

## A Model Design for the Management of *Moral (Akhlaq Karimah)* Education in Modern Pesantren in Indonesia

**Sri Wanayati**

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia  
[sri.wanayati28@gmail.com](mailto:sri.wanayati28@gmail.com)

**Badrudin**

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia  
[dr.badrudin@uinsgd.ac.id](mailto:dr.badrudin@uinsgd.ac.id)

**Qiqi Yuliati Zaqiah**

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia  
[qiqiyuliatizaqiah@uinsgd.ac.id](mailto:qiqiyuliatizaqiah@uinsgd.ac.id)

**Asep Nursobah**

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia  
[asepnursobah@uinsgd.ac.id](mailto:asepnursobah@uinsgd.ac.id)

**Abstract:** This research aims to describe and analyze the model of moral (akhlaq karimah) education management at modern Islamic boarding schools (pondok pesantren). The research was conducted at Pondok Modern Tazakka Batang, Pondok Pesantren Darulrahman Jakarta, and Pondok Modern Darussalam Gontor. The research method used is qualitative with a multisite case study approach. The results show that the management of akhlaq karimah education in modern boarding schools employs a model based on exemplary behavior, the habitual practice of worship, and the active involvement of all components of the pesantren. A Structured and Sustainable Management System Strategic Planning in Moral Education in Modern Islamic Boarding Schools for Character Building Modern Islamic boarding schools have an important role in shaping the character of students to be in accordance with Islamic moral values. Effective strategic planning is needed to ensure that moral education can be implemented thoroughly and consistently in accordance with the Vision and Mission of Education, which is to form students who have noble character, high discipline, and are able to practice Islamic values in daily life. Students are accustomed to practicing Islamic manners such as time discipline, respecting teachers, and maintaining cleanliness. Moral education must be relevant to the challenges of the times, including the use of technology and social media.

**Keywords:** Management; Education; Akhlaq Karimah; Modern boarding schools; Character building.

## INTRODUCTION

Islamic boarding schools, or pesantren, as longstanding Islamic educational institutions in Indonesia, have played a strategic role for centuries in cultivating morally upright generations. They are recognized not only as centers for religious instruction but also as hubs for mental and spiritual development, with a strong emphasis on character formation. As Islamic educational institutions, pesantren bear a significant responsibility in shaping both moral

values and institutional identity, a mission that includes implementing professional strategies in educational marketing management (Jannah, Hidayati, & Badrudin, 2022). Furthermore, their contribution to addressing the moral decline among the younger generation extends beyond religious teaching; it encompasses comprehensive character building through well-organized and integrated educational systems (Badrudin, 2021). Within the educational ecosystem of pesantren, core values such as humility (*tawadhu'*), discipline, responsibility, honesty, brotherhood (*ukhuwah*), and reverence toward teachers are deeply upheld. The implementation of a 24-hour caregiving model positions pesantren as an authentic and holistic model of character education (Fauzan, 2018).

Nevertheless, not all pesantren possess a systematic management framework for character development. Some rely solely on natural role modeling without structured documentation or evaluation mechanisms. In contrast, modern pesantren have begun to adopt more measurable approaches, developing character education curricula, habituation systems, and caregiving structures based on clearly defined indicators. This phenomenon underscores that the cultivation of noble character (*akhlak karimah*) is not merely the responsibility of individual teachers or kyai, but rather necessitates a comprehensive educational management system.

Pondok Modern Darussalam Gontor, Pondok Modern Tazakka Batang, and Pondok Pesantren Darulrahman Jakarta serve as prominent examples of modern pesantren that are widely recognized for their structured and serious approach to character education. Each institution has established a robust caregiving system, curriculum, and strong traditions of exemplary leadership. Gontor is renowned for its student leadership model, which fosters independence and a strong sense of responsibility. Tazakka is noted for integrating ethical values into every aspect of student life, supported by a modern management-based mentoring system. Meanwhile, Darulrahman represents a modern salafiyah model, placing emphasis on halaqah sessions focused on classical texts on ethics (*adab*) and offering intensive personal development programs.

This study focuses on how the three selected pesantren design, manage, and evaluate moral (hereafter as *akhlak karimah*) education in a systematic manner. Using an educational management approach, particularly the POAC model consisting of Planning, Organizing, Actuating, and Controlling (Rohman, 2022), the research aims to explore a character education management model that may serve as a valuable reference for pesantren and other educational institutions in effectively and sustainably shaping the moral character of younger generations.

The urgency of this research is supported by two key factors. First, there is a lack of studies that specifically investigate character education management models in pesantren through a structured managerial perspective (Hidayat, 2022). Most existing research tends to highlight teaching methods or religious activities without examining how the management system operates. Second, there is a growing need to design a model of *akhlaq karimah* education that remains responsive to contemporary developments while preserving the traditional Islamic values that are the core strength of the pesantren tradition.

The objectives of this study are as follows: (1) To describe the planning of *akhlaq karimah* education at Pondok Modern Tazakka, Darulrahman, and Gontor; (2) To analyze the strategies for implementing and organizing character education in these three pesantren; (3) To explain the supervision mechanisms applied within each institution; and (4) To develop an ideal management design for *akhlaq karimah* education based on empirical findings for future application. This research is expected to contribute to the development of Islamic educational management science, particularly in the area of character formation. From a practical standpoint, the findings of this study may serve as a reference for pesantren and Islamic schools in developing a more measurable, structured, and contextually relevant system of character education. By comparing and analyzing the practices of the three modern pesantren, this study aims to formulate an ideal model that integrates the strengths of tradition with the advancements of educational management. Such a model is essential to ensure that *akhlaq* education moves beyond rhetorical ideals and becomes a living, effective system for shaping morally upright individuals in line with the enduring mission of Islamic education.

## RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach using a multisite case study design, conducted at three modern Islamic boarding schools: Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok Pesantren Darulrahman Jakarta. The research aims to explore in depth the management system of *akhlaq karimah* education implemented in these institutions, covering the processes of planning, organizing, implementation, supervision, and evaluation. The study was carried out through a naturalistic fieldwork approach, with the researcher serving as the primary instrument for data collection and interpretation.

Data collection was carried out through in-depth interviews with kyai (Islamic scholars), teachers, mentors, and students; participatory observation of students' daily life within the pesantren; and documentation of programs and policies related to *akhlaq* (character) education. The data obtained were analyzed

using Miles and Huberman's analytical model, which involves three key stages: data reduction, data display, and conclusion drawing and verification. The results of the analysis were then compared across the three pesantren to identify significant patterns and differences in their approaches to managing *akhlaq karimah* education.

Data validity was ensured through source and method triangulation, which involved comparing the results of interviews, observations, and documentation to confirm data reliability. Result validation was also conducted via member checking, by reconfirming findings with informants, as well as peer debriefing with academic colleagues to maintain objectivity in data interpretation. Through this methodology, the study is expected to make a significant contribution to the development of a management model for *akhlaq karimah* education in pesantren and other Islamic educational institutions in Indonesia. Data analysis employed Miles and Huberman's model, consisting of data reduction, data display, and conclusion drawing. Data validity was tested through triangulation of sources and techniques.

