

Islamic Character Education Strategies at Pesantren Manbaul Hikam: Integrative Cultural-Spiritual Model

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ABSTRACT

Islamic character education is a fundamental pillar in shaping a morally upright generation amid the challenges of value globalization. This study aims to examine the strategies for instilling Islamic character values implemented at Pesantren Manbaul Hikam, Bangkalan, Madura. The main focus of this research is to identify the approaches and educational methods used by pesantren to embed Islamic character values for students (santri). This study employed a descriptive qualitative approach using a case study method. Data were collected through in-depth interviews, participant observation, and documentation. The findings reveal that the strategies for Islamic character education at Pesantren Manbaul Hikam are carried out through the integration of exemplary behavior (uswah hasanah), habitual Islamic practices in daily life, and classical Islamic text learning (kitab kuning) which emphasizes moral teachings. Moreover, the conducive boarding school environment and the close relationship between the kiai (Islamic teacher) and the students enhance the internalization of core character values such as honesty, responsibility, simplicity, and obedience. In conclusion, Islamic character education at Pesantren Manbaul Hikam is not merely cognitive or affective, but also practical through a consistently cultivated culture of daily life. This strategy demonstrates that traditional pesantren can serve as a relevant and adaptive model for Islamic character education in the face of modern societal dynamics.

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1. INTRODUCTION

Pesantren as traditional Islamic educational institutions play a crucial role in shaping the character and spiritual values of the younger generation (Sunardi & Munfarida, 2024). Pesantren as an educational institution can transfer Islamic values and find solutions to the development of society (Saihu & Rohman, 2019). With the passage of time, Pesantren must be able to present relevant strategies to improve and develop the existence of institutions, especially in facing global challenges in the fields of politics, culture, economy, society, value systems, and science and technology (IPTEK) (Kusumaningrum, Sumarsono, & Gunawan, 2017).

The cultivation of character values, especially Islamic character, is found in many pesantren. Character is a very important part in all aspects of life and can have a positive impact (Manullang, 2013). Character as universal human behaviour values that cover all human activities both in the context of relationships with God, self, fellow humans, and the environment that are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs (Marzuki, 2015). Character is the values of human behaviour related to God Almighty, self, fellow human beings, the environment, and nationality that are manifested in words, deeds, thoughts, attitudes, feelings, words and good manners (Syafe'i, 2017). Character development, especially in terms of behaviour, needs to get more attention (Siregar et al., 2024).

As an effort to form Islamic character values, Pesantren have a significant influence on the formation of these characters. Several previous studies have shown that there is an influence of pesantren on character building (Rosyidah, Nurhadi, & Saleh, 2024); (Hannang, Malli, Razaq, & Ali, 2022); (Sabana, 2022); (Pajarianto, Pribadi, & Pramono, 2023); (Muttaqin, 2023). Character education is based on basic human character from universal moral values sourced from religion (Baihaki, 2020). In fact, research results found that the formation of character values in Pesantren can foster strong character (Muhtifah, Zaenuddin, & Nurhamzah, 2015).

Islamic boarding school is a place for students to study Islamic religious knowledge under the direction and guidance of a kyai, ustadz or ustadzah (Ulum, 2018). Among Pesantren that play an important role in the process of habituation of Islamic character values is Pesantren Manbaul Hikam in Burneh Bangkalan. This pesantren is a Salaf pesantren that has adopted a modern education system by opening formal education ranging from elementary to high school levels. As boarding schools in general, which teach religious sciences and also Islamic character building, Pesantren Manbaul Hikam also focuses on the habituation of Islamic character values in an effort to form individuals who are noble and responsible. However, like other educational institutions, Pesantren Manbaul Hikam also faces various challenges in maintaining and implementing Islamic values in the midst of rapidly changing social and environmental dynamics.

The process of habituation of Islamic character values in Pesantren is not only limited to formal learning activities, but also includes daily activities experienced by santri (Ramdani, Darmiyanti, & Kejora, 2022). The purpose of this process is to instil fundamental values such as orderliness honesty, discipline, politeness, responsibility, caring and co-operation in the daily lives of the students. However, the success and effectiveness of this endeavour is greatly influenced by a number of internal and external factors present in the pesantren environment.

