

**CHARACTER EDUCATION MANAGEMENT
AT THE MUHAMMADIYAH MODERN BOARDING SCHOOL
MUHAMMADIYAH BOARDING SCHOOL YOGYAKARTA
FOR IMPROVING STUDENT ACHIEVEMENT**

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ABSTRACT

This study aims to conduct an in-depth analysis of the implementation of character education management at the Muhammadiyah Modern Boarding School (PPM MBS) Yogyakarta to improve student achievement. Character education is understood as an integrative process that internalises the six values upheld by PPM MBS Yogyakarta—sincerity, honesty, discipline, kinship, togetherness, and independence—through a boarding school-based education system. This study employs a qualitative approach with a case study design. The research subjects included the head of the senior high school, the deputy head for boarding school affairs, the head of the boarding school department, the discipline officer, the IPM (Islamic Student Association) mentor officer, the language officer, the tahfiz and worship officer, the head of the boarding school section (), senior high school teachers, students, and parents. Data collection techniques involved in-depth interviews, participatory observation, and document analysis. Data analysis utilised an interactive model comprising data reduction, data presentation, and drawing conclusions, with triangulation of sources and methods to ensure data validity. The research findings indicate that character education management in boarding schools is implemented in an integrated manner through the formal curriculum, boarding life guidance, the cultivation of religious practices, the exemplary conduct of educators, and school culture. The implementation of this character education not only contributes to the formation of students' personalities and attitudes but also has a positive impact on the improvement of academic and non-academic achievements. Key supporting factors include the boarding school system, the exemplary conduct of educators, and the religious environment. Meanwhile, inhibiting factors stem from the heterogeneity of students' backgrounds and limitations in initial adaptation. This study produced an operational model of boarding school-based character education at senior secondary level that is practical and sustainable.

Keywords: management, character education, boarding school.

Introduction

Education can be understood as a conscious effort to help people become fully human, as one form of the realisation of a dynamic human culture rich in development. This development in education occurs in tandem with changes in society, culture, and science and technology. Through education, changes—in the sense of improvements—at all levels must be continuously implemented to anticipate the future needs of humanity. For instance, within the context of building a civil society in Indonesia, education is carried out by various educational institutions, namely schools and madrasahs. The ultimate aim of education provided by schools and madrasahs is to instil values of goodness or character development and to enhance students' understanding of knowledge or academic achievement.

Instilling character in pupils or students during their school years—a phase of adolescence—presents its own challenges. Adolescence is a developmental transition from childhood to adulthood, marked by biological and emotional changes (Jannah & Nurajawati, 2023, p. 579). Adolescence is also described as a transitional period from childhood to adulthood. Adolescents are no longer children, but are not yet adults. At this stage, adolescents are searching for their identity. They engage in many activities without realising it and are unaware of the consequences. Often, the mistakes they make whilst searching for their identity cause confusion within society (Mahesha et al., 2024, p. 17).

This dynamic phase of adolescence presents an opportunity to guide young people towards developing moral, spiritual, and social values. Consequently, character education has become an urgent necessity to prevent deviant behaviour and to support the development of a high-quality younger generation, in accordance with the mandate of the national education objectives set out in Article 1 of the 2003 National Education System Act (UU Sisdiknas), namely that national education serves to develop abilities and shape character (character) and the civilisation of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of learners so that they become people who have faith and piety towards God the Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Islam, as the primary foundation of life, has taught the importance of character building. Many verses of the Qur'an speak of or teach the cultivation of character. One such example is the message of Luqman to his son.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ

Meaning: "And indeed, We bestowed wisdom upon Luqman, namely: 'Be grateful to Allah! And whoever is grateful (to Allah), then indeed he is grateful for his own sake; and whoever is ungrateful (disbelieves), then indeed Allah is Self-Sufficient, Praiseworthy.' And (remember) when Luqman said to his son, whilst he was instructing him: 'O my son! Do not associate partners with Allah; verily,

associating partners with Him is indeed a great injustice. And We have enjoined upon mankind (to be good) to their parents. His mother bore him in weakness upon weakness, and weaned him at two years. Be grateful to Me and to your parents. To Me is your return.” (Q.S. Luqman: 12–14).