## RESULTS AND DISCUSSION

### Planning of *Akhlaq Karimah* Education

The education of *akhlaq karimah* has become a fundamental element within the pesantren education system in Indonesia. In the Islamic educational tradition, *akhlaq* is not merely a theoretical subject taught in classrooms but serves as the essential spirit shaping a santri's (student's) personality. Within this context, planning *akhlaq* education constitutes a strategic step that critically determines the success of internalizing moral values in santri. The three modern pesantren, namely Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok Pesantren Darulrahman Jakarta, each adopt distinct approaches to designing *akhlaq* education plans aligned with their respective visions, cultures, and leadership models.

### The Strategy of *Akhlaq Karimah* Education Planning at Pondok Modern Tazakka

Pondok Modern Tazakka envisions nurturing a generation of leaders who are knowledgeable, morally upright, and positively contribute to the community. Within this framework, the planning of *akhlaq karimah* education is conducted strategically with a long-term orientation. This is evident in the formulation of the institution's vision, mission, and core values, which position noble character or morality (*akhlaq karimah*) as the central pillar of the entire educational system. *akhlaq karimah* education at Tazakka is not merely a curriculum component or an additional subject; rather, it constitutes an integral

part of the pesantren's way of life, encompassing daily activities and extending to institutional policy-making (Pondok Modern Tazakka, 2023).

All educational units under the Tazakka Foundation, whether formal, informal, or nonformal, are directed to align their activities and work programs with Islamic values and moral principles. This planning is articulated through an academic calendar that not only includes learning activities but also sets clear targets for character development. Priority activities include habituation in congregational prayers, daily Quran recitation called *tilawah*, memorization of the Qur'an, and the cultivation of responsibility through social engagement. Furthermore, daily etiquette such as polite speech, maintaining environmental cleanliness, dining manners, and social interactions are incorporated as key indicators of moral development that require continuous monitoring.

Tazakka also emphasizes the importance of *akhlaq karimah* education based on a management system. Each activity is professionally designed with measurable success indicators. In addition to the students, teachers, supervisors (*musyrif*), and pesantren administrators receive regular training to ensure that all educational actors understand their roles as role models in character formation. Through this approach, Tazakka creates a learning environment that is not only intellectually conducive but also deeply embedded with strong moral exemplars.

### **Integration of *Akhlaq Karimah* Education Planning within the KMI System at Gontor**

Pondok Modern Darussalam Gontor is a pioneer of modern pesantren education that integrates formal, nonformal, and informal education into a unified system (Pondok Modern Darussalam Gontor, 2021). The planning of *akhlaq karimah* education at Gontor is implemented through a distinctive educational system known as *Kulliyatu-l-Mu'allimin al-Islamiyyah* (KMI). This system is designed to develop individuals who are balanced both intellectually and spiritually. *Akhlaq karimah* education planning does not exist in isolation but is embedded in every aspect of the students' lives, encompassing both classroom instruction and extracurricular activities.

*Akhlaq karimah* education at Gontor is designed through a residential education system, student council activities, leadership training, and scouting programs. Students are not only taught concepts such as honesty, discipline, and responsibility but are also given real roles to apply these values. For instance, students take on responsibilities as daily dormitory administrators, leaders of religious activities, or even managers of the pesantren cooperative. These roles are not merely formalities; rather, they serve as systematic character-building exercises that are integrated into the broader educational plan.

The teachers at Gontor, known as Ustadz KMI, are required to serve as exemplars in all aspects of life. They reside in dormitories alongside the students and act as role models through their attitudes, speech, and actions. In its long-term planning, Gontor regularly conducts evaluations of the effectiveness of *akhlak karimah* education through teacher forums, homeroom teacher meetings, and student progress reports. This comprehensive planning positions Gontor as one of the pesantren institutions that consistently maintain a balance between intellectual development and morality.

### **Value-Based Akhlaq Planning Combining Salaf and Modern Approaches at Darulrahman**

The Darulrahman Islamic Boarding School in Jakarta employs a hybrid approach in planning *akhlak karimah* education. This pesantren integrates the strengths of the Salaf tradition with a modern educational system. In its planning, Darulrahman develops a dual curriculum, utilizing the classical Islamic texts (kitab kuning) as a source for traditional Islamic learning alongside the national curriculum to meet formal education requirements. Tarbiyah values serve as the foundation for designing all pesantren activities, encompassing both academic and non-academic domains.

The planning of *akhlak karimah* education at Darulrahman is carried out through various daily activities aimed at fostering good habits and noble character. Activities such as reciting wirid after prayers, practicing communal dining etiquette, and participating in halaqah sessions focused on reading tarbiyah texts like *Ta'lim Muta'allim*, *Bidayatul Hidayah*, and *Ihya Ulumuddin* serve as primary instruments in character development. Each homeroom teacher and dormitory supervisor is provided with a moral guidance module containing interaction guidelines, methods for delivering advice, and spiritual development techniques tailored to the conditions of the students.

The uniqueness of *akhlak karimah* education planning at Darulrahman lies in the personalized approach applied in nurturing the students (Pondok Pesantren Darulrahman Jakarta, 2022). In addition to routine activities, students receive spiritual counseling sessions, specialized guidance for those facing character challenges, and weekly deliberation forums to collectively evaluate moral development. Through this approach, the planning of *akhlak karimah* education is not merely general but also addresses the personal aspects of each student according to their individual needs.

### **Comparative Analysis: Synergy in Planning Across the Three Pesantren**

.From the three pesantren discussed above, it is evident that *akhlak karimah* education planning extends beyond the mere inculcation of normative

values and has evolved into a system fully integrated with all educational aspects. Tazakka emphasizes a managerial approach with *akhlaq karimah* education planning based on indicators and an academic calendar system. Gontor prioritizes leadership and exemplary behavior as the core of its planning, whereas Darulrahman highlights the balance between reinforcing traditional values and personalized strategies in moral development.

Each pesantren has demonstrated that *akhlaq karimah* education planning must be conducted consciously, purposefully, and systematically. This cannot be separated from the awareness that *akhlaq* is not merely an Islamic theoretical concept but a lengthy character-building process requiring a comprehensive approach—from program design to implementation and evaluation. The involvement of all pesantren stakeholders, including kyai, teachers, mentors, and senior students, in the planning process is key to its success.

With the increasing complexity of challenges faced by the younger generation in the digital era, modern pesantren are required to be more innovative in designing *akhlaq karimah* education. Planning must extend beyond daily activities to include character needs mapping, data-driven approaches, and synergy between the pesantren environment and students' families. The integration of technology in *akhlaq karimah* education planning is also crucial, such as the use of character evaluation applications, digital moral guidance modules, and online training for student guardians. Therefore, these three modern pesantren can serve as inspiring models for effective and relevant *akhlaq karimah* education planning. Their structured management systems, strong values of exemplary conduct, and adaptation to contemporary dynamics form essential foundations in shaping a generation that is not only intellectually capable but also morally and spiritually mature.

### **Organization in Moral Development**

In the pesantren education system, organization is a vital aspect to ensure that all elements work synergistically and systematically in shaping students' character (Hasanah, 2021; Nata, 2020). Organization involves not only structuring management but also distributing roles and responsibilities to all parties, ranging from the kyai to senior students, so that the cultivation of *akhlaq karimah* can be conducted comprehensively and continuously. Within the context of educational management, organization serves as a crucial foundation that determines the effectiveness of both planning and implementation of character development programs. This is clearly demonstrated in the three modern pesantren under study: Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok Pesantren Darulrahman Jakarta.

