



Character Education Based on Akhlaq Lil Banin for Child Students at Hidayatul Qur'an School East Lampung

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Article received: 01 Januari 2026, Review process: 12 Januari 2026

Article Accepted: 22 Februari 2026, Article published: 01 Maret 2026

ABSTRACT

This study aims to analyze the implementation of character education based on the Akhlaq Lil Banin book at the Hidayatul Quran Islamic Boarding School, specifically in the sabrowi class consisting of 10–12-year-old students. The research uses a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation, then analyzed interactively using the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and conclusion drawing/verification. Data validity was maintained through triangulation of techniques and sources. The results of the study show that the character values in the Akhlaq Lil Banin book taught to students include character towards parents, teachers, peers, and manners in daily life. These values are implemented through classroom learning, the exemplary behavior of teachers, and habits in daily activities at the pesantren. The application of character values in students is beginning to be seen in their daily behavior, although it is not yet fully consistent and still requires continuous reinforcement. These findings indicate that the implementation of character education in Islamic boarding schools is greatly influenced by teaching methods that are appropriate for the age characteristics of the students, and provide empirical contributions to the study of the implementation of character education based on classical texts in the context of learning for children in the sabrowi class at the Hidayatul Qur'an Islamic Boarding School.

Keywords: Character Education, Akhlaq Lil Banin, Islamic Boarding School, Child Students

ABSTRAK

Penelitian ini bertujuan untuk menganalisis implementasi pendidikan karakter berbasis kitab Akhlaq Lil Banin di Pondok Pesantren Hidayatul Quran, khususnya pada kelas sabrowi yang terdiri atas santri anak-anak berusia 10–12 tahun. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis secara interaktif dengan model Miles, Huberman, dan Saldaña yang meliputi data condensation, data display, serta conclusion drawing/verification. Keabsahan data dijaga melalui triangulasi teknik dan sumber. Hasil penelitian menunjukkan bahwa nilai-nilai karakter dalam kitab Akhlaq Lil Banin yang diajarkan kepada santri meliputi karakter terhadap orang tua, guru, sesama teman, serta adab dalam kehidupan sehari-hari. Nilai-nilai tersebut diimplementasikan melalui pembelajaran di kelas, keteladanan ustadz, dan pembiasaan dalam aktivitas keseharian pesantren. Penerapan nilai karakter pada santri mulai terlihat dalam perilaku sehari-hari, meskipun belum sepenuhnya konsisten dan masih memerlukan penguatan yang berkelanjutan. Temuan ini menunjukkan bahwa pelaksanaan pendidikan karakter di

pesantren sangat dipengaruhi oleh metode pengajaran yang sesuai dengan karakteristik usia santri, serta memberikan kontribusi empiris terhadap kajian implementasi pendidikan karakter berbasis kitab klasik dalam konteks pembelajaran pada santri anak-anak di kelas sabrowi Pondok Pesantren Hidayatul Qur'an.

Kata Kunci: Pendidikan Karakter, Akhlaq Lil Banin, Pesantren, Santri Anak-anak

INTRODUCTION

Character education is the main foundation in shaping the character of students, especially in the context of Islamic education. Amidst the increasing behavioral problems among the younger generation, Islamic educational institutions have a strategic responsibility to instill moral values derived from the teachings of Islam (Farchan et al., 2025; Muzawir Munawarsyah, 2023). Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, are historically known for their strong orientation towards character building of students through Islamic scientific teaching and the habit of religious life in daily life (Islamic et al., 2023; Putri Rizkiyah Amanah & Mohammad Makinuddin, 2025)

Pesantren not only function as institutions for the transmission of religious knowledge, but also play a role in character building through the internalization of Islamic values (Van Bruinessen, 2012). Character education in Islamic boarding schools is generally delivered through the teaching of classical texts (kitab kuning), the exemplary behavior of ustadz, and the cultivation of a boarding school culture that emphasizes discipline and etiquette (Albert et al., 2023; Fatimah & Siswanto, 2024; Firmansyah et al., 2023). Yellow books, with their normative and practical content, are an important medium in shaping the behavior patterns of santri, especially at the basic level of pesantren education.

