

Reconstructing the Pesantren-Based Madrasah Curriculum for Character Development

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ABSTRACT

Contemporary Islamic education continues to face challenges in strengthening students' character development through integrated educational systems. This study aimed to analyze (1) the reconstruction of a pesantren-based madrasah curriculum, (2) student management, and (3) character habituation at MTs Unggulan Al-Qodiri 1 Jember. A qualitative approach with a single-case study design was employed. The study was conducted from July to September and involved 10 informants, consisting of the madrasah principal, vice principal for curriculum, vice principal for student affairs, ustadz and ustadzah (teachers), pesantren administrators, mudabbir/mudabbirah (dormitory supervisors), and students. Data were collected through semi-structured interviews, participant observation, and document analysis and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that curriculum reconstruction was implemented through the integration of the national and pesantren curricula, the alignment of school and dormitory regulations, and the establishment of the Organisasi Pelajar Pondok dan Madrasah (OPPM) within a unified institutional system. Student management involved integrated planning, 24-hour supervision, and continuous character assessment supported by monitoring books, integrated report cards, and joint graduation. Character habituation was fostered through religious practices, discipline, honesty, and social etiquette reinforced by the hidden curriculum, teacher role modelling, dormitory life, and continuous supervision. The study concludes that integrating curriculum reconstruction, student management, and character habituation within a unified pesantren-based educational system effectively strengthens students' character development. These findings contribute to the development of an integrated curriculum reconstruction model for strengthening character education in pesantren-based madrasahs.

Keywords: Curriculum Reconstruction; Pesantren Based Madrasah; Student Management; Character Habituation; Character Education

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INTRODUCTION

Curriculum reconstruction in *pesantren*-based madrasahs has become an important strategy for integrating the national curriculum with the *pesantren* curriculum to strengthen students' character through a unified educational system. Beyond revising curriculum content, reconstruction encompasses student management, institutional governance, character habituation, and evaluation systems to improve the effectiveness of Islamic education. MTs Unggulan Al-Qodiri 1 Jember is one of the *pesantren*-based madrasahs that has implemented an integrated curriculum since 2013. The madrasah operates within the Al-Qodiri Islamic boarding school system, where students simultaneously participate in formal madrasah education and *pesantren* learning under a unified institutional management.

According to institutional documents and school regulations, the curriculum reconstruction was initiated to address institutional fragmentation in the implementation of education before 2013. The madrasah and the *pesantren* independently managed learning programs, student affairs, disciplinary regulations, and character development activities. Consequently, overlapping learning materials, inconsistent disciplinary policies, and separate student supervision reduced the effectiveness of character education. These institutional challenges encouraged the integration of the national curriculum with the *pesantren* curriculum, the harmonization of school and dormitory regulations, the establishment of the *Organisasi Pelajar Pondok dan Madrasah* (OPPM), and the implementation of an integrated student management system.

Curriculum reconstruction is understood as a continuous process of redesigning curriculum to respond to learners' needs, scientific development, and social change (Takaya, 2008; Taba, 1962). In Islamic education, curriculum reconstruction extends beyond curriculum content by integrating Islamic values, student management, institutional governance, and character education into a coherent educational system (Bhuttah et al., 2019; Hasyim et al., 2026; Niza et al., 2025). Therefore, curriculum reconstruction in *pesantren*-based madrasahs aims to produce graduates who demonstrate balanced academic competence, religious understanding, and Islamic character.

Previous studies have highlighted the contribution of curriculum integration to character education in Islamic educational institutions. Rofiq (2022) and Masyuri et al. (2021) reported that integrating the madrasah curriculum with *pesantren* learning strengthens students' religious competence. Yusuf et al. (2024) demonstrated that the boarding education system promotes religious habituation, whereas Hadi and Slamet (2024) emphasized the role of the hidden curriculum and teacher role modelling in internalizing Islamic values. Azizah et al. (2025) further found that student management contributes to discipline and character formation. Nevertheless, these studies mainly discuss curriculum integration, student management, or character education separately, without explaining how these components function as an integrated curriculum reconstruction system within *pesantren*-based madrasahs.

Accordingly, a research gap remains regarding how curriculum reconstruction integrates curriculum design, student management, character habituation, institutional governance, and evaluation into a unified educational system. This study addresses that gap by examining curriculum reconstruction as a comprehensive institutional transformation rather than merely curriculum integration. Specifically, this study analyzes curriculum reconstruction at MTs Unggulan Al-Qodiri 1 Jember through three interconnected dimensions: curriculum reconstruction, student management, and character habituation.