### **Organizational Structure at Pondok Modern Tazakka Batang**

Pondok Modern Tazakka Batang implements a highly structured organizational system that places moral values at the core of all educational activities. The organizational framework at Tazakka follows a top-down principle while still allowing room for bottom-up interaction through tiered guidance (Arifin, 2022). Within this structure, the kyai, as the highest leader, holds spiritual authority and serves as the primary role model for akhlaq and moral values. The kyai not only provides direction but also actively participates in fostering spiritual and moral values through sermons, advice, and symbolic supervision that carries significant influence among the students.

Below the kyai, there is the Deputy Director for Tarbiyah Akhlaq, who holds full responsibility for the planning, implementation, and all activities related to the moral development of students. This division serves as the link between the kyai's overarching vision and its technical execution in the field. The Deputy Director coordinates dormitory supervisors (*musyrif*) and provides guidance to caretakers to ensure that moral development is conducted uniformly according to established standards across all *pesantren* units.

The role of ustaz and teachers in this system is highly significant. They function not only as instructors of formal subjects but also as moral exemplars within the classroom. Their responsibility is to embed moral values into every lesson taught and to serve as figures whom students can emulate in speech, attitude, and lifestyle. At the daily operational level, *musyrif* and senior students play a crucial role in mentoring their juniors. The interactions that occur in daily life, both within the dormitory and during extracurricular activities, serve as the primary means to instill noble moral values (*akhlaq karimah*) in a direct and tangible manner.

### **Organizational Structure at Pondok Modern Darussalam Gontor**

At Pondok Modern Darussalam Gontor, organizational structuring is implemented through a distinct approach that has proven effective over decades. The leadership system and character development framework at Gontor are highly systematic and rooted in a process of cadre-based regeneration. The kyai and the boarding school leaders play a central role in providing direction, instilling values, and serving as moral exemplars for all students (*santri*) and teachers. The exemplary conduct of the kyai serves as the primary moral foundation, deeply respected and emulated by all levels of the *pesantren* community.

Uniquely, Gontor has established a specialized institution known as the Majelis Pembimbing Santri (MPS), which is responsible for overseeing all



aspects of student life, including morality (akhlaq), discipline, worship practices, and social ethics. The MPS serves as the frontline institution for character development, encompassing the formulation of rules, student evaluations, and the handling of disciplinary violations. Its existence ensures that character education at Gontor is not merely informal but is carried out through a structured and measurable regulatory framework.

At the student level, the student organization (OSIS) holds a particularly vital role. Unlike its counterparts in conventional schools, Gontor's OSIS—formally known as the Organisasi Pelajar Pondok Modern (OPPM)—is entirely student-led and functions as a platform for leadership training and character formation. OPPM members are entrusted with organizing various activities and directly mentoring their junior peers. They supervise daily routines in dormitories, prayer halls (musholla), and outdoor spaces, effectively serving as the operational arm of the MPS in promoting discipline and moral integrity (Ma'ruf & Fadhillah, 2023). Equally significant is the role of the ustaz, particularly the teachers of Kulliyatul Mu'allimin Al-Islamiyyah (KMI). Their responsibilities extend beyond academic instruction; they are also charged with instilling Islamic values and proper conduct (adab) through their daily interactions within the classroom setting.

Meanwhile, Pondok Pesantren Darulrahman in Jakarta adopts a more flexible and personalized organizational structure (Sutrisno, 2022). While the kyai and boarding school leaders remain central figures for spiritual and moral guidance, they are notably more engaged in individualized approaches to student development. The head of the pesantren takes a direct role in character formation, frequently overseeing student activities and delivering moral guidance through daily and weekly forums.

The structure for supervision and moral development at Darulrahman is primarily carried out by dormitory guardians (wali asrama) and homeroom teachers (wali kelas), who serve as the primary caretakers and observers of students' behavior and moral growth in their daily lives. The wali asrama is responsible for maintaining decorum within the dormitory environment, ensuring that daily manners, personal hygiene, and individual responsibility are consistently upheld. Meanwhile, the wali kelas is in charge of academic supervision while also acting as a moral guide within the classroom setting. This system fosters a closer and more personal approach to character development, allowing students to feel individually attended to and morally nurtured.

In addition, senior students and daily administrators play a crucial role in mentoring their junior peers. They function similarly to musyrif, serving not only as supervisors but also as role models in the practice of moral values.

These senior students are trained not merely to oversee, but to guide gently, offer advice, and serve as discussion partners for their juniors. Through a personalized and consultative approach to character development, Darulrahman prioritizes dialogue and counseling as its core strategies for organizing and implementing *akhlaq karimah* education.

### **Implementation of *Akhlaq Karimah* Education**

Following thorough planning, the implementation phase becomes crucial in ensuring that the values of *akhlaq karimah* are internalized within the students. The three modern pesantren examined in this study employ approaches such as habituation, exemplary conduct, and a comprehensive 24-hour educational environment (full-day boarding school). The implementation of *akhlaq* in these institutions is not limited to the formal curriculum but extends holistically to encompass all aspects of the students' lives.

The education of *akhlaq karimah* constitutes a fundamental aspect of the Islamic educational system. Within the Indonesian context, Islamic boarding schools (pondok pesantren) serve as moral strongholds of the nation and act as leading institutions in shaping a generation that is not only intellectually capable but also spiritually and socially mature. Amidst the currents of globalization, often accompanied by value degradation, pesantren emerge as sanctuaries offering education grounded in noble values. Three modern Islamic boarding schools, namely Pondok Modern Darussalam Gontor, Pondok Modern Tazakka Batang, and Pondok Pesantren Darulrahman Jakarta—represent successful implementations of *akhlaq karimah* education that is systemically integrated into the daily lives of students (santri).

Pondok Modern Darussalam Gontor stands as an icon of modern pesantren, having produced thousands of influential alumni. Gontor implements a comprehensive approach to character education through a deeply rooted system based on discipline, exemplary conduct, and a strong sense of responsibility. In their daily routines, students at Gontor are taught to live independently, obey rules, respect time, and honor their teachers and peers. These qualities are not developed instantaneously, but are cultivated through consistent routines, including the five daily congregational prayers, daily cleaning duties, student deliberations (musyawarah), and weekly evaluations. The kyai and teachers serve as primary role models, not only through their words but more importantly through their attitudes and behaviors. The student council (OSIS) at Gontor also functions as a medium for internalizing moral values through practical leadership experiences.

Meanwhile, Pondok Modern Tazakka in Batang presents a distinct yet equally effective approach. As a modern pesantren rooted in a spirit of

managerial reform, 'Tazakka applies the principles of POAC (Planning, Organizing, Actuating, Controlling) in nurturing students' character. Values such as responsibility, empathy, politeness, and discipline are deliberately designed and measured using clearly defined indicators. Character development at 'Tazakka is carried out through three primary channels: the exemplary behavior of teachers and kyai, habituation via daily activities such as communal prayers, and a tiered evaluation system. Each student is closely monitored by a *musyrif* and dormitory teacher, who regularly submit reports on character development in daily, weekly, and monthly formats. Through this approach, character education becomes not merely a habit, but an integral part of a management system that is evaluable and continuously improvable.

On the other hand, Pondok Pesantren Darulrahman in Jakarta offers a more personalized and adaptive model of *akhlaq karimah* education, tailored to the dynamics of urban society. Situated amidst the hustle and bustle of the capital city, Darulrahman has developed a character-building approach that emphasizes dialogue, individualized guidance, and emotional engagement between teachers and students. Each *santri* is directly mentored by a dormitory guardian (*wali asrama*) and a guidance counselor (*guru BK*), who not only serve as supervisors but also as mentors, companions, and counselors. The weekly *musyawarah* forum provides a reflective space where students and teachers collectively evaluate behavior, address mistakes, and set moral development goals. In addition, regular study circles (*halaqah*) on classical texts of Islamic ethics, such as *Ta'limul Muta'allim* and *Riyadhus Shalihin*, cultivate a deep theoretical understanding of Islamic moral concepts, which are then practiced in daily life.