Although there are many verses in the Qur’an relating to this topic, this verse forms part of the discussion of verses most closely associated with the concept of character education. Broadly speaking, there are three character traits contained within this verse: gratitude, avoiding injustice or associating partners with Allah, and being dutiful to one’s parents.

Ath-Thabari, in his commentary, explains that ‘hikmah’ in the above verse is defined as an understanding of Islam, intellectual strength, precision in speech, and religious understanding (Ath-Thabari, 1999) . Imam as-Suyuthi states that hikmah is reason, understanding, and intelligence (As-Suyuthi, 2003) . Meanwhile, the meaning of wisdom from an educator’s perspective is that an educator not only consistently strives to improve their students’ academic abilities but also endeavours to align their education with their actions.

Likewise, the Messenger of Allah, *peace and blessings be upon him*, had a primary mission when he was sent, namely to instil and strengthen good character.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنما بعثت لأتمم مكارم الأخلاق.
وفي رواية: إنما بعثت لأتمم صالح الأخلاق

Meaning: “Verily, I have been sent only to perfect noble character” (Al-Baihaqi, 2003) .

Akhlak is the plural of *khuluq*. As explained by linguists such as Al-Azhari (d. 370 AH), al-Khuluq refers to *din* (religion) and *muru’ah* (self-respect). (Al-Azhariy, 2001) . Al-Qadhi ‘Iyadh (d. 544 AH) quotes the words of Ibn Al-‘Arabi, namely ‘*tabiat, din, and muru’ah*’ (Iyadh, 2008) .

One means of strengthening personality through character building is via *boarding schools* or schools with a boarding system. ‘*Boarding school*’ is an English term comprising two words: ‘*boarding*’ and ‘*school*’; ‘*boarding*’ means to board or stay overnight, and ‘*school*’ means a school; it has been adopted into Indonesian as ‘*sekolah berasrama*’ . A dormitory itself is a residential facility for students, staff and others, whilst ‘*boarding*’ refers to living together within a building or complex (Rizkiani, 2012, p. 13) .

The boarding school model has existed for a long time and is known by various names, such as boarding school, boarding house, college, or Islamic boarding school. This model enables the provision of education where students live on the school premises 24 hours a day. A boarding school is a type of school where most or all students live at the school whilst they are studying there. The delivery of education through the boarding school model requires a different management approach compared to that of regular schools. This is because learning is not confined solely to classroom activities; extracurricular activities also receive significant attention from boarding schools (Awalia

et al., 2018, p. 4) . The role of education within this boarding school system is ultimately to guide students in developing the character needed to become better individuals.

Generally speaking, in Indonesia, some boarding schools are run by the government and others by the private sector. The government views boarding schools as an academic and multicultural development programme with four pillars of development: mental and spiritual, academic knowledge, interests and talents, and socio-cultural aspects. It is hoped that this will address the concerns arising from the diversity of cultural backgrounds, religions, socio-economic status, regional origins, and the negative influences of globalisation (Perdana et al., 2018, p. iii) .

Some government-established or managed boarding schools include SMA Taruna Nusantara in Magelang, Central Java; SMA Pradita Dirgantara in Boyolali, Central Java; SMA Unggulan MH Thamrin in Jakarta (a boarding school specifically for academically gifted students); SMA Negeri 10 Fajar Harapan in Banda Aceh (a leading school with a boarding system based on an international curriculum); SMA Negeri Modal Bangsa in Aceh (*an elite school with a boarding system for high-achieving students*), the IPDN/Institute of Internal Government (educating future civil servants in the field of government), STAN/State Finance Polytechnic STAN (some programmes provide accommodation for new students), Military Academy (Akmil), Naval Academy (AAL), Air Force Academy (AAU), Police Academy (Akpil) (Civil service academies with a military education system and boarding facilities), State Vocational Senior High School (MAKN) (Boarding schools managed by the Ministry of Religious Affairs, e.g. MAKN Surakarta), MAN Insan Cendekia in various regions across Indonesia (elite boarding madrasahs, such as MAN IC Serpong, MAN IC Gorontalo, and MAN IC Pekalongan).