METHODS OF RESEARCH

This study employed a qualitative approach using a single-case study design to examine the implementation of curriculum reconstruction in strengthening students' character at MTs Unggulan Al-Qodiri 1 Jember. The research site was selected purposively because it has implemented an integrated pesantren-based curriculum since 2013. The study was conducted from July to September 2025. A total of 10 informants participated in the study, comprising one principal (KM-1), one vice principal for curriculum affairs (WK-1), one vice principal for student affairs (WS-1), two teachers (*ustadz/ustadzah*) (G-1 and G-2), one pesantren administrator (PP-1), two dormitory supervisors (*mudabbir/mudabbirah*) (MD-1 and MD-2), and two students (S-1 and S-2). Informants were selected purposively based on their direct involvement in curriculum implementation and subsequently expanded through snowball sampling until data saturation was achieved. Secondary data consisted of curriculum documents, lesson plans, school regulations, student management documents, character report cards, and other institutional records relevant to the research focus.

Data were collected through semi-structured interviews, participant observation, and document analysis. Interviews explored the curriculum reconstruction process, student management practices, and character habituation programs. Participant observation was conducted to examine the implementation of integrated learning activities, school and dormitory regulations, and daily character-building practices. Documentary evidence was used to confirm and complement findings obtained from interviews and observations.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2020), including data condensation, data display, and conclusion drawing and verification. The data were coded, categorized, and organized into themes corresponding to the three research focuses: curriculum reconstruction, student management, and character habituation. The trustworthiness of the findings was ensured through source, method, and time triangulation, member checking, and an audit trail. Ethical principles were maintained by obtaining participants' informed consent, protecting confidentiality, and using all research data exclusively for academic purposes.

RESULT AND DISCUSSION

Curriculum Reconstruction in Pesantren-Based Madrasah

The findings indicate that curriculum reconstruction at MTs Unggulan Al-Qodiri 1 Jember has been implemented since 2013 as an institutional response to the fragmented implementation of education between the madrasah and the pesantren. Prior to the reconstruction, both institutions managed learning activities independently, resulting in overlapping learning materials and the absence of an integrated educational system. To address these issues, the madrasah redesigned its curriculum by integrating the national curriculum with the pesantren curriculum into a unified educational framework.

Interviews with the principal revealed that curriculum reconstruction was initiated through a series of coordination meetings involving the principal, vice principal for curriculum affairs, teachers, and pesantren administrators. These meetings focused on identifying institutional challenges, mapping educational needs, and formulating an integrated curriculum that accommodated both national educational standards and pesantren traditions. Consequently, curriculum reconstruction represented a comprehensive institutional reform rather than merely revising curriculum documents.

Observation and document analysis further demonstrated that the reconstructed curriculum integrated national curriculum subjects with pesantren learning programs, including Arabic, English, *Tartil Al-Qur'an*, *Tahfidz Al-Qur'an*, and *Kitab Kuning*. This integration was designed to develop students' academic competence alongside their religious understanding and Islamic character. Rather than operating as separate educational systems, the madrasah and pesantren functioned as complementary components of a single educational framework.

Table 1. Forms of Curriculum Reconstruction at MTs Unggulan Al-Qodiri 1 Jember

Aspect	Before Reconstruction	After Reconstruction	Evidence
Curriculum Structure	National and pesantren curricula implemented separately	Integrated curriculum framework	Curriculum documents; Interview (KM-1)
Curriculum Orientation	Institution-oriented	Balanced academic, religious, and character development	Interview (WK-1); Curriculum documents
Learning Programs	Academic and pesantren programs conducted independently	Arabic, English, Tahfidz, Tartil, and <i>Kitab Kuning</i> integrated into the curriculum	Observation; Curriculum documents
Curriculum Planning	Separate planning by each institution	Joint curriculum planning involving madrasah and pesantren	Interview (KM-1; WK-1)

Source: Compiled from interviews, institutional curriculum documents, and participant observation (July–September 2025).

The findings demonstrate that curriculum reconstruction at MTs Unggulan Al-Qodiri 1 Jember represents an institutional effort to integrate the national curriculum and the pesantren curriculum within a coherent educational framework. This finding supports Bruner's view that curriculum should be continuously reconstructed to respond to learners' needs and educational change. In this context, curriculum functions not only as an instructional document but also as a framework that guides educational objectives, learning experiences, and institutional identity.