These three pesantren demonstrate different models of implementation but share a common ultimate goal: to nurture a generation of individuals with noble character. Gontor excels through its consistent system of cadre formation and exemplary leadership; 'Tazakka is distinguished by its measurable and systematic approach; while Darulrahman stands out for its empathetic and deeply personal methodology. Each of these approaches complements the others and offers adaptable models for various Islamic educational institutions across Indonesia (Rahman, 2023).

The effectiveness of *akhlaq* education in these three pesantren is also marked by shared core principles. First, the involvement of all institutional elements in the character-building process, ranging from the *kyai*, teachers, and *musyrif* to senior students. Second, the integration of moral values throughout all aspects of daily life, rather than confining them to specific subjects. Third, the continuous cultivation of character through habituation, evaluation, and correction. Fourth, students are not merely passive recipients of character

education, but also active participants through leadership and mentoring systems.

From this practice, it can be concluded that successful education of *akhlaq karimah* is not achieved merely through lectures or theoretical knowledge but must be actualized within a life system that encompasses all aspects. Akhlaq education comes to life when implemented through a comprehensive system, a wise approach, and a supportive environment. Modern pesantrens have demonstrated that character transformation of santri (students) can be effectively achieved through the execution of planned, structured, and deeply internalized akhlaq education.

Therefore, these three pesantrens can serve as reference models for developing ideal akhlaq education implementation in the modern era (Hidayat, 2022). Gontor teaches the importance of firmness and constructive discipline. Tazakka illustrates that modern management and akhlaq indicators can coexist harmoniously with classical Islamic values. Meanwhile, Darulrahman shows that a dialogical and compassionate approach can be an effective bridge in shaping akhlaq within an urban community.

The implementation of *akhlaq karimah* education in these three pesantren demonstrates that, with the right approach, the noble values of Islam can remain alive and continue to shape a generation that is resilient, courteous, and responsible (Nasution, 2021; Syahputra, 2023). Amid the challenges of globalization, the efforts undertaken by Gontor, Tazakka, and Darulrahman serve as concrete evidence that *akhlaq karimah* education is not an outdated legacy, but rather a vital response to the moral crisis of the modern age.

### **Supervision in *Akhlaq Karimah* Education**

Supervision is a critical component in the management of *akhlaq karimah* education, serving as a key factor in determining whether the moral values that have been planned and implemented are genuinely and consistently internalized by the students (Syafei, 2022; Abdullah, 2023). The three modern pesantren that are the focus of this study, namely Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok Pesantren Darulrahman Jakarta, implement supervision systems that are structured, systematic, and continuous. This form of supervision is not limited to formal classroom settings but also encompasses all aspects of students' daily lives, including dormitories, mosques, cafeterias, and sports fields. Evaluations are conducted through both quantitative and qualitative methods to capture not only observable behaviors but also the internal moral values developing within the students (Hasan, 2022).

At Pondok Modern Tazakka Batang, the supervision system is conducted daily by the moral guidance team under the direct coordination of the Deputy Director for Tarbiyah Akhlaq (Moral Education). (Tazakka Foundation, 2024) This team is responsible for comprehensive monitoring of students' behavior, focusing on the habituation of moral values that include respect towards teachers, discipline in worship, personal responsibility, and environmental cleanliness. One of the primary methods implemented is direct observation by the moral guidance team at various key locations such as dormitories, the mosque, dining halls, and classrooms. This observation is carried out not only to record violations but also to reinforce direct intervention in moral development.

In addition to observation, Tazakka employs a daily moral assessment form as an instrument. This form contains indicators encompassing attitudes towards peers, teachers, personal hygiene, discipline in congregational prayers, and responsibility for tasks and the environment. The assessments are collected daily and evaluated on a weekly and monthly basis. The daily evaluations serve not merely as a basis for sanctions but also as material for mentoring and coaching between the mentors and students in small groups. This approach aims to build a personal relationship between the mentors and students, thus making the guidance more humane and addressing emotional as well as spiritual aspects. At the end of each month, a collective moral report is compiled and discussed in small forums involving class guardians and dormitory heads.

The moral evaluation indicators at Tazakka are qualitative in nature and emphasize observable positive behaviors such as politeness in speech, initiative in performing good deeds, empathy towards others, and active participation in the pesantren's social activities. Through this structured system, Tazakka strives to transform akhlaq from merely taught values into habits that are continuously formed and internalized in daily life.

Meanwhile, Pondok Modern Darussalam Gontor employs a distinctive supervision approach that is closely intertwined with its disciplined and participatory boarding school culture. (Muhaimin, 2023; Wahid, 2024) Moral supervision at Gontor is integrated into the daily lives of students through the active roles of ustaz (teachers), the student organization management (OSIS), and the Student Advisory Council (Majelis Pembimbing Santri, MPS). Students are directly supervised in the classroom by teachers, while supervision outside the classroom is carried out by senior students who are members of the student organizational structure. In the Gontor context, student leadership plays a vital role in the supervision system and character education.

Gontor has developed a two-way supervision system, both top-down and peer-to-peer. The daily violation reporting system is one method Gontor uses to maintain order and moral standards. This report records disciplinary as well as etiquette violations and is processed directly through an internal sanction system that is educational in nature. Additionally, there is a horizontal reporting system, where students report peers who are perceived to have violated the boarding school's norms of conduct or regulations. This represents an internal social control mechanism that fosters collective awareness of the importance of akhlaq. Weekly and monthly evaluations are conducted by student care staff, where each student is assessed based on their moral development, discipline, and involvement in pesantren activities.

The assessments at Gontor are both formal and informal. Sanctions are not merely punitive but are aimed primarily at moral guidance. For example, students who are late for prayer are not only reprimanded but are also guided to understand the significance of timely congregational prayer. In many cases, Gontor emphasizes the internalization process of values through role modeling, dialogue, and collective reflection. This system ensures that supervision is not repressive but rather nurtures moral awareness from within the students themselves.

At Pondok Pesantren Darulrahman Jakarta, supervision is carried out by dormitory guardians, caregiving teachers, and guidance and counseling (BK) teachers. The supervision system at Darulrahman emphasizes a personal and counseling approach in fostering the students' akhlaq. Every day, supervisors record students' attitudes through a daily behavior journal, which forms part of the character evaluation report. This journal is completed based on observations of students' interactions, discipline in worship, cleanliness, as well as social relationships with peers and teachers.

In addition to formal recording, informal observations are also conducted, particularly during everyday interactions. Teachers and supervisors observe how students behave in informal settings such as the canteen, the sports field, or during breaks. Weekly evaluations take place in the form of deliberative meetings (*majelis musyawarah*), where ustaz and students sit together to discuss behaviors that need improvement or enhancement. (Azizah, 2022) This forum serves as a shared reflection space that strengthens a culture of openness and social responsibility. For students facing moral issues, Darulrahman provides private counseling services with the guidance teachers. This counseling aims to help students recognize their weaknesses, change attitudes, and set behavioral improvement goals.