Previous studies have shown that character education in Islamic boarding schools contributes significantly to the character formation of students. Wahyudin's study (2025), for example, confirms that the character values in the works of Syekh Umar bin Ahmad Baradja serve as a normative foundation for shaping student behavior (Wahyudin et al., 2025). Another study by Regi Laila (2025) found that the book *Akhlaq Lil Banin* contains character values that are relevant to character education for children in Islamic boarding schools (Regi Laila Astuti et al., 2024). Meanwhile, Junaidi (2017) emphasizes that the Islamic boarding school education system, with its approach of habit formation and role modeling, has a strong influence on the internalization of moral values in students (Junaidi, 2017).

One of the books widely used in character education in Islamic boarding schools is *Akhlaq Lil Banin* by Syekh Umar bin Ahmad Baradja. This book specifically discusses practical character values for children, including manners towards parents, teachers, fellow human beings, and the surrounding environment (Fidayanti et al., 2025). However, most of these studies still focus on normative studies and content analysis of the book, and have not yet examined how the character values in *Akhlaq Lil Banin* are actually implemented in daily pesantren learning practices.

Initial indications in the field show that teaching the *Akhlaq Lil Banin* book does not always correlate with the behavior of students in their daily lives. Based on the researcher's preliminary findings through preliminary interviews with teachers

at the Hidayatul Quran Islamic Boarding School, there are still students whose behavior does not fully reflect the character values that have been taught, such as a lack of discipline, low focus in learning activities, and poor manners in social interactions. This condition indicates a gap between the cognitive mastery of character material and its implementation in the daily lives of students at the boarding school.

This is the basis for conducting this study, namely to examine how the implementation of character education based on the *Akhlaq Lil Banin* book is carried out at the Hidayatul Quran Islamic Boarding School in East Lampung, particularly in the sabrowi class as the basic education level at the boarding school. This study aims to analyze the forms of character education implementation in learning activities and identify the supporting and inhibiting factors in the implementation of character education in Islamic boarding schools. Using a case study approach, this study is expected to provide empirical contributions to the study of character education in Islamic boarding schools, especially in the context of utilizing classical texts as a medium for shaping the character of students.

METHODS

This study uses a qualitative approach with a case study design to analyze the implementation of character education based on the *Akhlaq Lil Banin* book at the Hidayatul Quran Islamic Boarding School, East Lampung. The focus of the study is on sabrowi class students, which is a class for children aged 10–12 years as the most basic level of education in Islamic boarding schools. The research was conducted in stages and continuously for four months, from September 2025 to January 2026, in order to obtain in-depth and comprehensive data on the practice of character education based on the *Akhlaq Lil Banin* book. The research subjects included ustadz and ustadzah teachers as well as sabrowi class students. Data was collected through interviews, observation of the learning process, and documentation of pesantren activities. Data analysis was conducted interactively with reference to the Miles, Huberman, and Saldaña model, which consists of data condensation, data display, and conclusion drawing/verification. Data trustworthiness was ensured through triangulation of techniques and sources.

RESULTS AND DISCUSSION

Character Values Developed through the Book Akhlaq Lil Banin

The results of the study indicate that character education based on the *Akhlaq Lil Banin* book for children in the sabrowi class is reflected in a number of character values that are evident in the daily behavior of the students. These character values are not only introduced through textbook learning in class, but also reinforced through the example set by the ustadz (teachers) and through habits cultivated in pesantren life. The character values identified in this study were obtained from observations of learning, interviews with ustadz, and analysis of documentation of santri activities. To provide a more systematic overview of the types of character values developed, data sources, and observed behaviors of santri, a summary of the research findings is presented in **Table 1**.

Table 1. Character Values, Data Sources, and Forms of Student Behavior

Character Values	Data Sources	Forms of Student Behavior
Respect for teachers	Classroom observation, interviews with teachers	Students listen to explanations in an orderly manner, speak politely, and obey the teacher's instructions
Respectful character towards parents	Interviews with teachers, narratives from students	Students describe their habits of helping their parents and avoiding rebellious behavior
Social character	Observation of student interactions, interviews	The students showed cooperation, although there were still minor conflicts during play
Discipline and responsibility	Observation of daily activities	Students follow the schedule, maintain cleanliness, and obey the boarding school rules

Based on Table 1, respect for teachers and discipline are the most consistently observed character traits in structured learning situations. In the process of learning the scriptures, students are accustomed to sitting orderly, listening to the teacher's explanations, and showing polite behavior when asking and answering questions. A teacher said:

"In class, the children already know the rules of conduct. They understand when to be quiet and listen." (Interview, 2026)

These findings indicate that respect for teachers is relatively easier to internalize because it occurs in a controlled situation and is accompanied by direct supervision. This is in line with the results of studies by Jamaluddin and Salman Al Farisi (2024), Rofiq and Maulana (2021), and Wahyudin et al. (2025), which show that a structured learning environment and hierarchical teacher-student relationships play a significant role in facilitating the internalization of respect and discipline (Jamaluddin & Salman Al Farisi, 2024; Wahyudin et al., 2025). However, this study enriches these findings by showing that consistency of character is highly dependent on the continuity of supervision in the context of formal learning. Previous studies have confirmed that a structured learning environment facilitates the process of internalizing character values through social control and the example set by educators, but this study adds that the consistency of such behavior is highly dependent on the learning context. These findings are also in line with Ashfa Hubbi's (2022) research, which shows that structure and social control in religious educational institutions serve as initial triggers for character internalization, but do not necessarily guarantee the sustainability of behavior outside of supervised situations (Ashfa Hubbi, 2022; Farchan et al., 2025)

Respect for parents is also an important value taught through the book *Akhlaq Lil Banin*. Although the behavior of students towards their parents cannot be observed directly in the pesantren, teachers strive to explore their understanding and application of this character trait through reflection and stories about the students' experiences. One teacher explained:

"We usually ask the children what they do to help their parents at home. From their stories, we can see who understands." (Interview, 2026)

This reflective approach shows that character education does not only focus on visible behavior, but also on the students' understanding of the values taught. These results reinforce the findings of M. Hasyim Abdurrohman et al. (2025), Hasanah et al. (2023), and Jannah et al. (2023), which emphasize that reflection on personal experiences is an important tool in character education, especially for the value of respect for parents. This study adds that in child-aged students, this reflection is still in its early stages and requires intensive pedagogical guidance (Hasana et al., 2023; Jannah et al., 2023; M Hasyim Abdurrohman et al., 2025).

Previous studies on character education also emphasize the importance of reflecting on experiences as a means of internalizing values, although for young students, such reflection is still simple and requires guidance. These results reinforce the findings of Regi Laila Astuti (2024) and Jamaluddin and Salman Al Farisi (2024), which confirm that at a young age, understanding of character values is formed more through simple dialogue and repeated reinforcement, rather than through abstract reflection as is the case with adolescent or adult students (Jamaluddin & Salman Al Farisi, 2024; Regi Laila Astuti et al., 2024). Social character in interactions between santri shows more fluctuating dynamics. The results of observations show that santri understand the importance of mutual respect and working together, but in practice, small conflicts still often arise, such as teasing each other or fighting over toys. One ustadz revealed:

"When playing, they still often fight. But after being reprimanded, they usually make up again." (Interview, 2026)

These findings indicate that social conflict does not necessarily reflect a failure in character education, but rather is part of the social learning process of young santri. Previous studies tended to present character education in a normative manner, while this study shows that character internalization occurs gradually and is not always linear, especially among santri aged 10–12 years.

Unlike previous studies that describe character education in normative and stable terms, this is in line with Wahyudin et al. (2025) and Ashfa Hubbi (2022), who emphasize that inconsistent behavior is a natural phase in the process of internalizing children's character (Ashfa Hubbi, 2022; Wahyudin et al., 2025). In addition, this is in line with the research by Jamaluddin and Salman Al Farisi (2024), which shows that minor social conflicts are part of children's social learning process (Jamaluddin & Salman Al Farisi, 2024). Unlike normative studies, this research empirically shows that behavioral instability is actually an indicator of the ongoing process of social character internalization. Furthermore, the characteristics of discipline and personal responsibility are relatively easier to develop through

consistent habituation. Students are trained to follow activity schedules, maintain the cleanliness of the boarding school environment, and comply with established rules. A teacher stated:

"At first, the children often forgot, but because they were reminded every day, they eventually got used to it." (Interview, 2026)

These findings confirm that habituation plays an important role in shaping the character of children. This is reinforced by the results of studies by Wahyudin et al. (2025), Hakam (2016), Lestari (2023), and Muniroh (2021), who place habituation as the main strategy in character building in children (Hakam et al., 2016; Lestari & Azizah, 2023; Muniroh, 2021). This study provides empirical context that consistent habituation in the pesantren environment is effective in building discipline and personal responsibility. Character education theory places habituation as the main strategy in character building at an early age (Susilowati et al., 2023), and this study reinforces this view through empirical data in the pesantren environment. Furthermore, in line with previous findings that emphasize that consistent habituation is more effective in shaping discipline than instructional approaches alone, especially in young students (Aini Nurwulandari, 2021; Moh Mundzir et al., 2023; Shelash et al., 2024; Shiddiq et al., 2024).

