

The Development of School Culture in Building Positive Student Character: A Case Study at MTs Al-Baqiyatush Shalihah Kuala Tungkal

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Abstract

The phenomenon of moral degradation among the younger generation indicates the urgency for systematic interventions to prevent a decline in the quality of the nation's future leaders. In a strategic effort to address this issue, this research focuses on exploring the development of school culture at MTs Al-Baqiyatush Shalihah as an alternative model for fostering a positive character. This study employed a qualitative approach with a case study design, conducted through comprehensive data collection methods, including field observations, in-depth interviews, and documentation, emphasizing the implementation of fundamental values encompassing religious, social, knowledge, and technological systems as the foundation for character building. The findings revealed significant success in instilling superior character traits in students, reflected in improvements in honesty, tolerance, discipline, and social responsibility. However, the study also identified several complex challenges, including the diversity of students' backgrounds, the acceleration of information technology, and the lack of parental involvement in the character-building process, which underscores the need for a collaborative approach between educational institutions, families, and communities to create a conducive ecosystem for shaping quality generation. The significance of this study lies in its contribution to designing a holistic educational intervention model that not only transfers knowledge but also actively fosters positive character in young people as a preventive measure against deviant behaviors in the future

Keywords: Anarchic behavior, School culture, Student character

1. Introduction

The progress of a nation is fundamentally and comprehensively determined by the quality of its educational system, which must be sustainable, dynamic, and responsive to changing times. Education is not merely a mechanical process of transferring knowledge and information; it is a strategic and foundational instrument for shaping the character of a dignified, civilized, high-quality, and globally competitive generation (Alfauzan and Zeid 2024)

In an increasingly complex, dynamic, and challenging global context, education faces various multidimensional issues arising from the inevitable acceleration of modernization and globalization. Alarming social phenomena—such as systematic anarchic behavior, widespread drug abuse, destructive group conflicts, and

systemic moral degradation—clearly highlight the urgency for a holistic, comprehensive, and sustainable transformation of education (Rizvi 2023)

Empirical data reveal a deep concern regarding the condition of the younger generation. Comprehensive research conducted by the Center for Health Research at Universitas Indonesia in collaboration with the National Narcotics Agency reported that 27.32% of drug users came from students and university-level learners, who are considered the nation's future hope. (Lubman et al., 2007) In Jambi Province, alarming facts indicate that 25% of drug users are students and minors, unequivocally demonstrating the critical nature of moral degradation among today's youth (Lubman et al. 2007). In Jambi Province, alarming facts indicate that 25% of drug users are students and minors, unequivocally demonstrating the critical nature of moral degradation among the youth today.

National Education System Law Number 20 of 2003 explicitly and comprehensively states that national

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education has a fundamental mission to develop the potential of learners to become holistic individuals: faithful, pious, noble, intelligent, creative, independent, democratic, and socially and personally responsible. (Powa, Widdah, and Pendi 2023)

Therefore, the optimization of character education can no longer be regarded merely as a strategic option, but has become an absolute necessity in the context of civilization-building. The internalization of religious values and character must serve as a fundamental instrument to stem moral erosion, build a high-quality generation, and prepare human resources that are competitive, adaptive, and dignified (Harrison, Burn, and Moller 2020)

This research focuses on exploring school culture in Jambi Province as a strategic model for developing student character, with the philosophical understanding that education is the most fundamental investment in civilization to build a more dignified, civilized, and humane future for the nation.

2. Method

This study employs a qualitative methodology with a comprehensive case study approach, focusing on an in-depth exploration of the dynamics of education at MTs. This research method enables researchers to uncover the complexities of the social and interactional contexts within the educational environment. Data collection was conducted using three main techniques: systematic observation, in-depth interviews, and documentation. Observations were conducted to record daily interactions and activities, providing an authentic depiction of educational practices. Comprehensive interviews were conducted with various key informants, such as educators and students, to explore their subjective perspectives and experiences. Data analysis was conducted using the interactive model of Miles and Huberman, which includes stages of data organization, thematic coding, and drawing analytical conclusions (Pathak et al. 2013). This approach allows for the identification of significant patterns and themes emerging from the empirical data, and links them to the broader social context of education in Jambi Province. The ultimate aim of this research is to generate an in-depth understanding of the dynamics of character development in the context of Madrasah education, with a focus on the interactions, values, and pedagogical practices that evolve within it.