Through these three distinct approaches, it becomes evident that the supervision systems across the three pesantren share a fundamental principle: moral development based on awareness rather than mere sanctions. Differences arise in technical aspects and approaches. Tazakka emphasizes structured documentation and monitoring systems; Gontor highlights social control rooted in organizational structures and disciplinary traditions; while Darulrahman features a personal and counseling-oriented approach. Together, they demonstrate that effective *akhlaq karimah* education requires more than lectures, and it demands a living, adaptive supervision system that is continuously refined.

With a robust supervision system, these three pesantren have successfully created educational environments that sustainably foster the development of *akhlaq karimah*. Students are not merely required to memorize values but are educated to embody those values in real life. This represents an ideal model of *akhlaq karimah* education management, wherein character building is carried out comprehensively, consistently, and with tangible impact. Evaluation is conducted using a combination of psycho-educational and Islamic approaches, where advice, reflection, and taushiyah (Islamic exhortation) serve as the primary methods for personal moral development. (Nugroho, 2023).

Several factors influence the management of *akhlaq karimah* education in pesantren. First, the exemplary role of Kyai (religious leaders) and teachers is paramount. All pesantren regard the role modeling by these figures as the main strength in instilling moral values. Their modest attitudes and lifestyles, consistency in worship, and polite interactions become the standard for students to emulate. Second, an integrated system is employed, where formal and non-formal activities are unified within a single value system, ensuring that students are continuously immersed in an *akhlaq* educational atmosphere—whether in classrooms, mosques, dormitories, or extracurricular activities. Third, 24-hour supervision supported by the boarding school system enables full control over the students, which greatly contributes to the success of *akhlaq karimah* education. Fourth, parental involvement is also significant; in Tazakka and Darulrahman, parents engage through reports and guardians' forums, providing moral support and external oversight.

However, there are inhibiting factors in managing *akhlaq karimah* education at modern pesantren. The large number of students, especially at Gontor, limits the effectiveness of personal supervision unless backed by a strong supervisory system. The influence of digital media and gadgets indirectly undermines the values instilled, despite efforts to impose restrictions. Furthermore, the diverse backgrounds of students pose unique challenges in

habituating proper etiquette, as not all students come from environments conducive to Islamic character formation. (Kurniawan, 2024).

**Table 1. Comparative Analysis of the Three Pesantren**

Aspect	Pondok Tazakka	Gontor	Darulrahman Jakarta
Main Focus	Integration of akhlaq and technology	Role modeling & organizational structure	Combination of traditional texts & modernity
Role of Kyai	Primary director & mentor	Central figure & value driver	Spiritual mentor & educator
Supervision System	Observation + daily evaluation	Self-control + Student Advisory Council (MPS)	Dormitory guardians & guidance counselors (BP)
Daily Akhlaq Activities	Structured and systematic	Internalized within culture	Focus on habituation
Evaluation	Quantitative and qualitative	Discipline and role modeling	Reflection and counseling

The three pesantrens adopt different yet complementary approaches according to Zubaedi (2022). Tazakka excels in system integration and digital evaluation; Gontor is distinguished by its leadership and management based on exemplary conduct among students; while Darulrahman stands out in its kitab-based instruction and strong personal interactions.

Planning serves as the foundational step in the effective implementation of *akhlaq karimah* education management. The three modern pesantrens studied share a fundamental principle that akhlaq education is not merely an adjunct within the curriculum but the very essence of the entire learning and development system. At Pondok Modern Tazakka, the planning of akhlaq education begins with embedding Qur'anic values into the pesantren's modern management system. The institution's vision and mission explicitly position *akhlaq karimah* as a principal pillar in shaping a generation that is faithful, knowledgeable, and actively practicing good deeds. Planning at Tazakka is conducted in a structured and comprehensive manner, extending down to the smallest operational units. Programs such as habituation of congregational prayers, tadarus or Qur'anic recitation, respectful behavior toward teachers and peers, and social responsibility form part of the annual work targets, which are systematically outlined in the academic and developmental calendar.



Pondok Modern Darussalam Gontor also has a robust system for planning akhlaq education which is deeply embedded within the Kulliyatu-l-Mu'allimin al-Islamiyyah educational framework. Gontor implements a total education system that balances cognitive, affective, and psychomotor aspects. In Gontor's context, akhlaq is not merely moral values but a tangible manifestation of leadership education and the formation of holistic personality. Every program and activity from student council operations called OSIS, leadership training, to daily communal work is designed to promote the internalization of akhlaq values such as responsibility, honesty, discipline, and devotion.

Meanwhile, Darulrahman Islamic Boarding School in Jakarta has developed a *akhlaq karimah* education plan that integrates both classical (salafiyah) values and modern approaches. Classical tarbiyah texts such as Ta'lim al-Muta'allim, Riyadhush Shalihin, and Bidayatul Hidayah serve as core materials in the systematically organized moral halaqah. The nationally implemented curriculum is also enriched with elements of adab (etiquette) and ethics. Daily activities, including recitations of wirid, dhikr, collective prayers, and Qur'anic tadarus, are incorporated into a habituation system emphasizing politeness, responsibility, and spirituality.

From these three approaches, it can be concluded that future planning for *akhlaq karimah* education must be adaptive and integrative. In other words, the planning should respond to contemporary challenges, including technological and social developments, while maintaining the essence of Islamic values. Akhlaq must become the core value permeating all pesantren activities—not only articulated in vision and mission documents but also embodied in the policies and practices of all pesantren elements.

Organizational structuring is the next crucial aspect in the implementation of *akhlaq karimah* education management. Without a strong and systematic organizational framework, the internalization of akhlaq values becomes difficult to achieve effectively. At Pondok Modern Tazakka, the organizational system is arranged hierarchically and functionally. The kyai, as the spiritual leader, holds strategic control over the direction of moral development. Below him, the Deputy Director for Tarbiyah Akhlaq is responsible for the technical execution of development programs. Ustadz and musyrif act as field agents who not only convey knowledge but also serve as role models in attitude and behavior. This division of labor is highly systematic and supported by comprehensive reporting and evaluation systems.

In contrast, Gontor's organizational system emphasizes cadre development and student empowerment. Gontor has internal bodies such as the Student Advisory Council (Majelis Pembimbing Santri, MPS) that oversee

character development implementation. The Student Organization of Pondok Modern (Organisasi Pelajar Pondok Modern, OPPM), equivalent to a student council, functions as a forum for character building and leadership training for students. OPPM leaders are entrusted with leading, mentoring, and exemplifying behavior for their juniors. This approach transforms all pesantren components into active agents in the *akhlaq karimah* education process.

On the other hand, Darulrahman Boarding School prioritizes an organizational system based on a personal approach. The roles of dormitory supervisors, homeroom guardians, and mentoring teachers are significant in accompanying students. The relationships built are emotional and reciprocal, enabling students to feel personally cared for and guided. This system is deemed effective in cultivating moral sensitivity and strengthening the spiritual bond between students and their mentors.

From these various organizational patterns, it can be concluded that the design of future *akhlaq karimah* education, must integrate both structural and cultural approaches. Structurally, a clear hierarchical system is required, featuring balanced distribution of tasks and authorities. Culturally, a culture of exemplary behavior and mutual care among all members of the pesantren is essential. Every element, ranging from the kyai to senior students, must serve as role models and active agents in moral development.