Overall, the results of this study show that the character values taught through the *Akhlaq Lil Banin* book have begun to be internalized in the behavior of students, although their application is not yet fully stable. This study fills a gap in research by showing that character education in children's Islamic boarding schools is dynamic and contextually, influenced by the age of the students, the learning situation, and the intensity of the habits being practiced.

Thus, this study not only confirms previous findings but also provides empirical criticism of the tendency of character education studies to emphasize ideal outcomes, showing that the process of internalizing values in young santri occurs gradually, contextually, and requires continuous pedagogical guidance. Unlike most previous studies that emphasize the ideal outcomes of character education, this study critically shows that the internalization of character values in young santri is non-linear and highly influenced by the daily pedagogical context, thereby providing new empirical contributions to pesantren-based character education studies.

Implementation of Character Education in Santri Behavior

The implementation of character education based on the *Akhlaq Lil Banin* book in the children's class (sabrowi class) at the Hidayatul Quran Islamic Boarding School shows diverse dynamics in the daily practices of students. Although character values have been systematically introduced through book learning, their application in student behavior is not always consistent. This variation is influenced by the context of activities, social interactions, and the developmental characteristics of students aged 10-12 years.

In contrast to the findings of Azizah et al. (2025) and Wiratama et al. (2024), which showed that character education was able to shape the consistency of santri

behavior after the (Azizah et al., 2025; Wiratama et al., 2024) , this study found that among the santri children at the Hidayatul Qur'an Islamic Boarding School, this consistency was situational and greatly influenced by the context of the activity being carried out. In the context of classroom learning, the implementation of character education is relatively easier to observe. Students tend to show respect to their teachers, such as listening to explanations in an orderly manner, not interrupting conversations, and obeying instructions during the learning process. This condition is supported by a clear learning structure and direct supervision from teachers.

In fact, this study does not fully agree with Regi Laila Astuti et al. (2024) and Hasan & Syaehotin (2025), who emphasize that teacher supervision can produce stable character behavior (Hasan & Syaehotin, 2025; Regi Laila Astuti et al., 2024) . This study shows that supervision is effective in maintaining order in the classroom, but it is not sufficient to ensure consistency of character outside of formal learning situations. One teacher stated:

"In the classroom, children are usually more orderly because they already know the rules of learning and there is someone supervising them." (Interview, 2026)

The results of the interviews show that the classroom environment serves as a space conducive to the application of character values due to the existence of clear rules and behavioral boundaries. Previous studies have shown that a structured learning environment supports the practice of character education (Moh Mundzir et al., 2023; Subekti & Mutamakin, 2022; Susilowati et al., 2023), but this study shows that this orderliness is highly dependent on the presence and active role of educators in guiding the behavior of students. Unlike the situation in the classroom, the implementation of character education in social interactions among students shows more complex dynamics. The results of observations show that students understand the importance of social character traits such as mutual respect and cooperation, but in practice, minor conflicts still often arise, such as teasing or arguing while playing. A teacher revealed:

"When we play together, sometimes there are still those who make noise or joke around excessively." (Interview, 2026)

This condition shows that inconsistencies in santri behavior cannot be immediately understood as a failure of character education. Instead, it reflects the ongoing social learning process among santri children. Meanwhile, Syavira & Romdloni (2022) and M. Husnaini et al. (2023) place social conflict as an indicator of suboptimal character education (M. Husnaini et al., 2023; Syavira & Romdloni, 2022) , this study expands that perspective by showing that minor conflicts actually function as a social learning mechanism for child-aged santri. Some character education studies tend to present normative and stable results, while the findings of this study indicate that the internalization of character values among young santri in sabrowi classes occurs gradually and contextually.