3. Results and discussion

3.1. Profile of Pondok Pesantren Al-Baqiyatus Shalihat

Pondok Pesantren Al-Baqiyatus Shalihat began as a simple religious study group led by K.H.M. Ali Abdul Wahhab at his home in 1957. This spiritual journey underwent significant development in 1979, when he invited Sheikh Muhammad Nawawi from Central Java to

conduct a Bai'at of the Qadiriyyah Naqshbandiyyah Tariqa. Over time, religious study groups, initially held in private homes, grew rapidly. By 1985, because of space constraints, the activities were moved to the Al-Istiqamah Grand Mosque. The annual tradition of commemorating the Haul of Sheikh Abdul Qadir Al-Jailani became a significant milestone in the spiritual journey of this community. The idea of building a dedicated facility emerged as the number of attendees at the haul increased. On February 22, 1993, with initial funding support from H.M. Syahrudin Zen, construction began on the "Majlisul 'Ilmi wa Dzikri" building located in Parit Gompong, Tungkal Harapan Village, Kuala Tungkal.

Strategic thinking evolved to transform the facility from merely a venue for annual commemoration to a pesantren (Islamic boarding school). On April 13, 1994, Pondok Pesantren Al-Baqiyatus Shalihat was officially established with the K.H.M. Ali Abdul Wahhab as its first head. The social context of the community surrounding the pesantren was predominantly Muslim, with an economic background largely categorized as lower-middle class. The presence of the pesantren had positive economic and social impacts. The local economy benefited from the economic activities generated, and social bonds were strengthened through the establishment of this educational institution. Pondok Pesantren Al-Baqiyatus Shalihat's journey reflects a meaningful spiritual and educational transformation, evolving from a simple study group into an influential educational institution in the Kuala Tungkal region.

Pondok Pesantren Al-Baqiyatus Shalihat's leadership periodization experienced significant transitions, reflecting the dynamics of leadership regeneration within the pesantren. The first leadership period was under the K.H.M. Ali Abdul Wahhab, who served for an extended period from 1957 to 2011, marking stability and continuity in spiritual leadership. In 2011, through a comprehensive deliberative process involving pesantren administrators and caretakers, leadership was officially handed over to K.H. Abdul Hamid Qurnain. This leadership transition was driven by the need for regeneration and the spirit of advancing the pesantren into the next phase. The succession process reflected the pesantren's democratic traditions, where leadership changes were carried out through deliberation, considering leadership capacity, dedication, and the ability to lead educational institutions toward further progress. Leadership transition from Hong Kong Ali Abdul Wahhab to K.H. Abdul Hamid Qurnain was not merely a change of individuals but represented the continuity of the struggle and the development of spiritual and educational values at Pondok Pesantren Al-Baqiyatus Shalihat.

3.2. Implementation of School Culture at MTs Al-Baqiyatus Shalihah

Based on the researcher's observations, the school culture at MTs Al-Baqiyatush Shalihah, Tanjung Jabung Barat, and Kuala Tungkal includes the following:

a. The School Culture of MTs Al-Baqiyatush Shalihah: A Holistic Religious System

Amid the strong currents of modernization and global challenges, MTs Al-Baqiyatush Shalihah stands out as an educational institution that consistently builds character through a comprehensive and profound religious system. This institution not only facilitates teaching and learning processes but also fosters a spiritual ecosystem that holistically shapes students.

Every day, spiritual activities began as early as 4:00 AM. The call to the Fajr prayer signals the start of students' daily routines, who are already prepared in the mosque and prayer halls. Congregational prayers are not merely obligations, but serve as moments to cultivate discipline and togetherness. Male students gather in the mosque, whereas female students occupy the prayer hall and areas in front of the dormitories, creating a solemn atmosphere that envelops the pesantren environment.

Beyond obligatory prayers, students were accustomed to performing sunnah prayers. Some wake up as early as 3:00 am to perform Tahajjud, demonstrating a high level of spiritual commitment. Tahajjud, Tahiyatul Masjid, Rawatib, and Dhuha prayers are integral parts of their daily routines. After prayer, students engage in collective remembrance (dzikir) and prayer. Recitations such as Wirdul Latif, Hisbun Nadzhor, and Ratib Al-Hadad are collective rituals that foster spiritual awareness.