The implementation of *akhlaq karimah* education represents the practical realization of what has been planned and designed organizationally. In this regard, each of the three pesantren adopts a distinctive approach. At Pondok Modern Tazakka, the implementation of *akhlaq karimah* education is conducted through systematic daily habituation and accompaniment. Mentoring programs, moral halaqah sessions, collective prayers, and social activities serve as mediums to cultivate students' sensitivity and responsibility. These activities are directly supervised by musyrif and mentoring teachers, who hold moral and professional accountability in providing ethical guidance.

Pondok Pesantren Gontor emphasizes the implementation of *akhlaq karimah* education through active student involvement in organizational and leadership roles. Every activity at Gontor functions as a platform for character education. Congregational prayers, cleaning duties, speech training, group work, and participation as committee members for pesantren events are all directed toward nurturing noble character. This system fosters discipline, responsibility, leadership, and solidarity among students. The exemplary conduct of kyai and teachers constitutes a fundamental pillar that reinforces the internalization of these values.

Darulrahman applies *akhlaq karimah* education through a spiritual and reflective approach. Student-teacher interactions are built on sincerity and affection rather than mere formality. Counseling, inner discussions, and guidance through classical texts serve as primary means for value inculcation. This approach is considered highly effective in shaping students' gentle, introspective, and spiritual personalities.

Based on this comparison, the future implementation of *akhlaq karimah* education should be holistic and tiered. Moral development cannot be standardized but must consider students' individual characteristics, social backgrounds, and age levels. The implementation must incorporate role modeling, habituation, spiritual approaches, and leadership training.

Controlling is a crucial stage to ensure that the entire *akhlaq karimah* education process proceeds consistently and results in behavioral change. Pondok Modern Tazakka implements a daily evaluation system with measurable behavioral indicators. Akhlaq reports are compiled by mentors and discussed in weekly and monthly evaluation forums. This evaluation process is educational in nature and aims to strengthen personal mentoring and coaching.

Gontor develops a community-based social control system. A two-way reporting mechanism, both vertical (from teachers to students) and horizontal (among students), characterizes Gontor's approach. This system reinforces a culture of discipline and collective responsibility. Each violation is not immediately punished but is analyzed to understand its motives and causes. The purpose of this process is to build awareness rather than merely enforce rules.

At Darulrahman, supervision and evaluation are carried out through reflective practices and counseling. Evaluation is not only conducted by teachers but also by the students themselves in weekly deliberation forums. Behavioral journals and open dialogues serve as primary media for character assessment. Students facing moral challenges are guided through a personal approach without stigma or punishment.

From these three approaches, it can be concluded that the future controlling system for *akhlaq karimah* education should be based on awareness, data, and emotional relationships. Evaluation must not be repressive but should serve as a medium for moral development that awakens internal awareness and personal responsibility. A combination of quantitative evaluation, based on behavioral indicators, and qualitative evaluation, based on reflection and consultation, will make the supervisory system more effective and educational.

## Effective Management Design for *Akhlaq Karimah* Education in the Future

The design of *akhlaq karimah* education management, or *akhlaq karimah*, is a systematic framework aimed at instilling noble moral values in a structured and sustainable manner within educational environments, particularly in modern pesantren. This design encompasses several key elements (Syafei, 2023; Muhaimin, 2022): Planning-Based Approach: *Akhlaq karimah* education begins with thorough planning, which involves developing an *akhlaq* curriculum, setting character formation objectives, and designing habituation programs that are integrated into all aspects of students' lives. Structured Organizing: Institutional structures are established hierarchically, involving kyai, ustaz, mentors, and senior students. Each has a specific role in moral development, which extends beyond the classroom to include dormitories, mosques, and social activities.

The actualization and implementation of moral values are carried out through daily habituation, exemplary role modeling, congregational worship, mentoring, and halaqah sessions. All activities are directed toward actualizing moral values in the tangible behavior of the students. Controlling: The monitoring system is conducted periodically using behavioral indicators, qualitative and quantitative evaluations, as well as feedback from teachers, class guardians, and student guardians. The objective is to ensure that the internalization of moral values proceeds effectively. Integration of Technology and Social Collaboration: The use of digital media to record the development of moral values, alongside the involvement of parents and the community in supporting the character education of the students.

With this design, *akhlaq karimah* education does not merely become an ancillary program but evolves into a living culture and the fundamental foundation for cultivating a generation with noble character. The management design of *akhlaq karimah* education in modern pesantren positions the formation of virtuous character as the primary educational goal. The pesantren's vision aims to produce a generation that is not only intellectually competent but also excels in manners, spirituality, and social responsibility. Moral values such as honesty, humility (*tawadhu'*), discipline, and compassion are integrated into all aspects of pesantren life, both in teaching and learning activities and in daily interactions within dormitories and the broader pesantren environment. Therefore, the planning of *akhlaq karimah* education is not designed separately but is integrated comprehensively with the curriculum and the overall life system of the pesantren.

The organization of *akhlaq karimah* education involves all elements within the pesantren (Zubaedi, 2022; Wahid, 2024). The kyai (religious leader) serves as the primary role model, while ustaz and teachers act as value facilitators in the learning process. Dormitory supervisors and musyrif (mentors) oversee daily behavior, and senior students are engaged as mentors or companions to junior students in fostering a positive culture. The institutional structure is strengthened by a clear division of duties, such as the establishment of the Student Advisory Council (Majelis Pembimbing Santri, MPS), the *akhlaq karimah* education division (divisi tarbiyah akhlaq), and student organizations. The involvement of all parties creates a solid and tiered nurturing system in character formation.

The implementation of *akhlaq karimah* education is conducted through habituation approaches, exemplary role modeling, and activities that promote the internalization of values. Routine activities such as congregational prayers, tadarus (Qur'anic recitation), halaqah, speech training, communal work, and moral discussions serve as media for character strengthening. Additionally, students are given social responsibilities through internal organizations and leadership roles to develop leadership and integrity. The exemplary behavior of teachers and mentors, in speech, dress code, and social interaction, provides a tangible model continuously observed and emulated by the students in daily life.

Supervision in this design is structured to be continuous and educative (Nugroho, 2023; Tazakka Foundation, 2024). The controlling system is carried out through direct observation, daily reporting, and weekly to monthly evaluations based on behavioral indicators. Each violation is not only recorded but followed up with corrective approaches such as personal advice, deliberation, or social tasks aimed at raising awareness. Furthermore, a reward system is implemented to motivate students who demonstrate exemplary moral behavior. Parents are also involved in the monitoring process through periodic reports on the students' moral development.

With this design, the management of *akhlaq karimah* education in modern pesantren is capable of creating an environment that supports the development of students' strong character and high competitiveness. The combination of traditional Islamic values, modern managerial approaches, and adaptation to contemporary challenges makes this system relevant for both the present and the future. This design not only cultivates individuals who are pious on a personal level but also prepares them to become agents of social change who uphold noble morals in every aspect of life.

Based on a synthesis of three modern pesantren, namely Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok

Pesantren Darulrahman Jakarta, an ideal design for *akhlak karimah* education can be formulated for future implementation. This design emphasizes a holistic approach that encompasses all aspects of students' lives, both individually and collectively. First, *akhlak karimah* education must be founded on multilevel role modeling. This means that all elements within the pesantren, including the kyai, teachers, supervisors, and senior students, must serve as tangible examples of noble moral behavior. Such role modeling should not be limited to lectures or verbal exhortations but must be reflected in daily practice so that students encounter living and accessible exemplars.

