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## IMPLEMENTING STUDENT LIFE REGULATIONS FOR RELIGIOUS CHARACTER DEVELOPMENT IN ISLAMIC SCHOOLS

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### Abstrak

*Penelitian ini bertujuan untuk menggambarkan pelaksanaan pembentukan karakter religius di SMA Unggulan CT Arsa Foundation Sukoharjo dengan mengintegrasikan nilai-nilai keimanan dalam setiap aspek pendidikan. Dalam menghadapi tantangan globalisasi dan krisis moral yang semakin kompleks, SMA Unggulan CT Arsa Foundation memainkan peran krusial dalam membentuk generasi muda yang tidak hanya cerdas secara intelektual, tetapi juga memiliki karakter religius yang kokoh. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif. Subjek penelitian terdiri dari wali kelas yang juga berperan sebagai wali asuh, guru Pendidikan Agama Islam, dan tiga peserta didik yang dipilih langsung oleh guru Pendidikan Agama Islam. Teknik pengumpulan data menggunakan wawancara, observasi dan analisis dokumen. Thematic Analysis digunakan dalam analisis penelitian. Hasil penelitian menunjukkan bahwa pembentukan karakter religius berhasil diimplementasikan melalui pendekatan holistik yang mencakup berbagai kegiatan terjadwal, seperti shalat berjamaah, apel pagi, apel malam, dan tadarus, yang bertujuan untuk menginternalisasi nilai-nilai keimanan dalam kehidupan sehari-hari. Selain itu, penerapan Peraturan Kehidupan Peserta Didik (PERDUPDIK) juga berperan penting dalam memperkuat proses pembentukan karakter religius ini. Dengan demikian, SMA Unggulan CT Arsa Foundation tidak hanya mencetak generasi yang berkarakter religius dan siap menghadapi tantangan global, tetapi juga generasi yang memiliki integritas, empati, dan semangat untuk membawa perubahan positif bagi masyarakat.*

**Kata kunci:** *Pembentukan Karakter di Asrama; Peraturan Kehidupan Peserta Didik; Integrasi Nilai-Nilai Islam dalam Pendidikan.*

### Abstract

This research aims to describe the implementation of religious character building at CT Arsa Foundation Sukoharjo High School by integrating faith values in every aspect of education. In facing the challenges of globalization and an increasingly complex moral crisis, CT Arsa Foundation High School plays a crucial role in shaping a young generation that is not only intellectually intelligent but also has a strong religious character. The method used in this research is descriptive qualitative. The research subjects consisted of homeroom teachers who also acted as foster guardians, Islamic Religious Education teachers, and three students who the Islamic Religious Education teacher directly selected. Data collection techniques used interviews, observation, and document analysis. Thematic Analysis was used in the research analysis. The results show that religious character building is successfully implemented through a holistic approach that includes various scheduled activities, such as congregational prayer, morning roll call, evening roll call, and tadarus, which aim to internalize the values of faith in daily life. In addition, implementing

the Learner Life Regulations (PERDUPDIK) also plays an important role in strengthening this religious character-building process. Thus, SMA Unggulan CT Arsa Foundation not only produces a generation with religious character and is ready to face global challenges, but also a generation that has a good character.

**Keywords:** Character Building in Islamic Boarding Schools; Islamic Boarding school; Islamic Values Integration in Education.

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## INTRODUCTION

In the era of increasingly complex globalization, Indonesia's young generation is faced with challenges that are not just related to academic achievement (Sukiyat, 2020). But also with the formation of character based on religious values (Muawwanah, 2022). One of the biggest challenges is the moral crisis, which not only affects teenagers and adults, but is also often experienced by children at the elementary school level (Semarang, 2023). This phenomenon can be seen from attitudes such as speaking disrespectfully to teachers, declining discipline, reduced sense of responsibility, and reduced respect for teachers (Ridhuan, 2022).