All government-run boarding schools naturally place a strong emphasis on character building through a variety of approaches. Some adopt a semi-military approach, whilst others take a religious approach. Character building in semi-military educational institutions can be found in a number of schools, including SMA Taruna Nusantara Magelang, a school with a semi-military system operating in collaboration with the Ministry of Defence, SMA Pradita Dirgantara in Boyolali, Central Java, managed by the Indonesian Air Force and the Ardhya Garini Foundation; SMA Negeri Taruna Nala Malang, a school that implements a cadet education system for its students throughout their schooling; and SMA Negeri 2 Taruna Bhayangkara, the only state senior high school with a semi-police curriculum directly supported by the East Java Regional Police in East Java Province, Indonesia.

The concept of boarding schools actually adopts that of Islamic boarding schools (*pondok pesantren*). The existence and development of Islamic boarding schools in Indonesia, according to ancient Javanese works such as *the Serat Cabolek* and *Serat Centini*, have existed since the early 16th century. One of the elements found in Islamic boarding schools is the dormitory, a place where students study classical Islamic texts on fiqh, aqidah, and tasawuf (Syafa'at et al., 2015, p. 249)

In line with what was stated by Zamakhsyari Dhofier (2011, pp. 44–47), who noted that a pesantren must fulfil five aspects: *firstly*, the presence of a boarding house serving as the students' dormitory. This student dormitory is a distinctive feature of traditional pesantrens in Indonesia that is not found in other countries. *Secondly*, the mosque or surau serves as the centre for worship and the primary teaching of religious texts, which is generally conducted by the pesantren's supervisor after Fajr and after Asr, and even after Isha'. *Thirdly*, the study of classical Islamic texts is an essential part of the boarding school's educational programme, covering works in the fields of creed (akidah), jurisprudence (fiqh) and mysticism (tasawuf), including texts at the basic, intermediate and advanced levels. *Fourthly*, students reside in the boarding school dormitories (), allowing for study throughout the day and into the evening. *Fifthly*, there are kiyai or a team of boarding school supervisors who lead the boarding school educational institution.

Boarding programmes have now become a key focus for educational institutions amidst the complex challenges faced in managing the learning process. These programmes offer more than just accommodation; they also provide students with opportunities to learn, develop, and acquire a wide range of skills beyond the academic curriculum. Understanding how boarding programmes shape character and enhance student achievement is crucial. Through character education implemented systematically and continuously, a child will develop emotional intelligence. This emotional intelligence is an essential foundation in preparing children for the future, as it enables them to face life's various challenges—including the challenge of academic success—more easily and effectively.

Religiously-based educational institutions such as Islamic boarding schools (pesantren) serve not only as places of learning but also as platforms for character development rooted in Islamic and national values. Boarding programmes are designed to create an environment conducive to the development of strong Islamic character and a high sense of nationalism. Furthermore, through various boarding activities, students are expected to improve their academic and non-academic achievements. Effective management of these programmes is a key factor in achieving these objectives.

However, the management of boarding school programmes faces various challenges, including resource constraints, the diversity of students' backgrounds, and changes in social and technological dynamics. These challenges require an adaptive and innovative managerial approach to ensure that boarding school programmes can operate effectively and efficiently.

Islamic and national character must be the answer to a number of facts and data regarding the current moral decline. According to the Central Statistics Agency (BPS), the number of young people in Indonesia in 2024 is estimated to be around 64.22 million, or approximately 22.99% of the Indonesian population. Although this figure does not constitute a dominant proportion of the Indonesian population, 64 million young people is by no means a small number. This is all the more significant given that improving the quality of young people is a strategic issue in human resource development under the

