



Strengthening The Character Education of Islamic Boarding School Students and The Internalization of Values Through Local Wisdom at The Islamic Boarding School

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Abstract. Islamic boarding schools have become a preferred choice of education among the community, especially for those who prioritize religious education, character development, and independence. However, some boarding schools tend to overly focus on religious aspects while neglecting broader character dimensions such as leadership, creativity, and social skills. This research aims to identify the local wisdom shaping student's characters, describe the process of internalizing local wisdom in character formation, and identify factors that support or hinder local wisdom at the Sunan Pandanaran Islamic Boarding School in Yogyakarta. The research methodology employed is field research with a qualitative approach, utilizing data collection through observation, interviews, and documentation of activities aimed at internalizing values to shape student's characters. The findings provide intensive Islamic religious education, internalizes character values, teaches local wisdom, imparts discipline and life structure, fosters financial independence, and encourages social networks and camaraderie. Local wisdom identified in routine activities at the boarding school includes Thursday spiritual struggles (Mujahadah Kamis Wage), pilgrimage (Ziarah), religious study sessions, Friday dawn prayers (Pengajian subuh Jum'ah), auspicious occasions (mau'idhoh hasanah), early rising, punctual departure, time management, traditions of mutual greetings and hand-kissing, dressing neatly and in accordance with Islamic law, no usurpation, student attendance, charity, duty assignments, honesty in the canteen, Quranic recitation (Mujahadah Hasyran), additional spiritual struggles on Thursdays of the Javanese calendar, Friday spiritual struggles, religious study sessions (diba'an), recitation of al-Barzanji. From the local wisdom present at the Sunan Pandanaran Islamic Boarding School in Yogyakarta, values of character education are obtained, including religiousness, discipline, hard work, appreciation of achievements, curiosity, social concern, responsibility, and a love for reading.

Keywords: Islamic Boarding, Character Education, Local Wisdom, Strengthening.

1 Introduction

Character education is a systematic effort to shape and develop an individual's character, moral values, attitudes, and personality. The goal of character education is to assist students in understanding, internalizing, and applying positive values in their daily lives. It does not solely concentrate on cognitive aspects but also encompasses affective and psychomotor aspects, thereby creating individuals with integrity, responsibility, and empathy. The formation of students' character is centered on religious, Pancasila, cultural, and national education[1]. Character education based on local wisdom is an essential aspect in shaping the character and culture of a nation[2]. However, its implementation in schools is not always comprehensive, with factors such as facilities, regulations, and students' backgrounds posing challenges [2]. The values of local wisdom, especially those derived from indigenous communities, can be utilized to develop character education[3]. Character education based on local wisdom is a crucial aspect in shaping the character and culture of a nation[4]. However, the reality is that the moral degradation among Indonesian youth is a consequence of the lack of character education, and this is an issue that urgently needs to be addressed [5]. The existing problem is the complexity and significance of issues related to the moral degradation in Indonesia, particularly among students, youth, and adults in society, including officials, who often engage in violations of both legal and societal norms. Therefore, there is a pressing need for research on how local culture can contribute to the development of a person's comprehensive character.

Islamic boarding schools, as one of the oldest Islamic educational institutions in Indonesia, seem to provide an answer to this question. Despite having a curriculum with moral teachings, the local cultures within these boarding schools also offer alternative solutions to moral and character-related issues. Islamic boarding schools have succeeded in preparing future generations with a focus on morality rather than just knowledge. Therefore, research on the local culture of Islamic boarding schools in strengthening character education becomes crucial. There is still limited research on character strengthening within the context of Islamic boarding schools. Thus, studying the activities in these schools that contribute to character development can serve as inspiration for character education development.

Furthermore, many schools also implement religious activities, such as reciting the names of Allah (asmaul husna), performing mid-morning prayers (shalat dhuha), Friday morning sermons, fasting on Mondays and Thursdays, and behaviors grounded in noble moral values.