Research related to character building in Pesantren is not a new theme at all. Many studies discuss the theme of character building. Research related to religious character-building methods applied at SDTQ-IT An Najah Pondok Pesantren Cindai Alus Martapura includes several approaches, namely: exemplary method, habituation method, advice and stories method, and tsawâb (reward) and 'iqâb (punishment) method. In addition, the religious character formation strategy at the institution also emphasises awareness, exemplary or example, spontaneous activities, reprimands, environmental

conditioning, routine activities, and discipline that are integrated in the daily life of students (M. Jannah, 2019).

Research related to character building at Pondok Pesantren Attaqwa Putra which applies a strategic management system by observing the external and internal environment to determine programmes according to the vision, mission, and goals in the character building of its students. In the formulation process, Pondok Pesantren Attaqwa develops a vision and mission through a programme called PPA. The implementation of this programme is reflected in daily life, where students are expected to greet each other and shake hands when passing teachers, seniors, and peers. Evaluation is carried out by monitoring santri activities directly or through the Pondok Pesantren Attaqwa management (Nurazijah & Rahmawaty, 2023).

Research on multicultural character development in salafiyah Pesantren planned explicitly through integrated moral education found that the organisational culture in these Pesantren supports the development of multicultural characters among santri. Leaders, Kiyai, and teachers show behaviour that promotes the values of respect for others, especially guests, and respect for differences (Akbar & Rif'at, 2020). Research related to the character building of santri at Pesantren Modern Muhammadiyah Darul Arqom Depok is based on the dynamics of education which aims to make santri as tough and independent scholars. This pesantren was established as a forum for ulama cadre according to community expectations. In this regard, the leadership of the pesantren tries to shape the soul of the santri through the *takhasus* programme, *tahfizul Al-Qur'an*, bilingual use of Arabic and English, and involving santri in social activities in the community. However, these efforts face obstacles such as a sense of responsibility of educators who have not been maximised and the lack of adequate facilities and infrastructure. Supporting factors include the collaboration of the development team and supervision from the Pesantren Governing Board (Haryadi, Sudin, & Busahdiar, 2021).

Research related to character building through the five souls of Pesantren shows that character building through the five souls of Pesantren is an effective process in shaping the personality of students. Panca jiwa pondok pesantren consists of five main values that must be instilled in every santri: sincerity, simplicity, independence, brotherhood, and freedom. These values help santri find a deeper meaning of life than just academic knowledge. By emphasising the importance of good ethics, santri are expected to appreciate and apply these values in social life, making them more dignified and respected individuals (Nurul Romdoni & Malihah, 2020).

Research related to planning the formation of character education in Pesantren through a structured and comprehensive approach. The planning is based on the vision, mission, and educational goals which include curriculum development, learning methods, and socialisation (Lesmana, Salsabilah, & Febrianti, 2021); (Azizi & Izza, 2022) conducted a study related to pesantren as a forum for character building in students. The implementation of character education in modern pesantren has been researched by (Ranam, Muslim, & Priyono, 2021); (Nugraheni & Firmansyah, 2021); (R. Jannah, Yakin, & Emawati, 2019); (Muthohar, 2016); (Kahar, Barus, & Wijaya, 2019) conducted studies related to the role of pesantren in shaping the character of students. (Ahmad, 2018) conducted a study related to independent and disciplined character education in Pesantren. Research related to religious and independent character education in the pesantren environment was researched by (Oktari & Kosasih, 2019). The results showed that pesantren contributed to religious character education in Indonesia. Research (Chandra, 2020) found that pesantren have a role in character building to face the era of disruption.

Based on previous research, it can be seen that research on the problematics of Islamic character building at Pesantren Manbaul Hikam Ketengan Burneh Bangkalan has never been done by previous researchers. This research aims to evaluate and understand more deeply the problems faced by Pesantren Manbaul Hikam in the process of habituation of Islamic character values using SWOT