The reconstruction process also reflects Taba's grassroots curriculum development model, which emphasizes curriculum planning based on institutional needs and active participation of educational practitioners. The collaborative involvement of school leaders, teachers, and pesantren administrators confirms that curriculum reconstruction was developed through participatory decision-making rather than imposed through a top-down approach.

These findings are consistent with Portillo et al. (2020), who argue that curriculum development should begin with needs assessment and collaborative planning to ensure its relevance to institutional contexts. Likewise, Anik and Ansori (2026) emphasize that curriculum development contributes to students' character formation through the integration of religious values into learning activities. The present study reinforces these perspectives by demonstrating that curriculum reconstruction establishes a coherent curriculum framework that supports both academic achievement and Islamic character development.

Student Management in Character Development of Students

The management of students in fostering the character of students at MTs Unggulan Al-Qodiri 1 Jember is managed through a strong functional synergy between the Islamic boarding school and the formal

school. Based on the results of the interview with the Deputy Head of Student Affairs, the stages of student management are carried out systematically through three main stages:

Planning Stage: The results of the interview with the Deputy Head of Student Affairs show that the curriculum reconstruction planning stage is carried out ahead of the new school year through the Annual Working Meeting (Raker) involving all elements of madrasahs and Islamic boarding schools, including madrasah heads, homeroom teachers, BK teachers, student staff, *ustadz*, *ustadzah*, *mudabbir/mudabbirah*, and regional administrators. The forum is used to formulate character development programs, harmonize daily activity schedules, and establish common rules so that madrasah and pesantren programs run in an integrated manner.

Implementation and Supervision Stage: According to the results of observations, the implementation of student development is supported by a supervision system that lasts for 24 hours. During the learning process at the madrasah, supervision is carried out by homeroom teachers, BK teachers, and picket teachers, while in the dormitory environment it is carried out by *mudabbir/mudabbirah*, room chairs, and regional administrators. This information is strengthened by the results of an interview with the Deputy Head of Student Affairs who explained that supervision is supported by various administrative instruments, such as *the Member Handbook* to monitor the implementation of worship and cleanliness and *the Honest Pocket Book* as a medium for coaching and recording student violations.

According to the Head of the Madrasah, the evaluation of the development of students' character is carried out on an ongoing basis through an integrated reporting system. The results of the evaluation are documented in *an Integrated Report Card* which contains character development, worship discipline, and academic achievements in one report. In addition, the results of the interviews also show that management integration continues until the final stage of education, which is characterized by the implementation of graduation determination, diploma issuance, and graduation procession in an integrated manner between madrasahs and pesantren. This pattern shows the consistency of the implementation of the pesantren-based madrasah education model from the planning stage to the evaluation.

Table 2: Mechanism for Evaluating Students' Character Based on Monitoring Schedule

Evaluation Time	Evaluation Implementer	Evaluation Instruments / Materials	Follow-up Plan
Daily (Per Month)	Teacher, BK Teacher, Homeroom Teacher	Member Handbook, Daily Value Set, Character Recap	Personal coaching, character development recap, monthly follow-up.
Mid & End of Semester	Head of Madrasah, Supervision Team, BK Teacher, Homeroom Teacher	Summative & formative assessments, Honest Pocketbooks, FGDs, Supervision Documents	Study report, Warning Letter (SP1-SP3), summons of parents (if violated >3 times).
Annual	Head of Madrasah, Supervisor of the Ministry of Religion, Committee, Monitoring Team	Objectives of the MTs Al-Qodiri I Jember curriculum, Parent/Guardian Questionnaire	Annual Working Meeting (Raker), improvement of character programs, joint graduation.

Source: Processed primary data (2026)

The research data shows that the management of students at MTs Unggulan Al-Qodiri 1 Jember implements integrated governance between madrasas and pesantren through the alignment of discipline, sanction system, and continuous evaluation documented in the Integrated Report Card. The implementation of the system is strengthened through routine coordination between leaders in the Leadership Element Meeting which is held every Saturday at the beginning of the month.

The results of the study show that the management of students at MTs Unggulan Al-Qodiri 1 Jember is carried out through integrated governance between madrasas and pesantren. The integration is seen from the planning stage through a joint Working Meeting (Raker), followed by the implementation of coaching and supervision for 24 hours, as well as character evaluation documented in the Integrated Report Card. These findings show that student management is not only oriented towards student administration, but also becomes an instrument for character development that is carried out continuously.