Studies conducted by previous researchers regarding character development in Islamic boarding schools have explored various aspects of character cultivation. Found a significant relationship between the school environment and character formation at Dar Al-Ma'arif Islamic Boarding School in the Pinang District. The research addressed several issues, including the school environment at Dar Al-Ma'arif Islamic Boarding School, the character of students at Dar Al-Ma'arif Islamic Boarding School, the relationship between the school environment and the formation of students' character at Dar Al-Ma'arif Islamic Boarding School, and finally, the influence of the environment on the formation of students' character at Dar Al-Ma'arif Islamic.

Boarding School [5]. The importance of active student participation in character formation activities at Askhabul Kahfi Islamic Boarding School in Semarang. The research is motivated by the increasing prevalence of negative behaviors in society, especially among school-aged children, such as the use of illegal drugs, sexual harassment, aggressive behavior, brawls, bullying, a decline in religious tolerance, and others in daily life [6]. Discusses the role of intercultural communication in character formation at Miftahul Ulum Girls' Islamic Boarding School in Banyuputih Lumajang. The discussion revolves around intercultural communication within the Islamic boarding school context. Pondok pesantren serves as a religious-based educational center with dormitories where students (santri) reside, coming from diverse backgrounds. The phenomenon of intercultural communication present there is intriguing and worthy of examination[7]. Successful management strategies at Al-Ittifaq Islamic Boarding School in shaping students with an entrepreneurial spirit[8]. These studies collectively affirm the significance of the school environment, student participation, cross-cultural communication, and effective management in character formation within Islamic boarding schools. From several previous studies that have been conducted, it turns out that there is an aspect overlooked by researchers, namely how local culture (local wisdom) can be applied in other institutions as an alternative or solution to address moral degradation or the decline of students' character values in schools. The concept proposed in this article is derived from the local culture at Pesantren Pandanaran Yogyakarta, which can serve as inspiration and an alternative solution by incorporating activities as part of the hidden curriculum or routine school activities to enhance the internalization of character value. In this research, the goal is to explore how activities within Islamic boarding schools can be adopted or serve as inspiration for other schools in shaping the character of students to become better individuals with noble morals, both during their time as students and in their future lives.

2 Research Method

In this research, a qualitative method is employed, focusing on in-depth information exploration. The research type is field research, and the data analysis is inductive/qualitative. The results of qualitative research emphasize meanings rather than generalizations. This qualitative research adopts a descriptive research approach, aiming to systematically and accurately present phenomena, facts, or events related to the characteristics of a specific population or area. The approach used in this research is interpretative within cultural anthropology, following Clifford Geertz's theory. Geertz emphasizes that to understand culture and its meanings, one needs to engage deeply in the experiences of that society. This involves understanding values, symbols, rituals, and thought processes that shape local wisdom[9]. In this research, the term "population" is not used; instead, the concept of a social situation is employed. The social situation consists of three elements: place, actors, and activity, which interact synergistically. This social situation can be considered as the research object that the researcher wants to understand more deeply, aiming to comprehend "what is happening" within it. In this

social situation or research object, the researcher can observe in-depth the activities (activity) of individuals (actors) in a specific place (place)[10].

Key informants in this research include the dormitory administrators, students (santri), and religious teachers (ustad/ ustadzah). Data collection methods employed in this study include observation, interviews, and documentation. Data refers to all information and details related to the research objectives. Therefore, not all information or details qualify as research data[11].

