

# Gontor Putri Education: A Model for Character Formation of Prospective Students

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## ARTICLE INFO

### Keywords:

Akhlakul Karimah;  
Education;  
Learning

### Article history:

Received 2025-11-10

Revised 2025-12-08

Accepted 2026-01-12

## ABSTRACT

The development of moral character is a very important element in Islamic education, especially in Islamic boarding schools. This research focuses on the importance of moral development for the younger generation facing the challenges of globalization, where ethical values are often overlooked. Pondok Modern Darussalam Gontor Putri Campus 2 implements a character education and learning system to shape the personality of students, including for prospective new students in the 2025–2026 school year. This research was conducted to understand the education and learning process at Gontor Putri Campus 2 in shaping the character of morals for prospective students. The method used in this study is qualitative with a study design in the field. The subjects of this study are students who have the potential to become students at Gontor Putri Campus 2 for the 2025–2026 school year. Data was obtained through observation, interviews, and document collection, then analyzed using data grouping methods, data presentation, and specific facts identified at the location. The results of the study show that an education system that combines intracurricular, extracurricular, and daily habits plays an important role in the development of moral character for prospective students. Habituation of discipline, strengthening of religious values, and example provided by teachers and seniors are important factors that support this process. The implications of this study show that it is very important for the younger generation to have a solid moral foundation in facing the various challenges of the times.

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## 1. INTRODUCTION

Akhlakul karimah is the essence of Islamic education which is the main goal in fostering students at Pondok Modern Darussalam Gontor Putri 2. This boarding school prioritizes the development of good character and morals as the main basis that is inseparable from science learning activities (Mahmudah et

al., 2022). This statement is in line with the Islamic perspective which states that the success of education is not only measured by how much knowledge is mastered, but also by the extent to which a student can implement moral, spiritual, and social values in his or her daily life (Zarkasy et al., 2021). The importance of moral character in education reflects a commitment to form individuals who are not only intellectually intelligent, but also have moral integrity (Wulandari, Firdaus, et al., 2024). In addition, education based on morals will produce a generation that is able to face the challenges of the times wisely (Wulandari, Sista, et al., 2024). Therefore, this approach is particularly relevant in the increasingly complex context of modern education.

Research (Annisya & Resty, 2025) It shows that the formation of the character of the young generation in pesantren is carried out through the management of typical Islamic boarding schools, namely direction, training, assignment, habituation, escort, and *uswah hasanah*. With a qualitative-descriptive method, this study found that these six aspects were effective in instilling Islamic morals in a sustainable manner until they were carried into the lives of students after returning to society. This research confirms that pesantren have a comprehensive education system in shaping the Islamic character of the younger generation. The success of this method can be seen from the positive changes experienced by students in interacting with the surrounding environment. This shows that character education is not only theoretical, but also practical and applicative. Thus, pesantren plays a role as a moral laboratory that gives birth to a generation that is ready to contribute to society.

At Gontor Putri 2, the development of good morals is carried out comprehensively and integrated, including daily life in the dormitory, the learning process in the classroom, additional activities, and assessment of behavior. This strategy not only focuses on habituation and discipline, but also provides opportunities for students to develop independence, leadership, and social responsibility. These activities are designed to create an environment that supports the growth of positive character among students. In addition, interaction between students in various activities also strengthens the sense of solidarity and togetherness. In this way, Pondok Modern Darussalam Gontor Putri 2 not only produces individuals with morals, but also a community that supports and cares for each other.

In an atmosphere full of discipline, brotherhood, and the practice of Islamic values, students are formed into individuals with good morals, knowledge, and ready to serve the community (Slamet et al., 2024). Thus, the approach to developing moral character at Pondok Modern Darussalam Gontor Putri 2 becomes an integrated education system, where knowledge, good deeds, and morality contribute together in creating a superior generation of Muslims. This generation is expected to be able to become role models in society and play an active role in nation building. In addition, they are expected to face global challenges with strong principles. Thus, education in Islamic boarding schools not only equips students with knowledge, but also with values that will guide them throughout life.

The purpose of this study is to explore how Pondok Gontor Putri 2 integrates the moral values of *karimah* in the curriculum and daily activities of students. By focusing on the aspects of education that shape character, this study seeks to provide a clear picture of the processes and strategies applied in creating individuals of good character. It is important to increase understanding of the role of character education in shaping future generations who are not only knowledgeable, but also moral. In addition, the urgency of this research lies in the urgent need to confront the moral crisis faced by the current young generation, as well as to provide useful recommendations for other educational institutions in integrating moral values in their curriculum.