Qur'anic recitation sessions (tadarus) are held after Fajr and Dhuhr prayers under the coordination of OSIMA (Madrasah Student Organization), demonstrating students' active participation in spiritual development. The Qur'an memorization program is a distinctive feature of pesantrens. With 53 tahfidz students were trained in stages, starting with Juz 30, progressing to assigned surahs, with a target of memorizing at least one page daily. Intensive guidance from tahfidz teachers ensures this program is not merely about memorization but also about fostering a deep connection with the Qur'an.

Dress code is another area of focus. Modest and Syar'i clothing are strictly enforced. Female students must wear attires that cover their aurats, while male students are encouraged to dress neatly and respectfully. The prohibition on politically charged attire reinforces the focus on character formation.

The pinnacle of this spiritual culture is seen in the annual commemoration of the haul (the death anniversary). The Haul of Sheikh Abdul Qadir Al-Jailani and Sheikh Muhammad Ali bin Sheikh Abdul Wahab is not just a ritual but a moment of spiritual reunion attended by congregants from various regions, including Jambi, Riau, and even Java. The religious system at the MTs Al-

Baqiyatush Shalihah is not merely a series of religious routines, but a comprehensive educational philosophy. Here, spirituality, intellectuality, and character formation are simultaneously nurtured, creating students who are not only intelligent but also dignified and of a strong character (Suhayib and Ansyari 2023).

b. The Community System of MTs Al-Baqiyatush Shalihah: Social Interaction and Empowerment Dynamics

In the complex educational landscape, MTs Al-Baqiyatush Shalihah emerges as an institution that not only facilitates teaching and learning processes but also builds a dynamic and meaningful social ecosystem. The annual commemoration of the Haul of Sheikh Abdul Qadir Al-Jailani is a sacred moment that transcends religious rituals. Thousands of congregants from across Jambi, Riau, and Java gather, creating a spectacular space for social interaction. The tomb of Sheikh Muhammad Ali bin Sheikh Abdul Wahab became a spiritual convergence point that connected communities across generations.

The trust of the community in pesantrens was very high. Local residents often invite the pesantren community to attend various ceremonies, considering the presence of teachers (*asatidz*) and students as blessings that complete the event, thus demonstrating the pesantren's strategic role in local social dynamics.

The Intra-Madrasah Student Organization (OSIMA) is an impressive leadership laboratory. Senior students are entrusted with managing the complexities of their pesantren lives. A mature organizational structure creates a miniature governance system in which each division has specific tasks. The Ubudiyah division organizes worship activities with military-like precision, not only scheduling prayer leaders (*imams*), but also creating a deeply spiritual atmosphere. Meanwhile, the Security Division acts as a guard, monitoring every corner of the pesantren, issuing permits, and systematically recording violations.

Dormitory life is the primary stage of social transformation. The pesantren created a microcosm of complex education with 55 male and 47 female dormitories. Each dormitory is designed as a space for intergenerational interaction, where junior and senior students live side by side under the close supervision of teachers (*ustadz and ustadzah*) (Zakiya, M, and Sulastri 2022).

The mentoring system is highly elaborate. Each dormitory block has a specific supervisor. Teachers do not merely live nearby, but are integrated into the coaching ecosystem. In female dormitories, a combination of 15-20 students with 1-2 OSIMA supervisors creates a sophisticated multilevel monitoring system.

The Health Division functions as a small clinic, not only recording sick students but also providing medicine,

accompanying them to treatment, and contacting parents when necessary. The Cleanliness Division creates a pesantren environment in a discipline laboratory with structured work programs. Disciplinary sanctions were designed as an educational process. Students who violate the rules are directed to clean the environment and integrate the values of responsibility and cooperation.

The community system in MTs Al-Baqiyatush Shalihah is essentially a complex social orchestra. Here, education is not merely the transfer of knowledge but the transformation of character through deep and meaningful social interaction (Azfa Nabil Shafi, Hilalludin Hilalludin, and Adi Haironi 2024). This pesantren has successfully created an ideal microcosmic society: structured, disciplined, spiritual, and caring—a miniature civilization preparing younger generations to face the complexities of modern life with a strong moral foundation.

c. The Knowledge System at MTs Al-Baqiyatush Shalihah: Integration of Religious and Secular Sciences in Holistic Education

At the heart of Pondok Pesantren Al-Baqiyatush Shalihah, education is built upon a philosophy of balance between spiritual and intellectual development. The education system fosters a unique learning ecosystem, dividing the time between morning classes for general subjects and afternoon classes for religious education (Carmen-Maria Bolocan and Pavel Lungu, 2021).

