

## **Analysis of Santriwati's Character Building in Miftahul Ulum Islamic Boarding School Sipring Pagelaran Based on 18 Character**

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### **Abstract**

The Objective of this study was describe kind of santri's character in Boarding Islamic School Miftahul Ulum based on 18 Characters. This research used a Qualitative research. The technique of collecting data was observation, interview and documentation. The object of this research is Santriwati's Miftahul Ulum. The findings of this research are as follow: Miftahul Ulum Islamic Boarding School applies eleven characteristics that shape the character of santriwati, such as religious, honest, social care, discipline, responsible, tolerance, smart, hard work, friendly, spirit, love to read. These eleven characters are very helpful in the process of forming the characters santiwati. Because of this, the ustadzah familiarizes santriwati with various activities related to these characters. There are some santriwati characters who do not enter 18 character namely smart and spirit. And there are also some characters of the santriwati found in character 18 but are not found in the character of santriwati. They are democratic, creative, independent, love peace, curiosity, spirit of nationality, value attainment, caring for the environment and love country.

The Key Words: Santri's Character, Islamic Boarding School, 18 character .

### **Introduction**

The term nation and character building are a classic term and has become a vocabulary for almost all of indonesia's modern history, especially since the 1928 youth an incident. This term has resurfaced since 2010 when character education became a national movement at the peak of the national education day event on may 2010.<sup>1</sup> The term character literally comes from the latin "character", which among other things means: character, character, psychological traits, character, personality or morals. While in terms, character is difined as human nature in general where humans have many characteristics that depend on their own life factors.<sup>2</sup> That means is character is a person's personality that has become a habit based on the environment. Character is the character/ behavior of our personality to the creator/god/khaliq/ALLAH and his creatures. As for our character or moral to allah is to carry out all of his commands and stay away from all his prohibitions. As for our character to his creatures is to do good to

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<sup>1</sup> Zumrotul Mukaffa, Anie Purwati, Syafi'i dkk, *Pendidikan Karakter*. Frist print (Surabaya: Kopertais IV Press, 2012) 4

<sup>2</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa Depdiknas, 2008) 219.

all creatures on earth as has been said by the rasulullah saw. "Indeed, Allahta ta'ala obliges to do good to everything" [HR. Muslim:5167].<sup>3</sup>

In the above hadith explains that we as humans must have good morals or character toward everything that is on earth, especially santri. Santri must have good morals, namely faith, piety, independent, creative, communicative and other characters who can bring benefits to themselves and other in their lives. This has been explained in law No.20 Th 2003 about the National Education System that sound: National education functions to develop the ability and shape the character and civilization of a dignified nation in the framework of educating the nation's life, aiming to develop the potential of students to become a believer and devoted human beings to god Almighty, noble, healthy, capable, creative showering. Whereas in the history of Islamic education, prophet Muhammad SAW, emphasized that his mission was sent by Allah swt, in the world to perfect morals and strive for the formation of good character (good character) through his behavior called *uswatun repertoire*. As explained in QS. Al-Ahzab (33):21 as follows: "Verily there is in the Messenger of Allah a good role model for you (ie) for those who hope (the mercy of ) Allah and (the coming of) the Day of judgment and He often mentions Allah."<sup>4</sup>

Character is very important for santri to live their lives as human beings in the future. In this case, Islamic boarding schools play a major role in forming the character of good, communicative, independent, santri and other characters that are useful to be used as provisions in the future. As has been determined by the Ministry of National Education that there are 18 values of character education, namely: religious, honest, tolerance, discipline, creative, independent, curiosity, spirit of nationalism or nationalism, for the homeland, respect, for achievement, communicative, love peace, love to read, for the environment, about social and responsibility.<sup>5</sup> Researcher is interested in conducting research to determine the character of the santri at Miftahul Ulum Siring Pagelaran Malang Islamic boarding school based on 18 character because

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<sup>3</sup>Pesantren Al-Lu'lu' Wal Marjan, *Akhlak mulia kepada sesama makhluk*. <https://www.pesantrenluluwalmarjan.org/akhlak-mulia-kepada-sesama-makhluk>

<sup>4</sup>. M. Quraish Shihab. *Tafsir Al Mishbah, Pesan Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002) 242

<sup>5</sup> Layanan guru, *18 nilai dalam pendidikan karakter versi Kemendiknas*.

