



Holistic Character Formation Through Adab-Based Educational Design In Indonesian Islamic Boarding Schools

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Abstract: *The damage to the character of adolescents and students in educational institutions has been felt by many perpetrators and observers of education. This condition requires educational institutions to be serious in forming character, one of which is by organizing adab education. Educational institutions that are considered successful in organizing the management of adab education so that they are able to produce a generation with Islamic character, one of which is Islamic boarding schools. This research reveals the phenomenon of adab education management carried out by PP Darul falah Ponorogo which is one of the institutions with success in character education. The results obtained from this study that the management design of adab education in forming Islamic akkrater implemented at PP Darul Falah Ponorogo include: 1) Planning Traditional Education Management, 2) Mapping the Potential, Talents and Interests of Students, 3) Distribution of Main Tasks and Functions, 4) Making Commitments, 5) Determining Programs and Activities, 6) Formulating Monitoring and Evaluation Models. This design has proven to be successful in shaping the Islamic character of students at PP Darul Falah Ponorogo.*

Keywords: *Adab, Education, Management, Design, Islamic Character.*

INTRODUCTION

The development of information and technology has a significant influence on the world of education. Not only positive influences but negative influences also have an impact on educational institutions, including Islamic educational institutions. This influence also has implications for changes in the behavior of adolescents and students in Islamic boarding schools. It is recorded in data released by the Online Information System for the Protection of Women and Children (SIMFONI-PPA) during 2024 that the number of cases of violence will reach 19,628 cases with 62.6% of the victims being children and this number can continue to increase when compared to the cases of violence that occurred in 2023 as many as 18,175 cases with 62.2% of children as victims.

According to the Indonesian Child Protection Commission (KPAI), from January to August 2023, there were 2,355 cases of violations of child protection. Of these, 861 cases occurred within



the scope of the education unit. In detail, children as victims of sexual violence cases are 487 cases, victims of physical and/or psychological violence are 236 cases, victims of bullying are 87 cases, victims of fulfillment of educational facilities are 27 cases, and policy victims are 24 cases. Meanwhile, the Ministry of Women's Empowerment and Child Protection (Ministry of PPPA) stated that in 2023, there have been 2,325 cases of physical violence against children (Fahham, 2024). Based on data released by the Indonesian Education Monitoring Network (JPPI), at least during 2024, 36 percent or 206 cases of violence in educational institutions have occurred in religious-based educational institutions, with details in madrasas as many as 16 percent or 92 cases and Islamic boarding schools as many as 20 percent or 114 cases.

The damage to the character of adolescents and students in educational institutions has been felt by many perpetrators and observers of education (Sholeh, 2023). Some of the cases that show the damage to the character of students and adolescents today include brawls between students, wild races, and even the abuse of prohibited substances, which is even more prevalent is the occurrence of deviations from students in speaking words and behaving with others, including their teachers (Irwan Fathurrochman, 2017). In addition, the phenomenon of deviant behavior that occurs among adolescents that reflects the moral picture of adolescent students today include; dating, smoking behavior in male students, smoking behavior in female students, drinking behavior, drug abuse, promiscuous sex in adolescents, brawl behavior between adolescents, and murderous behavior (Bahri, 2023).

The importance of adab has been explained by previous scholars in their works, so that adab becomes an important concern in the process of human education (Nuryanti et al., 2020). We can find many scholars who write about the importance of adab in pursuing knowledge, including; Al-Qabisi became the first scholar to study the manners of teachers by explaining the existence of 5 types of teacher manners, followed by Imam Al-Ghazali who explained the existence of 8 teacher manners and 10 manners for a student, Ibn Jamaah developed it into 31 teacher manners, followed by Az Zarnuji who mentioned 4 teacher manners and 7 student manners, then Al Mawardi discussed 3 teacher manners and 10 student manners (Husaini & Gade, 2018). The works of these scholars prove that the tradition of Islamic education prioritizes adab education.



One of the Islamic educational institutions that has succeeded in forming an Islamic character is the Islamic boarding school (Susilo & Wulansari, 2020) Several Islamic boarding schools have produced scholars and leaders of the nation who still have Islamic character as an inherent personality (Fatoni, 2017) As done by the Darul Falah Ponorogo Islamic Boarding School (PP) which has consistency in the management of adab education. Therefore, it is necessary to design the management of this modern era so that the education of the students is able to shape the character of students. Adab management design for the development of Islamic character formation in other educational institutions.