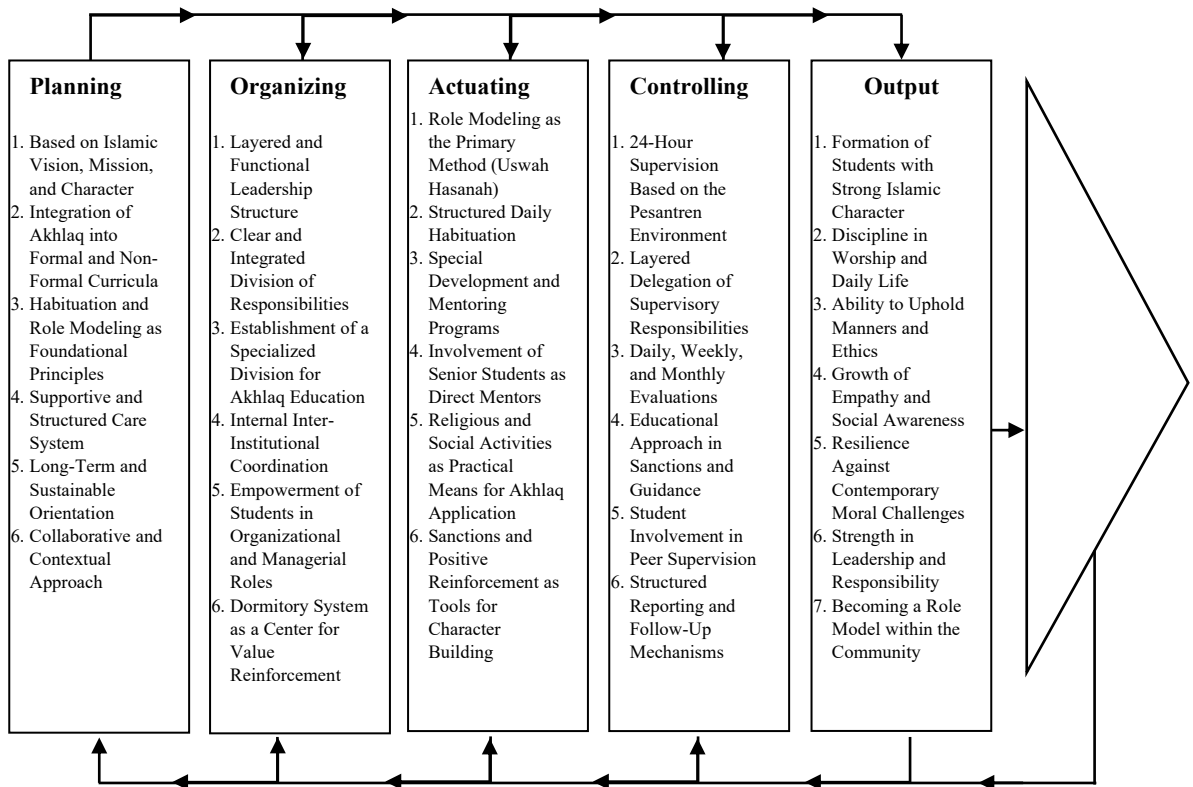
Second, moral values must be fully integrated into the life system of the pesantren. Morality should not be understood as an isolated subject but must become the spirit permeating all student activities. From worship, eating habits, manners of speech, study methods, to social interactions, all constitute part of the *akhlak karimah* education process. In this regard, every moment in the daily life of the pesantren forms part of a character curriculum that shapes students' souls.

Third, the future *akhlak karimah* education system needs to be reinforced with mentoring based on digital technology. Evaluations should no longer rely solely on manual methods but can be supported by digital platforms that periodically and objectively record students' moral development as noted by Kurniawan in 2023 and Hasan in 2024. This facilitates supervisors in monitoring character growth and serves as a reflective tool for both educators and students themselves. Moreover, the system promotes accountability and more personalized guidance.

Fourth, the design of *akhlak karimah* education must involve active collaboration between the pesantren, families, and the wider community. Character education is not solely the pesantren's responsibility but must be strengthened through the participation of students' guardians and their surrounding environment. Regular communication forums between pesantren and parents, community service activities, and Islamic values-based parenting training are forms of synergy that need to be developed so that moral values do not remain confined within the pesantren but continue to flourish in students' lives beyond.

Fifth, the *akhlak karimah* education design must be responsive to contemporary challenges. The content of moral development programs must be continuously updated and tailored to the problems faced by modern youth such as gadget use, the impact of social media, and identity crises as discussed by Abdullah in 2023 and Azizah in 2022. However, it remains essential to stay grounded in the values of the *salafus shalih* to ensure the education does not

lose its direction and spiritual integrity. Through this approach, students are equipped to face the modern world without losing their identity as morally upright Muslims.



**Figure 1. Design of an Effective Management Model for *Akhlaq Karimah* Education**

Ultimately, ideal *akhlaq karimah* education is not merely a program but must become a deeply rooted culture within the soul of every member of the pesantren community. Morality should be the breath of all activities, not simply a duty of the students but a shared responsibility of the entire pesantren population. When morality becomes a collective culture, the pesantren will truly become a place that produces individuals who excel in faith, knowledge, and character. Through the POAC approach and this design, *akhlaq karimah* education in modern pesantren will be capable of producing a generation that is not only intellectually intelligent but also morally and spiritually superior in the face of contemporary challenges.

## CONCLUSION

Based on research conducted on Pondok Modern Tazakka Batang, Pondok Modern Darussalam Gontor, and Pondok Pesantren Darulrahman Jakarta, the management of *akblaq karimah* education is systematically implemented through the stages of planning, organizing, execution, supervision, and evaluation. Tazakka integrates Qur'anic values with modern management systems, Gontor emphasizes role modeling through a student organizational structure, while Darulrahman combines the traditional kitab kuning approach with the national curriculum. The implementation of *akblaq karimah* education is carried out through daily habituation, congregational worship, mentoring, and spiritual approaches. Gontor excels in student-based leadership, Tazakka in daily evaluations based on indicators, and Darulrahman in personalized development through kitab halaqah sessions. All elements of the pesantren, from the kyai to senior students, actively participate in character building. The supervision system operates intensively and consistently, employing quantitative approaches, community discipline, and personal reflection. Supporting factors include leadership exemplarity, 24-hour supervision, and value systems embedded within pesantren life. The challenges faced include the negative influence of digital media, diverse student backgrounds, and human resource limitations. For the future, the management design of *akblaq karimah* education must integrate moral values as the spirit of pesantren life, strengthen role modeling, involve parents and the community, and utilize technology as a tool for monitoring and reflecting on moral development.