The Madrasah Diniyah Wustho curriculum was comprehensively designed to teach a wide spectrum of Islamic sciences. Subjects such as nahwu, sharaf, tauhid, tajwid, and qur' form the foundation of religious knowledge. Additional subjects, such as fiqh, hadith, tasawuf, and tarikh, strengthen students' Islamic understanding. The salafiyah learning method, characterized by bandongan, sorogan, and setoran approaches, remains a hallmark of the pesantren's knowledge transmission (Anwar, Saputra, and Machmudah 2022).

Parallel to this, general subjects were taught at equal intensity. Mathematics, Science, Indonesian Language, Civics, and other subjects ensure that students possess competitive academic abilities. The integration of religious and general knowledge is a hallmark of this educational institution (Dhaifi, Zakariya, and Salehudin 2022).

3.3. Indicators of Success in School/Madrasah Culture at Al-Baqiyatush Shalihah

Below are the indicators of success in the pesantren community culture at Al-Baqiyatush Shalihah applied by the pesantren community.

Table 7. Indicators of Success in School/Madrasah Culture at Al-Baqiyatush Shalihah

No	Indicator of Pesantren Culture	Sub-indicators of Pesantren Culture		
1	Religious System	- Congregational Prayers		
		- Sunnah Prayers		
		- Dhikr		
		- Prayers		
		- Routine Dhikr		
		- Qur'anic Recitation		
		- Surah Qur'an Practice		
		- Qur'an Memorization		
		- Modest Clothing		
		- Haul of Sheikh Abdul Qadir Al-Jailani		
2	Community System	- Haul of Sheikh Muhammad Ali bin Sheikh Abdul Wahab		
		- Haul of Sheikh Abdul Qadir Al-Jailani		
		- Haul of Sheikh Muhammad Ali bin Sheikh Abdul Wahab		
		- Pilgrimage to the Tomb of Sheikh Muhammad Ali bin Sheikh Abdul Wahab		
		- Intra-Madrasah Student Organization (OSIMA)		
		- Living Together in Dormitories		
		3	Knowledge System	- Religious Studies
				- General Studies (Pelajaran umum)
		4	Livelihood System	- Cooperatives
				- Canteens
5	Technology System	- Extracurricular Activities		
		- Information and Communication Technology		
		- Television		
6	Language	- Student Telecommunication Centers		
		- Indonesian Language		
		- Arabic Language		
7	Arts	- English Language		
		- Local Languages		
		- Absah Shalawat		
		- Qosidah		
		- Muhadloroh		

Based on the table above, it can be concluded that MTs Al-Baqiyatush Shalihah stands firmly as an educational institution that harmonizes traditional values with the demands of modernity. Life in this pesantren flows in a structured rhythm driven by seven cultural pillars that mutually reinforce each other. A strong spiritual essence permeates a comprehensive religious system. Each day begins with congregational prayers

followed by a series of sunnah prayers, dhikr, and supplication. The students immersed themselves in the beauty of the Qur'an through recitation (tadarus), memorization, and the practice of selected surahs. The traditions of commemorating the Khaul of Sheikh Abdul Qadir Al-Jailani and Sheikh Muhammad Ali bin Sheikh Abdul Wahab eagerly serve as annual spiritual milestones anticipated by the community.

Social life is fostered by a well-developed community system. Organisasi Santri Intra MA OSIMA serves as the backbone of student management, while dormitory life becomes a social laboratory that teaches the values of togetherness and responsibility. Visits to tombs and commemoration of the khaul act as bridges for interaction with the wider community.

The knowledge system is built on the foundation of integrated learning. Religious and general subjects are taught side by side, shaping students who are not only deeply knowledgeable in religious sciences, but also competitive in academic fields. Economic independence is cultivated through the management of cooperatives and canteens, whereas extracurricular activities provide platforms for talent development.