analysis and educational strategies. Research using SWOT analysis in pesantren has been conducted by previous researchers. (Safitri, Asy'ari, & Ratnaningsih, 2022) conducted SWOT analysis at Pesantren in the Ciamis area. (Nurcholiq, 2020) conducted a SWOT analysis at ma'had Al-Hikam, Malang. Research related to the threats and opportunities of Pesantren was conducted by (Fauzi, Fadli, & Wahyudiati, 2024). The results showed that there were threats and opportunities by Al Hamidy pesantren after the implementation of the Pesantren Law. This research seeks to conduct a SWOT analysis to identify strengths, weaknesses, opportunities, and threats (D.F., 2019) faced by Pesantren Manbaul Hikam in the process of habituation of Islamic character values. By conducting a SWOT analysis, the management of the boarding school can better understand the existing conditions and formulate the right strategy to optimise the habituation of Islamic character values in students (Hasanudin, Kuswana, & Sadijah, 2019). This evaluation was conducted using SWOT analysis theory so that the results of this analysis are expected to provide valuable insights for pesantren managers to formulate strategies that are more effective and efficient in achieving the desired character education goals. Through this research, it is hoped that concrete solutions can be found that can help Pesantren Manbaul Hikam to overcome the various challenges faced. Thus, this boarding school can continue to play a role as an educational institution that is able to produce young people who are noble and have strong Islamic character, in accordance with its vision and mission.

2. METHODS

This research used a qualitative approach to get an overview related to the problems of habituation of Islamic character values at Pesantren Manbaul Hikam in Burneh Bangkalan (Emzir, 2012). This research also uses a case study design to reveal the habitualization of Islamic character values experienced by a particular boarding school so that case study research is suitable for this research (Creswell, 2012); (Hancock & Algozzine, 2021). Data collection was conducted through participatory observation, in-depth interviews, and document analysis. Participatory observation was conducted by following the daily activities of the santri to get an in-depth picture of the implementation of Islamic character values in their routines. In-depth interviews were conducted with various related parties, including pesantren caregivers, teachers, santri, and santri parents, to obtain diverse and in-depth perspectives on the successes and obstacles in the process of habituation of Islamic character values.

To analyse the data, this study applied the SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis technique and educational strategies. SWOT analysis was used to identify internal strengths and weaknesses as well as external opportunities and threats that affect the habituation process of Islamic character values in this pesantren. Strengths and weaknesses were analysed based on findings from observations and interviews, while opportunities and threats were explored by considering external factors such as technological developments, educational policies, and socio-cultural dynamics around the pesantren. The results of this analysis are then used to formulate strategies that can strengthen the habituation of Islamic character values in the boarding school. SWOT analysis as a method of systematically identifying various factors to formulate a company or institution strategy. This analysis is based on logic that can maximise strengths and opportunities, but can simultaneously minimise weaknesses and threats (Alfayed & Martanti, 2023). (Griffin, 2015) explains that SWOT analysis is used to examine in depth the various aspects related both internally and externally owned by the institution. Strategic management is present to assist leaders, stakeholders, and their staff in determining organisational goals, resources, and how to manage the resources owned so that they can be used effectively to meet strategic goals (Yunus, 2016).

Data validity and reliability were ensured through source and method triangulation. Source triangulation was conducted by comparing information obtained from various sources and written documents, while method triangulation was conducted by using various data collection techniques to

ensure consistency and accuracy of findings. Data analysis was conducted iteratively, with open coding to identify key themes, followed by axial coding to connect the themes, and finally selective coding to formulate comprehensive conclusions. This research is expected to make a significant contribution in understanding and overcoming the problems of habituation of Islamic character values in Pesantren, as well as providing practical recommendations for the management of pesantren and similar educational institutions.

3. FINDINGS AND DISCUSSION

3.1. Programmes and Activities at Pesantren Manbaul Hikam

The programmes and activities organised at Pesantren Manbaul Hikam are as follows (*Interview with KH Fahrur Rozi Djamil as the caregiver of the cottage since 2012-present, n.d.*):

1. Yellow Islamic classic book study

All students of Pesantren Manbaul Hikam are required to attend the study of the yellow Islamic classic books, except for reasons of excuse that are proven through an official permission letter from the cottage. Without a permission letter, students will be subject to ta'zir according to applicable regulations. Book studies are adjusted to the level of each class. In addition, some santri also study outside of study hours, requesting additional courses from their ustadz.

2. Bahtsul Masail

The Bahtsul Masail programme is compulsory for male and female students in grades 4-6, guided by external teachers and the principal as the formulator. In this activity, the best deliberation participants are selected by teachers and principals to become delegates at Bahtsul Masail invitations between Pesantren.