## 2. METHODS

The research method used in this study is a qualitative approach with a field study design. This approach was chosen to gain a deep understanding of the education and learning process that takes place at Pondok Modern Darussalam Gontor Putri 2. Data was collected through observation techniques, in-depth interviews, and collection of relevant documents. Observations were made to see firsthand the interaction between students and teachers, as well as activities that support the formation of moral character. In-depth interviews were conducted with 15 informants consisting of 10 students, 3 teachers,

and 2 pesantren managers. The selected students are students who are undergoing education at Gontor Putri 2, while teachers and managers are selected based on their experience and role in the character education process at the pesantren.

After the data is collected, the analysis is carried out using data grouping methods and systematic data presentation. Data obtained from observations and interviews were organized to identify key themes related to character formation. This analysis also includes an assessment of documents related to the curriculum, extracurricular activities, and behavioral guidelines at Islamic boarding schools. In this way, this study aims to provide a comprehensive overview of how Pondok Gontor Putri 2 forms the character of moral character in prospective students, as well as the challenges and successes faced in the process. The results of this study are expected to provide recommendations for the development of more effective character education models in Islamic boarding schools and other educational institutions.

### 3. FINDINGS AND DISCUSSION

Table 1. Research results

Tema Utama	Sub-Theme	Indicators/Examples of Findings
<b>Education and Learning Strategy</b>	Example	Teachers and coaches become role models in daily behavior.
	Habituation	Routine activities: congregational prayers, prayer memorization, queuing culture.
	Discipline	The rules of the boarding school that regulate study time, worship, and social activities.
<b>Supporting Factors</b>	Islamic Boarding School Environment	Consistent Islamic culture, religious peer groups.
	Educator Support	The role of ustadzah and coaches in guiding students.
<b>Inhibiting Factors</b>	Adaptation of Prospective Students	Initial difficulty adjusting to strict rules.
	External Factors	Diverse family backgrounds.
<b>Implications</b>	Behavior Change	Prospective students are more disciplined, polite, and accustomed to congregational worship.
	Internalization of Value	The moral value of karimah becomes part of daily life.

#### Education and Learning System in Gontor Putri Campus 2

At Gontor Putri Campus 2, the educational process is built with an integral approach, which is a method that unites science with morals (Asmuki & Aluf, 2018). This integral approach views that science is inseparable from moral, spiritual, and social responsibility. The knowledge taught to students, both religious and general, is always associated with Islamic teachings so that it is not only useful academically, but also becomes a guideline in attitude and behavior. Thus, each subject does not stand alone, but functions to strengthen religious understanding as well as form noble morals.

This integral approach emphasizes that intellectual intelligence must go hand in hand with character building. A student is not only required to master theories, formulas, or practical skills, but is also required to show Islamic attitudes in daily life, such as honesty, discipline, respect for the elderly, and concern for others (Firdaus et al., 2024). This means that the success of education is not only measured by academic values alone, but also by how this knowledge is able to influence the way of thinking, speaking, and acting correctly according to Islamic values.

In practice, this integral approach is evident in every activity in the pesantren. The formal learning process in the classroom does not only focus on delivering the material, but is also combined with the habituation of good attitudes. Teachers and supervisors play the role of role models, not just teachers. They instill moral values through daily behavior, such as time discipline, patience in teaching, and civilized interactions with students. This makes every activity, whether studying, organizing, worshipping, or community in the pesantren environment, part of the integral educational process (Khomsinnudin et al., 2024).

The relationship between the integral approach and character formation in Gontor Putri Campus 2 is very close. With the integration of knowledge and morals, students are not only formed as intelligent individuals, but also as individuals with strong personalities and integrity. They learn that science is only a means, while morals are the goals that determine the direction of the use of knowledge. In other words, this integral approach ensures that the knowledge gained truly guides students to become a generation of Muslim women who are not only smart, but also able to maintain Islamic values in real life.