<http://layanan-guru.blogspot.com/2013/05/18-nilai-dalam-pendidikan-karakter.html?m=1>

this boarding school has many alumni who have successfully taken part as community leaders.

In term, Islamic boarding schools are educational places that organize islamic religious learning activities for student, who are cared by kyai who live or mukim together in one location.<sup>6</sup> According to the Indonesian dictionaries, Islamic boarding schools have 2 sons in, namely: 1) People who worship are truly godly people, 2) People who study their recitation in Islamic religion by studying.<sup>7</sup> Whereas, according to Arifin (1995: 240) Islamic Boarding School as an islamic religious education institution that is growing and recognized by the surrounding community, with the hostel system (campus) where accepting religious education through a recitation system or madrasah which is fully under the sovereignty of leadership leaders.

Research from Asriani shows that Islamic Boarding School is an educational institution which prioritizes the formation of the personality and mental attitude of students so that they have good character and become the next generation of a brilliant nation by instilling religious values and religious characters. Islamic boarding school is a place for santri to increase their religious knowledge and instill character values based on the islamic religion which raised by kyai and nyai.

Along with the times, there are several issues about undesirable qualities that happen in daily life, particularly among school-age youngsters, such as robbery, murder, drug use, gambling, sexual harassment, violent conduct, bullying, and others. As we can observe from the social, community, and educational environments, the younger generation is thus at risk for losing its moral character since they are more focused on their own or their peers' interests. The sense of community is vanishing under these circumstances, and individualism is growing.

Right now, the younger generation is under the threat of riots. This can be seen from the weak character of empathy and social care. In the social and school environment, students are more interested in personal interests or group interests. By

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<sup>6</sup> Abu syuja, *pengertian pondok pesantren secara bahasa istilah* <https://www.abusyuja.com/2019/10/pengertian-pondok-pesantren-secara-bahasaistilah.html?m=1>

<sup>7</sup> Team Penyusunan Kamus Besar, *kamus besar Indonesia* (Jakarta: pusat pembinaan dan pengembangan bahasa Indonesia, 1990), page 677

these conditions, the feeling of togetherness is fading day by day, and individualism is increasing day by day.<sup>8</sup>

Furthermore, students' concern for local culture is fading. The national and local languages are rapidly being replaced by foreign languages<sup>9</sup>. At every level of education, character education is a requirement. The obligation to educate character is not only the task of teaching religion and character, but it is the duty of all teachers. In this case, Islamic boarding schools play a very large role and contribute to the progress of the character development of students because Islamic boarding schools emphasize learning that is oriented towards character building, morals, and ethics.

The researcher took the subject of research to the Miftahul Ulum Islamic boarding school students because this boarding school has many alumni who have successfully taken part as community leaders. Based on the above background, the researcher did research in the form of a title "Analysis of Santri's Character In Islamic Boarding School Miftahul Ulum Siring Pagelaran Based On 18 Characters". Then it is formulated as research problem on how kinds of Santri's character building in boarding Islamic school Miftahul Ulum Siring based on 18 Character. This research is aimed to describe kinds of santri's character in boarding islamic school miftahul ulum based on 18 Characters.

This Study will be valuable in informing society about the santri character that should be taught. Besides, the characters found in boarding Islamic school Miftahul Ulum Siring can be used as a direction to teachers about the importance of educating students' character. The result of research on the analysis of this topic will be a reference material for student Majoring in English IAI Alqolam Malang.

In this study, researchers used previous research which was very useful as a scientific reference. First, Research from Asriani S in 2020 entitled penerapan nilai nilai karakter dalam membentuk perilaku santriwati dipondok pesantren DDI LIL BANAT Kota Parepare . The problem discussed in this study is how the character of the santriwati at the DDI LILBANAT Islamic Boarding School in Parepare and how is the

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<sup>8</sup> Saptono, *Dimensi-dimensi pendidikan karakter*. (Jakarta: Erlangga group, 2019)

<sup>9</sup> Hendriyanti, *Pelaksanaan Program Boarding school dalam pembinaan moral siswa di SMA Taruna Indonesia Palembang*. Ta'dib, vol XIX, No 02, pp. 203-226

application of character values in shaping the behavior of santriwati at the DDI LILBANAT Islamic Boarding School in Parepare. This study uses a qualitative type in using data with observation, interviews and documentation techniques, while technical data analysis uses data reduction, data presentation, conclusion drawing and data validity techniques.