3. Learning tool science with the Al-Miftah method

The Al-Miftah system is compulsory for students in grades 2-3, adopting the programme of Sidogiri Islamic Boarding School. The Al-Miftah method studies nahwu in four volumes using the book Fathul Qorib. After completing each volume, students are tested by the ustadz through written or oral tests. Those who pass will move on to the next volume, while those who do not pass remain in the same volume. At the end of the year, an Al-Miftah Method graduation is held, witnessed by the students and their guardians.

4. Al-Habsy Salawat Assembly

Every Tuesday night, male and female students gather in the mosque of the Islamic boarding school to pray together. This activity is often followed by villagers who also invite Salawat Al-Habsy for events such as weddings and others.

5. Manaqib

The recitation of Manaqib Sheikh Abdul Qodir Al-Jailani is carried out by male students every Tuesday night ba'da Isha, alternating with the Salawat Al-Habsy event. The aim is to expect blessings from Sheikh Abdul Qodir.

6. Murottal Al-Qur'an

Murottal Al-Qur'an is held ba'da Maghrib and guided by ustadz. Murottal is divided into groups according to class with different teachers for each group to make it more conducive. The ustadz teaches how to read the Qur'an correctly, including the short length of the reading and the law of tajweed.

7. Muhafadzoh

Every Sunday night, students read nadzoman starting from grades 2-6, where each class reads in order until khatam. This activity is carried out jointly by all classes.

8. Musabaqoh Kitab and Tartilul Qur'an

At the end of each year, the boarding school holds a yellow book reading competition for grades 3-6 and Tartilul Qur'an for grade 2. The competition is attended by the santri's guardians who will take the lot of the chapter read by the participants. Winners are given trophies and certificates in recognition of their achievements.

3.2. Curriculum for Habituation of Islamic Character Values at Pesantren Manbaul Hikam

Pesantren Manbaul Hikam conducts various programs that support the development of cognitive, affective, and psychomotor aspects of students. The curriculum can be seen through a structured schedule of daily, weekly, and monthly activities. The following are some of the main programs organised (*Interview with Imam Bukhari Muslim as chairman of the boarding school for the period 2015-2025, n.d.*):

1. Jama'ah five daily prayers

This activity is carried out every day with the aim of ensuring that prayers are performed on time and not missed. Every time there is a congregational prayer, attendance is recorded, and students who do not participate will be sanctioned.

2. Yasin and Waqiah

Surah Yasin is read every ba'da maghrib to pray for the masyayikh and the families of students who have passed away, while Surah Al-Waqiah is read every ba'da dawn with the intention that the sustenance of the parents of the students will be smooth.

3. Book Study

Book studies are held every Monday, Thursday and Saturday night with different teachers for each class. The book studies taught include Fathul Qarib Al-Miftah by Ustadz Usman Ishaqie for grade 3, Fathul Qorib Kitabul ath-Thaharah by Ustadz Abdul Karim for grade 4, Fathul Qorib Kitabul Buyu' by Ustadz Rahul for grade 5, and Fathul Qorib Kitabul Jinayat by Ustadz Asmui for grade 6. In addition, there are also studies of the books of Fathul Mu'in, Bidaytul Hidayah, and Al-Luma' for the Wustho class.

4. Tahlil recitation

This activity is carried out every Thursday ba'da maghrib to pray for the families of students who have passed away and the masyayikh of the boarding school.

5. Salawat Al-Habsy

This activity is carried out every Monday night Tuesday with the aim of deepening love for the Prophet Muhammad SAW.

6. Bahtsul Masail

This activity is carried out every Tuesday night Wednesday to discuss various fiqh and Islamic law issues guided by the caretaker of the cottage.

In addition to these programs, male and female students also participate in book studies led directly by the caregiver of the hut. For example, the study of the book *Riyadus Sholihin* by KH Fahrur Rozi which is held every Monday-Thursday *ba'da dawn*, and the study of the book *Sullamut Taufiq* by Lora Hilmy Bakrin every Saturday-Sunday *ba'da dawn*. After the Fajr congregational prayer, students are required to read the Qur'an for 15 minutes before continuing the one-hour book study. On Fridays, the book study is replaced with istighosah and continued with formal education either at MTs or MA. Grade 5 is required to deposit 250 stanzas of Alfiyah ibnu Malik and grade 6 500 stanzas as a requirement for grade promotion guided by their respective homeroom teachers (*Interview with Zainuddin as the board of education for the 2021-2025 period, n.d.*).