Therefore, the integral approach at Gontor Putri Campus 2 is not just an educational theory, but a philosophy of life that shapes the entire pesantren system. From the curriculum, learning methods, discipline, to daily activities, everything is interconnected in order to unite knowledge and morals. This is what makes the education of prospective students at Gontor Putri Campus 2 unique: it does not produce graduates who only excel in the academic field, but also a generation with noble character, willing to be led and ready to lead, and contribute positively to society.

Teaching and learning activities at Gontor Putri Campus 2 are designed with a curriculum that combines religious and general science in a balanced manner. The curriculum is based on Islamic values so that every subject, whether science, language, or social, is always directed to strengthen the faith, morals, and understanding of Islam of the students. With this model, education is not only oriented to the mastery of science, but also the formation of Islamic personality which is reflected in daily life.

The implementation of teaching and learning activities is regulated with an orderly and disciplined schedule, including classroom learning, extracurricular activities, and religious activities. The learning method used emphasizes the active involvement of students, such as discussions, memorization, practice, and leadership exercises. The goal is for the students to be able to develop intellectual abilities as well as social and spiritual skills. The curriculum also emphasizes the importance of alignment between theory and practice. For example, moral lessons are not only learned through books, but also practiced directly through *adab* to teachers, friends, and the pesantren environment. Thus, the educational atmosphere at Gontor Putri Campus 2 takes place not only in the classroom, but continues in the daily life of the pesantren which is full of the values of discipline, responsibility, and togetherness.

The daily routine of the students began in the early hours of the morning with congregational Fajr prayers, recitation, and vocabulary sharing. Learning activities in the classroom took place from 07.00 to around 12.30, then continued with congregational Zuhur prayers. After a short break, the afternoon learning lasted until 15.00, then continued with the congregational Asr prayer and afternoon recital. The afternoon is used for free activities until Maghrib. The evening is filled with Maghrib prayers in congregation, recitation, dinner, and evening study from 19.30 to 22.00. After that, the students prepared to rest at around 23.00 to return to activities the next day.

In addition to these routines, there are also other scheduled activities such as scouting every Thursday afternoon and speech practice three times a week—Sunday night in English, Thursday

afternoon in Arabic, and Thursday night in Indonesian. The school schedule runs from Saturday to Thursday, with Friday being a holiday. Especially on Thursdays, learning activities in the classroom are only until 11.00 pm, followed by speech and scouting exercises.

Meanwhile, the exam at Gontor Putri Campus 2 is held twice in one semester, namely UTS and UAS. UTS usually lasts one week in the form of a written exam. Meanwhile, UAS runs longer, about one month, starting with oral exams in English, Qur'an, and Arabic subjects. The oral exam was carried out per group in the classroom with examiners consisting of two ustadzah and two sixth-grade students. Students who have not yet taken their turn for the exam still take part in learning activities outside the dormitory from 07.00 to 11.00. After all students complete the oral exam, it will be continued with the written exam after a break of about two days.

The written exam is held every day with 2-3 subjects of 90 minutes, all in the form of essays without multiple choice. The exam continues until the end of the schedule, and on the last day there is usually only one subject left. In closing, a celebration was held in the hall with the deputy caregiver and deputy director of KMI as an expression of gratitude for the completion of the entire series of exams.

Discipline and discipline play an important role in the education system at Gontor Putri Campus 2 (Fani et al., 2025). The life of students is carried out based on clear rules, starting from the wake-up schedule, worship, studying, to daily activities. These rules are not intended to limit freedom, but to train students to be accustomed to living orderly, being able to control themselves, and having a consistent attitude in carrying out their obligations. With strict discipline, students learn to respect time and make the best use of every opportunity.

Consistent application of discipline also helps to form an independent and responsible character (Firdaus & Mariyat, 2017). Obedience to the congregational prayer schedule, maintaining the cleanliness of the dormitory environment, and adherence to dress rules are clear examples of daily practices that foster a sense of responsibility, togetherness, and awareness of Islamic values. The small things that are done regularly ultimately form good habits that are rooted in students, so that they become important provisions when they live in society (Nasir et al., 2023). Furthermore, discipline and discipline at Gontor Putri Campus 2 not only teach obedience, but also foster a leadership spirit. By getting used to living in strict rules, students learn to regulate themselves, get used to a firm attitude towards obligations, and be able to be an example for others. On many occasions, they are also trained to lead their peers, which directly fosters confidence, responsibility, and decision-making skills.