These findings are in line with the concept of student management which views student management as a systematic process from the time students are accepted to complete education to develop their academic potential, personality, and independence optimally (Anggraini & Zamroni, 2024; Azizah et al., 2025). The stages of planning, implementation, supervision, and evaluation implemented at MTs Unggulan Al-Qodiri 1 Jember also reflect the characteristics of structured student management through discipline development and sustainable management of student activities.

Furthermore, the supervision system that lasted for 24 hours through collaboration between teachers, homeroom teachers, BK teachers, *mudabbir*, *mudabbirah*, and student organizations showed that student management was developed as an integrated coaching system between madrasas and Islamic boarding schools. This finding strengthens the concept of *One Gate One System*, which is student management which is carried out through coordination between institutions in one administrative and coaching system so that consistency is created in the application of discipline, mentoring, and supervision of student character (Mubarok et al., 2026). This integration is strengthened through the use of the same instruments, such as the Member Handbook, Honest Pocket Book, and Integrated Report Card as the basis for monitoring the development of students' character.

In contrast to previous research that emphasized student management in the aspects of admission, orientation, coaching, and supervision of students (Azizah et al., 2025), the findings of this study show that student management has developed into a governance system that integrates program planning, institutional coordination, 24-hour supervision, character evaluation, and integrated graduation determination between madrasas and Islamic boarding schools. Thus, student management does not only function as an administrative activity, but also becomes a strategic mechanism in implementing character development in a sustainable manner.

This finding provides a conceptual contribution that the management of students in pesantren-based madrasas is not sufficiently understood as a function of student management, but as an educational governance system that integrates the entire process of character development through institutional collaboration, continuous supervision, and evaluation that is carried out in an integrated manner.

The implementation of student management is further realized through various forms of habituation that take place in the daily lives of students. Therefore, the following discussion describes the forms of habituation that are a medium for internalizing character values in the pesantren based madrasah environment.

Madrasah Habituation in Character Development of Students

The results of observations show that habituation at MTs Unggulan Al-Qodiri 1 Jember is designed as a daily routine that is structured based on the schedule of daily activities. The implementation is grouped into four main forms, namely religious habituation, discipline character habituation, honesty character habituation, and manners and social ethics habituation.

Religious Habituation

The results of observations show that religious habituation at MTs Unggulan Al-Qodiri 1 Jember is carried out in a structured manner through various religious activities that take place from before learning to activities in the dormitory. Before the learning process begins, students are accustomed to reciting the *Sayyidul Istighfar* Prayer together under the guidance of the teacher, then closing the learning activities with the *Kafaratul* Assembly Prayer. The habituation of Qur'an literacy is strengthened through the *Qirā'atul Surotul Qaṣīrah* (QSQ) program, *Tadwir Al-Qur'an*, recitation of Surah Al-Waqi'ah, and the reading of Surah Ar-Rahman and Surah Al-Mulk after the Fajr prayer. In addition, students also participate in various religious activities, such as book studies, *taklim*, and Qur'anic *tahfiz* programs which are carried out on a scheduled basis in madrasahs and Islamic boarding schools.

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The results of the interview with the Head of the Madrasah showed that all of these habits were designed so that religious activities became part of the students' daily lives, not just ceremonial activities. The implementation of each activity was accompanied by teachers, *ustadz*, and *ustadzah* according to the schedule that had been set, while the discipline of students' attendance was monitored through the head of the room and the management of the Ministry of Religion of the *Pondok* and Madrasah Student Organization (OPPM). According to the informants, religious habituation aims to instill religious values, build discipline in worship, and form the character of students who are *istiqamah* in carrying out Islamic teachings.

The documentation study strengthens these findings through the daily activity schedule, the *Amirotus Sholihah* Book, and coaching program documents that show that all religious activities are carried out in a planned, scheduled, and supervised manner on an ongoing basis. Based on the overall data, religious habituation contributes to the formation of religious character, discipline in worship, and consistency of students in carrying out daily religious practices.

Religious habituation at MTs Unggulan Al-Qodiri 1 Jember shows that the development of religious character is not only carried out through the learning of Islamic Religious Education in the classroom, but is integrated into all student activities from before learning to life in the dormitory. This habituation is manifested through the reading of the *Sayyidul Istighfar* Prayer and the *Kafaratul Majelis* Prayer, the *Qirā'atul Surotul Qaṣīrah* (QSQ) program, *Tadwir Al-Qur'an*, the reading of Surah Al-Waqi'ah, Surah Ar-Rahman, and Surah Al-Mulk, as well as the study of the book, *taklim*, and *tahfiz* of the Qur'an which are

carried out on a scheduled basis. All of these activities are accompanied by teachers, *ustadz*, and *ustadzah* and are strengthened through a supervision system that takes place continuously in the life of madrasahs and pesantren. This condition shows that the formation of religious character is built through the habituation of religious activities that are carried out continuously so that they become part of the daily lives of students.