Second, Suci Aristanti published a study in 2020 titled "Strategy for Forming Religious Character Through Religious Activities in the First High School." In Jombang, researchers conducted a multi-site study. One state junior high school and two Jombang State Junior High Schools are located in Jombang, Philippines. The problem of how to execute strategies for establishing religious character through religious activities at junior high school 1 Jombang and state junior high school 2 Jombang is discussed in this study. A multi-site study plan is used in this investigation. Observation, interviewing, and documentation approaches were used to obtain the data. Data reduction, data display, and data verification are some of the strategies used in data analysis.

Third, In 2019, Kartika Peni Saraswati wrote a research paper titled "Analysis of Character and Characterization" in the collection of Malay poetry "mirror." What kinds of characters and characterizations are described in those malay poems, and how does the poets' revelation of character and characterization in their poems convey some values about human personality? Because the data is not quantifiable, this study is qualitative, and the analysis is given in words. This final assignment includes tables to help the analysis be easier to comprehend.

### **Definition of Character**

According to ( Mandikdasment – Ministry of National Education) The character is a way of thinking and behaving that characterizes each individual to live and work, both within the family,community,nation and state .Individuals of good character is an individual who can make decisions and be ready to account for any consequences of decisions he made.

Abdul Haris, (2010) defines that a noble character means that the individual has knowledge of his potential, which is characterized by values, such as reflective, self-

confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love science, patient, careful. heart, self-sacrificing, courageous, trustworthy, honest, keep promises, fair, humble, ashamed to do wrong, forgiving, soft-hearted, loyal, hard working, diligent, tenacious/persistent, thorough, initiative, positive thinking, disciplined, anticipatory, initiative, visionary, unpretentious, passionate, dynamic, thrifty/efficient, respecting time, dedication/dedication, self-control. productive, friendly, love beauty (aesthetic), sportsmanship, steadfast, open, trained Individuals also have the awareness to do the best or excel and individuals are also able to act according to their potential and awareness.

Meanwhile, Masnur Muslich stated that the character are the values of human behavior related to God The Almighty, one self, fellow human beings, the environment, and Nationality embodied in Thoughts, attitudes, feelings, words, and action based on religious norm, laws, etiquette, culture and customs. Furthermore, According to Abdul Majid and Dian Andayani said that character is very basic character, nature or thing that exists in a person. Often people call it character or temperament. An individual's attitude and behavior is judged by the surrounding community as attitudes and behavior. Behavior desired or rejected, praised or reproached, good or evil.

Character can be found in a person's attitudes, towards him self, toward others, towards the task entrusted to him and other situations. From the point of view of understanding, it turns out that character and morals do not have a significant difference. Both are defined as an action that occurs without any more thought because it has been embedded in the mind, and in other words, both can be called habits. Character can be defined as a moral or character inherent in a person that is developed via training and habituation and is influenced by the environment, religious standards, law, ethics, culture, and customs.

In general, character or morality in Islamic character education consists of two kinds, namely the first praiseworthy morality or noble morality is called AL- Akhlaq Al- Mahmudah or AL- Akhlaq Alkarimah and the second is reprehensible morality or hated morality, which is called Akhlak Al – Mazmumah. Meanwhile, In Islam, in its

scope, morality is divided into two parts, namely morality towards the Creator (Allah SWT) and morality towards creatures (God's creation).<sup>10</sup>

### **Character Building Process**

If guided by the concept of character values that can form religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, spirit of nationality, love for the homeland, appreciate achievements, friendly/communicative, love peace, love to read, care for the environment, care about social, responsibility.<sup>11</sup>

Naturally, a child's reasoning ability has not yet grown from birth to three years of age, or possibly until around five years of age, so the subconscious mind is still open and accepts any information and stimulus that is entered into it without any sexiness, beginning with their parents and family environment. The first basis for character development has been laid.

The Qur'an mentions three phases in the formation of a child's character: first, the phase in the womb; second, the toddler phase, which lasts from birth to the age of five years; and third, the adolescent phase, which is divided into two parts: the first teenager, who is between the ages of 12 and 15, and the second teenager, who is between the ages of fifteen and twenty-one.

According to Anis Matta, there are certain rules to follow when forming a Muslim character. Firstly, the gradual norm in forming and developing character cannot be hastened to achieve a desired outcome. Second, if we look at it from the standpoint of habituation or exercise, the most important thing is continuity or continuity, even if it is only with a tiny percentage. Third is the momentum rule namely various momentum events for an educational and training function. Fourth, according to the law of intrinsic motivation, a strong character will be completely established if all that goes with it is

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<sup>10</sup> Nor Anisah, *Akhlaq terhadap khalik dan Makhluq*.