Thus, discipline and discipline at Gontor Putri Campus 2 function as a means of comprehensive character education. Through the applicable rules, students are not only trained to be obedient and orderly, but also directed to grow into strong individuals, with integrity, and ready to face various challenges. This is what makes the prospective graduates of Gontor Putri Campus 2 students known as figures who are not only knowledgeable and moral, but also have a strong leadership character and are able to play an active role in society.

### **Strategies for Building Character Karimah for Prospective Students**

Moral development is the core of education at Pondok Modern Darussalam Gontor Putri 2. The main purpose of education in the boarding school is not only to produce students who are intellectually intelligent, but also have noble character, a leader, independent, and ready to serve religion and society. Therefore, the strategy of fostering moral character is not only realized through formal teaching in the classroom, but also through daily activities, dormitory environment, extracurricular activities, and continuous evaluation of behavior and habituation (Malyuna, 2023).

These strategies are designed so that Islamic values can be internalized in prospective students, so that morality is not only a theory, but really becomes an inherent character in daily life (Gaol, n.d.). Daily activities at the boarding school are one of the main instruments in the formation of moral karimah. Each activity, whether religious or social, is designed to train the discipline, responsibility, and spiritual awareness of prospective students. Since waking up, prospective students are accustomed

to starting the day with prayer, carrying out congregational prayers at the mosque, and maintaining personal and environmental hygiene.

Time discipline is the main principle. All prospective students must follow the schedule that has been set by the cottage, such as studying, eating together, exercising, and spiritual activities. Thus, they are trained to respect time, organize activities well, and foster a sense of responsibility for every mandate given (Nurlaili et al., 2024). The dormitory environment is also an effective moral education space. Living together with thousands of students trains prospective students to cultivate tolerance, respect for others, maintain good manners, and get used to living a simple life. The relationship between seniors and juniors is tied with clear manners, so that prospective students learn to respect the older while loving the younger.

In addition, supervision from *musyrifah* (dormitory supervisors) and the management of the student organization also strengthens the coaching process (Slamet et al., 2024). Every minor violation will be reprimanded, not to punish, but as a form of education so that prospective students realize their mistakes and improve themselves. With strict supervision and habituation, the morals of *karimah* will slowly grow and become inherent in them. In addition to daily routine activities, Pondok Modern Darussalam Gontor Putri 2 also provides ample space for prospective students' self-development through various extracurricular activities. This activity not only serves to channel talents and interests, but also as a means of moral development and strengthening Islamic values. Religious extracurriculars such as *muhadharah* (speech training), Qur'an reading, study of the yellow book, *hadrah*, *qira'ah*, and *khitobah* train prospective students to dare to appear in public, as well as accustoming them to deliver *da'wah* in a good way. From this, individuals were born who had a *da'i* spirit, were able to speak politely, and spread Islamic values to the community.

In addition, scouting, sports, and Islamic cultural arts also have moral education values. Scouting, for example, instills discipline, responsibility, and teamwork (Princess, 2023). Sports activities train sportsmanship, honesty, and cohesiveness. Meanwhile, Islamic cultural arts are a forum for expressing creativity in the *sharia* corridor. All of these activities are integrated with Islamic values, so that whatever form of activity is still oriented towards the formation of noble character. By being actively involved in extracurriculars, prospective students learn to practice the teachings of Islam in a social context. They learn to lead, lead, work together, organize, and at the same time get used to being sincere in every activity. These values slowly strengthen the character of the moral character that they will carry throughout their lives.

Evaluation and habituation are the last strategy as well as a reinforcement of moral development. Pondok Modern Darussalam Gontor Putri 2 has an evaluation system that not only assesses cognitive aspects, but also the attitudes, behaviors, and personalities of students (Ramadhani & Putra, 2025). Teachers, dormitory supervisors, and administrators of student organizations have a role in observing, reprimanding, and giving direction to prospective students to always improve themselves. This evaluation is usually carried out in the form of direct reprimands, violation reports, or assessments in personality reports. The system makes prospective students more careful in their attitude and motivated to always show good behavior. In addition to evaluation, positive habituation is also a core method. Prospective students are trained to pray in congregation on time, pray before and after activities, speak in polite language, and maintain manners in interaction. This habituation is done repeatedly until it becomes an inherent character. For example, the habit of greeting when meeting teachers and friends, the habit of cleaning the room every morning, and the habit of reading daily prayers. These small things, if done consistently, will form noble morals. As Gontor's famous educational saying goes, "What is seen, heard, and felt every day, is education." With positive evaluation and habituation, the process of fostering moral character does not stop at the theoretical level, but is really manifested in real actions. Prospective students do not only understand noble morals, but also live their values in their daily lives.