This habituation pattern shows that religious character grows through the direct involvement of students in various religious practices that are carried out consistently. Worship activities that are part of the daily routine gradually form discipline in worship, *istiqamah* attitudes in carrying out Islamic teachings, and religious behavior that is reflected in daily life. Thus, the internalization of religious values takes place through real experiences that students experience repeatedly so that they develop into habits that are inherent in their behavior.

These findings are in line with Al-Ghazali's thinking which views character (*khuluq*) as a condition of the soul that is formed through the process of habituation (*al-ta'awwud*) and practice (*riyādah*) continuously (Al-Ghazali, 2011). In the context of this study, various religious activities that are carried out regularly are a form of habituation that allows students to repeat religious behavior until it becomes part of their personality. This process does not take place individually, but is strengthened through a *hidden curriculum* in the form of madrasah religious culture, the example of teachers, *ustadz*, and *ustadzah*, daily routines, and boarding life that creates a conducive environment for the internalization of Islamic values (Sriwiguna & Nugraha, 2026; Supriatna, 2021). Thus, the success of the formation of religious character is not only determined by the existence of religious programs, but also by the educational environment that consistently accustomed students to practicing these values.

The results of this study reinforce the findings of Yusuf, Ali, and Nur (2024) who stated that boarding life provides a wider space for character formation through the religious development of students. This finding is also in line with Hadi and Slamet (2024) who affirm that *hidden curriculum* through school culture and the example of educators play an important role in internalizing religious values. However, this study provides a more comprehensive perspective by showing that the effectiveness of religious habituation is not only determined by the religious culture of the madrasah, but also by the integration of structured programs, mentoring of teachers, *ustadz*, and *ustadzah*, the involvement of the *Pondok* and Madrasah Student Organization (OPPM), and the supervision system that takes place on an ongoing basis.

The findings of this study are also in line with research (Agusti et al., 2025) which shows that Islamic Religious Education teachers play an important role in developing the character *of rahmatan lil 'alamin* through guidance, example, and instilling religious values. The similarity of the two studies lies in the affirmation that the formation of religious character is the main goal of Islamic education. However, this study shows that the formation of religious character is not only influenced by the role of teachers, but is built through an education system that integrates curriculum reconstruction, student management, and character habituation. This integration is realized through religious culture, *hidden curriculum*, mentoring of teachers and *ustadz*, the involvement of *Pondok* and Madrasah Student Organizations (OPPM), and boarding life that takes place in a sustainable manner. Thus, this study expands the findings of Ansori et al. (2024) from the perspective of the role of educators to the perspective of an integrated pesantren-based madrasah education system.

The synergy between these components makes religious habituation part of the character development system of students that is integrated into the life of madrasahs and Islamic boarding schools.

Habituation of Discipline Character

The results of observations show that the formation of discipline character in MTs Unggulan Al-Qodiri 1 Jember is carried out through the habituation of structured daily activities from early morning to night. Students are accustomed to waking up at 03.00 WIB to prepare for worship and morning activities, then follow the morning apple as a means of checking learning readiness and the completeness of school attributes. During learning activities, dorm room locks, gate guards, and night attendance are implemented to ensure that all students follow each series of activities according to the set schedule. In addition, the habituation of discipline is also manifested through controlling the neatness of clothes and periodic hair checks as part of the orderly culture in the madrasah and pesantren environment.

The results of the interview with the Deputy Head of Student Affairs showed that all of these activities were part of a character development system designed to foster student discipline in a sustainable manner. The implementation and supervision were carried out collaboratively by teachers, homeroom teachers, picket teachers, *mudabbir/mudabbirah*, and the management of the Ministry of Discipline of the student organizations of boarding schools and madrasahs (OPPM). According to the informants, the habituation aims to build students' awareness in managing time, obeying rules, and forming an independent attitude while living life in the pesantren environment.

The documentation study strengthens these findings through the Member Handbook, daily activity schedules, and rules of madrasahs and pesantren which show that all disciplinary activities have been systematically regulated and carried out through a continuous supervision mechanism. Based on the overall data, the habituation of discipline contributes to the formation of the character of discipline, responsibility, and independence of students.