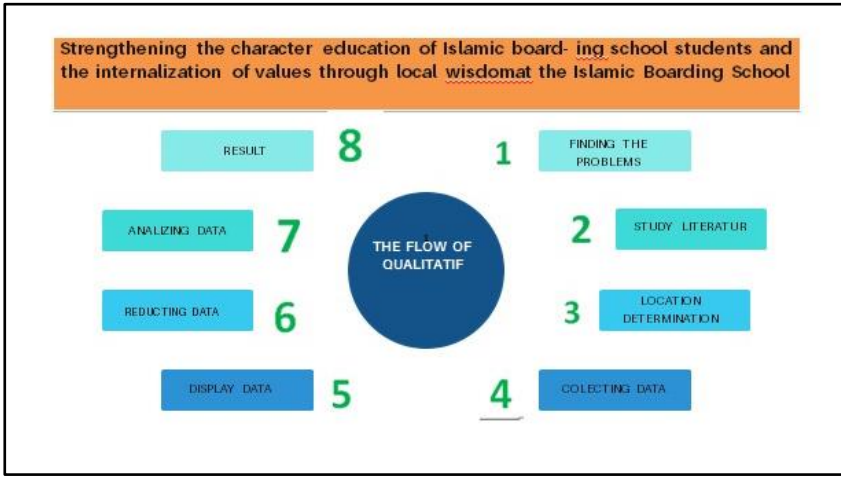


Fig. 1. Research Process

The research process begins by identifying the problem and focus to seek solutions to existing issues. The research problem is the lack of research on local wisdom in pesantren that is recommended for use or inspiration by schools in internalizing character values based on local wisdom. The data collection process involves in-depth observation of the activities of the students, as well as repeated and in-depth interviews with religious teachers (ustad/ustadzah), dormitory administrators, and students. This approach aims to generate confirmed and valid data. Subsequently, the data will be analyzed based on Clifford Geertz's theory of interpretative approach in understanding culture (Fig. 1).

3 Results and Discussion

3.1 The local wisdom at Sunan Pandanaran Islamic Boarding School

After conducting research at the Islamic Boarding School, several routine activities were identified, which have become a cultural practice and embody local values, including.

1. Mujahadah Kamis Wage

The Mujahadah Kamis Wage religious study at Sunan Pandanaran Islamic Boarding School in Yogyakarta is one of the cultural or religious ritual traditions at PPSPA and indirectly plays a crucial role in social change. The initiation of this mujahadah activity originated from the weekly Thursday mujahadah held in Complex 3 of PPSPA (Sunan Pandanaran Islamic Boarding School). The routine activity of Mujahadah Kamis Wage, or the local wisdom embedded in it, is connected to the character formation process of students at PPSPA. Students who initially did not comply with the rules or were commonly referred to as "mischievous" students, through participating in the routine Mujahadah, become aware of the importance of drawing closer to Allah SWT. Students who were once lazy in prayer gradually become accustomed to praying and making an effort, avoiding anger, always relying on Allah SWT, and maintaining positive assumptions about Allah. As a result, students become more capable of appreciating others and speaking kindly. This is because gentleness is a good and refined expression that does not disappoint or offend others.

2. Mujahadah Hasyran

Mujahadah Hasyran is one of the routine spiritual practices at Sunan Padanaram Islamic Boarding School. This particular Mujahadah has been relatively recently implemented at Sunan Padanaram Islamic Boarding School. In Mujahadah Hasyran, there is a practice of reciting the Qur'an and various supplications. The specific verses recited during Mujahadah Hasyran are Surah Al-Hashr and verse 255 of Surah Al-Baqarah, commonly known as Ayat Kursi. The supplications recited during this Mujahadah include Tunjina and Al-Tha'un. Prior to the recitation of the Qur'an and the mentioned supplications, there is a preliminary reading of tawassul led by the Imam, referencing Majmu'Aurod. For female students who are in a state of udzur, they usually gather in the corridor of their respective cohorts.

This Mujahadah is carried out every day after the congregation of Maghrib prayer and its recitation in each complex and branch of the Islamic Boarding School under the auspices of the Sunan Pandanaran Islamic Boarding School Foundation. Mujahadah is conducted during this time because the period between Maghrib and Isya' is believed to be a favorable time for Mujahadah and supplications. This timing is also a directive/order from K.H. Mu'tashimillah, the head of Sunan Pandanaran Islamic Boarding School, who directly commanded the implementation of this Mujahadah. Subsequent paragraphs, however, are indented.

3. Mujahadah Sabihah Jum'ah

Mujahadah Sabihah Jumu'ah is one of the traditions at Sunan Pandanaran Islamic Boarding School. It is held every Friday morning after the congregational Fajr prayer. This tradition takes place in several complexes of Sunan Pandanaran Islamic Boarding School (PPSPA), both in Sleman, Yogyakarta, and Semin, Gunung Kidul. The recitations in this tradition include verses from the Qur'an, the Asma' al-Husna (the Beautiful Names of Allah), and also supplications. Mujahadah Sabihah Jumu'ah has been a long-standing practice and has become a tradition at PPSPA (Sunan Pandanaran Islamic

