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Character Education Discipline in Muhammadiyah Boarding School Dormitory Madrasah Tsanawiyah Muhammadiyah 2 Aimas Based on Local Wisdom

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Abstract

Character education based on local wisdom values has become a very urgent issue in the current education system. Law Number 20 of 2003 concerning the National Education System emphasizes that the goal of education is not only to produce intellectually intelligent individuals but also to develop individuals with strong characters. This study aims to analyze the implementation of discipline-based character education in the MTs Muhammadiyah 2 Aimas dormitory. Using a qualitative approach with a case study method, data were collected through observation, interviews, and documentation. The results of the study indicate that discipline-based character education is implemented through three main stages, namely planning, implementation, and evaluation. Enforcement of discipline in the dormitory includes strict regulations on discipline when entering the dormitory, discipline when entering the dormitory, and discipline when waking up at night. The impact of dormitory-based character education is reflected in alumni testimonies that show increased discipline in waking up in the morning, reading the Qur'an , performing Tahajud and Dhuha prayers , and even being trusted to be the imam of congregational prayers . The results of this study confirm that dormitory-based character education is effective in fostering sustainable positive habits among students.

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Introduction

Character education is a major focus in national education discourse, especially amidst increasing concerns about the weakening of moral values among Indonesia's young generation. In the era of globalization marked by openness of information and freedom of expression, the challenges in shaping the character of the nation's generation are increasingly complex. Education that has so far been oriented towards cognitive achievement has not been sufficient in answering the challenges of shaping the character and personality of students. As stated by Gunawan (2012), character education is a process of internalizing values that must be continuously instilled systematically and in a structured manner. The same thing was also expressed by Syamsuddin (2013) who stated that character education is not just an additional curriculum, but the foundation of the entire education process.

Empirical data shows worrying symptoms of moral degradation. The results of a survey by the Indonesian Child Protection Commission (KPAI) in 2022 revealed that 32% of teenagers in big cities such as Jakarta, Bandung, and Surabaya admitted to having engaged in free sexual behavior (Susilowati et al., 2023). In fact, in a study conducted by the Sahara NGO (2000–2002), it was found that of teenagers who had had premarital sex, 72.9% experienced pregnancy and 91.5% of them had had more than one abortion (Santoso et al. , 2024). This deviant behavior indicates a fairly serious value crisis among teenagers. According to Arifin (2011), this moral crisis occurs due to weak social control and the failure of education to instill values deeply. Social norms that were once considered sacred and strictly guarded by society are now beginning to shift and are considered commonplace by some of the younger generation. Nasution (2010) states that modernization that is not accompanied by value education can accelerate moral erosion among teenagers.

This phenomenon demands a systemic solution in the world of education that does not only focus on academic achievement, but also emphasizes the moral and spiritual development of students. This is reinforced by the view of Berkowitz & Bier (2004), that effective character education creates a moral community where each member has a role in supporting ethical values. Even according to Demetriou (2013), a good education system must develop character holistically in spiritual, intellectual, and social dimensions. Law Number 20 of 2003 concerning the National Education System has outlined that the goal of education is to develop the potential of students to become human beings who believe, fear God Almighty, have noble character, are healthy, capable, creative, independent, and become democratic and responsible citizens. National education should be a tool for character transformation, not just the transmission of knowledge (Suyanto, 2014).

However, in reality, the formal education system has not fully succeeded in internalizing character values in the lives of students. Many educational institutions are still trapped in the old paradigm that focuses on academic achievement without paying attention to the development of ethics, spirituality, and social responsibility. In line with that, Lamb , Peters & Doecke (2020) emphasize that the integration of moral values into learning must be done explicitly and consistently. This is one of the reasons why some students easily fall into deviant behavior. According to Narvaez (2014), if the school environment does not support the moral development of students, the values taught will not last long.