3.3. Habituation of Islamic Character Values at Pesantren Manbaul Hikam

In the context of Islamic character building, there are two habituation patterns carried out by Pesantren Manbaul Hikam in Burneh Bangkalan, namely (Interview with Imam Bukhari Muslim as chairman of the boarding school for the period 2015-2025, n.d.):

1. Habituation of demands and encouragement

- a. Pesantren Manbaul Hikam applies the rules of caring for the environment (caring character). Every Friday, santri clean the mosque in preparation for Friday prayers, while on Sundays, they clean the pesantren environment. This is done by putting forward the principle of 'cleanliness is part of faith.'
- b. This pesantren also has strict rules of order (orderly character). Every santri is required to wear white clothes provided by the pesantren on Monday nights, Tuesday nights, and Fridays. This rule applies not only to santri but also to ustadz and administrators.
- c. Every santri is required to respect their elders (polite character), including caregivers, sons of caregivers, and ustadz. They must say greetings and speak in polite language to their elders.
- d. Santri are required to wash their own clothes and cook their own food (independent character), not using laundry services or buying food from outside.
- e. Pesantren Manbaul Hikam also takes guest teachers from famous pesantren such as Sidogiri, Sarang, or Lirboyo every year to enrich the quality of teaching (open character).
- f. After completing education in the pesantren, santri are required to serve for 6 months to 1 year, either by teaching in the pesantren or outside the pesantren (sincere character to serve).

From some of the character building efforts above, the curriculum of Pesantren Manbaul Hikam in 2024-2025 is designed to train santri to become orderly, polite, and caring individuals. Thus, parents do not need to worry about the development of their children in the pesantren, because it is expected that they will become qualified individuals both in the field of science and Islamic morals/character.

2. Habituation of reward and punishment

- a. In Pesantren Manbaul Hikam, every santri is required to obey the rules that have been set (the character of obeying the rules/discipline/commitment). If violated, students will be subject to ta'zir (punishment) by security officers according to the type of violation committed (punishment). Students are also prohibited from bringing communication devices such as mobile phones and laptops, as well as means of transportation such as motorbikes, except for legitimate reasons, such as college and have taken at least two semesters (reward). This prohibition is enforced because these tools can interfere with the santri learning process.
- b. Students are not allowed to leave the hut except on Friday and Sunday. If they are caught outside these days, they will be subject to sanctions (punishment). Delivery of goods or food to students is also only allowed on Fridays and Sundays (reward).
- c. Students are required to go to bed before 12pm so that they do not have difficulty waking up for Fajr prayer and morning activities. If they wake up late because they sleep late, they will be sanctioned by the management (punishment). Tahajjud prayer is not compulsory, but it is recommended provided that it does not interfere with Fajr prayer and other morning activities.
- d. Santri are prohibited from going out at night and also from smoking. If they violate this, they will be subject to sanctions in the form of being shaved and punished by standing while reciting the Quran (punishment).

With this habituation, both in the form of demands or encouragement as well as reward and punishment, it is hoped that it can shape the behaviour of santri who are disciplined, sincere, caring, polite, responsible, independent and others.

3.4. SWOT Analysis of Habituation of Islamic Character Values at Pesantren Manbaul Hikam

SWOT analysis is a strategic approach used to evaluate strengths, weaknesses, opportunities, and threats in the context of a project, business venture, or product both from within the company and externally from the surrounding environment (Rangkuti, 2013). This method aims to identify key factors both internal and external as well as optimal strategies in achieving the best alignment between them. SWOT analysis is based on the assumption that an effective strategy will make maximum use of strengths and opportunities, while minimizing weaknesses and threats faced. By applying this analysis systematically, it can have a significant impact on successful strategic planning.

In this section, an analysis is carried out to see the strengths, weaknesses, opportunities, and challenges faced by Pesantren Manbaul Hikam, so that the character values habituation program can be achieved well. The following is the SWOT analysis:

1. Strengths

Strengths refer to resources or capabilities controlled or available to a company that make it superior to competitors in meeting customer needs. These strengths can come from a variety of resources such as strong finances, a good image in the market, dominant leadership in the market, and solid relationships with customers and suppliers. These strength factors show the specific competencies for organization, giving the business unit a comparative advantage in the market, which allows them to satisfy the market they have targeted. The strengths possessed by Pesantren Manbaul Hikam are as follows:

a. Comprehensive education

Pesantren Manbaul Hikam offers a combination of formal and non-formal education, including Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). This gives parents the flexibility to choose the appropriate type of education for their children.