<https://www.kompasiana.com/noranisah/5ca222abcc52835a541f3222/akhlaq-terhadap-khalikdan-makhluk>

<sup>11</sup> Kurniawan, Syamsul, *Pendidikan Karakter, Konsepsi dan Implementasinya secara Terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi dan Masyarakat*. (Yogyakarta: Ar-ruzz Media, 2017) pp. 41-42

truly born from within. Fifth, the guiding premise is that this character cannot be formed without the assistance of a teacher or mentor.<sup>12</sup>

Based on the preceding description, it can be inferred that the process of character development begins in the womb and continues until the child reaches puberty, based on what he hears and sees through practice and habit.

### **Islamic Boarding School**

The oldest Islamic educational institutions in Indonesia are Islamic boarding schools. Since the time of the preachers in the land of Java, Walisongo, around the 15th century, this institution has grown. Islamic boarding schools exist today as a vital element of the nation's strength, if not stronger, than they were hundreds of years ago. The reason for this is that pesantren arose from the initiation and function of the community.

Pondok Pesantren is a typical Indonesian education that evolves and flourishes in the midst of society, demonstrating its independence since its inception. The Islamic boarding school took on a fairly modest shape when it first opened its doors. The activities are still held at the mosque, with a few students living in huts erected by them. Islamic boarding schools serve at least three purposes: they serve as Islamic educational institutions, da'wah centres, and community development centres. Pondok or dormitory is a place where students live in a pesantren education environment. Pondok or dormitory consists of several rooms which are occupied by about 10-20 students. Usually in each room there are one to two senior students who become room administrators. This room manager is responsible for all student activities in the room.

Essentially, the terms "pondok" and "pesantren" have the same meaning, except for a slight difference. Dormitories that become daily lodging for students can be seen as a differentiator between Pondok and Pesantren. Mujtamil Qomar also said that the

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<sup>12</sup> Amalia Muthia Khansa, Ita Utami, Elfrida Devianti, *Analisis Pembentukan Karakter Siswa Di SDN Tangerang 15*. Fondatia : Jurnal Pendidikan Dasar, Volume 4, Nomor 1, Maret 2020, page 166

term "pesantren" can be referred to only as a boarding school, or the two words are combined into a boarding school.<sup>13</sup>

Pesantren etymologically comes from the word santri, which gets the prefix pe- and the suffix an, so that it becomes pesantren, which means the word "shastri," which means pupil. Pesantren comes from the word shastri, which in Indian means "people who know books." a student of Hindu holy books or religious scriptures The word shastri comes from the word shastra, which means holy books, religious holy books, or books about science.

Meanwhile, in terms of terminology, the notion of a pesantren as an educational institution and the broadcasting of the Islamic religion were the identity of the pesantren at the beginning of its development. As a result of its influence, the above definition is no longer adequate, although in essence, later pesantren will remain in its original function, which is always maintained in the midst of rapid changes. Even because they are aware of the flow of change that is often uncontrollable, outsiders actually see its uniqueness as a social area that contains the power of resistance to the impact of modernization.

## **Research Method**

The type of research used to write this paper is qualitative descriptive research. The subjects of this research are female students who live at Miftahul Sipring Performances Islamic Boarding School. The object of this research is the character of the Miftahul Ulum Sipring performances, based on 18 characters. In this study, researchers collected data directly by interview, observation, and documentation.

The Miftahul Ulum Sipring Islamic Boarding School in Malang was used to conduct the data analysis for this qualitative study. The information for this qualitative study was gathered by observation, interviews, and observations. This qualitative study presents significant data analysis through the data gathered in the form of reports and draws clear conclusions based on the research topic. Interviews, observation, and

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<sup>13</sup> Mujtamil Qomar, *Pesantren: dari transformasi metodologi menuju demokratisasi institusi*. (Jakarta: Erlangga, 2018) page 1

documentation, these three strategies are utilized to collect data and information about the character of the Miftahul Ulum Siring Malang santri based on 18 characters that support and complement one another.