The results of the study show that the formation of discipline character in MTs Unggulan Al-Qodiri 1 Jember is carried out through habituation of daily activities that take place in a structured manner from 03.00 WIB to night. This habituation is manifested through the obligation to wake up early, apple in the morning, lock dormitory rooms during learning hours, guard the gate, night absence, and periodic neatness checks of clothes and hair. The implementation is supported by supervision involving teachers, homeroom teachers, picket teachers, *mudabbir/mudabbirah*, and the management of the Ministry of Discipline of OPPM. This condition shows that the character of discipline is built through habituation that is integrated with all activities of student life, not solely through the application of discipline.

This habituation pattern indicates that discipline is directed to foster students' awareness in managing time, obeying rules, and being responsible for every activity carried out. Routines that are carried out consistently make students accustomed to carrying out their obligations without always having to receive supervision or warnings. Boarding life also strengthens this process because students are in an environment that implements coaching and supervision on an ongoing basis. Thus, discipline is not only interpreted as obedience to rules, but develops into habits that form responsibility and independence in daily life.

These findings are in line with Al-Ghazali's habituation theory which explains that character (*khuluq*) is formed through the process of habituation (*al-ta'awwud*) and practice (*riyāḍah*) which is carried out continuously until it becomes an inherent trait in a person. In the context of this study, the habit of waking up early, adherence to the daily schedule, and the implementation of discipline are forms of training that gradually form the disciplinary character of students. This process is strengthened by the *hidden curriculum* through an orderly culture, educator examples, supervision systems, and boarding life that allows students to experience firsthand the practice of discipline in daily life. Thus, the formation of discipline character

does not only take place through the delivery of rules, but through continuous repeated experiences in a supportive educational environment.

The results of this study reinforce the findings of Azizah, Sulhan, and Mulyani (2025) who stated that coaching, supervising, and managing student activities contributes to the formation of disciplinary character. However, the study also identified obstacles in the aspects of mentoring and supervision. In contrast to these findings, this study shows that the development of discipline character is supported by an integrated supervision system between madrasahs, dormitories, and OPKM so that the coaching process is not limited to learning activities, but lasts throughout the activities of students in the pesantren environment. These findings show that the effectiveness of the formation of disciplinary character is influenced by the synergy between habituation, supervision, and institutional culture that is applied consistently.

Honesty Habituation

The results of the interview with the Deputy Head of Student Affairs showed that the formation of honesty character at MTs Unggulan Al-Qodiri 1 Jember was carried out through the application of the Honest Pocket Book as an instrument for coaching and supervising student behavior. The book is used to record every form of code violation committed while students are in the madrasah and pesantren environment. Each violation is documented by homeroom teachers, BK teachers, *mudabbir/mudabbirah*, and the management of the Ministry of Discipline after students receive persuasive guidance and advice. According to the informant, the implementation of the Honest Pocket Book aims to accustom students to be honest in admitting mistakes, taking responsibility for the behavior committed, and fostering compliance with applicable rules.

The documentation study shows that the data in the Honest Pocket Book is the basis for the implementation of further coaching through counseling guidance services, summoning parents, and the provision of a Warning Letter (SP1-SP3) in stages if violations are repeated violations. The documentation also shows that some violations are followed up with educational sanctions, such as *manaqib* memorization, educational physical activities, and other forms of coaching that are adjusted to the level of violation. This mechanism shows that the coaching system is not oriented towards punishment, but on the process of improving behavior through an educational and sustainable approach.

Based on the overall research data, the application of the Honest Pocket Book not only functions as an administrative instrument for violations, but also as a medium for character development that encourages students to develop honest, trustworthy, responsible, and sportsmanlike attitudes in obeying regulations in the madrasah and pesantren environment.

The results of the study show that the formation of honesty character in MTs Unggulan Al-Qodiri 1 Jember is carried out through the application of the Honest Pocket Book as an instrument for coaching as well as supervising student behavior. The instrument is used to record every violation of rules that occur in the madrasah and pesantren environment, then followed up through coaching, counseling guidance services, summoning parents if necessary, and providing educational sanctions according to the level of violation. These findings indicate that the development of honesty character does not stop at recording violations, but is directed at accustoming students to admit mistakes, take responsibility for their behavior, and correct them continuously.

The coaching pattern shows that honesty is positioned as a character that is formed through a process of habituation and self-reflection, not just a moral demand that must be obeyed. The application of the

Honest Pocket Book encourages students to be open to the mistakes made while learning to accept the consequences of each action. This approach shows that character development is more oriented towards behavior change than punishment. Through this process, the values of honesty, responsibility, trust, and obedience to rules are gradually internalized in students' daily lives.