b. Concern for the environment

The cleaning program carried out every Friday and Sunday shows the pesantren's commitment to applying the principle of 'cleanliness is part of faith,' which educates santri to care about environmental cleanliness.

c. Discipline and order

Strict rules of order, including the obligation to wear white clothes on certain days and respect elders, help shape the orderly and polite character of santri.

d. Self-reliance

Santris are required to wash their own clothes and cook their own meals, which fosters an attitude of independence and responsibility.

e. Qualified guest teachers

Taking guest teachers from renowned pesantren such as Sidogiri, Sarang, and Lirboyo enriches the quality of teaching and broadens the students' horizons.

2. Weaknesses

Weaknesses include limitations or deficiencies in a company's resources or capabilities compared to its competitors, which can be an obstacle in effectively meeting customer needs. These weaknesses can be seen in inadequate infrastructure, inefficient management, marketing strategies that are not in accordance with market demand, and products that are less attractive to consumers. These weakness factors are controlled aspects in the organization that can affect performance in various areas such as management, marketing, finance, production, and research (Fred, 2011). The weaknesses owned by boarding schools can be seen in the following description:

a. Technology restrictions

The prohibition of carrying communication devices such as mobile phones and laptops, as well as means of transport such as motorbikes, can hinder santri's access to modern information sources that may be needed for learning.

b. Limitation of freedom

Strict rules regarding time out and activities outside the pesantren may be considered too restrictive by some santri and parents.

c. Obligation to serve

The obligation to serve for 6 months to 1 year after completing education can be a burden for some santri who want to immediately continue their education or career.

3. Opportunities

Opportunities refer to favourable situations in a company's environment. Opportunities can arise from changes in market conditions or regulations, new technological developments, or improved relationships with customers or suppliers. Identifying previously untapped market segments is also a significant opportunity for a company to develop its business. The opportunities that Pesantren have are:

a. Curriculum development

By continuously updating and adjusting the curriculum according to the needs of the times, Pesantren can attract more students and improve the quality of education.

b. Collaboration with other institutions

Developing cooperation with educational institutions and other institutions can open up new opportunities in improving the quality of education and the experience of students.

c. Utilization of technology

Despite restrictions, Pesantren can adopt technology within certain limits to improve teaching and administration methods.

4. Threats

Threats are unfavorable situations in a company's environment that can hinder the achievement of the desired position. Threats can come from the entry of new competitors, slow market growth, intense price competition from suppliers or major customers, and changes in technology or regulations that lead to undesirable changes for the Company (Sedarmayanti, 2014). The threats faced by Pesantren in character building efforts are as follows:

a. Social and technological change

Rapid technological developments and social change can pose challenges in maintaining the relevance of traditional teaching methods.

b. Competition with other educational institutions

Pesantren must compete with other educational institutions that may offer more modern and attractive facilities and teaching methods.

c. Resistance to change

Students and parents may show resistance to changes or updates to the rules and curriculum needed to adapt to the times.

Pesantren Manbaul Hikam has many strengths that can be utilized to form quality students in both science and politeness. However, Pesantren also need to face and overcome existing weaknesses and threats with the right strategy, including by utilizing opportunities to continue to develop and adapt to changing times.

3.5. SWOT Analysis and Educational Strategies for Islamic Character Values

The following table shows SWOT analysis of pesantren Manbaul Hikam:

Table 2. SWOT Analysis of Pesantren Manbaul Hikam

| Strength (S) | Weakness (W) | Opportunity (O) | Threat (T) |
|-----------------------------|------------------------|---------------------------------------|---|
| Comprehensive education | Technology constraints | Curriculum development | Social and technological change |
| Concern for the environment | Limited freedom | Collaboration with other institutions | Competition with other educational institutions |
| Discipline and order | Obligation to serve | Utilization of technology | Resistance to change |
| Independence of Santri | - | - | - |
| Quality guest teachers | - | - | - |