### **Research Finding**

Miftahul Ulum Siring Islamic Boarding School is one of the boarding schools in the Siring Hamlet, Malang Performance Village. This Islamic boarding school was founded by Kyai H. Abu Hanif Ali Hamidi in 1997. The teaching and learning process of this Islamic boarding school uses the curriculum from Sidogiri. The activities at the Miftahul Ulum Islamic Boarding School have daily, weekly, and annual activities. All activities in this program already have a fixed schedule and have been arranged by the Miftahul Ulum Siring Malang Islamic Boarding School educational institution. The schedule for the daily activities of the Miftahul Ulum Islamic Boarding School can be described as follows:

The daily activity schedule for the Miftahul Ulum Siring Islamic Boarding School is a Malang performance.

03.45- 04.15 WIB	Wake up early and pray tahajjud.
04. 15- 05.00 WIB	prayer subuh together
05.00- 06.00 WIB	Activity Ma'hadiyah
06.00-07.00 WIB	Break
07.00-12.40 WIB	Formal School
12.40- 13.00 WIB	Prayer dzuhur Together
13.00-14.30 WIB	Break
14. 30- 15.00 WIB	School TPQ
15.00-15.30 WIB	Prayer ashar together
15.30- 16-30 WIB	School TPQ
16.30- 17.30 WIB	Al- Miftah lil Ulum
17.30-18.00 WIB	prayer maghrib Together
18.00-18.45 WIB	Activity Ma'hadiyah
18.45-19.15 WIB	prayer isya' together
19.15-20.15 WIB	school Diniyah
20.15- 20.30 WIB	Break
30- 21.00 WIB	Study time together
21.00- 03.45 WIB	break.

### **Activity Ma'hadiyah**

Sunday morning Recitation Hadith  
Monday morning Al- miftah lil Ulum  
Tuesday morning Recitation Ta'lim  
Wednesday morning Almiftah lil Ulum  
Thursday morning Reading Burdah  
Friday morning Reading letter al- kahfi  
Saturday morning Al- miftah lil Ulum  
Monday night Reading Sholawat Nariyah  
Tuesday night recitation al- quran  
Wednesday night recitation al-quran  
Thursday night recitation al-quran  
Friday night Reading Tahlil and Burdah  
Saturday night Recitation Fiqih  
Sunday night Reading Simtudduror/ ad-Diba'i.

### **Santri's Disclaimer Miftahul Ulum Sipring Pagelaran Malang**

#### **Obligations**

1. Every santri is obliged to carry out Islamic religious orders.
2. Every santri is required to take part in teaching and learning activities according to the specified schedule.
3. Every santri is obliged to stay at the Miftahul Ulum Islamic Boarding School.
4. Every santri is required to ask permission from the caregiver if they want to leave the pesantren environment.
5. Every santri must ask permission from the caregiver if they want to go home.
6. Every santri is obliged to maintain ethics and uphold the good name of the pesantren.
7. Every santri is required to dress modestly, both in terms of religion and customs.
8. Every santri is obliged to maintain the cleanliness, health, and beauty of the boarding school environment.

9. every student is obliged to maintain and maintain the building/property and equipment in the boarding school

### **Prohibitions**

1. Do everything that is prohibited by religion
2. Relating to the opposite type that is not the mahram
3. Out of the pesantren environment without permission
4. Fight or brawl
5. Carry/store electronic devices such as hp, mp3, laptops and others.
6. Long hair, long nails, tattoos, and everything that does not reflect the muru'ah of a santri
7. Damage and scrape the scatter of facilities in Islamic boarding schools
8. Stealing and stealing other people's things

### **Ta'zir**

1. Verbal warning
2. Reciting Alquran
3. Clean up the boarding school
4. Confiscated goods
5. Compensate
6. Ta'zir or other types of punishment according to the discretion of the pengasuh or pengurus

### **Research Finding**

#### **Santri Character in Islamic boarding schools Miftahul Ulum Sipping Pagelaran**

At the Miftahul Ulum Islamic Boarding School, the values of character can be seen in various student activities, including: praying together five times a day, reading the Koran, reading prayers, sunnah prayers such as tahajjud witr duha and rawatib In carrying out these various religious activities, female students unconsciously receive

knowledge on how to be a true Muslim woman in worshipping Allah. Based on the results of interviews conducted by researchers with ustadz Dzuhriyah, he stated:

”Religious activities at the Miftahul Ulum Islamic Boarding School consisted of reciting the Koran, praying five times in congregation, schooling at diniyah, traveling around each year, praying Duha and tahajjud in congregation.”<sup>14</sup>