The concept of character education as popularized by Ryan & Bohlin (1999) refers to three main dimensions: knowing good (moral knowing), loving good (moral feeling), and doing good (moral action). Character education should be a comprehensive process that integrates cognitive, affective, and psychomotor aspects, and not just an additional program in schools. This is reinforced by Bialystok (2020), who states that character education should be integrated into all school activities, from learning to environmental management. To strengthen this understanding, several relevant educational psychology theories are used as a conceptual basis. Lawrence Kohlberg's moral development theory explains how individuals go through stages of moral development from an orientation of obedience to authority to an awareness of universal ethical principles. Meanwhile, Albert Bandura's social learning theory emphasizes the importance of observation, modeling, and the social environment in shaping a person's ethical behavior. This opinion is also in line with Vygotsky's view (1978) which states that an individual's cognitive and social development is greatly influenced by social interaction and the cultural environment.

In context Islamic education , character education is identical to the formation of noble morals. The epistemology of Islamic education views that the main goal of education is to create people who believe in monotheism , have noble morals, and are able to bring blessings to the universe. Yusuf (2021) emphasized that Islamic education is the process of internalizing divine values into humans in their entirety. Values such as honesty, discipline, trustworthiness, and responsibility are an integral part of the curriculum of life in Islam. Islamic boarding schools as traditional Islamic educational institutions have long been known as a strong basis for character building. The boarding school-based education system allows supervision, coaching, and instillation of values to be carried out continuously and intensively. According to Fauzi (2020), Islamic boarding schools have advantages in character building because values are instilled through examples and living together.

Disciplined life , relationships orderly social life , and strong religious culture make Islamic boarding schools an ideal model for character education. Even Al-Faruqi (1995) emphasized that Islamic education must integrate knowledge, morals, and spirituality harmoniously. Modern boarding schools such as MTs Muhammadiyah 2 Aimas try to adopt the principles of Islamic boarding schools in formal education. With the background of Muhammadiyah as a moderate and progressive Islamic organization, this school integrates religious values into a standardized education system . Activities such as night dhikr , muhadarah, khultum , and congregational prayer are part of the non-formal curriculum that shapes students' personalities. According to Ma'arif (2019), habituation in the context of Islamic education is a very effective method in instilling values character.

Method

The MTs Muhammadiyah 2 Aimas Islamic Boarding School. Case studies were chosen because they allow researchers to understand the phenomenon in its original context in depth, as explained by Isti'anah et al. (2025) that case studies are very appropriate to be used to examine character education practices in Islamic boarding school-based institutions because they are contextual and complex. Data collection was carried out through in-depth interviews,

participatory observations , and documentation studies, as suggested by Ramadhina and Hasanah (2025) that in Islamic boarding school-based education research, a qualitative approach must combine participatory techniques so that the data obtained reflects social reality. Informants were selected purposively and snowball, including principals, supervising teachers, musyrifs , active students, and alumni. Interviews were conducted in a semi-structured manner with a focus on character development strategies, the role of musyrifs , the dynamics of dormitory life, and changes in student behavior. Observations were directed at daily routines such as congregational prayers, waking up at night, and muhadarah activities, while documentation was obtained from activity archives, dormitory regulations, and student development reports. Data analysis was carried out inductively through the stages of data reduction, data presentation, and drawing conclusions, following the qualitative interpretative model used by Aprily, Setiawan, and Elan (2021) in a longitudinal study of character education in Islamic boarding schools. Data validity was maintained using triangulation techniques of sources, techniques, and time, as well as the application of trustworthiness criteria that include credibility, dependability, transferability, and confirmability, as explicitly explained in the study by Aprily et al. (2021). Credibility is strengthened through members checking and researcher involvement in dormitory life, while dependability is maintained through systematic recording of the entire research process. This study also considers ethical aspects, where each informant gives consent through informed consent. consent , identities are kept confidential, and all data is used for academic purposes only. This approach allows researchers to fully describe how character building is carried out in a boarding school system based on Islamic values.