Table 3. IFAS Matrix

| Internal factors | | | |
|-----------------------------|--------------|---------------|--------------|
| Strength | Value | Rating | Score |
| Comprehensive education | 0,20 | 4 | 0,80 |
| Concern for the environment | 0,20 | 4 | 0,80 |
| Discipline and order | 0,20 | 4 | 0,80 |
| Independence Students | 0,20 | 2 | 0,40 |
| Qualified guest teachers | 0,20 | 2 | 0,40 |
| Total Score | | | 3,20 |
| Weakness | Value | Rating | Score |
| Technology restrictions | 0,5 | 4 | 2,00 |
| Limitations of freedom | 0,3 | 2 | 0,60 |
| Obligation to serve | 0,20 | 2 | 0,40 |
| Total Score | | | 3,00 |

Based on table 3, it can be seen that the total strength score is 3.20 and the total weakness score is 3.00 and the difference score is $= 3.20 - 3.0 = 0.2$

The following table 4 is an external factor of the media in Indonesia which is used to look at external factors from outside the media environment. Table 4 follows:

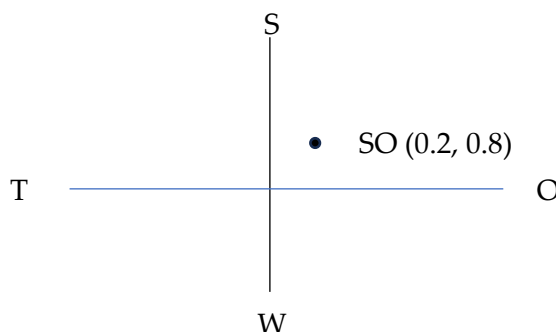
Table 4. EFAS Matrix

| External Factors | | | |
|---|--------------|---------------|--------------|
| Opportunity | Value | Rating | Score |
| Curriculum development | 0,4 | 4 | 1,6 |
| Collaboration with other institutions | 0,2 | 2 | 0,4 |
| Utilization of technology | 0,4 | 4 | 1,6 |
| Total Score | | | 3,60 |
| Threat | Value | Rating | Score |
| Social change and technology | 0,6 | 3 | 1,80 |
| Competition with other educational institutions | 0,2 | 1 | 0,2 |
| Resistance to change | 0,20 | 4 | 0,80 |
| Total Score | | | 2,80 |

Based on table 4, it can be seen that the total score of the opportunity score is 3.60 and the total value of the threat score is 2.80. the difference between opportunity and threat is $= 3,60 - 2,80 = 0,8$.

After knowing the scores of each strength, weakness, opportunity, and threat, a strategy can be made that can be used by the media as an effort to prevent Islamophobia in Indonesia. Look at table 5 here:

Based on the IFAS and EFAS diagrams, the position of the use of priority strategies is in quadrant I, the SO strategy:

Table 4. SO Strategy Matrix

The calculation results show that the position of priority strategy usage in quadrant I is the S-O strategy. The S-O strategy implemented by Pesantren is as follows:

1. Implementation of Integrated Curriculum:

Formal and non-formal education including *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), and *Madrasah Aliyah* (MA) provide a strong foundation in science and religion, which helps in forming Islamic character. The strategy carried out by Pesantren in an effort to form Islamic character through the implementation of an integrated curriculum is carried out through enrichment with guest teachers through the presence of guest teachers from well-known Pesantren such as Sidogiri, Sarang, and Lirboyo so as to enrich the learning process and ensure the transfer of authentic Islamic values.

Education at the Pesantren Manbaul Hikam refers to a holistic approach in developing various aspects of the lives of students, both spiritually, intellectually, socially, and emotionally. The Islamic boarding school focuses on in-depth religious education, but also emphasizes the importance of general knowledge and life skills.

2. Implementation of Environmental Awareness Programs

The strategy for implementing environmental awareness programs can be carried out through routine implementation of cleaning activities. The program of cleaning the mosque every Friday and the pesantren environment every Sunday educates students about the importance of cleanliness, which is part of the faith in Islam. Important values are applied in the Pesantren Manbaul Hikam to create a conducive atmosphere for the learning process and the character development process of students.

3. Implementation of strict rules of order:

The strategy for implementing strict rules of order can be seen in the following:

a. Use of Uniforms

The obligation to wear white clothes on certain days not only fosters a sense of discipline but also identity and solidarity among students.

b. Implementation of Obedience and Respect

The obligation to respect elders and speak politely teaches the values of politeness and respect.

4. Development of independence

Being independent in daily needs such as the obligation to wash clothes and cook for themselves teaches students to be independent and responsible for themselves. Pesantren Manbaul Hikam strives to form students who not only master religious knowledge, but can also be independent in various aspects of life such as: managing time management, personal responsibility, life skills, problem solving, and financial independence.