2020–2024 National Medium-Term Development Plan (Statistics, 2024) . Juvenile delinquency remains a challenge that must be addressed, including school brawls, theft, promiscuity, murder and drug abuse. According to BPS data, the number of student brawls in 2018 stood at 548 cases or 0.65 per cent, in 2021 there were 188 cases or 0.22 per cent, and in 2024 student brawls saw a significant increase to 575 cases or 0.68 per cent (BPS, 2024) . Meanwhile, criminal offences recorded in the Special Region of Yogyakarta (DIY) totalled 10,764 cases. Specifically regarding crimes involving young people, particularly those known as street crime or "klitih", there is an upward trend. According to records from the Yogyakarta Special Region Police, there were 52 cases of klitih in 2020, followed by an 11.54 per cent increase in klitih offences in 2021, with 58 cases recorded (Salamah & Listyorini, 2024, p. 50) . In the various cases of klitih that have occurred in Yogyakarta, the perpetrators are a group of minors, ranging in age from 10 to 12 years old and up to 18 to 20 years old (Salamah & Listyorini, 2024, p. 50) .

Based on the data above, it is imperative to instil character values in teenagers. A number of experts have highlighted several values in character education, including Zubaedi and the Ministry of Education of the Republic of Indonesia. There are eighteen character education values according to the Indonesian Ministry of Education, as listed in the following table (Nurhayati, 2023, p. 66) .

Table 1.1
Eighteen Character Education Values

Character Education Values			
1	Religious	10	Work ethic
2	Honesty	11	Love of country
3	Tolerance	12	Appreciating achievements
4	Discipline	13	Friendliness or communication
5	Hard work	14	Love of peace
6	Creativity	15	Loves reading
7	Independent	16	Caring for the environment
8	Democratic	17	Socially responsible
9	Curiosity	18	Responsibility

Source: Ministry of Education and Culture, 2011

In addition to the 18 Character Education Values listed above, the government has also issued Minister of Education and Culture Regulation No. 20 of 2018 on Strengthening Character Education in Formal Educational Institutions. There are 5 (five) core character values prioritised in Character Education Strengthening (PPK), namely religious, nationalistic, independent, integrity and mutual cooperation (Culture, 2018, p. 4) . These values can serve as a foundation for enhancing students' character.

The success of character education in boarding schools must, of course, be supported by character education management through boarding programmes. A good boarding programme must be able to integrate various elements of education, both formal and non-formal, to create a holistic environment for the development of students. This includes thorough programme planning, effective implementation, and continuous

evaluation to ensure that educational objectives are achieved. Furthermore, it is important for boarding school administrators to develop programmes that focus not only on academic aspects but also on the development of students' character and life skills.

A well-managed boarding school programme can contribute to improving students' achievements in various fields. These achievements are not limited to academic results, but also include achievements in extracurricular activities, leadership skills, and active participation in social and religious activities. Thus, students not only grow into well-rounded individuals but also possess strong character and are able to contribute positively to society and the nation.

The dual mission of character building and academic achievement presents a significant challenge for Islamic boarding schools as educational institutions with residential programmes. This is because today's Islamic boarding schools are, of course, different from those of the early days. In terms of their types, Achmad Muchaddam Fahham (2020, pp. 26–27) classifies Islamic boarding schools into four categories, namely:

Salaf (traditional) pesantren, namely pesantren that only provide religious instruction to their students. In these pesantren, students are educated solely in religious studies and do not pursue formal education. Even if such subjects are taught, they are limited to those related to life skills.

Ribath boarding schools, which combine religious instruction with general subjects. Typically, in addition to religious study sessions, these schools also provide formal education that students can undertake.

Khalaf (modern) boarding schools, which are designed with a well-structured curriculum to achieve desired objectives. They are termed 'khalaf' due to the various changes implemented in both teaching methods and subject matter. Students are not only taught religious and general subjects but also various subjects related to *vocational* skills.

Jami'i boarding schools (student and university dormitories) are institutions that provide supplementary education to school pupils or university students. In this context, the priority is placed on the students' academic success in formal schools.

The Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) classifies pesantren into two main categories: formal and non-formal education, in accordance with Minister of Religious Affairs Regulations (PMA) Nos. 30, 31 and 32 of 2020. Formal education comprises formal diniyah education (PDF), mu'adalah educational units (SPM) and ma'had aly. Meanwhile, non-formal education is divided into salaf pesantren, khalaf/modern pesantren, combined or convergent pesantren, equivalence education in salafiyah pesantren (PKPPS) and madrasah diniyah takmiliyah (MDT).