### **The Role of Educators and Coaches in Character Building**

The formation of students' character does not only depend on the learning materials provided, but is also highly determined by the role of educators and coaches in daily life. Teachers, coaches, and seniors play the role of role models as well as facilitators who accompany students in the process of internalizing moral values. Therefore, their role must be thoroughly studied as an important part of the education system.

The example of teachers and coaches as role models, example is the most effective method in character education. Teachers and coaches not only function as teachers of knowledge, but also as real role models in behavior, attitudes, and speech (Ramadhani & Putra, 2025). The role of teachers as an example, As a teacher must show an attitude of discipline, responsibility, and sincerity in every activity. The patience and honesty of teachers are a real example for students to emulate the moral and ethical values taught, the example of teachers creates a conducive learning environment and builds trust between students and educators. The role of coaches as role models in daily life, coaches who interact directly in the dormitory or school environment are a reflection of how the moral values of *karimah* are practiced consistently. The coach directs students not only with instructions, but also through politeness, discipline, and care. This example serves as a reinforcement of internalizing the values that have been obtained in the classroom.

In addition to examples, intensive mentoring has an important role in helping prospective students through the transition period, especially for those who have just joined the Islamic boarding school or boarding school educational environment. Academic Assistance, Teachers provide additional guidance for students who have difficulty understanding the material. A personalized approach is carried out to ensure that each student receives the attention that suits their needs. Non-Academic Assistance, Coaches assist students in aspects of discipline, time management, and emotional management. Prospective students are given space to consult about personal and social issues, so that they feel supported and appreciated. Positive Effects of Mentoring, Students Become More Confident in Undergoing the Education and Teaching Process (Ramandhini et al., 2023). Minimizing deviant behavior and increasing a sense of responsibility. Build healthy emotional relationships between educators, coaches, and learners.

Character formation is not the task of one party alone, but the result of cooperation from all components of education. Collaboration between educators, coaches, and seniors has a significant impact on the success of character education. The synergy of teachers and coaches, teachers instill values through learning in the classroom, while coaches reinforce these values in daily life practices. This collaboration creates a continuity between theory and practice. The role of seniors as coaching partners, seniors have an emotional closeness to juniors so that they are able to become *peer mentors*. Seniors with good character are a real example for prospective students in terms of discipline, leadership, and independence. The impact of collaboration, building a positive, disciplined, and characterful school/dormitory culture. Reduce the communication gap between students and teachers/coaches. To form a holistic education system, where each component complements each other.

### **Analysis of the Impact of Education and Learning on the Character of Prospective Students**

The success of the formation of moral character Prospective female gontor students of campus 2 can be seen through clear factors, including discipline, manners, responsibility, independence, honesty, and trust from students. Discipline is seen when students are able to carry out daily activity schedules such as studying, congregational prayers, and dormitory pickets on time. Meanwhile, manners are reflected in the way they respect teachers, coaches, and friends with good speech and attitude. Responsibility and independence exist when students complete their tasks without more supervision and are able to face problems on their own. Honesty and trust can be seen from behavior such as not taking things that are not their right (Maulana et al., 2024). This success assessment includes direct observation carried out by teachers and dormitory coaches where routine evaluations are carried out from teachers and dormitory coaches. So that the development of morals can be seen directly.

The change in character is also clearly visible, this can be proven from the results of an interview that the author conducted with one of the prospective students of gontor putri campus 2. The prospective student of gontor putri campus 2 expressed her opinion regarding the change in character that happened to her, "The formation of moral character here is very much a change in us who were previously less disciplined, easily emotional, or dependent on parents, to become more independent, responsible, and consistent in behaving positively." The cottage program and daily activities such as congregational prayers, group study, dormitory pickets, evaluation by dormitory supervisors, and briefings from teachers systematically inculcate moral values. So that character development is not only theoretical but real in the daily life of students.