METHOD

This research is a research with a phenomenological approach, namely the researcher tries to understand the meaning of events and their relationships to ordinary people in situations related to the design of the management of adab education at PP Darul Falah Ponorogo (Basuki, 2019) This study uses an opportunistic method in the selection of informants based on the availability and needs of the research. In this study, we interacted directly with the Foundation that manages PP Darul Falah Ponorogo, Kiai, Asatidz/ah, and the implementers of adab education activities at PP Darul Falah Ponorogo. The focus of the researcher during the in-depth interview was their experience in managing adab education professionally in order to form Islamic character. The researcher conducts in-depth interviews so that information and data can be obtained properly.

In-depth interviews in a phenomenological approach were arranged to ensure continuity with the researcher (Saifullah, 2016). Each speaker participated in depth related to discussions on detailed experiences and reflections on the design of adab education. The first interview used the adab education policy narrative method conducted by the education management foundation. The second interview was to identify systems, policies, programs and activities related to the management of adab education together with the kiai and leaders of the boarding school. The third interview explored the experience of asatidz/ah PP Darul Falah Ponorogo in running adab education programs and activities.

Inductive analysis is used in this study because this method begins with specific observations, which will then give rise to themes, categories, patterns of relationships between



these categories (Saifullah, 2016) After the transcription of qualitative data, the transcript is read repeatedly to get as close as possible to information related to the design of the management of education adab. Initial ideas on the topic of adab management design were recorded using qualitative data analysis software. The data is then reread and reviewed to identify key ideas that come up over and over again. Several mind maps are created to fully understand the interaction of its contextual relationships. In the next step, the researchers' records are combined into initial findings. By considering the data information produced, the meaning behind the data that has been obtained is identified. At this stage, the data is condensed by categorizing in-depth interview snippets, identifying possible relationships between adab education and Islamic character formation.

RESULT AND DISCUSSION

The design of the management of manners determines the success of an action, although to achieve successful results does not depend on a pre-designed plan of action, but the result of continuous adjustments and adaptations made in a timely manner and adaptation to local conditions (Chia, 2009) Likewise, the success of adab education management in shaping Islamic character is obtained through the process of planning, organizing, supervising and monitoring until it becomes a culture in the organization (Fuadi et al., 2021)

A design is expected to be able to provide an overview and instructions in the implementation of activities until the goal is achieved. The design of good adab education management will be well implemented and can be evaluated properly including aspects of reactions that arise, learning that is carried out, behaviors that show the results of the learning process, and the final result in the form of character changes (Kirkpatrick, 2008) The design of adab education in shaping the Islamic character in PP Darul Falah Ponorogo is carried out through the following programs and activities;

Adab Education Management Planning

Planning for the management of adab education in it there is a process of preparing the adab curriculum. The preparation of the adab curriculum is an important part of the management of adab education so that adab material can be included as knowledge that produces the understanding



of students. The adab curriculum will determine what adab materials will be delivered and the goals that will be achieved in an educational process as a whole, especially in character formation an integrated curriculum is needed through habituation activities, the formation of awareness and knowledge and the instillation of sense and belief continuously according to the uninterrupted (Lickona, 2012).

PP Darul Falah Ponorogo conducts adab education planning starting with the preparation of the educational curriculum which is discussed during the early year work meeting. The curriculum that is prepared is *a holistic-integrative* curriculum which means a curriculum for Islamic boarding schools that contains the material and values of adab education in its entirety and totality covering psychological and socio-cultural processes including: *Spiritual and emotional development*, *Mental Development*, *Sports and Kinesthetic (Physical and kinesthetic development)*, and *Taste and Karsa (Affective and Creativity development)*. The four psychosocial processes (heart, thought, sports, and taste and karsa) are holistically and coherently related and complementary, which leads to the formation of character that is the embodiment of noble values (Astuti, 2019). The reconstruction of the curriculum that is *holistic and integrative* is evidenced by the combination of general and religious education applied at PP Darul Falah Ponorogo, it is proven that there is no time separation between general and religious lessons, both are carried out according to the needs of students and become one educational unit in Islamic boarding schools.