Modernity is embraced by a controlled-technology system. ICT education, regulated television access, and student-operated call centers reflect the wisdom of pesantrens in adopting the advancements of the era. Cultural diversity is evident in language policies that integrate the local and international languages. The dimension of the arts enriches the pesantren's cultural mosaic. The melodious Absah Shalawat resonates monthly, Qosidah groups enliven the khaul celebrations, and Muhadloroh hones students' public speaking skills in three languages.

All of these cultural elements converge on a singular goal: to shape a generation with profound spirituality, intellectual sharpness, social sensitivity, and cultural wisdom. MTs Al-Baqiyatush Shalihah is not merely a place to acquire knowledge, but a crucible where character is forged, skills are sharpened, and noble values are instilled.

3.4. Implementation of 18 Character Values at MTs Al-Baqiyatush Shalihah

In the landscape of contemporary Islamic education, character development serves as a fundamental foundation determining the quality of future generations (U Khasanah 2024). MTs Al-Baqiyatush Shalihah, as a pesantren-based educational institution, has developed a comprehensive character education system through the implementation of 18 fundamental character values (Wardani, 2020). The application of these character values is not merely an educational formality, but is deeply integrated into every aspect of life in the pesantren. From daily routines to special programs and

from social interactions to academic activities, every element is designed to shape students' holistic character.

Through in-depth observation and systematic analysis, the implementation of these 18 character values in pesantrens' daily practices was identified. Each value is applied through specific programs and reinforced through daily habituation, creating an educational ecosystem that is conducive to character development.

The following is a detailed elaboration of how each of the 18 character values is manifested in daily life at MTs Al-Baqiyatush Shalihah, reflecting the institution's commitment to shaping a generation that is not only intellectually capable, but also morally and ethically upright.

a. Religious Dimension

At MTs Al-Baqiyatush Shalihah, religious values are not merely abstract concepts but manifest in daily life. Each student undergoes a comprehensive spiritual routine, starting with congregational prayers (shalat fardhu), which instill discipline and a sense of community in worship. Spiritual rituals are enriched by sunnah prayers, fostering personal closeness to the creator. The spiritual dimension is further deepened through collective dhikr sessions and Qur'an recitation (tadarus), building a profound connection with the holy scripture. Programs for Qur'an memorization (hafalan) and the practice of selected surahs serve as means to internalize Quranic values. Atire modesty also reflects the outward manifestation of deeply embedded religious values.

b. Integrity and Honesty

As a pesantren-based educational institution, MTs Al-Baqiyatush Shalihah places honesty as a fundamental value. The dormitory system, which requires students to reside on campus, creates an environment conducive to honesty. Educators not only teach but also guide students to consistently speak kindly and avoid falsehoods, fostering an atmosphere of trust and integrity.

c. Tolerance

The diverse backgrounds of the students provide an ideal social laboratory for fostering tolerance. Al-Baqiyatush Shalihah systematically cultivated a culture of mutual respect and appreciation for differences. Daily interactions within the pesantren environment offer direct learning experiences on how to live harmoniously amid diversity.

d. Discipline

The education system at MTs Al-Baqiyatush Shalihah was designed to instill a high level of discipline. The integration of the Madrasah schedule with pesantren activities creates a structured timeframe that demands effective self-management. Students are not merely required to follow rules, but are also guided to understand the meaning behind each regulation, fostering discipline rooted in understanding rather than coercion.

Every activity is designed with a structured schedule, creating an orderly and directed rhythm in life. This not

only helps students manage their time effectively but also prepares them to face future challenges with internalized discipline. Below are some of the daily activities of students at Al-Baqiyatush Shalihat Pesantren.

04:00–05:30: Subuh prayer, dhikr, and Qur'an recitation.

05:30–07:30: Personal hygiene, breakfast, and class preparation

07:30–11:45: Active Learning at Tsanawiyah Madrasah.

11:45–13:30: Break, preparation for Zuhur prayer, and lunch.

13:30–16:00: Active Learning at Diniyah Madrasah.

16:00–17:30: Extracurricular activities.

17:30–18:30: Evening hygiene, Maghrib prayer, dhikr, and Qur'an recitation.

18:30–19:00: Dinner.

19:00–20:00: Isha prayer.

20:00–22:00: Evening study.

