavior or personal success, but also by the capacity of students to apply their knowledge and abilities ethically for the benefit of society. This perspective is pertinent to the evolution of Islamic education, which aims to harmonize personal devotion, intellectual skill, autonomy, and social

responsibility. The types of activities, execution methods, and potential educational results still require adjustment to fit the institution's context and must be validated through sufficient research.

All these implications should be framed within the boundaries of the evidence at hand. This discourse represents a theoretical advancement based on SDI principles and character education research, not a factual determination regarding the effectiveness or success of the educational framework at the Raudhatul Ulum Sakatiga Islamic Boarding School. The existing documents serve as a foundation for understanding the established value orientation, yet lack observational data, interviews, or assessments of educational results that would enable a direct evaluation of its execution and influence. Therefore, it should not be assumed that all these values have been consistently woven into the curriculum, parenting practices, usage of technology, and student social engagements.

These constraints emphasize the necessity for additional investigation. Empirical studies may focus on investigating the ways in which SDI values are incorporated into educational policies and practices, how kiai, caretakers, educators, administrators, learners, and families understand these values, and how the process of internalization manifests in daily life. Additionally, research can explore any discrepancies between the values that are defined normatively and the actual educational experiences of the students. By utilizing methods such as observations, comprehensive interviews, analysis of institutional documents, and the examination of students' experiences, the conceptual framework presented in this article can undergo testing, refinement, or further development.

This analysis shows that Human Resource-based character education (SDI) at the Raudhatul Ulum Islamic Boarding School in Sakatiga has two complementary foundations: the normative formulation of the ten SDI identities and the human resource development practices documented in Kirana's (2019) field research. The research findings demonstrate the existence of planned development management through the HRD department, targeting educators, non-teaching staff, and students; activities such as tarbawiyah halaqah, tahsin, mudzakarah, and riyadhah; and mechanisms for monitoring, evaluation, reward, and punishment. Participant reports also indicate that development activities can be interpreted as a space to cultivate humility, enthusiasm for learning, togetherness, and discipline. At the same time, the fact that the development of non-teaching staff has not been optimal indicates that the consistency of implementation is still an issue that needs attention.

D. CONCLUSION

This examination reveals that character education grounded in Human Resource principles (SDI) at the Raudhatul Ulum Islamic Boarding School located in Sakatiga relies on two interconnected bases: the normative definition of the ten SDI values and the development practices of human resources that have been recorded during field research. The results of the study indicate that there is structured management of development facilitated by the HRD sector, focusing on educators, support staff, and pupils; it involves activities such as tarbawiyah halaqah (educational discussions), tahsin (enhancement of religious understanding), mudzakarah (religious study sessions), and riyadhah (spiritual training); plus systems for oversight, assessment, rewards, and sanctions. Accounts from participants also suggest that these development initiatives serve as a platform for fostering humility, eagerness to learn, collaboration,

and self-discipline. Meanwhile, the suboptimal development opportunities for non-teaching personnel signify that there is an ongoing issue with consistent implementation that calls for further evaluation.

From an analytical perspective, the ten SDI principles can be categorized into dimensions of spiritual-moral, intellectual-productive, self-regulation, and social responsibility. Additionally, this piece puts forth the ideas of internalization, sense-making, application, contemplation, and value migration as a framework to comprehend how institutional values might influence behavior in evolving situations. It is important to note, however, that this framework is a product of the author's conceptual integration rather than an established pesantren model or the outcome of direct empirical testing. The insights from this investigation present a factual foundation for the human resource development structure and the experiences of several participants, yet they do not provide enough evidence to assert that all SDI values have been uniformly absorbed, that development directly leads to changes in character, or that these values have been effectively transmitted beyond the pesantren environment. Additional research is essential to analyze the continuity of the program, the experiences from various student demographics and educational staff, and the correlation between the formulation of values, everyday practices, and attitudes outside the pesantren. Observational studies, interviews, assessment of recent records, and triangulation of informants will be vital for validating and enhancing the suggested framework.

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