The implementation of character education is also evident in efforts to build respect for parents. Although the behavior of students in their family environment cannot be directly observed by teachers, reflections on the students' experiences are

used as a way to gauge their understanding and application of these values. One teacher explained:

"We often ask the children about their habits at home, such as whether they help their parents or not." (Interview, 2026)

This reflective approach shows that character education does not only focus on visible behavior in Islamic boarding schools, but also on students' understanding of the values taught. Previous studies emphasize the importance of reflecting on experiences as part of character education, although young students still require intensive guidance from educators in this process. Unlike Fidayanti et al. (2025), who place reflection on experiences as an indicator of the successful internalization of values (Fidayanti et al., 2025), this study shows that for young students at the Hidayatul Qur'an Islamic boarding school, reflection serves more as an introduction to values rather than as evidence of stable character behavior.

In addition, discipline and personal responsibility are relatively easier to instill through habit formation in pesantren life. Students are accustomed to following activity schedules, maintaining cleanliness, and obeying the rules. This habit formation is carried out consistently as part of the daily routine of sabrowi class students. A teacher said:

"Children must be accustomed to this. If they are not reminded regularly, they usually forget quickly." (Interview, 2026)

This finding confirms that habituation plays an important role in shaping the character of children. Character education theory places habituation as the main strategy in character formation in childhood (Raniya & Waharjani, 2023; Tiwuk et al., 2025), and this study shows that consistent habituation in Islamic boarding schools can help reinforce the character values taught through the study of religious texts. In line with Masyruf (2024), who shows that institutional rule-based habituation is effective in shaping discipline and personal responsibility, especially in children of school age (Masyruf & Muhammad, 2024).

Overall, the implementation of character education in the children's class (sabrowi class) at the Hidayatul Quran Islamic Boarding School shows that the application of character values is situational and influenced by the context of the students' activities. This finding fills a gap in the literature by showing that character education in children does not take place linearly, but through a dynamic process that requires continuous pedagogical guidance. Thus, this study fills a gap in research by showing that the implementation of book-based character education in young santri does not produce linear behavioral consistency, but rather forms a process of internalization of values that is situational, gradual, and highly dependent on the daily pedagogical context.

Pedagogical Implications and Research Contributions to Character Education Studies

The findings of this study indicate that character education based on the *Akhlaq Lil Banin* book for young students at the Hidayatul Quran Islamic Boarding School cannot be understood solely as a process of forming stable ideal behavior. Instead, character education in the sabrowi class is more accurately understood as a

situational, gradual pedagogical process that is greatly influenced by the context of the students' daily activities. Thus, this study provides important pedagogical implications as well as theoretical contributions to the study of pesantren-based character education.

Pedagogically, these findings indicate that learning from the *Akhlaq Lil Banin* book serves as an initial normative framework in introducing character values, but does not automatically result in consistent behavior among students. Teachers do not only play the role of conveying the material in the book, but also as pedagogical actors who continuously negotiate the normative values of the book with the reality of the development of students aged 10–12 years. These findings expand on the results of research by Azizah et al. (2025) and Wiratama et al. (2024), which emphasize the effectiveness of character learning in shaping relatively stable behavior, by showing that for young students, learning from the book functions more as a foundation for understanding values than as a mechanism for long-term behavior control.

Another pedagogical implication can be seen in the role of the teacher's exemplary behavior. This study shows that exemplary behavior has a strong influence in maintaining order and respectful attitudes among students in formal learning situations, especially in the classroom. However, the influence of tends to weaken when students are outside the context of direct supervision. These findings are not entirely in line with Regi Laila Astuti et al. (2024) and Hasan & Syaehotin (2025), who place the role model of educators as the main factor in shaping character consistency (Hasan & Syaehotin, 2025; Regi Laila Astuti et al., 2024). This study shows that role modeling for younger students functions more as a situational reinforcement that requires the continuous support of other pedagogical strategies.

In addition, habituation through routine and boarding school rules has proven effective in shaping discipline and personal responsibility, but its effectiveness is highly dependent on the intensity of pedagogical guidance. Without consistent guidance, habituation has the potential to only result in temporary compliance. This finding criticizes the view of Masyruf & Muhammad (2024), who place habit formation as the main mechanism for character building, by showing that habituation in child-aged santri does not necessarily lead to deep internalization of values. The pedagogical implications of these findings become even clearer when compared with previous studies, as presented in **Table 2**.