However, many consider this behavior to be normal because they are still in their childhood (Sulastri, 2023). However, if left uncorrected, this condition can have a negative impact in the future, because behaviors that are awakened early are usually a reflection of a person's attitude in adulthood (Aulia, 2022). Therefore, character formation must be applied from an early age so that children can develop into the next generation of the nation who have good morals. An educational process is needed that harmonizes the roles of schools, families, and the surrounding environment (Widyaningtyas, 2023). That way, it is hoped that it can strengthen children's character education, increase family involvement in education, and also create a harmonious relationship between schools, families, and communities. This effort will build a safe, comfortable, and fun learning environment for children (Sakoan, 2024).

Religious character is a basic value that must be instilled in children from an early age because it is the main foundation for living life following religious teachings (Arifin, 2021). This character is not only limited to the aspect of worship but also includes the way a person interacts and builds harmonious relationships with others. The process of forming religious character is a shared responsibility between teachers, parents, and the community (Abdi, 2021). In schools, teachers play a role in guiding formal education, while in daily life, parents and the community contribute through non-formal education to strengthen religious values in children (Salam, 2022).

Islamic Religious Education teachers have a very crucial role in instilling religious character in students following moral values and religious teachings (Putri, 2023). The formation of good character in students is very important, because individuals who have noble morals will have a positive impact not only on



themselves, but also on their families, communities, nations, and religions (Nur'asiah, 2021). Therefore, PAI teachers need to use effective methods and strategies to improve students' religious understanding. In addition to improving their knowledge of Islamic teachings, teachers are also responsible for shaping Muslim personalities with strong and integrity (Lubis & Murniyetti, 2023).

Being a good example can indirectly have a positive impact on students, because they tend to pay attention to and imitate the positive behaviors and actions shown by teachers (Salamah, 2022). This can encourage them to adopt and apply these attitudes in their daily lives (Ali, 2022). Through this approach, changes in students' attitudes and behaviors can develop gradually and more naturally. In the face of various demands, educational institutions continue to innovate in various aspects, ranging from the implementation of learning strategies, character strengthening, and student competency development, to the implementation of extracurricular activities and other aspects (Dini, 2021). All of this aims to create superior and competent human resources (Rohmah, 2023).

Therefore, a holistic approach is needed in the character formation process. Comprehensive character formation will give birth to leaders with integrity and an independent generation so that they can overcome the challenges of the leadership and independence crisis in this country (Judrah, 2024). A person's character is not formed automatically, but rather through a gradual process that must be carried out in an effective and sustainable way (Basyar, 2020).

School management has a very important role in achieving the success of character education in the school environment. This includes proper planning, implementation, and supervision of character education activities that take place in schools (Elina, 2021). The management includes various aspects, such as values that must be developed, curriculum materials applied, learning approaches used, evaluation methods, the quality of educators and education personnel, and various other important elements that support each other (Chandra, 2020).

Pesantren is an educational institution that has long been committed to character education and continues to maintain its consistency to this day (Hafidh, 2023). Here, the students are taught to develop an independent attitude, *tasamuh*, *ta'awun*, and various other important values as part of character education. In addition to receiving theoretical learning materials, the students are also invited to apply these values in their daily activities (Nasution, 2022). Realizing the importance of character education, many values applied in Islamic boarding schools are now beginning to be adopted in the education system in board-based schools (Hilmi et al., 2018).

CT Arsa Foundation Sukoharjo Superior High School is an Islamic Boarding school-based educational institution, where all students live in dormitories that are directly integrated with the school complex. This school was created to provide access to quality education to the community, especially for the lower middle

economic group, with the aim of facilitating them to continue quality education. The main vision of this school is to break the chain of poverty through superior education, while its mission focuses on providing quality education, building noble character, and improving the quality of life of the community.