In this case it was clarified again by an interview with ustadzah Fatimatuazzahroh, she stated, “The religious activities here are tahajjud, tadarrus al-quran, congregational prayers, reading wirid.”<sup>15</sup> Then it was clarified again with an interview with ustadzah Yeni Rahmawati. She stated, “The religious activities here are tahajjud, duha, school at diniyah, almiftah, reciting alquran, praying five times in congregation.” Then it was clarified again with an interview with ustadzah Mudaiyah. She stated:

“The religious activities here were congregational prayer, praying, reciting the Qur'an Akhirissanah, Maulid Nabi, takbir around Eid al-Adha and providing compensation for 10 Muharram orphans.”

Based on the results of interviews with several ustadzah, it can be concluded that in Islamic boarding schools, students are taught about several characters, especially religious ones. Students here teach and provide knowledge about religion. In every variety of activities carried out at Miftahul Ulum Islamic Boarding School, students cannot be separated from religious understanding, such as praying in congregation five times a day, reciting the Koran, reciting the yellow book, reading sholawat, reading rotibul haddad, and many others related to religious activities.

In addition to religious character, Islamic boarding schools also teach about honest character. Honest character can be obtained by having awareness within each individual student. Education in pesantren is also very effective in fostering the character of honesty because it gets great supervision from the management, ustadz, and kiyai (educators) for 24 hours. All student activities receive intensive attention and supervision. All activities and interactions are part of the learning process as well. An

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<sup>14</sup> Dzuhiyah, *Interview* (Pagelaran, 12 June 2022)

<sup>15</sup> Fatimatuazzahroh, *Interview* (Pagelaran, 3 July 2022)

honest character is meant here, which is every student always say and answers the truth based on what happened, even though he himself is guilty.

Based on the results of an interview with ustadzah Ainurrohmah, She stated, "The santri always be honest, even though he was guilty, for example, eliminating cooperative money and telling the truth even though he was careless himself." This opinion was also corroborated by ustadzah Dzuhriyah who stated, "Yes, the santri very honest, when asked why he didn't take part in the activity, the reason was he was tired."

Based on the results of interviews with several clerics, it can be understood that students not only adopt a religious character but also adopt an honest character in any case, both verbal and deed.

In this Islamic boarding school there is also a social caring character. Social care is the attitude and behavior of a person to carry out his duties and obligations, which he should do towards himself, society, the environment (nature, social and culture), the state and God Almighty.<sup>16</sup> While social care according to Ulin Ni'mah is an attitude and action that always wants to give help to other people and people in need. The form of social care shown in this Islamic boarding school is helping a friend when a friend is in need of help in any form. based on the results of an interview with ustadzah Ainur Rohmah who stated that if there are students who need help, they can help, they don't care about their own situation. This opinion was also corroborated by ustadzah Dzuhriyah who stated that santri are very helpful with friends who need help. Then it was clarified again with an interview with ustadzah Yeni Rahmawati who stated, "the actions of students who need the help of fellow friends to help each other."

Based on the results of interviews with several ustadzah can be concluded that this is a form of social care from a santri to his friends in the Islamic boarding school. The form of social care is the action of a santri in helping his friend who needs help.

Another character contained in this Islamic boarding school is the character of discipline. Discipline, according to Andi Rasdiyanah, is obedience to respect and implement a system that requires people to submit to applicable decisions, orders, or regulations.

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<sup>16</sup> Nur salam et. al., *Model Pendidikan karakter pada mata pelajaran ilmu social di Sekolah Dasar*. (Jakarta: CV. AA RIZKY, 2020) pp. 150

In other words, Discipline is obedience to the rules and regulations that have been set. The character of discipline contained in this Islamic boarding school is about students who always obey the rules that have been set and do not violate the rules of the Islamic boarding school.

Based on the results of an interview with ustadzah Dzuhriyah who stated, “students here are very obedient to the rules that have been set.” This opinion was also corroborated by ustadzah Ainur Rohmah who stated as follows: “The students here do not violate the rules of the cottage; they obey the rules of the cottage”. Then it was clarified again with an interview with ustadzah Yeni Rahmawati. She stated, “Every rule made here is always implemented or obeyed. For example, there are regulations that must always be obeyed.” Further, it was clarified again with an interview with ustadzah Mudaiyah. She stated that the students here obey the rules according to the existing regulations.