5. Quality guest teacher program

The presence of quality guest teachers is an important aspect in improving the quality of education and enriching the insight of students. These guest teachers usually have special skills and experience that are relevant to certain topics, so they can make a big contribution to lessons such as: *Batshul Masail* teachers from the Sarang Islamic Boarding School, Al-Miftah teachers from Sidogiri, and Koran reading teachers from the Nurul Kholil Islamic Boarding School.

6. Collaboration with other institutions

Collaboration between Pesantren Manbaul Hikam and other institutions is a strategic step to expand the reach of education, improve the quality of learning and provide more benefits to students and the community. Collaboration like this can be done with various forms of institutions, such as collaboration with the Sidogiri Sarang and Nurul Kholil Pesantren and the government.

7. Utilization of technology

Pesantren Manbaul Hikam provides technology facilities to students who are allowed to use cellphones or laptops to help students develop their knowledge.

The results of this study found that Pesantren utilize the opportunities and strengths of Pesantren as an effort to improve the Islamic character values of students. This is in line with the results of research conducted by (Safitri et al., 2022) who conducted a SWOT analysis at Pesantren in the Ciamis area. The results of the study showed that Pesantren in Ciamis utilized the strengths and opportunities of Pesantren to overcome the weaknesses and challenges of Pesantren in an effort to face the industrial revolution 4.0. This is also in line with the results of research (Nurcholih, 2020) conducting a SWOT analysis at the Al-Hikam Islamic boarding school, Malang.

The results of the study found that there are many threats and opportunities faced by Pesantren in efforts to shape the character of students. However, Pesantren are able to take advantage of threats by seeing the opportunities that exist. The results of this study are in line with research related to threats and opportunities for Pesantren conducted by (Fauzi et al., 2024). The results of the study indicate that there are threats and opportunities for the Al Hamidy Islamic boarding school after the implementation of the Islamic Boarding School Law.

The success of the habituation of Islamic character values at the Pesantren Manbaul Hikam is greatly influenced by a combination of an integrated curriculum, environmental awareness programs, strict rules of order, and the development of independence. However, technological restrictions, limited freedom, strict punishment systems, and resistance to change are challenges that need to be overcome to achieve optimal results. A balanced and adaptive approach, as well as continuous evaluation of the policies implemented, will greatly assist in creating an environment that supports the formation of strong Islamic character among students.

4. CONCLUSION

This study aims to reveal and analyse the educational strategies of Islamic character values applied in Pesantren Manbaul Hikam Bangkalan. Based on the results of observations, interviews, and documentation, it can be concluded that the Islamic character education strategies carried out in this pesantren are not only formal in the form of classroom learning, but also touch the aspects of personal development through exemplary (uswah), habituation (ta'wid), supervision (muraqabah), and giving advice (mau'izhah). These strategies are designed integratively with the pesantren life system that is rooted in Islamic values and local culture. This proves that Islamic character education in pesantren is able to form santri who are not only intellectually superior but also have noble character.

Research results also show that the internalisation process of Islamic character values in Pesantren Manbaul Hikam does not take place instantly, but through systematic and sustainable stages. The pesantren caregivers consistently prioritise values such as honesty, responsibility, discipline, and tawadhu' as part of the santri's daily routine. This holistic approach that combines affective, cognitive, and psychomotor approaches is the uniqueness of the education system in the pesantren. On the other hand, this character building strategy is also supported by a harmonious relationship between kiai and santri that is full of spiritual and emotional values. This relationship becomes a solid foundation in the value transformation process and proves that Islamic character education is not just a program, but a living culture institutionalised in the pesantren system.

As a follow-up to this study, it is recommended that future research explore more aspects of evaluating the success of Islamic character education in pesantren through measuring the long-term impact on the behaviour of graduates in the community. In addition, it is important to explore the integration of pesantren character education strategies with the formal curriculum in modern Islamic schools, so as to obtain a synergistic formula between traditional education and formal education. Further research can also focus on the dynamics of pesantren adaptation to the times and the challenges of globalisation, especially in maintaining the originality of Islamic character values in the midst of modernisation. Thus, this research not only provides theoretical contributions but also becomes an important foothold for the development of relevant and sustainable Islamic character education.

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