The Modern Muhammadiyah Boarding School Yogyakarta, as an educational institution, naturally possesses values that form the foundation for character education whilst also serving as an effort to enhance student achievement through its boarding programme. The achievements discussed in this study include competition results or students' accomplishments in various contests, as well as academic achievements or the distribution of alumni across various universities.

The competition achievements attained by students at the Modern Muhammadiyah Boarding School in Yogyakarta include: First Place in the ‘’ category at the 2024 Prambanan Sub-district Level MTQ Competition; First Place in the Arabic Exegesis category at the 2024 Prambanan Sub-district Level MTQ Competition; Second Place in Pencak Silat at the National Student Sports Olympics (O2SN) at the Sleman Regency Level in 2024, a Bronze Medal at the National Youth Biology Olympiad (NYBO) 2024, Second Place in the Poetry Writing Competition at the National Student Arts Competition Festival (FLS2N) at the Sleman Regency Level 2024, Gold Medal at the 7th Ahmad Dahlan Olympiad (OlimpicAD) in Mathematics at the National Level 2024 and First Place in the National Arabic Language Olympiad 2024.

Table 1.2
Achievements of Students at the Muhammadiyah Modern Boarding School at National Level over the Last Three Years

Year	Champion	Category
2022	5 times	Religion, Language, Literature, Culture and Martial Arts
2023	5 times	Religion, Science and Social Studies
2024	7 times	Literature, Culture, Language and Science

Meanwhile, the academic achievements demonstrated by students at the Muhammadiyah Modern Boarding School in Yogyakarta are evident in the acceptance of its graduates into various universities both domestically and abroad. Among these are Yogyakarta State University (UNY), Gadjah Mada University (UGM), Sebelas Maret University (UNS), Diponegoro University (UNDIP), Bogor Agricultural University (IPB), Hasanuddin University (UNHAS), Al-Azhar University in Cairo (Egypt), Islamic University of Madinah (Saudi Arabia), the International University of Africa (Sudan), Kütahya Dumlupınar University and Samsun University (Turkey), the International Islamic Call College, Tripoli, and Al-Asmarya Islamic University, Zliten (Libya), Hassan II University, Casablanca (Morocco), Ar-Rayyan University and Al-Ahqaf University (Yemen), and the University of Jordan (Jordan).

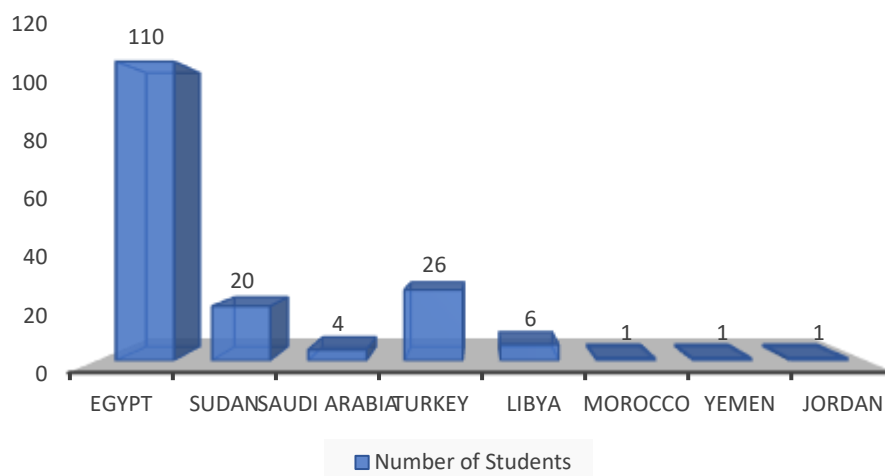


Figure 1.1
Graph showing the distribution of PPM MBS alumni who continued their studies abroad

Given the achievements of the Muhammadiyah Modern Islamic Boarding School in Yogyakarta, it is worthy of study and should serve as a benchmark for character education management through boarding school programmes. The author proposes a study entitled: *Character Education Management in Secondary School Boarding Schools to Student Achievement (A Case Study at the Muhammadiyah Modern Islamic Boarding School in Yogyakarta)*.