22:00–04:00: Rest/sleep.

e. Work Ethic

At MTs Al-Baqiyatush Shalihat, hard work is not just a slogan, but a value implemented in daily routines. Students face dual challenges: completing academic assignments at the madrasah while fulfilling their obligations in the pesantren. This process builds mental resilience and effective time-management skills.

f. Creativity

Students' creativity shines through the aesthetics of their learning environment. Every corner of the dormitories and classrooms was adorned with inspirational quotes, creating a motivational atmosphere for learning. This creative initiative not only strengthens the physical environment but also enriches the spiritual and intellectual dimensions of life in pesantrens.

g. Independence

The dormitory system serves as an effective independent laboratory. Students learn to manage their personal lives comprehensively, from time management to organizing their personal belongings. Every activity, from tidying up beds to arranging study materials, becomes a practical form of learning about personal responsibility.

h. Democratization

Democratic values are implemented through Organisasi Santri Intra OSIMA, a leadership structure that allows senior students to develop managerial capacity. With divisions covering spiritual (ubudiyah), security, education, health, and cleanliness, the OSIMA serves as a miniature model of an effective governance system.

i. Intellectual Spirit

Students' curiosity was nurtured through an interactive learning system. Their enthusiasm for learning is reflected in their active participation in asking questions and engaging in discussions with teachers, thus creating a dynamic and meaningful learning environment.

j. Nationalism (Love for the Homeland)

Patriotism and love for the homeland are instilled through national rituals such as flag ceremonies and Independence Day celebrations. Participation in carnivals and competitions on August 17th serves as a medium to express patriotism creatively and meaningfully.

k. Achievement

A culture of achievement is built through active participation in various competitions, especially in MTQ (Qur'an recitation competitions). Achievements are not only celebrated, but also documented as inspiration for future generations.

l. Social Harmony (Friendship and Peace)

Social life is enriched by a spirit of friendship and intensive communication. Collective activities have become a platform for interaction that builds emotional bonds and social skills. Peace is fostered through daily practices such as greeting and helping one another.

m. Literacy

Literacy culture has been strengthened through comprehensive library facilities. Routine visits to the library have become an integral part of the learning rhythm, establishing a solid intellectual foundation.

n. Care (Environment and Social)

Environmental and social care are manifested through tangible actions, from Friday cleaning activities to caring for sick friends. Practices such as sharing meals and helping one another serve as direct lessons on empathy and solidarity.

o. Responsibility

The dormitory system does not merely provide a place to stay but also creates an ecosystem of shared responsibility. Multilevel supervision—from OSIMA to dorm supervisors—establishes an accountability structure that supports the development of responsible characteristics.

Through the implementation of these values, MTs Al-Baqiyatush Shalihat successfully created a holistic character education model, integrating spiritual, intellectual, and social aspects into harmonious unity. Based on the above character values, the indicators of success for the character values implemented at Madrasah Tsanawiyah Al-Baqiyatush Shalihat are as follows.

Table 2. Indicators of Character Value Success At MTs Al-Baqiyatush Shalihat

No	Value	Indicators
1	Religious	- Congregational obligatory prayers (shalat fardhu) - Sunnah prayers - Dhikr - Supplication (do'a) - Wird - Qur'an recitation (tadarus)
2	Honest	- Speaking kindly - Not lying

No	Value	Indicators
		- Acting commendably
3	Tolerance	- Mutual respect - Valuing differences
4	Discipline	- Punctuality - Adhering to regulations
5	Work Ethic	- Completing tasks - Finishing assignments - Winning competitions
6	Creativity	- Decorating classrooms - Decorating dormitories
7	Independence	- Cleaning classrooms - Cleaning dormitories - Organizing wardrobes - Tidying up beds - Cleaning bathrooms
8	Democracy	- Class leader elections - OSIMA elections
9	Intellectual Spirit	- Asking questions to teachers - Asking questions to peers
10	Nationalism (Patriotism)	- Morning assemblies - Flag ceremonies - Independence Day ceremonies - Participating in national competitions - Participating in carnivals
11	Appreciating Achievements	- Participating in competitions - Sharing experiences - Preserving personal works
12	Social Harmony and Peace	- Showing care for others - Playing together - Muhadloroh - Barzanji/dhiba'an - Greeting friends - Courtesy and politeness - Helping others
13	Literacy	- Visiting the library - Reading
14	Environmental and Social Care	- Maintaining classroom cleanliness - Keeping the classroom environment clean - Keeping dormitory rooms tidy - Maintaining the dormitory environment - Cleaning bathrooms - Showing concern for friends - Helping others - Caring for sick friends - Sharing with friends
15	Responsibility	- Maintaining classroom order - Maintaining dormitory order