These findings are in line with Al-Ghazali's habituation theory which explains that character (*khuluq*) is formed through habituation (*al-ta'awwud*) and practice (*riyāḍah*) which are carried out continuously until it becomes an inherent trait. In the context of this study, the habituation to admit mistakes, follow the coaching process, and improve behavior is a form of moral training that is carried out repeatedly so as to form an honest and responsible character. This process is strengthened by the *hidden curriculum* through madrasah culture, the example of teachers and pesantren caregivers, and coaching mechanisms that are applied consistently in boarding life. Thus, honesty is not only understood as a normative value, but develops into a habit that grows through the real experience of students.

The results of this study reinforce the findings of Azizah, Sulhan, and Mulyani (2025) who affirm that coaching, supervising, and managing student activities plays a role in the formation of students' character. However, this study provides a different emphasis by showing that the supervision mechanism can be optimized as a means of building honesty character through educational coaching instruments. This finding is also in line with Hadi and Slamet (2024) who stated that *hidden curriculum* contributes to the internalization of character values through school culture and educator examples. At Al-Qodiri 1 Jember Flagship MTs, the internalization process does not only take place through example, but is also supported by a structured coaching system so that students have the opportunity to reflect on mistakes, receive coaching, and build habits of honesty in a sustainable manner.

Habituation of Manners and Social Ethics:

The results of the observation showed that the habituation of manners and social ethics at MTs Unggulan Al-Qodiri 1 Jember was integrated into various forms of student interaction in the madrasah and dormitory environment. This habituation is manifested through the application of the 5S culture (Smile, Greeting, Greeting, Polite, and Courteous), the use of the greetings "Akhi" for male students and "Ukhti" for female students in daily communication, as well as the habit of shaking hands and kissing the teacher's hand as a form of respect for educators in accordance with sharia provisions. In addition, students are also accustomed to helping each other, visiting sick friends, and maintaining a polite attitude in every joint life activity in the Islamic boarding school environment.

The results of interviews with teachers showed that the habituation of manners and social ethics is carried out in a sustainable manner through the example of educators, coaching in boarding life, and various activities that encourage cooperation between students. Teachers and caregivers of the pesantren explained that the habituation aims to build mutual respect, strengthen concern for others, foster social responsibility, and create harmonious relationships in the madrasah and pesantren environment. In addition, the homeroom teacher explained that the madrasah implements an award system for students who show exemplary behavior and have the least violation record as a form of strengthening positive behavior.

The work program document (OPPM) shows that the Best Class Program is one of the character development programs that encourages each class to maintain cleanliness, neatness, and creativity in the learning environment together as a form of habituation of cooperation and social concern. In addition, the code of conduct documents of madrasahs and pesantren show that the habituation of manners and social

ethics has been integrated into various daily life activities, both through 5S culture, respect for teachers, and habituation of polite interactions between students. The entire program is carried out consistently as part of the institutional culture that supports character development in the madrasah environment based on pesantren. Based on the results of observations, interviews, and documentation, manners and social ethics contribute to the formation of manners, respect for teachers, concern for others, the ability to work together, social responsibility, and the spirit of *ukhuwah Islamiyah* in daily life.

The results of the study show that character development through habituation of manners and social ethics at MTs Unggulan Al-Qodiri 1 Jember is integrated into various activities of madrasah and pesantren life. These habits are manifested through the application of 5S culture (Smile, Greeting, Greeting, Politeness, and Courtesy), the use of *Akhi* and *Ukhti* greetings, the habit of shaking hands and kissing the teacher's hand as a form of respect for educators, as well as the habit of helping each other, visiting sick friends, and working together in daily life. In addition, the formation of social character is strengthened through *the Best Class* Program which encourages each class to maintain cleanliness, neatness, and creativity in the learning environment collectively, and is supported by giving awards to students who show exemplary behavior. This condition shows that the development of social manners and ethics is not only conveyed in the form of formal advice or learning, but is internalized through institutional culture that is applied consistently.

This habituation pattern indicates that the formation of social character takes place through continuous interaction in the common life in the pesantren environment. The habit of respecting teachers, respecting others, cooperating, and maintaining politeness forms students' awareness of the importance of building harmonious social relationships as part of social life. Dormitory life provides a wider space for students to practice these values in a sustainable manner so that mutual respect, social concern, responsibility, and the spirit of *Islamic ukhuwah* develop into habits that are reflected in daily behavior.