Research Method

The method used in this study is a qualitative research approach. The definition of a qualitative research approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour (Moleong, 2018, p. 3). John W. Creswell (2018, p. 43) states:

Qualitative research takes place in the natural setting. The qualitative researcher often visits the participant's site (home, office, environment) to conduct the research. This enables the researcher to develop a detailed understanding of the individual or place and to be deeply immersed in the participants' actual experiences.

Meanwhile, according to Sugiyono (2018, p. 9), qualitative research is a research method based on post-positivist philosophy, used to study objects in their natural state, (as opposed to experiments) where the researcher acts as the key instrument, data collection techniques are carried out through triangulation (combination), data analysis is inductive/qualitative, and the results of qualitative research place greater emphasis on meaning than on generalisation.

Results and Discussion

The Vision and Mission of the Muhammadiyah Modern Boarding School in Yogyakarta as a Foundation for Character Building

The formulation of the vision and mission of the Muhammadiyah Modern Boarding School (MBS) in Yogyakarta was carried out through a collective and participatory process. In the initial stage, the vision and mission were drafted by an internal team from the boarding school, and were subsequently discussed and refined collectively through a drafting committee forum. This process did not stop at the internal level, but continued by seeking input and consideration from various elements of the Muhammadiyah leadership.

a. History of the Formulation of the Vision and Mission of the Modern Muhammadiyah Boarding School (MBS) Yogyakarta

The formulation of MBS's vision and mission was driven by concerns regarding the state of education within society, particularly within Muhammadiyah schools at that time. Many educational institutions placed too much emphasis on success in terms of exam scores and grades, whilst aspects of worship, spirituality, and the emotional development of students tended to be neglected. It was this concern that served as the

starting point for the creation of the vision and mission of the MBS Islamic Boarding School in Yogyakarta.

Input was provided by Muhammadiyah leaders at branch, regional, and provincial levels. Furthermore, the refinement of the vision and mission also involved direct input from Prof. Syafi'i Ma'arif, particularly regarding the wording, ideological direction, and substance of the boarding school's vision. The involvement of these figures from the Muhammadiyah Organisation demonstrates that the vision and mission of MBS were designed as part of Muhammadiyah's strategic educational agenda.

b. The Meaning and Primary Objectives of the Vision and Mission of the MBS Islamic Boarding School in Yogyakarta.

The vision and mission of the MBS Islamic Boarding School in Yogyakarta are understood as a commitment to establishing a high-quality and robust Islamic boarding school, with the Qur'an and Sunnah as the primary foundations of its educational programme. The quality referred to is not solely focused on academic aspects but also encompasses the cultivation of worship, spirituality, moral character, and a sense of community among the students.

The primary objective of this vision and mission is to produce Muhammadiyah cadres who possess a balance between intellectual ability, spiritual strength, and moral integrity.

c. Parties involved in formulating the boarding school's vision and mission.

The formulation of the vision and mission of the MBS Islamic Boarding School in Yogyakarta involved many strategic parties. The boarding school's internal drafting team served as the main actors, comprising ideologues, boarding school leaders, and figures with a deep understanding of education and the Muhammadiyah ideology, including Ustaz Nasir as one of the drafters.

The process of formulating the vision and mission also involved the Muhammadiyah structure at various levels, namely the Muhammadiyah Branch Leadership (PCM), the Muhammadiyah Regional Leadership (PDM), the Muhammadiyah District Leadership (PWM), and the Muhammadiyah Central Leadership. Input from Prof. Syafi'i Ma'arif played a crucial role in reinforcing the ideological direction and clarity of the boarding school's vision.

d. Communicating the Vision and Mission to the Boarding School Community

The vision and mission are read out regularly during the weekly assembly every Saturday. The pesantren also organises special study sessions to reinforce the pesantren's vision, mission, and ideology, which are held on a scheduled basis and divided into working groups. For example, sessions for teachers and staff take place on Thursdays, sessions for primary school teachers on Saturdays, and special sessions for support staff such as drivers, cleaners, and security guards on Wednesdays. This division is intended to ensure that all members of the boarding school fully understand the overarching goals and direction of the boarding school's development.