Boarding School). The Surahs recited in Mujahadah include Surah Al-Kahf (from the first to the last verse), and selected verses from Surah Ali Imran (8, 16, 23, 53, 147, and 193), Surah Ibrahim (41), and Surah Taha (25-26). These chosen verses are also known as 'do'a rabbana' or supplications. The recitation of these Surahs and verses in Mujahadah Sabihah Jumu'ah is a directive from KH. Mu-fid Mas'ud and has been a tradition since ancient times. The routine activities of Mujahadah Hasyran and Mujahadah Sabihah Jumu'ah, or the local wisdom embedded in them, are related to the character formation process of students at PPSPA (Sunan Pandanaran Islamic Boarding School). Students who initially were unaware of Mujahadah Hasyran and Mujahadah Sabihah Jumu'ah gain knowledge and insights into these traditions at PPSPA. Beyond increasing awareness of these two local wisdom practices, students are also taught to cultivate good character and always rely on Allah SWT. They are not only exposed to the knowledge imparted by their teachers at the madrasah but are also instructed to remember Allah SWT through constant remembrance (zikir), reliance (tawakal), joint spiritual striving (mujahadah), and other acts of worship. This helps students develop a strong sense of spiritual awareness. In addition to having a religious character.

4. Sima'an Alqur'an

Simaan al-Qur'an is an activity of PPSPA (Sunan Pandanaran Islamic Boarding School) students that holds a broad and prominent meaning compared to other activities. PPSPA students interpret 'simaan' with another term, which is listening or the activity of presenting memorized Quranic verses to others. The function of 'simaan' for students is not just a religious ritual but also serves as a cultural system. The activity of 'simaan al-Qur'an' for students has the function of fulfilling psychobiological needs in their lives. From the above routine activity or the local wisdom of 'simaan,' it is related to the character formation process of students at PPSPA. Many students are able to socialize well, communicate effectively, and show concern for their surroundings. However, there are also students who may struggle with social interaction, feel shy around new people, and tend to be reserved and timid. Through the routine activity of 'simaan,' students are indirectly guided, directed, and accustomed to developing a caring and social character. It instills the understanding that no one can live without relying on others, emphasizing mutual assistance and cooperation.

5. Diba'an Malam Jum'at

Diba'an is a tradition of reciting or chanting blessings upon Prophet Muhammad (SAW) practiced by the NU community. The recitation of blessings is done collectively and alternately. While some parts are recited conventionally, other sections incorporate more musical elements. The term 'diba'an' refers to a book containing poems of praise written by al-Imam al-Jaliil as-Sayyid as-Syaikh Abu Muhammad Abdurrahman ad-Diba'iy asy-Syaibani az-Zubaidi al-Hasaniy. This book is popularly known as the *Maulid Diba'*. The book contains praises for Prophet Muhammad (SAW), stories of his journey, lineage, and noble qualities. The term 'diba'an' is derived from the name of the recited book, *Ad-diba'i*. It is performed collectively, making it more familiarly known

as 'diba'an.' Through the routine activity or local wisdom of 'diba'an' at PPSPA, it gradually teaches students the importance of cultivating tolerance towards a tradition that not all students may understand or participate in their hometowns. Besides fostering tolerance for new experiences, such as the diba'an tradition, Thursday Wage mujahadah, Hasyr mujahadah, Sabihah Jumu'ah mujahadah, and sima'an, students also develop an open-minded approach to socializing, broadening their perspectives, and appreciating the opinions of others.

3.2 Internalization of Local Wisdom Towards the Character of Students at Sunan Pandanaran Islamic Boarding School

Islamic education is the process of transformation and internalization of knowledge and innate values in learners through cultivation and development. The concept of internalization, based on its stages in Islamic education, includes

1. Ta'lim

Ta'lim is the process of transferring knowledge and values inherent in knowledge. As taught in the routine activities of Thursday's Mujahadah, Mujahadah Hasyran, and Mujahadah Sabihah Jumu'ah at Pondok Pesantren Sunan Pandanaran, it plays a role in instilling character in the students. During the Mujahadah activities, the students, dormitory supervisors, and the caretaker of PPSPA collectively recite prayers and engage in remembrance (dhikr) with devotion to enhance their faith in Allah SWT. Dormitory supervisors collaborate to ensure that the students remain calm and focused during these routine activities. The caretaker of PPSPA (Sunan Pandanaran Islamic Boarding School), commonly referred to as 'Abah,' delivers speeches, and the students attentively listen and take notes in their notebooks about the insights gained from these speeches.