Hamdani (2012) focuses more on the integration of religious values in the curriculum, while Fitri (2016) discusses the role of teachers in instilling character, but does not touch on the aspects of school policies that regulate students' daily lives. In addition, Suradi (2017) and Faizah (2019) discussed more about the impact of the school environment on students' character, but did not specifically analyze how school regulations are designed and implemented to support the formation of religious character. Thus, this research can fill the gap by focusing on the implementation of student life regulations as a strategic tool in the development of religious character in Islamic schools, as well as analyzing the effectiveness and challenges in its implementation.

This will provide a new, more holistic perspective in understanding character formation, not only through the curriculum or environment, but also through a structured regulatory framework. For this reason, the purpose of this study is to describe the implementation of character formation in CT Arsa Foundation Sukoharjo Superior High School.

## **METHOD**

This study uses a qualitative approach with a descriptive design, which provides opportunities for researchers to interact directly with subjects and informants so that they can collect valid, reliable, and in-depth data (Ulfathin, 2012). The focus of this research is on the application of religious character formation at CT Arsa Foundation Sukoharjo Superior High School, which includes formal learning programs, activities in the dormitory, and interaction patterns between students, teachers, and foster parents. The research subjects consisted of homeroom teachers who also acted as guardians, Islamic Religious Education teachers, and three students whom Islamic Religious Education teachers directly selected. Subject selection was carried out through purposive sampling techniques to ensure that the informants had relevant and significant experience with the focus of the research. The variables of this study include various activities that support the formation of religious character, such as the implementation of congregational prayers, recitations, and social interactions in the dormitory environment. The role of teachers and dormitory guardians in directing and supporting the process of forming religious character is also a major concern.

The data collection techniques in this study include interviews, observations and documentation. Structured observations are carried out to observe relevant religious activities and social interactions in the boarding school environment. Interviews are applied to explore the perceptions, experiences, and views of



research subjects, while documentation includes supporting data such as student life rules (PERDUPDIK), photos, and meeting notes. The following interview and observation instruments in this study are explained in Tables 1 and 2.

Table 1. Interview Instrument for Religious Character Development at CT Arsa Foundation Sukoharjo Superior High School

No	Aspects	Indicator
1	Habituation Patterns	Discipline in carrying out worship Involvement in religious activities The habit of reading the Qur'an Religious attitudes and behaviors in daily life Understanding of religious values
2	The pattern of Understanding Character Values	Application of religious values in social interaction Understanding the importance of morals in Islam Self-awareness and motivation to behave religiously

Table 2. Observation Instrument for Religious Character Development at CT Arsa Foundation Sukoharjo Superior High School

No	Aspects	Indicator
<b>A. Habituation Patterns</b>		
1	Worship Habits	Students perform mandatory prayers on time Students perform sunnah prayers Students recite the Qur'an regularly Students pray before and after the activity Students say hello to teachers and friends
2	Islamic behavior	Students wear clothes in accordance with Islamic sharia Students maintain cleanliness and tidiness for themselves and the environment
<b>B. Pattern of Understanding Character Values</b>		
1	Understanding Morals	Students understand the importance of honesty in everyday life Students respect teachers and fellow students in association Students demonstrate an attitude of discipline and responsibility
2	Social Concern	Students are active in social activities and care for others Students show a tolerant attitude towards differences

Data analysis is carried out in stages by following three main steps. The first step is data reduction, where relevant information is selected and focused on answering the research question. The second step is the presentation of data in the form of a descriptive narrative, which helps to structure the findings. The third step involves drawing conclusions and verifying the data, which is carried out through triangulation between observations, interviews, and documentation to ensure the validity and credibility of the research results. Thematic Analysis is

used in the analysis of this research because it aims to identify patterns or themes that emerge from qualitative data, such as interviews, observations, or policy documents. With this systematic approach, the research is expected to provide a comprehensive understanding of the implementation of religious character formation at CT Arsa Foundation Sukoharjo Superior High School. This thoroughly designed method ensures that the research process supports detailed and accurate data disclosure.