Meanwhile, for the students, the dissemination of the vision and mission is carried out routinely every year through the Ta'aruf Akbar event, the Student Orientation Forum (Fortasi), and the School Environment Orientation Period (MPLS) at the start of the academic year.

Implementation of Character Education Based on Six Values to Enhance Student Achievement at the Muhammadiyah Modern Boarding School, Yogyakarta

Character education based on six values is an integrative, holistic process that takes place 24 hours a day. Character education is not positioned as a separate subject, but rather as a boarding school culture that is internalised within formal learning, dormitory life, organisational activities, language development, Quran memorisation, and worship. Character education at MBS has become a *shared belief system* across roles and positions among senior high school teachers, the Head of Discipline, the Head of IPM Mentoring, the Head of Language, the Head of Quran Memorisation and Worship, students, and parents.

The six character traits—sincerity, honesty, discipline, a sense of family, togetherness, and independence—are not taught in isolation, but are integrated across all activities:

- a. Sincerity and honesty: Strongly emphasised by the Head of Memorisation and Worship, reinforced by the practices of teachers and supervisors, and internalised by students and their guardians.
- b. Discipline: Evident in memorisation targets, language discipline, academic standards, and organisational activities.
- c. Solidarity: Fostered through the Student Council (IPM), student assemblies, class discussions, and collective leadership.
- d. Family spirit: Instilled through ceremonies, national activities, and service orientation.
- e. Independence: Evident in social service activities, fundraising, dormitory solidarity, and community service.

These six values form the cultural foundation of the pesantren, which permeates the entire educational process, whether in formal learning, boarding school guidance, or the social life of the students.

The success of character education is underpinned by *an interlocking system* of functional relationships. Teachers function as integrators of values in learning and as shapers of intellectual ethics. Musyrifs are key actors in the internalisation of character through 24-hour mentoring. Pesantren leaders act as guardians of the vision, policy direction, and consistency of values. Students and parents confirm that it is the consistency of this system that distinguishes the pesantren from *non-boarding* schools.

Character education has a significant relationship with improved student achievement, albeit within a broader paradigm of achievement. Teachers, the Head of Language Studies, and the Head of Quran Memorisation observe the impact of character

on academic performance, competitions, and further study outcomes. The Head of IPM and the Head of Discipline emphasise non-academic achievements: leadership, responsibility, and social performance. Students experience psychological benefits: inner peace, focus on learning, and motivation. Parents affirm that true achievement is not merely about grades, but about life maturity, moral character, and readiness to contribute. Thus, character education at MBS fosters holistic achievement (academic, non-academic, spiritual, and social).

Supporting and Hindering Factors in the Implementation of Character Education Based on Six Values at the Muhammadiyah Modern Boarding School, Yogyakarta

Based on the implementation of character education grounded in six values to enhance student achievement at the Muhammadiyah Modern Boarding School in Yogyakarta, the supporting and hindering factors are as follows:

- a. Character education in the boarding school is only effective if it is implemented holistically, integrated, and takes place 24 hours a day within *the boarding school* system, with the respective roles and functions of the senior high school teachers, the Head of Discipline, the Head of IPM Mentoring, the Head of Languages, and the Head of Tahfiz and Worship. Character education in the boarding school is multi-dimensional, with each unit contributing to different aspects of character that nevertheless reinforce one another.
- b. The exemplary conduct of teachers, religious instructors and supervisors is a supporting factor and the most decisive element in the success of character education. Secondary school teachers and the Head of Discipline emphasise exemplary behaviour in discipline and work ethic. The Head of Languages highlights exemplary communication and a supportive attitude. The Head of Memorisation and Worship emphasises exemplary moral conduct and consistency in worship. The Head of IPM views mentors as role models for leadership and responsibility.
- c. Facilities and infrastructure play an important role, but are not the primary determining factors. Mosques, dormitories, activity rooms, and learning resources serve as tools for character development. Facilities and infrastructure are positioned as *enablers*, not the primary drivers of character education.
- d. The heterogeneity of the students' backgrounds is the main challenge, albeit in different forms. Secondary school teachers and the Head of Discipline highlighted differences in disciplinary culture. The Head of IPM noted variations in organisational maturity and leadership. The Head of Languages highlighted differences in linguistic ability and confidence. The Head of Memorisation and Worship emphasised variations in worship practices and memorisation. However, these challenges are addressed through an educational, gradual, and persuasive approach, rather than a repressive one.