This form of Ta'lim is not limited to educating adults but extends to children as well. Additionally, the Ta'lim gatherings strive to shield the community from negative cultural influences that contradict Islamic norms. Recognizing the significant role of Islamic education, not only for the local community but also for the nation, Ta'lim gathering's structure education as a well-established form with clear objectives. Furthermore, during the delivery of speeches by the caretaker of PPSPA (Sunan Pandanaran Islamic Boarding School), the use of storytelling methods aims to ensure that the taught material is grasped by the audience or students, encouraging them to pay attention to the lecture. This approach not only enhances the students' faith and piety but also allows them to derive wisdom and learning from the lecture material. Similarly, the sima'an or nnderes al-Qur'an activities conducted in the dormitories with students paired together.

2. Tarbiyah

Tarbiyah is one concept that encompasses not only verbal instruction but also teaching in terms of attitude and behavior. As emphasized in the routine activities in the madrasah, before entering their respective classrooms, the students are accustomed and

taught to always remember and pray for both of their parents through organized activities.

The collective prayer activity, usually recited with melody in front of the madrasah building at Pondok Pesantren Sunan Pandanaran, involves the students devoutly reciting prayers for their parents. During this joint prayer activity, the students maintain focus, recite prayers for their parents, and adhere to the rules of the madrasah, ensuring a quiet and respectful environment.

In the tarbiyah education at the madrasah, students are taught to always be humble and respectful towards their teachers additionally, in the madrasah, students are taught to show humility towards their teachers or ustadz/ustadzah by shaking hands and kissing their hands when they meet. However, it's important to note that handshakes and kissing hands are only permissible between individuals of the same gender. For instance, female students may shake hands and kiss the hands of ustadzah, and similarly, male students may do so only with male ustadz or teachers.

Apart from humility, students are instilled with a sense of discipline. This is demonstrated by entering classrooms and participating in educational activities promptly, without delays. If a student cannot attend a class, it is mandatory to provide a clear and stamped permission letter from the dormitory management. This practice aims to ensure that students are truthful and uphold honesty in all aspects of their lives.

3. Ta'dib

In this stage, teachers assess the students' situation and use appropriate methods to instill values that become part of their character or manners. An example of a method, often demonstrated by Prophet Muhammad, involves habitual practices.

After receiving religious knowledge or ta'lim, the next step is tarbiyah, which encompasses not only verbal instruction but also teaching through actions and behavior. Subsequently, from the results of the previous stages, the values are instilled as a habit. Religious character should be cultivated continuously, not situationally.

In Islamic education, PPSPA applies this concept to its students, encouraging them to have good and courteous characters. Students are habituated to show respect to their peers and elders. Dormitory supervisors promote these habits by encouraging handshakes and greetings when meeting, avoiding inappropriate language, and ensuring compliance with dormitory and madrasah rules. Dormitory supervisors and teachers also teach students to be disciplined and responsible, as seen in the routine Friday cleaning activities. Additionally, a 'Honesty Mart' is provided in the dormitory.

The Honesty Mart teaches students to be truthful in transactions and avoid dishonesty in payment processes. Furthermore, students are accustomed to using their own belongings and not stealing from their peers. If a student wants to use a peer's belongings, such as shoes, sandals, buckets, or other items, they are required to seek permission first to prevent misunderstandings among themselves (Table 1).