These findings are in line with Al-Ghazali's theory of habituation which explains that character (*khuluq*) is formed through the process of habituation (*al-ta'awwud*) and practice (*riyāḍah*) which is carried out continuously until it becomes an inherent trait in a person. In the context of this study, the habit of respecting teachers, interacting politely, and participating in various social activities is a form of moral training that is carried out repeatedly so as to form the social character of students. This process is further strengthened by hidden *curriculum* through madrasah culture, the example of teachers and pesantren caregivers, boarding life, and *the Best Class* Program that provides real experience in applying social values. Thus, the formation of social manners and ethics does not only take place through formal learning, but also through an educational environment that consistently accustomed students to practicing these values in daily life.

The results of this study reinforce the findings of Hadi and Slamet (2024) who stated that the implementation of *the hidden curriculum* through school culture, educator examples, and daily habits plays an important role in internalizing character values. This finding is also in line with the research of Yusuf, Ali, and Nur (2024) which shows that boarding life provides an effective space for character formation through social interaction that takes place in a sustainable manner. However, this study provides a more comprehensive explanation by showing that the development of social manners and ethics is not only supported by pesantren culture, but is also strengthened through institutional programs, such as *Best Class*, a reward system for student examples, and the integration of discipline with madrasah social culture. The synergy of these various components shows that the formation of social character becomes more effective

when habituation is supported by an institutional system that involves the active participation of all madrasah residents.

Overall, the results of the study show that character development at MTs Unggulan Al-Qodiri 1 Jember is not carried out through stand-alone habituation, but through a habituation system that integrates spirituality, discipline, honesty, as well as manners and social ethics in one coaching system in pesantren-based madrasahs. The four forms of habituation reinforce each other through boarding life, educator examples, institutional culture, student organizations (OPPM), and supervision mechanisms that take place in a sustainable manner so that the process of internalizing character does not only occur through formal learning, but also through *hidden curriculum*. This finding is in line with Muhammad Rusydi's (Rusydi, 2025) research on character education in the perspective of *ma'rifatun nafs* which emphasizes that character formation is the process of qalb and aql to tame lust (emotions and orgasm). The coaching system (habituation, etc.) is a step to tame lust through the control of qalb and aql. In the context of this study, the concept seems to be implemented through a habituation system that is integrated in the life of pesantren-based madrasahs.

CONCLUSION

This research shows that character development at MTs Unggulan Al-Qodiri 1 Jember is carried out through the reconstruction of the pesantren-based madrasah curriculum that integrates the national curriculum and the pesantren curriculum in one integrated education system. The reconstruction not only includes the alignment of the curriculum structure, but also the integration of institutional governance, student management, and pesantren culture that supports character formation. Student management is carried out through integrated planning, coaching, supervision, and character evaluation between madrasahs and pesantren, while character habituation is manifested through religious habituation, discipline, honesty, and social manners and ethics strengthened by *hidden curriculum*, educator examples, boarding life, and institutional culture. Thus, this research produces a model of reconstructing the madrasah curriculum based on pesantren that integrates curriculum reconstruction, student management, and character habituation in one integrated education system as a strategy to strengthen character education, as well as making a conceptual and practical contribution to the development of character education in madrasah berbasis pesantren.

AUTHOR CONTRIBUTIONS

Ainun Napisa contributes to the conceptualization of the study, the development of research methodologies, data collection, data analysis, interpretation of findings, and the preparation of the initial manuscript. Muhammad Ansori contributes to the supervision of the research process, validation of the research methodology, interpretation of findings, and critical review of the manuscript. Muhammad Rusydi contributes to the refinement of the research design, critical review, and editing of the manuscript, as well as providing substantive input to improve the quality of the article. All authors participate in the discussion of research findings, review and approve the final version of the manuscript, and agree to be responsible for the integrity and accuracy of the work.

CONFLICT OF INTEREST

The authors declare that no financial or non-financial conflicts of interest could affect the study design, data collection, data analysis, interpretation of findings, manuscript preparation, or decision to publish this article.

ARTIFICIAL INTELLIGENCE (AI) USAGE STATEMENT

The authors use artificial intelligence (AI) as a tool for language editing, grammar checking, improving the structure and clarity of manuscripts, and improving academic writing. AI is not used to generate, manipulate, or analyze research data, nor to draw research conclusions. All research activities, including data collection, data analysis, interpretation of findings, and final preparation of manuscripts, are conducted and verified by the authors. The authors are solely responsible for the accuracy, integrity, and originality of the content presented in this article.

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