## **RESULTS AND DISCUSSION**

Based on the results of the research, the process of forming character education at CT ARSA Foundation Sukoharjo Superior High School is divided into several main stages that support each other.

### **Habituation Patterns**

At CT Arsa Foundation Sukoharjo Superior High School, the habit pattern forms a crucial first step in shaping the character of students. Strict dress codes, such as the use of full attributes and the obligation to wear socks outside the dorms, teach discipline and respect for applicable norms. The varied morning apple activities, ranging from formal ceremonies to sharing sessions, familiarize students with a regular and structured routine. In addition, the obligation to carry out congregational prayers and tadarus in mosques instills strong spiritual habits, building character based on religious values.

Programs and regulations in schools play a crucial role in shaping the character of students through discipline to discipline, with the active involvement of all relevant parties. To create a comfortable learning atmosphere, each student is required to sit quietly and pray with the teacher before and after each lesson. On the first day, the prayer is led by the teacher, while on the following days, the students take turns to lead the prayer. The school also emphasizes discipline by accustoming students to cooperate and be responsible in completing assignments. They are divided into random discussion groups, where each member has responsibility for the group's tasks that must be reported. In addition, there is a class picket consisting of about one-fifth of the number of students, who are tasked with maintaining the cleanliness and tidiness of the classroom and preparing learning aids. This responsibility aims to instill an attitude of mutual cooperation, concern, and a sense of responsibility towards others and the social environment at school.

The approach applied at CT Arsa Foundation Sukoharjo Superior High School is in line with efforts to integrate religious values from an educational perspective, as well as create an atmosphere that supports the development of students' character and social responsibility. In this school, various good habits are applied, such as:



First, order in the classroom which includes (a) In the beginning and end of the lesson, students are required to pray led by the class leader. (b) At the beginning and end of the change of learning subjects, the class leader is obliged to report to the supervising teacher. (c) Students are allowed to leave the classroom after singing the CT ARSA Hymn (after the KBM is over). (d) Each class is required to have a management structure consisting of at least the class leader, secretary, and treasurer. (e) Students are not allowed to cheat or cheat by accepting or giving answers to other students during the exam. If they violate, they will get a grade in the subject.

Second, order in the dormitory which includes: (a) The organizational structure in the dormitory includes the dormitory guardian, dormitory council, dormitory chairman, corridor leader, and room head with the provision that the dormitory chairman, hall leader, and room head will rotate once a week while the dormitory council serves for a period of 1 year. (b) The dormitory council is in charge of assisting the dormitory guardian in checking the duties of the dormitory chairman, hallway head and room head as well as canteen pickets and assisting in managing the logistics warehouse, dormitory environment and dormitory secretariat. The details of the duties of the dormitory council are explained in Table 3.

Table 3. Details of Dormitory Board Duties

No.	Task Details
1	The head of the dormitory is responsible for coordinating and assisting the dormitory guardian in terms of cleanliness, neatness, order, and discipline of students in the dormitory environment
2	The head of the room is responsible for the cleanliness, neatness, order, and discipline of students in the room
3	The head of the hallway is responsible for the cleanliness, neatness, order, and discipline of students in their respective hallways
4	If there is a student who is sick, the room head must report to the dormitory guardian and/or school nurse and coordinate with his roommate to pick up meals every meal hour
5	Each student is required to carry out pickets in dormitories, mosques, and kitchens according to a predetermined schedule
6	Dormitory pickets are in charge of cleaning bathroom areas, dormitory hallways and corridors
7	The canteen kitchen picket is in charge of distributing food, cleaning the kitchen area and watering plants around the kitchen
8	Room pickets are in charge of sweeping, mopping, and wiping the glass in the room, turning off fans and lights
9	The mosque picket is in charge of cleaning the mosque area, and watering the plants around the mosque
10	Students are encouraged to wash their clothes in the morning
11	Students are advised not to dry at night
12	Students are prohibited from abusing the facilities in the dormitory