Based on the results of interviews with several ustadzah can be concluded that in the boarding school here, there is a character of discipline. This can be seen in the female students who obey or implement the rules of the cottage that have been set and do not violate the existing regulations. The character of discipline here can not only be seen from the greetings of obeying and not violating the rules, but can also be seen from the students' managing their time as well as possible. Based on the results of an interview with ustadzah Ainurrohmah who stated that: “The students here manage time by making a schedule for activities such as the morning prayer in congregation at 04.00, at 07.00 doing the dhuha prayer and etc”.

This opinion was also corroborated by ustadzah Ainur Rohmah who stated, “The students here manage time by making a schedule for activities such as the morning prayer in congregation at 04.00, at 07.00 doing the dhuha prayer etc”. Then it was clarified again with an interview with ustadzah Fatimatuzzahroh. She stated that how to manage time by using time as well as possible and must be smart to be able to divide time so that time is not wasted.

Based on the results of interviews with several ustadzah can be concluded that this is the character of discipline that exists in the soul of the santriwati. The form of disciplined character can be seen from the way they manage or manage time, namely by

using time as well as possible and must be able to divide time so that it is not wasted in vain or by making a schedule of planning activities that will be carried out every day.

## **Discussion**

Islamic boarding schools are one of the most important places to educate today's youth because, as we all know, bad behavior or characterlessness can be seen clearly with the increasing number of brawls between students, promiscuity, and various other problems that occur to today's youth. Therefore, Islamic boarding schools are as one of the religious educational institutions that are trying to launch, teach moral and ethical values to be used as a guide and sourced from religious philosophy that must be fulfilled by those who are processed in it thoroughly without conditions. The characteristics of the Miftahul Ulum Islamic boarding school include religious, honest, social care, discipline and replication.

### **Santriwati Character in Islamic boarding school Miftahul ulum sipping pagelaran.**

According to (Mandikdasment – Ministry of National Education) The character is a way of thinking and behaving that characterizes each individual to live and work, both within the family, community, nation and state. Individuals of good character is an individual who can make decisions and be ready to account for any consequences of decisions he made. Meanwhile, Masnur Muslich stated that the character are the values of human behavior related to God The Almighty, one self, fellow human beings, the environment, and Nationality embodied in Thoughts, attitudes, feelings, words, and action based on religious norm, laws, etiquette, culture and customs. as for the characters here, namely

1. Religion is obedient attitudes and actions in carrying out the religion's teachings.
2. Discipline is an action that always shows orderly and orderly behavior in carrying out various kinds of activities.
3. Honesty is defined as the ability to always say, do, and act correctly.

4. Social care is attitudes and actions that want to provide assistance to others who need help.
5. Responsibility is the attitude and behavior of humans that enables them to carry out the tasks assigned to them.

Therefore, these five characteristics are very important and need to be applied for female students to become true human beings. Thus, parents really pay attention or care about their children so that parents enter them into Islamic boarding schools so that they get good guidance or direction and have good character too. With the various kinds of activities carried out in Islamic boarding schools, the character of the female students will be even better.

### **Conclusion**

Based on the research discussion above, Analysis of Santri's Character In Islamic Boarding School Miftahul Ulum Sipring Performance Based On 18 Characters So the author draws the following conclusions: Miftahul Ulum Islamic Boarding School applies five characteristics that shape the character of female students, such as religious, honest, social care, discipline, and responsibility. These five characters are very helpful in the process of forming the characters of female students. Because of this, the ustadz familiarizes Santriwati with various activities related to these characters.

### **Recommendation**

Based on the conclusions above, there are several suggestions that the researcher put forward after conducting research at the Miftahul Ulum Islamic Boarding School.

1. It is the duty of supervisors to always carry out their obligations more optimally in educating female students, in accordance with the obligations that have been jointly determined as they should be, so that female students can improve their knowledge of religious understanding and become female students of good character.
2. Santriwati is expected to be able to take advantage of the break time well so as not to hinder the various activities carried out at the Islamic boarding school.

That way, the characters given in the boarding school through various kinds of activities can be absorbed optimally by the students. In addition, students are expected to be serious in participating in each activity so that the characteristics given at the Islamic boarding school can be absorbed optimally.

3. Islamic boarding schools are one of the most important and most appropriate forums for forming good character for female students. Therefore, it is expected to improve the quality of education, both in terms of what is taught to female students or in terms of the quality of teaching staff, so that they can become educated and qualified female students.

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