Results and Discussion
Results

Character education based on discipline in the MBS Dormitory of MTs Muhammadiyah 2 Aimas is one of the strategies for fostering students that emphasizes the formation of good habits through supervision, habituation, and internalization of values. In this context, discipline is understood not merely as compliance with rules, but as part of the character formation process that stems from self-awareness. Findings from the field indicate that discipline is formed through daily routines such as punctuality in entering the dormitory, joint worship activities, and the application of educational sanctions that are motivating, not punctuating. This approach shows that discipline is formed through consistent habituation, not just enforcement of rules alone.

Self-awareness is the foundation in forming the discipline of students. Activities in the dormitory are designed to support the strengthening of these values through routine schedules such as waking up early to participate in memorizing the Qur'an and Al- Ma'tsurat , as well as structured meal and study schedules. Students who arrive late will be subject to educational sanctions in the form of additional memorization of the Qur'an from Maghrib to Isha. Observations show that this pattern encourages the emergence of independence, responsibility, and order in the daily lives of students. Discipline is applied not only in worship, but also in daily aspects such as eating, studying, and maintaining cleanliness.

Data analysis was carried out manually through open coding and thematic processes. analysis. From these results, three main themes emerged: (1) discipline as a gradual process through daily habits; (2) integration of local cultural values such as mutual cooperation and respect for others; and (3) the strategic role of the musyrif as a mentor figure who instills discipline through a persuasive approach and role model. The triangulation results show consistency between student testimonies, field observations, and official dormitory documents.

The integration of local values into the discipline system shows relevance to the principles of Islamic education. Values such as deliberation and collective responsibility are in line with Thomas Lickona's idea that character education must include aspects of moral knowing , moral feeling , and moral action . Students are not only taught values conceptually, but are also given space to live and practice them in the community. This discipline approach can also be studied through Lawrence Kohlberg's moral development theory and Albert Bandura's social learning theory. Students move from obedience due to punishment to awareness of moral values. Alumni admit to continuing to practice positive habits even after returning to society. This shows that discipline education based on habituation and role models has a long-term impact.

However, the integration of local cultural values into the formal system of Islamic boarding schools does not always occur harmoniously. Some students from permissive cultural backgrounds show initial resistance. However, the musyrif as a mentor plays an important role in bridging these differences through a persuasive approach. This proves that effective character education is contextual and dialogical, not merely instructive. The guidance at the MBS Dormitory of MTs Muhammadiyah 2 Aimas has made a real contribution to efforts to form a young generation with morals, discipline, and integrity. Dormitory-based character education not only forms short-term behavior, but also creates habits that persist in students' social lives. With an approach that combines Islamic values, moral pedagogy, and local wisdom, this system can be replicated in other institutions in Indonesia.

To clarify the results of the study related to the implementation of discipline-based character education in the MBS Dormitory of MTs Muhammadiyah 2 Aimas, the following table summarizes the main aspects found during the observation, interview, and documentation processes. This table aims to facilitate readers' understanding of the key elements of discipline formation, the role of supervision, the influence of local wisdom, and the short and long-term impacts of the character education system. To clarify the results of the study related to the implementation of discipline-based character education in the MBS Dormitory of MTs Muhammadiyah 2 Aimas, the following table summarizes the main aspects found during the observation, interview, and documentation processes. This table aims to facilitate readers' understanding of the key elements of discipline formation, the role of supervision, the influence of local wisdom, and the short and long-term impacts of the character education system. It also highlights the structured daily routines, consistent mentoring practices, and integration of religious values that support behavioral change among students. Furthermore, the table illustrates how local cultural traditions are adapted to reinforce discipline norms and strengthen students' sense of communal responsibility. By organizing these findings systematically, the table enables comparative analysis with other educational settings and models of character

education. It serves as an analytical tool to identify best practices and potential areas for policy and pedagogical improvement.