No.	Task Details
13	Students are prohibited from soaking their clothes in the afternoon and at night
14	Students are prohibited from opening services or selling in dormitories
15	Students are prohibited from hanging clothes in the room other than the uniform that has been ironed and are prohibited from storing dirty clothes in the room
16	Students should not store excessive food or snacks in the room
17	Students are required to maintain, maintain, and be responsible for the equipment and equipment in the dormitory environment
18	Students are required to take a shower twice a day
19	Students are required to wear footwear every time they enter the bathroom and exit the dormitory
20	Students are required to turn off the dormitory lights during bedtime and/or when not in use
21	Students are required to wash sheets, pillowcases, and bolster covers once a week and reinstall them neatly
22	Students are required to take part in the scheduled dormitory study
23	Students are required to dry their towels in the towel drying area that has been provided and then dried every morning outside the dormitory
24	Students are required to iron all clothes after drying
25	Students are required to go to bed at 22.00 WIB. In addition, if you want to increase your study hours only until 22.30 WIB
26	Every Sunday students focus on the cleanliness of the dormitory
27	Every student is required to tahsin to read the Qur'an to the dormitory guardian according to the specified schedule
28	Students are only allowed to bring two pairs of school shoes, sports shoes and sandals each
29	Students are allowed to take clotheslines in the dormitory provided that there is an announcement about loudspeakers

(Documentation from the Student Life Regulations (PERDUPDIK) is taken on December 11, 2024).

The Student Life Regulations (PERDUPDIK) are designed as a reference for students, educators, and education staff in carrying out daily activities. With a holistic approach, CT ARSA Foundation is committed to fostering a generation that not only has academic intelligence, but also has a strong character and is socially responsible, to be able to face future challenges faithfully and dedicatedly.

Based on the results of interviews conducted at CT Arsa Foundation Sukoharjo Superior High School, it was found that the implementation of students' life rules plays an important role in the development of their religious character. One of the teachers said the following:

*"Sekolah selalu mengawasi dan membimbing siswa untuk melaksanakan salat berjamaah tepat waktu. Bahkan, guru bertugas sebagai pendamping di*





*masjid untuk memastikan keterlibatan mereka." (Interview with Teachers at CT Arsa Foundation Sukoharjo Superior High School)*

In addition, students are also given the opportunity to participate in various religious activities such as routine studies and tahfiz of the Qur'an. One of the students revealed,

*"Saya merasa lebih termotivasi untuk membaca Al-Qur'an karena ada program tadarus pagi sebelum pelajaran dimulai." (Interview with Students at CT Arsa Foundation Sukoharjo Superior High School)*

In line with the results of observations made at CT Arsa Foundation Sukoharjo Superior High School, it was found that the implementation of student life rules has a significant influence on the development of religious character. From the aspect of habituation patterns, the majority of students showed discipline in carrying out mandatory worship, such as the five-time prayer, with a fairly high percentage in the category of "Often" to "Always". In addition, sunnah prayers such as Dhuha have also begun to become a habit that is applied in their daily lives, although there are still some students who are in the "Rare" category. The habit of reading the Qur'an regularly is also monitored to go well, especially during the morning tadarus program before starting the lesson.

In terms of Islamic behavior, students in general have become accustomed to saying greetings when meeting teachers and friends, as well as showing good manners in interacting. They also apply the values of simplicity and cleanliness, as seen from the way they dress in accordance with Islamic law and their concern in maintaining the cleanliness of the school environment. However, there are still some students who are not fully consistent in implementing this habit, especially in terms of maintaining self-grooming and discipline in using school attributes according to the rules.

The habituation pattern applied at CT Arsa Foundation Sukoharjo Superior High School is in line with the theory of character education which emphasizes the importance of habituation in shaping a person's personality. According to Lickona (2021), habituation is the main method of instilling moral values in students through activities that are carried out regularly and consistently. This is also supported by research by Cholilulloh (2023), which states that strengthening religious character can be achieved through habituation of worship, good social interaction, and active involvement in religious activities in the school environment.