Table 1. Local Wisdom and Character Values.

| Number | Number | Formed character values |
|--------|--------|-------------------------|
|--------|--------|-------------------------|

| | | |
|---|--------------------------|--|
| 1 | Mujahadah Kamis Wage | Polite, Cultured, etichal, Faithfull, Deve- out, gentle, not easily angered |
| 2 | Mujahadah Hasyran | Polite, cultured, and ethical, Patient and gratitude, cooperation, humility, inde- pendence, preseverance, diligencf |
| 3 | Mujahadah sabihah Jum'ah | Polite, cultured, and ethical,faith, piety, gentle, optimistic, Patience and grati- tude, |
| 4 | Sima'an Al-Qur'an | Patience and gratitude, coopertion, hu- mility, independence, diligence, perse- verance |
| 5 | Diba'an | Authority, tidiness, wisdom, cleanliness, mutual cooperation, self-confidence, tolerance, |

The values internalized in strengthening the character of students begin with activities such as Thursday Wage Mujahadah, Hasyran Mujahadah, Sabihah Jumu'ah Mujahadah, Al-Qur'an Siman, and Diba'an. These activities are collective and promote unity. Routine activities performed are capable of instilling habits in students, fostering greater awareness, and responsibility. Various routine activities have proven to impact the consciousness and responsibility of students. Syamsul Hadi emphasizes the role of character education, especially through the celebration of Eid al-Adha, in shaping tolerance and respect among high school students. Routine and collective activities within the boarding school environment can have a positive impact on shaping responsibility and character values. Some reasons why this occurs include:

1. Positive habits: Regular activities help create positive habits. By involving students in regularly scheduled activities, they can familiarize themselves with responsibilities for their tasks and obligations.
2. Strengthening Character Values: Collaborative activities often involve social interaction and collaboration. Through these interactions, students can learn character values such as cooperation, tolerance, respect, and honesty
3. Community Formation: Collaborative activities strengthen a sense of ownership within the community. Students who feel part of a group or community tend to be more responsible for the sustainability and well-being of that community.
4. Role Modeling: Routine activities often involve the role of teachers or influential figures who serve as role models. Through observation and interaction with them, students can emulate positive behavior that subsequently shapes character and responsibility.
5. Active Involvement: Collaborative activities provide students with the opportunity to actively engage in the learning process and daily life. Feeling that their participation is crucial, they are more likely to be responsible for their tasks and obligations.
6. Sense of Ownership: Through collaborative activities, students can develop a sense of ownership of their environment. This can enhance their responsibility for the cleanliness, order, and well-being of the environment.

Therefore, routine and collaborative activities not only create structure and discipline but also provide opportunities for the development of character and responsibility in students. These studies collectively suggest that routine activities can play a significant role in shaping awareness and responsibility in students [12]. Values that can be in the form of national, moral, cultural, religious, and objective values believed to be good for a group based on empirical evidence. On that basis, internalization serves as a form of inheriting virtues, goodness, truth, beauty, and wisdom that are highly esteemed by society to create a generation of successors with strong character [13]. With the presence of routine activities, students will become more accustomed and cultured, eliminating any feelings of coercion or burden. Rambe's research also states that there is significance between local wisdom practiced by students in Islamic boarding schools and the character of students while in school. This indicates that the routines or activities of students, in general, can have a positive impact on their character. In other words, if similar practices are implemented in schools, they will likely positively influence the character formation of students. The activities aimed at nurturing character should be tailored to the local wisdom prevalent in the community, considered as a truth, and carried out regularly.

4 Conclusion

The local wisdom present at Pondok Pesantren Sunan Pandanaran Yogyakarta includes Mujahadah Kamis Wage, Mujahadah Hasyr, Mujahadah Sabihah Jum'ah, Sima'an, and Diba' Malam Jum'at. The values of local wisdom in the pesantren encompass politeness, cultured and ethical behavior, discipline, exemplary behavior, etiquette, patience and gratitude, cleanliness, cooperation, faith, responsibility, health, authority, tidiness, wisdom, and piety, gentleness, not easily angered, and tolerance.

Sunan Pandanaran Islamic Boarding School, in fostering the character of its students, emphasizes practices such as prayer, increasing devotion to Allah SWT, engaging in charitable deeds (*fastabiqul khairat*), discipline, tolerance, having an open or caring attitude towards the surrounding environment, humility (*tawadhu'*), shaking hands, and kissing the hands of teachers (*ustadz* and *ustadzah*) when meeting, and always maintaining a positive assumption or *husnudzan* towards Allah SWT. The internalization of character values is achieved through *ta'lim*, *ta'dib*, and *tarbiyah*. Subsequently, routine activities in the pesantren have positive impacts on students, including positive habituation, reinforcement of character values, community formation, role modeling, active involvement, and a sense of ownership.

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