Table 2. Comparison of Research Findings with Previous Studies

Research Findings	Previous Studies
Character internalization occurs gradually and is not always consistent among sabrowi class students	Some studies present character education as a stable and ideal process

The exemplary behavior of teachers is a key factor in shaping the character of students	Character education research places role modeling as the main strategy
Habituation builds discipline but depends on consistent supervision	The theory of habituation emphasizes the importance of routine in character building
Teaching the scriptures requires contextualization according to the age of the students	Character pedagogy studies emphasize the adaptation of material to the developmental stage of students

The table shows that the main difference between this study and most previous studies lies in how it interprets the process of character internalization in young students. While many previous studies have positioned character education as a process that tends to be stable and ideal, this study presents a more dynamic and not always linear pedagogical reality.

As shown in Table 2, the internalization of character in children students in the sabrowi class took place gradually and often inconsistently. This finding contributes conceptually by challenging the implicit assumption in character education studies that equates the success of character education with behavioral stability. In the context of child-aged santri, behavioral inconsistency is actually a natural part of the social and moral learning process. Thus, this study expands the perspectives of Syavira & Romdloni (2022) and M. Husnaini et al. (2023), who tend to assess conflict and behavioral deviations as indicators of weak character education (M. Husnaini et al., 2023; Syavira & Romdloni, 2022).

Furthermore, Table 2 also shows that the exemplary behavior of ustadz is indeed a key factor in shaping the character of santri, as confirmed in various studies on character education. However, this study provides additional insight by showing that exemplary behavior does not work universally in all contexts. The exemplary behavior of ustadz is effective in formal learning situations and structured activities, but does not always guarantee consistency of character in free social interactions among santri. This finding criticizes the normative approach in the research by Azizah et al. (2025) and Hasan & Syaehotin (2025), which tend to position exemplary behavior as a comprehensive pedagogical solution (Azizah et al., 2025; Hasan & Syaehotin, 2025).

In terms of habituation, Table 2 shows that habituation does contribute to shaping the discipline of santri, but its success is highly dependent on consistent supervision and pedagogical guidance. This shows that habituation in santri of child age cannot be separated from the active role of educators. Thus, the findings of this study do not reject the theory of habituation, but rather propose a more contextual interpretation of it. Habituation should not be understood merely as a mechanical routine, but rather as a pedagogical process that must be accompanied by

explanations, role modeling, and simple reflections appropriate to the developmental stage of the students.

In addition, the need to contextualize the study of the book as shown in Table 2 reinforces the argument that classical book-based character education cannot be applied textually alone. This finding complements the study of character pedagogy by showing that the *Akhlaq Lil Banin* book functions effectively when positioned as a source of values that are reinterpreted in accordance with the daily experiences of the students, rather than as a normative text that stands alone.

Based on this comparison, this study confirms that character education in children's classes at Islamic boarding schools needs to be understood as a contextual and dynamic pedagogical process. Character values are not formed instantly, but through continuous interaction between normative learning, the example set by educators, and habits in the daily lives of santri. Thus, this study complements and critiques the findings of previous studies that have not specifically placed child-aged santri as subjects with their own developmental characteristics in the context of pesantren-based character education.

CONCLUSION

This study shows that character education based on the *Akhlaq Lil Banin* book at the Hidayatul Quran Islamic Boarding School is implemented contextually through learning the book's (good manners), the exemplary behavior of the ustadz, and habituation in the daily lives of the young students. The character values developed include respect and obedience to parents, respect for teachers, social character in interactions between students, as well as discipline and personal responsibility. The findings show that these character values have begun to be internalized in the students' behavior, although their application is not yet fully consistent and is still influenced by factors such as age, social dynamics, and the environment outside the boarding school.

Furthermore, this study confirms that character education in Islamic boarding schools is highly dependent on the pedagogical approach used to teach it. The exemplary behavior of educators and consistent habituation play an important role in bridging the character values sourced from classical texts with the behavioral practices of young students. By presenting empirical data on the practices and dynamics of character education for young students in Islamic boarding schools, this study contributes to the development of boarding school-based character education studies, which have thus far been more normative and textual in nature.

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