Programs such as congregational prayers, morning prayers, and routine studies at school are a form of implementation of an effective habituation pattern. According to Faizah (2019), the habit of worship from an early age will help students to have spiritual discipline that continues into adulthood. This is also

supported by the results of an interview with one of the students who revealed that the morning tadarus activity and the existence of a Qur'an memorization competition increased their enthusiasm in carrying out daily worship.

Furthermore, the habit of speaking politely and responsibly implemented by schools is also in accordance with the concept of exemplary in character education. As explained by Lickona (2021), the example of teachers and a supportive environment is very influential in the formation of students' character. Habits are applied not only in the form of ritual worship, but also in daily social and moral values.

Thus, the habituation pattern found in this study reinforces the previous finding that the formation of religious character through continuous routine activities can increase students' awareness and discipline in carrying out religious teachings. The systematic and consistent application of this habituation pattern is expected to be a model for other schools in developing the religious character of students.

### Pattern of Understanding Character Values

Teachers' inspirational teaching, especially in Islamic religious education, applies character education. Teachers not only discuss theories, but also relate them to everyday life. With this approach, they motivate students, guide them in understanding tajweed when studying the verses of the Qur'an, and instill principles such as honesty, politeness, and responsibility. These values play an important role in shaping the expected character.

Not only are students trained, but they also gain a better understanding of the character values contained in these various activities. Through both formal and informal education programs, they are encouraged to realize the importance of honesty, discipline, and responsibility as part of efforts to develop strong and meaningful religious character which will be described in table 4.

Table 4. CT ARSA Foundation's Flagship High School Character Education Understanding Program

No	Program Name	Activity Details
1	<i>Panca Prasetya</i>	Faith and fear of Allah SAW. Loyal to the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution, and respecting Indonesia's diversity Have an independent personality, discipline, and uphold unity and unity Strive to excel, and be ready to compete at the national and international levels Contribute positively to the environment, society, nation, state, and religion



No	Program Name	Activity Details
2	<i>Panca Krida</i>	<p>Recitation: Developing understanding and practicing religious teachings through regular reading of the Qur'an.</p> <p>Learning: Emphasizing the importance of education and mastery of science as a provision for a better future</p> <p>Care for the Environment: Encourage students to maintain and care for the surrounding environment as a form of social responsibility and concern for nature</p> <p>Sports: Prioritizing physical and mental health through regular sports activities, so that students can grow fit and energetic</p> <p>Achievement: Motivating students to achieve brilliant achievements, both in the academic and non-academic fields, as a manifestation of their efforts and dedication</p> <p>Respect for Parents: Appreciate and respect parents as a form of devotion and gratitude for their sacrifices</p> <p>Respect for Teachers: Showing respect for teachers who have contributed to the education and self-development of students</p> <p>Taboo from Cheating: Upholding honesty in learning by avoiding cheating, so that you can achieve pure achievements</p> <p>Tabid Deception: Committed to not committing fraud in any form, maintaining self-integrity</p>
3	Honor Code	<p>Abstaining from Stealing: Rejecting all forms of theft and respecting the property rights of others as part of social ethics</p> <p>Abstaining from Fighting: Avoiding physical conflicts and resolving problems in a peaceful and wise way</p> <p>Abstaining from Immorality: Maintaining behavior in accordance with societal standards and morals</p> <p>Abstain from Using Drugs and Liquor: Refusing to use drugs and liquor for the sake of personal health and safety and the environment</p>

(Documentation from the Student Life Regulations (PERDUPDIK) is taken on December 11, 2024)

By implementing Panca Prasetya, Panca Krida, and the Honor Code, CT Arsa Foundation Sukoharjo Superior High School is committed to forming students who not only have high academic intelligence, but also have strong character, good ethics, high responsibility and social skills. We believe that every learner can grow into an honest person and ready to face future challenges by creating a positive and supportive environment. Let's work together to realize this vision for the sake of progress and success together.