Al-Baqiyatush Shalihah comprehensively and systematically implemented 18 fundamental character values in its education system. Religious values are reflected in worship routines such as congregational prayers, dhikr, and Qur'an recitation (tadarus). Honesty and tolerance are nurtured through daily social interactions, whereas discipline is enforced through adherence to rules and regulations. Hard work and creativity are expressed through task completion and the development of an aesthetically pleasing learning environment. Independence is fostered through the management of dormitory life, while democratic values are realized through the student leadership election system.

Curiosity is cultivated through dynamic learning interactions, whereas patriotism and love for the homeland are instilled through flag ceremonies and participation in national events. Achievements are valued and shared as collective inspiration, while friendship and peace are fostered through collective activities, such as muhadloroh and barzanji. Literacy culture is developed through library programs, and environmental and social care are demonstrated through tangible actions such as cleanliness maintenance and mutual assistance. Finally, responsibility becomes a value that integrates all aspects of pesantren life, creating an educational ecosystem that holistically shapes character.

3.5. Factors Inhibiting the Implementation of School Culture at MTs Al-Baqiyatush Shalihah

The inhibiting factors in implementing school culture to develop student character at MTs Al-Baqiyatush Shalihah and Kuala Tungkal encompass several aspects that require special attention. The diverse characteristics of students necessitate extra guidance given that each student has unique traits in their character-building process. These differences include social, economic, and family cultural backgrounds, which demand a personalized approach to character guidance tailored to each student's specific conditions. (Woenardi 2024).

Another challenge is the rapid and unstoppable advancement of information technology. This situation requires close collaboration between the school and parents to monitor and limit students' access to information technology. Such oversight is essential, considering the significant potential negative impacts that could affect students' character development, if not managed effectively (Purba et al. 2024).

Parental involvement in students' character development process remains a crucial factor that needs to be enhanced. The lack of supervision and active participation from parents in fully enforcing character-building rules for their children can hinder the success of character development programs designed by the school. This creates a gap between the values instilled in schools and their applications at home (Purba et al. 2024).

Moreover, the complexity of character-building issues is evident in the challenges of integrating cultural values into students' daily lives. Consistency and continuity are required between the habits fostered at school and their application at home. Unfortunately, these efforts have not been optimally realized, owing to the various obstacles mentioned earlier (Mahmud et al. 2023).

Therefore, a comprehensive strategy involving all stakeholders is required to address these factors. In this case, the school, MTs Al-Baqiyatush Shalihah, needs to enhance communication and coordination with parents, develop more structured character development programs, and create a more effective monitoring system for students' use of information technology. With such efforts, it is hoped that the character development process can proceed more optimally in line with the established goals.

4. Conclusion

Al-Baqiyatush Shalihah Kuala Tungkal successfully developed a comprehensive character education model through systematic integration of school culture. The institution builds the foundation of character development through seven interconnected cultural pillars: religious systems, communities, knowledge, livelihoods, technology, language, and arts. Character-building for students is realized through a series of structured daily activities. Starting with morning assemblies, the practice of sunnah worship, and concluding with afternoon assemblies, every moment was designed to internalize 18 fundamental character values. Values such as religiosity, honesty, tolerance, discipline, and hard work are not merely taught but also practiced in daily life.

However, this character-transformation process faces significant challenges. The diversity of student backgrounds creates complexity in the guidance approach. The rapid development of information technology poses challenges to maintaining traditional values. Limited parental supervision also affects the effectiveness of character development programs. Despite these challenges, MTs Al-Baqiyatush Shalihah remains consistent in developing a holistic character education model. Through the integration of school culture and character values, this institution not only fosters academically intelligent students, but also nurtures a generation with high moral integrity and social sensitivity.

This disciplined and structured schedule not only ensures the effectiveness of daily activities but also strengthens students' character in preparation for future endeavors.

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