- e. The family serves as the foundational starting point for character formation. Society provides the space for the actualisation of familial and social character. However, the *pesantren* is still regarded as the primary agent in reinforcing and harmonising values, particularly when there are differences between family values and the *pesantren* system.

How to Maintain Supporting Factors and Overcome Hindering Factors in the Implementation of Character Education Based on Six Values at the Muhammadiyah Modern Boarding School, Yogyakarta

The methods for maintaining supporting factors and overcoming hindering factors in the implementation of character education based on six values at the Muhammadiyah Modern Boarding School in Yogyakarta are as follows:

- a. Consistency in boarding school culture, the habit of worship, discipline, and the cultivation of manners, supported by standard operating procedures (SOPs) and the guidance of supervisors. Supporting factors are maintained through a combination of (1) system integration, (2) boarding school culture, and (3) daily operational control.
- b. Character education is not treated as an incidental activity, but rather as a *core system* embedded in the 24-hour *boarding* life.
- c. The main challenges are the heterogeneity of students' characters, adaptation to discipline, uneven levels of independence, and boredom with routine. These are addressed by organising diverse activities to accommodate students' interests. The approach is humanistic, educational and gradual, supported by personal mentoring and cross-functional coordination.
- d. Regular, multi-layered evaluation is based on reports from supervisors, coordination meetings and direct monitoring, followed by programme improvements.

Novelty

There are several aspects that constitute *novelty* in this study:

1. Integrating educational management, character education, and competitive student achievement, which is realised in classroom learning programmes and boarding school care programmes.
2. Employing a comprehensive managerial approach: *planning, organising, actuating, and controlling*.
3. A specific and novel context, conducted at the Muhammadiyah Boarding School in Yogyakarta.
4. Developing a *boarding school*-based character education management model.
5. Enriching educational management theory and providing practical recommendations for schools.

Conclusion

Based on the research findings in Chapter IV, it can be concluded that the implementation of character education at the Muhammadiyah Boarding School (MBS) in Yogyakarta takes place systematically through the integration of the formal curriculum, boarding school activities, and 24-hour boarding life. Field data indicates that the process of internalising values occurs not only during classroom learning but also through daily routines, the exemplary behaviour of teachers and supervisors, and the consistent reinforcement of institutional culture.

Empirical findings reveal that the six core character values—sincerity, honesty, discipline, kinship, solidarity, and independence—are implemented through various concrete programmes such as communal worship activities, moral development programmes, a strict code of conduct, and collective life in the boarding house. The value of sincerity is evident in students' involvement in worship and service activities without an expectation of reward, as confirmed by observations and interviews with dormitory supervisors.

The values of honesty and discipline are fostered through mechanisms of social control and the consistent enforcement of rules. Data indicates that students are accustomed to a monitoring system that is not merely external but has evolved into self-regulation. This demonstrates the successful internalisation of values, progressing from compliance to awareness.

Furthermore, the values of family and togetherness are confirmed through patterns of intensive social interaction within the *boarding school* environment. Research findings indicate close relationships between students and between students and teachers, creating a supportive and conducive emotional atmosphere for the formation of social character. This is reinforced by shared activities such as communal meals, group study, and social events.

The value of independence develops significantly through the demands of boarding school life, which require students to manage their time, handle personal needs, and resolve problems independently. Interview data indicates that students experience an increase in a sense of responsibility and self-confidence whilst undergoing the *boarding school* system.

Thus, it can be affirmed that the success of character education at MBS High School in Yogyakarta is determined not only by the curriculum, but by an educational ecosystem that unites values, practices, and exemplary behaviour into a cohesive whole. This model demonstrates that effective character education must be based on real-life experiences (*experiential learning*) and take place continuously throughout the students' lives.

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