The school encourages students to apply religious principles in daily life, both in the dormitory and outside the school. In this context, learners are taught to

support each other, maintain a clean environment, and respect educators and their parents. The pattern of application of character values can be seen in the active participation of students in various organizations and competitions. With the support of teachers and administrators, learners are encouraged to participate in various competitions, which not only improve their abilities, but also increase their confidence and healthy competitive spirit. PASAKA and Rohis administrators play an important role in ensuring that students comply with the rules, to enable them to apply the principles of character in their daily lives.

The pattern of understanding of character formation values can be seen in the attitude of students who are honest and respectful of teachers. They are taught that honesty is the foundation for building confidence and integrity. With evaluations and reminders from teachers and dormitory caregivers, students are increasingly aware of their rights and responsibilities. Sharing session activities. The foster guardian provides space for students to tell stories or evaluations, This helps them understand and internalize character values. CT Arsa Foundation Senior High School has succeeded in creating an environment that supports the formation of strong and responsible student character through this holistic approach.

Based on the results of interviews conducted at SMA Unggulan CT Arsa Foundation Sukoharjo, it is known that schools have an important role in shaping students' religious character through various programs and regulations implemented. One of the teachers explained that the school always supervises and guides students to carry out congregational prayers on time. Teachers serve as companions in mosques to ensure student involvement in worship. In addition, the school also provides various religious activities such as routine studies and tahfiz of the Qur'an which aims to foster good habits in students.

In an effort to improve reading and memorizing skills of the Qur'an, the school implements a tadarus program in the morning before the lesson starts. A student revealed,

*"Saya merasa lebih termotivasi untuk membaca Al-Qur'an karena ada program tadarus pagi sebelum pelajaran dimulai. Selain itu, adanya kompetisi antar kelas juga membuat saya lebih semangat." (Interviews with Students)*

This shows that the activities implemented by the school are able to increase students' interest in exploring Islamic teachings. In addition to habituating worship, schools also instill religious values in social interactions. Teachers emphasized that the school strives to instill the habit of speaking politely, honestly, and responsibly in daily life.



*"Kami selalu menanamkan nilai kejujuran dan tanggung jawab dalam kehidupan sehari-hari, misalnya dengan memberi contoh bagaimana bersikap jujur dalam ujian atau menjaga kebersihan lingkungan"* (Interview with Teacher)

Students also feel the positive impact of the character education implemented.

*"Di sekolah ini, kami selalu diingatkan untuk tidak berkata kasar dan bersikap sopan kepada siapa pun. Guru dan teman-teman saling mengingatkan agar kami selalu menerapkan adab yang baik"* (Interviews with Students)

Not only in the religious aspect, schools also play an active role in developing students' skills and interests in academic and non-academic fields. One of the students said that the school was very supportive of the development of their talents.

*"Sekolah sangat memfasilitasi perkembangan skill kami. Ada grup info lomba yang dikelola oleh guru untuk memberikan informasi lomba dari berbagai tingkat dan kategori. Selain itu, guru juga memberikan bimbingan tambahan bagi kami yang ingin ikut lomba, sehingga kami merasa lebih siap dan percaya diri"* (Interviews with Students)

For students who feel less confident in participating in the competition, counseling guidance teachers participate in providing motivation.

*"Selain wali asuh, guru bimbingan konseling selalu menyemangati kami. Jika ada yang merasa insecure atau overthinking, mereka akan memberikan motivasi agar kami lebih percaya diri dan berani mencoba,"* (Interview with Teacher)

The overall school culture reflects a commitment to obeying rules and developing oneself. One student said, "Everyone in the school tries to obey the rules and evaluate themselves. Our focus is to stick with the rules that are already in place and keep racing to upgrade ourselves. This makes us even more motivated to achieve achievements." With a systematic approach and full support from various parties, the school has succeeded in building students' awareness and motivation to maintain religious behavior and excel in various fields. This is proven by the many trophies and awards won by students in various categories of competitions. In terms of understanding religious values, students get learning about the importance of Islamic morals through various activities and teacher examples.