There are still a handful of parents of students who do not understand the vision and mission of the Gontor modern boarding school. Pondok Modern Gontor with its education is sincere and earnestly wants to help parents of students educate their children in class so that they become strong, independent and sincere generations. Pondok Modern Gontor with its educational approach and strategy hopes that parents/guardians of students sincerely entrust the boarding school to nurture their children. In some cases, parents interfere in the development of their children. Especially those related to the imposition of sanctions or punishments on their children. It is well understood that parents have a high emotional connection with their children, but it is very necessary for parents to realize that the giving of sanctions or punishments is an educational process that must be passed, and it is done on the basis of educational values. The factor of the child's unwillingness to be fostered is closely related to the character or background of the child himself. It is also largely due to family background which directly affects the child's character (Hanafiah et al., 2024). The family background that has very little understanding of education at the boarding school itself is also minimal in providing a good understanding to their children about how important and benefits are obtained in participating in education at the Islamic boarding school.

The impact of the development of information technology and mass media. Mass media, both print and electronic media, have a big role in ushering people into the global cultural order (Gaol, n.d.). The rapid advancement of information technology in this era has penetrated cultural and geographical barriers. The positive dimension is that the public's need for information that is fast, accurate and fulfilled. In addition, mass media has also become a source of learning in many ways so that in the end it gives birth to a great struggle in the socio-cultural order of society. The reality that occurs is that the mass media not only brings a positive influence but also gives birth to negative influences, especially for teenagers. The lifestyle of today's young generation is influenced by television shows, from how to dress to car socializing.

The difficulties faced by educators in instilling Islamic moral values in their students are because the cultural values broadcast by the mass media are actually contrary to the moral guidance taught by the boarding school (Paradise, 2024). Therefore, efforts to anticipate the bad influence of mass media for students are strictly restricted, namely the prohibition of students from using cell phones, and other electronic equipment such as radios, tapes, video players, audio playe, and so on. Because it is considered to interfere with the process of moral development of a child.

Based on the results of the analysis of the development of religiosity and independence of prospective students at Gontor Putri Campus 2, several recommendations are needed to strengthen the character education program that has been running. First, assistance for each student so that each child gets attention according to their needs and developmental stages. Second, the development of coaching methods that are more creative and in accordance with the development of the times without reducing the values of modern boarding schools that are characteristic of gontor so that character development becomes more attractive and effective. Third, collaboration between teachers and coaches must be more optimal to provide examples, supervision, and consistent motivation in the daily lives of students. Fourth, periodic supervision and evaluation of the attitudes, behaviors, and religious activities of students need to be strengthened so that every progress can be monitored. In addition, the use of extracurricular activities, competitions, and group projects can be used as a practical means to instill

the value of religiosity and independence in real terms. With these steps, the character education program for Gontor Putri Campus 2 Prospective Students is expected to be able to form students who are not only disciplined and obedient but also have independent morals and are ready to face future challenges.

#### 4. CONCLUSION

Education at Gontor Putri Campus 2 emphasizes an integral approach between science and morals. Science is not taught separately, but is always associated with moral, spiritual, and social responsibility, so that students are not only intellectually intelligent but also have noble character. The strategy for the formation of moral character is carried out through the example of teachers and coaches, habituation of worship and daily activities, the application of discipline and discipline, and the strengthening of Islamic values in extracurricular activities. The Islamic pesantren environment, the support of ustadzah, coaches, and religious peer groups are significant supporting factors. However, there are also obstacles, such as difficulties in adapting new students, diverse family backgrounds, and the negative influence of mass media. The results of the study show that there are real changes in prospective students: more disciplined, independent, responsible, polite, and accustomed to congregational worship. The value of moral karimah is not only studied in theory, but also completely internalized in daily life. The role of educators, coaches, and seniors is very important in the character development process. Example, intensive mentoring, and close collaboration make coaching more effective, holistic, and sustainable.

In order for the formation of the moral character of prospective students at Gontor Putri Campus 2 to be more optimal, it is suggested that there be a strong synergy between the boarding school, teachers, coaches, seniors, and parents through intensive communication and a mutual understanding of the vision and mission of pesantren education. Personal assistance for each student needs to be strengthened to suit their respective backgrounds and conditions, supported by creative, contextual, and relevant coaching methods to the times. In addition, strengthening Islamic digital literacy is needed in anticipation of the negative influence of technology and mass media, as well as regular evaluation and monitoring not only on the academic aspect, but also on the development of students' attitudes and characters, so that the process of internalizing moral values can run consistently, continuously, and measurably.

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