Educational planning must be carried out clearly and measurably because educational planning has an important sequence throughout the educational process (Musnaeni, 2022) Educational planning clarifies the direction of the education implementation process and allows the management of educational institutions to be carried out more effectively and efficiently (Marlina, 2015) In this case, the planning of adab education at PP Darul Falah Ponorogo is carried out through work meeting activities involving PP Darul Falah Ponorogo stakeholders. Planning has a fundamental function in a management process because planning also includes the *functions of organizing, actuating and controlling*. These three functions must be planned in advance so that mitigation can be carried out and minimize the possibility of risks that will occur, therefore planning must be done wisely (Peters, 1998)



Mapping the Potential, Talents and Interests of Students

The process of mapping potential, talents and interests must be part of determining educational methods and models. Knowing the data of prospective students in depth will provide knowledge and data to determine how the educational process program will be provided, including in adab education, it is necessary to see how the condition of the readiness of prospective students to learn so that appropriate educational arrangements are needed so that *the adaptability of students in learning can run well* (Kurniawati, 2021)

Mapping of students is needed to develop the moral self, individual potential, talents and interests of prospective students which are a reference in determining educational services through observation of behavior and responses that come at the time of interviews from both prospective students and guardians of students (Muniroh, 2015) The mapping of prospective students is carried out through the selection of student admissions through the student privilege test. The student privilege test is used as a means of observation for prospective students to find out the talents, interests and potentials of students which will then be useful to determine the educational methods that will be applied at PP Darul Falah Ponorogo. The mapping of students also measures the mental readiness and enthusiasm of the students who will study at the boarding school as well as looking at the ability of the guardians of the students in providing support and resources for the students to study at PP Darul Falah Ponorogo.

Character formation is included in the category of *behavioristic* education that requires harmony between learning and individual interests, potentials, and feelings in the learning process (Hambali et al., 2025) so that through mapping the potential, talents, and interests of prospective students of the institution can determine how the educational process will be carried out (Farizqi, 2020). Thus, the mapping of prospective students is a very important part of the design of adab education because it determines the environmental culture and behavior that will be built and developed in Islamic boarding schools as one of the pillars of the success of adab education.

Division of Main Duties and Functions

The placement of who does what is the key to the success of a civility education process. The distribution of existing resources is one of the important parts in the design of adab education management, especially in the formation of Islamic character in the cottage. The principle of



division of tasks must be carried out professionally and proportionately so that existing resources get the right place and tasks so that they can produce the best performance (Masram & Mu'ah, 2017)

The early year working meeting is used as a means of evaluating educational activities that have been running during the academic year (Fadli, 2023) and as a means of formulating and determining educational policies that will be implemented in the following year. The working meeting is part of strengthening institutional management so that the educational journey can run systematically, measurably and directed to achieve the goals that have been set.

The distribution of tasks in the results of this study is carried out very carefully through a process of working meetings so that there is continuity between needs and expectations to run effectively (Fadli, 2023) The selection of who does what in the division of tasks in educational institutions also takes into account the psychological development and character compatibility of the students and ustadz/ah who will be in charge. Therefore, in this study, it was found that PP Darul Falah Ponorogo uses the majority of its alumni to carry out educational tasks in the cottage. This is also based on the relationship of psychological development because alumni are considered to have a strong sense of belonging and love for the cottage so that they will be able to provide the best performance in educational development.

Making a Commitment

Commitment is an important part of the development of adab education, because adab education requires sustainability that must be carried out continuously (Donald L. Kirkpatrick, 2008) Making commitments is very necessary, both the commitment of the leadership, ustadz/ah, students, parents of students, and the parties involved. Without a good commitment, adab education will not be able to develop their skills, attitudes and knowledge, as well as the confidence of the students so that they will be able to practice and develop Islamic behaviors in daily life both when in the boarding school and outside the boarding school. The sustainability of education is said to be successful when the Islamic character has been possessed by the students who complete their education at the Islamic boarding school.

In this study, it was found that the commitment of the leadership is contained in the vision and mission of the institution which is a common goal, while the commitment of ustadz/ah is seen



from the recruitment process of employees then their responsibility and professionalism in carrying out learning activities, while the commitment of students can be seen from how they are accepted in the learning and teaching process and seen from their love of learning adab. Likewise, parents of students also show their commitment through the fulfillment of their obligations in the educational process of their children such as; provide adequate education funds, provide learning facilities, social and psychological support, pray for children, and develop the education received by children at Islamic boarding schools.

Defining Programs and Activities

Determining programs and activities in the educational process is an important thing to do, but it is not limited to doing it without a clear goal but must go through an analysis process so that educational programs and activities can achieve the goals that have been set (Adisti, 2021) The results of this study show that adab education, programs and activities should be carried out based on the needs and goals to be achieved. In addition, an in-depth analysis is carried out so that programs and activities can be well received by students in every stage and adab education activities.

Adab education programs and activities through Islamic habituation and culture at PP Darul Falah Ponorogo in shaping Islamic character include through; a) Nurturing of students, b) Habituation by all stakeholders (kitchen, canteen, security, cleanliness), and c) Example. The programs and activities carried out at PP Darul Falah Ponorogo indirectly form a civilized culture so that consciously or unconsciously it will help achieve the process and goals of civility education at PP Darul Falah Ponorogo.