*"Kami selalu menanamkan nilai kejujuran dan tanggung jawab dalam kehidupan sehari-hari, misalnya dengan memberi contoh bagaimana bersikap jujur dalam ujian atau menjaga kebersihan lingkungan"* (Interview with Teacher)

Students are also taught to apply Islamic values in social interactions, such as mutual respect and helping friends.

*"Di sekolah ini, kami selalu diingatkan untuk tidak berkata kasar dan bersikap sopan kepada siapa pun,"* (Interviews with Students)

With this systematic approach, the school has succeeded in building awareness and motivation of students to maintain religious behavior, even outside the school environment. A teacher emphasized,

*"Kami berupaya menanamkan nilai religius yang tidak hanya ditaati di sekolah, tetapi juga dipraktikkan dalam kehidupan sehari-hari."* (Interview with Teacher)

The results of this interview show that the habituation and understanding of religious character values have been effectively applied in this school. In line with the findings from the aspect of the pattern of understanding character values, the majority of students have understood the importance of honesty, responsibility, and respect for teachers and fellow students. This is reflected in their behavior in participating in academic and non-academic activities, such as discipline in doing tasks and maintaining the mandate given. Social concern is also seen in the active participation of students in social and religious activities, such as infaq and alms programs, as well as concern for friends who need help. In addition, an attitude of tolerance for differences is also beginning to form, although in some situations further guidance is still needed so that their understanding is more mature.

Overall, the results of this observation show that the implementation of student life rules in Islamic schools has had a positive impact on shaping students' religious character. However, several aspects such as consistency in carrying out sunnah worship and discipline in maintaining personal hygiene still require further attention and guidance. Therefore, a follow-up strategy is needed from the school to strengthen the habituation of religious character, both through a motivational approach, stricter supervision, and a more in-depth character development program.

In this school, the boarding system allows for the implementation of the General Curriculum that focuses on academic development, as well as the Special Curriculum that emphasizes Islamic-based education. These two approaches not only support the intellectual development of students, but also strengthen faith,



leadership, and create a holistic environment for character formation and social responsibility (Fitri, 2016). One of the approaches used is example, where caregivers and administrators of the boarding school play a positive role in shaping the character and personality of students. In addition, the cultivation of awareness is also the main focus, where caregivers, community councils, and asatidz provide direction and motivation to students about the importance of studying with full awareness, without coercion (Saifuddin, 2020).

## CONCLUSIONS AND SUGGESTIONS

This research has outlined how character formation at CT ARSA Foundation Sukoharjo Superior High School is carried out. The results of the study show that the religious character in this school has been successfully built through a holistic approach that integrates faith values in every aspect of education. The process of character formation is reflected in the daily interaction between students and teachers. Various scheduled activities, such as congregational prayers, morning and evening apples, and tadarus, become a means for students to internalize religious values in their lives. This character strengthening is also supported by the implementation of the Student Life Regulations (PERDUPDIK), which serves as a guideline for the entire school community. Through these various efforts, CT ARSA Foundation Sukoharjo Superior High School has succeeded in producing a generation that not only has a religious character and readiness to face future challenges, but also has integrity, empathy, and enthusiasm in bringing positive change to society. This makes this school a pioneer in forming a generation with religious characters who are ready to contribute to the nation and state.

As a suggestion for future improvements, other research can develop a more flexible education system and effective management will create a learning environment that further supports the optimization of students' potential. With this step, many schools will continue to produce a superior generation who are not only intellectually intelligent, but also have a strong religious character and are ready to make a real contribution to the progress of the nation and state.

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