## ACKNOWLEDGMENT

The author expresses sincere gratitude to the leadership of Pondok Modern Tazakka Batang, Pondok Pesantren Darulrahman Jakarta, and Pondok Modern Darussalam Gontor for granting permission and providing assistance throughout the research process. Appreciation is also extended to the informants and students who openly shared their information. ■

## REFERENCES

- Abdullah, R. (2023). *Manajemen Pendidikan Islam Berbasis Nilai Akhlaq*. Yogyakarta: Deepublish.
- Abdullah, R. (2023). *Manajemen Pendidikan Karakter di Pesantren Modern*. Jakarta: Rajagrafindo Persada.
- Azizah, N. (2022). Evaluasi Pendidikan Akhlaq Berbasis Konseling di Pesantren Perkotaan. *Jurnal Pendidikan Islam*, 10(1), 77–90. <https://doi.org/10.12345/jpi.v10i1.999>



- Azizah, N. (2022). Evaluasi Pendidikan Karakter Pesantren Berbasis Kolaboratif. *Jurnal Pendidikan Islam*, 10(1), 77–90. <https://doi.org/10.12345/jpi.v10i1.999>
- Azra, A. (2020). Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenial. Jakarta: Kencana.
- Badrudin. (2020). Management of Islamic Education Management (MPI) graduates competence improvement through madrasa internship in MPI UIN Sunan Gunung Djati Bandung. *Jurnal Ilmiah Didaktika*, 21(1), 1–12.
- Badrudin. (2021). The role and responsibility of pesantren in facing moral degradation. *Al-Tarbawi: Jurnal Pendidikan Islam*, 4(1), 10–21. <https://doi.org/10.32939/altarbawi.v4i1.1396>
- Fauzan, M. (2018). Karakter Santri dan Sistem Pendidikan Pesantren. Bandung: Pustaka Pelajar.
- Harun, A. (2023). Hadis dan Pendidikan Akhlaq dalam Konteks Modern. Yogyakarta: Pustaka Ilmu.
- Hasan, M. (2022). Sistem Monitoring Akhlaq di Pondok Modern Tazakka: Studi Implementatif. *Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 15(2), 112–125.
- Hasan, M. (2024). Integrasi Sistem POAC dalam Manajemen Pendidikan Pesantren. *Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 15(2), 99–115.
- Hasanah, N. (2021). Penguatan karakter melalui sistem pesantren. *Jurnal Studi Islam dan Pendidikan*, 9(1), 55–70.
- Hidayat, R. (2022). Implementasi nilai-nilai moral dalam kurikulum pesantren modern. *Jurnal Ilmu Tarbiyah*, 11(3), 215–230.
- Hidayat, R. (2022). Manajemen Pendidikan Akhlaq di Pesantren: Studi Model POAC. *Jurnal Pendidikan Islam*, 10(1), 55–70. <https://doi.org/10.21580/jpi.2022.10.1.1234>
- Jannah, F. B. F., Hidayati, D., & Badrudin. (2022). Marketing management of educational services in improving the image of Islamic boarding schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 6(2), 320–330. <https://doi.org/10.33650/al-tanzim.v6i2.3332>
- Kandori, I. (2025). Comparative Study of Problem-Based and Project-Based Learning on Economic Learning Outcomes in Classes XA and XB at State High School 2 Tondano. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 9(1), 165-182.

- Kurniawan, D. (2023). Transformasi Digital dalam Pendidikan Akhlaq Pesantren. *Jurnal Pendidikan Islam Kontemporer*, 9(1), 50–65.
- Kurniawan, D. (2024). Tantangan Pendidikan Akhlaq di Era Digital: Studi Kasus Tiga Pesantren Modern. *Jurnal Pendidikan dan Masyarakat*, 12(1), 45–59.
- Ma'ruf, A., & Fadhilah, S. (2023). Sistem kepemimpinan santri di Gontor: Telaah terhadap fungsi OPPM dan MPS. *Jurnal Kepesantrenan*, 5(1), 33–47.
- Muhaimin, A. (2022). *Paradigma Pendidikan Islam: Kontekstualisasi Filsafat dan Praktik Pendidikan Islam*. Jakarta: Kencana.
- Muhaimin, A. (2023). *Model Pendidikan Akhlaq Pesantren: Studi Pendekatan Sosial-Kultural*. Malang: UIN Maliki Press.
- Nasution, S. (2021). Pendidikan karakter dalam perspektif manajemen pesantren. Bandung: Pustaka Setia.
- Nata, A. (2020). *Manajemen pendidikan Islam*. Jakarta: Kencana Prenada Media.
- Nugroho, D. (2021). Tantangan Moral Generasi Digital: Tinjauan terhadap Pendidikan Akhlaq di Pesantren. *Jurnal Pendidikan Karakter*, 11(2), 88–102.
- Nugroho, T. (2023). Keteladanan Multilevel dalam Pembinaan Akhlaq Pesantren. *PsikoReligi: Jurnal Psikologi dan Pendidikan Islam*, 8(2), 120–138.
- Nugroho, T. (2023). Refleksi Evaluatif Pendidikan Karakter: Antara Psikologi dan Spiritualitas. *PsikoReligi: Jurnal Psikologi Islam*, 8(2), 145–160.
- Pondok Modern Darussalam Gontor. (2021). *Pedoman sistem pendidikan Kulliyatul Mu'allimin Al-Islamiah (KMI)*. Divisi Penerbitan Pondok Modern Gontor.
- Pondok Modern Tazakka. (2023). *Buku panduan pembinaan akhlaq karimah: Integrasi nilai spiritual dalam pendidikan pesantren*. Yayasan Tazakka.
- Pondok Pesantren Darulrahman Jakarta. (2022). *Laporan tahunan program pendidikan karakter berbasis komunitas*. Departemen Pendidikan Darulrahman.
- Rahman, T. (2023). Pola pembinaan akhlak karimah di pesantren perkotaan. *Jurnal Pendidikan dan Budaya Islam*, 13(1), 44–58.
- Rohman, T. (2022). Model Integrasi Nilai Akhlaq dalam Sistem Pesantren Modern. *Jurnal Manajemen Pendidikan Islam*, 6(3), 200–218.

- Satria, I., Akbarjono, A., & Syaputra, E. (2025). Anti-Corruption Education Based on Local Wisdom: An Analysis of Anti-Corruption Management Values in the Local Wisdom of the Pasemah and Serawai Communities of Bengkulu. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 9(1), 183-196.
- Sutrisno, B. (2022). *Kepemimpinan spiritual di pesantren salaf dan modern*. Yogyakarta: Deepublish.
- Syafei, A. (2022). *Reformasi Manajemen Pendidikan Pesantren Modern: Konsep POAC dalam Praktik*. Bandung: Remaja Rosdakarya.
- Syafei, A. (2023). *Reformasi Pendidikan Akhlaq dalam Perspektif Manajemen Pesantren Modern*. Bandung: Rosda.
- Syahputra, L. (2023). Peran guru dalam membentuk akhlak santri di lingkungan pondok pesantren. *Jurnal Pendidikan Akhlaq*, 7(2), 75–90.
- Syamsuddin, I. (2024). Sinergi Keluarga dan Pesantren dalam Pembinaan Akhlaq Santri. *Jurnal Pendidikan Islam Kontemporer*, 12(1), 32–45.
- Tazakka Foundation. (2024). *Laporan Evaluasi Pendidikan Akhlaq Tahun Ajaran 2023/2024*. Batang: Yayasan Tazakka.
- Tazakka Foundation. (2024). *Laporan Pembinaan dan Evaluasi Akhlaq Santri Tahun Ajaran 2023/2024*. Batang: Yayasan Tazakka.
- Wahid, M. (2024). Keteladanan Kyai sebagai Pilar Akhlaq Pesantren. *Islamika: Jurnal Studi Keislaman*, 18(1), 89–103.
- Zubaedi. (2022). *Desain Pendidikan Karakter dalam Perspektif Islam*. Jakarta: Kencana

**This page belongs to the Tadbir : Jurnal Studi Manajemen Pendidikan**

**Tadbir : Jurnal Studi Manajemen Pendidikan Vol. 9, No.1, Mei 2025**

**IAIN Curup – Bengkulu | p-ISSN 2580-3581; e-ISSN 2580-5037**