The determination of adab education programs and activities is carried out through the deliberation process of leaders and asatidz/ah as a complete unit in the educational process. Adab education programs and activities are not separate from the entire educational process in the institution (Dwi Adisti, 2021) In other words, the results of this study prove that adab education is not just habituation, nor is it just teaching knowledge, and not just understanding but becoming a *holistic-integrative unit* between the understanding of beliefs, the teaching of knowledge and habituation in daily activities in order to form an Islamic character.

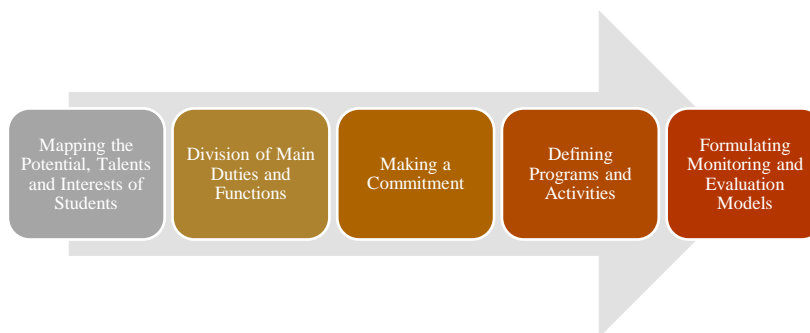


Formulating Monitoring and Evaluation Models

The success of an educational process cannot be seen instantly but takes a long time because a process must be continuous (Rahman & Nasryah, 2019) In this study, periodic monitoring and evaluation is one of the measurement or assessment activities of a process so that the development and success of adab education can be seen periodically so that risk mitigation can be carried out when needed.

Forms of monitoring and evaluation of adhab education based on the findings of this research include monitoring and evaluation within educational institutions and monitoring and evaluation outside educational institutions (Asrul et al., 2015) Monitoring and evaluation in educational institutions is carried out through daily, weekly and monthly reflection activities between ustadz/ah and their fostered students, then monitoring and evaluation of the adab education process by leaders and ustadz/ah who are responsible for the implementation of the adab education process. The monitoring and evaluation of adab education carried out outside the educational institution is when the students go through the vacation period and return at that time the students are equipped with a daily monitoring notebook containing duties and responsibilities during the holidays and also home visits are carried out by the ustadz/ah pengawaku to confirm and synergize the activities of practicing adab while the students are at home or outside the educational institution.

Based on the data and theories in this study, the design of adab education in shaping Islamic character must always be based on; planning, mapping, job *description*, making *stakeholder* commitments, and formulating *holistic-integrative* programs and activities. The design is in accordance with the research findings obtained by researchers at PP Darul Falah Ponorogo and PPTQ Ahmad Dahlan Ponorogo as well as a development of the theory of educational design proposed by Zubaedi which only mentions that character education design is only carried out in *a holistic-integrative* (Bahri, 2023), but in this study the theory is developed in more detail that the design of character education includes comprehensive programs and activities including; planning, mapping students, division of tasks (*job description*), making *stakeholder* commitments, and formulating programs and activities.



Picture 1. *Adab Education Management Design at PP Darul Falah Ponorogo and PPTQ Ahmad Dahlan Ponorogo*

The design of education management carried out at PP Darul Falah Ponorogo is a systematic effort made to design a good adab education process in order to form the Islamic character of students. This design is the result of the planning and experience of PP Darul Falah Ponorogo in developing adab education as a way to form the character of Islamic students.

CONCLUSION

The design of adab education management in shaping Islamic character is carried out through an education management planning program with annual work meeting activities and observation of mapping the potential, talents and interests of prospective students. The organization of adab education is carried out by distributing human resources, making commitments to related parties, compiling learning and habituating programs and activities, and formulating monitoring and evaluation models.

Theoretically, this research develops the theory of education management proposed by Lewis Carrol in Michael L. Birzer, Gerald J. Bayens, and Cliff Roberson, 2012 which states that design consists of three inseparable parts, namely; planning, implementation, and evaluation of strategies coupled with a process that is carried out systematically and in a directed manner. The results of this study also develop the theory of Keith Howard John A Sharp, John Peters, which states that to reduce the risks that will occur in an educational process, all activities, actions, and policies should be planned in advance through a forum that has been prepared together in the form of a management design.



The results of this study also develop Hill and McShane's Theory which explains that decision-making activities about the goals to be achieved, the actions that will be taken in order to achieve the goal or objectives are coupled with the parties who will carry out the task. This research not only proves the theories of the three experts but also contributes to the development of existing education management design theories.

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