Table 1. Character Discipline of MBS MTS Muhammadiyah 2 Aimas Dormitory

Aspect	Information
Formation Process Discipline	Discipline developed from time to time through habituation , awareness self, and strong commitment.
Factor Key	Awareness self That important; lack of awareness make discipline difficult maintained.
Implementation	Systematic programs and strict supervision, such as discipline time in worship and activities daily.
Sanctions & Rewards	Students who are late must memorize verses addition For strengthen award to time.
Application in Life Daily	Activity eating and activities other follow timetable structured For to plant order and responsibility answer.
The Role of Wisdom Local	Values culture like cooperation and respect each other integrated with Islamic education.
Supervision and Mentoring	Musrif (dormitory supervisor) plays a role as a mentor, with use ways persuasive No repressive.
Impact on Students	Increasing independence, responsibility responsibility, and respect to rules and other people.
Benefit Long- term	Student bring habit discipline to in future life them, so that give benefit for community they.

The table above show that education character based on discipline in the MBS Dormitory of MTs Muhammadiyah 2 Aimas No only focus on aspects regulatory or rule only , but built on base awareness self , habituation positive , and strengthening values local synergy with principles Islamic education . The resulting impact No only seen during student being in a dormitory environment , but also carried away until life socialize after graduating, make this program as a potential model in formation character generation young people with integrity and responsibility answer .

The dorm supervisor plays role important, guiding student through guidance, not punishment. As a result, students develop independence, responsibility responsibility, and respect to regulations, as well as bring values This to in community future they, form they become disciplined and responsible individual answer.

Discussion

Discipline-based character education in the MBS Dormitory of MTs Muhammadiyah 2 Aimas is reflected in the students' routines in daily activities such as dinner, tahajud prayer, and early morning attendance. The process of forming this discipline emphasizes habituation, self-control, and appreciation for order. For example, students who are late for dinner must receive sanctions in the form of additional tasks or delays in meal rations, as a form of responsibility for time. This practice reflects the ideas of Kristiawan et al. (2020) that character building must be carried out consistently, and is reinforced by the opinions of Hadisi , Musthan , & Gazali (2022) and Santoso, Tang & Jumadi (2021) that character education requires an evaluation system that is integrated into students' daily lives. The Tahajud prayer activity which begins at 04.30 WIT with open attendance is a real form of instilling spiritual and social discipline. The role of the musyrif is very significant as an informal educator figure who not only supervises, but also becomes a role model in instilling responsibility (Masrur, 2017; Rochmania, 2022).

Alumni testimonials show that this habituation approach has a real impact. Alumni such as Fahmy Kumar and Yudha Saputra admitted to experiencing significant changes in their worship habits, time discipline, and commitment to learning. They attribute this success to a structured lifestyle while in the dormitory. The short-term impact of character education is clearly visible from the increasing habit of reading the Qur'an , waking up early, and performing the Dhuha prayer which continues to be carried over into college. However, claims regarding long-term impacts still require further proof through longitudinal studies, considering that this system is relatively new (Fahruddin, 2025; Suharsiwi, 2021). As emphasized by McCormick et al. (2021) and Kelly et al. (2022), effective character education not only creates a safe and ethical learning environment, but also forms responsible citizens in the long term (Narvaez , 2008; Lamb et al. , 2020). Therefore, it is important for Islamic boarding school managers to conduct periodic evaluations and document the development of alumni character as a basis for improving and strengthening programs in the future (Rahman, 2021; Amin & Nisa, 2023).

The importance of habituation in forming a disciplined character is also in line with Social Theory. Learning from Albert Bandura who emphasizes that individuals learn through observation, imitation, and reinforcement of behavior from their environment. In the context of the MBS MTs Muhammadiyah 2 Aimas Dormitory, students are not only supervised by musyrif, but also live in a community that exemplifies disciplined behavior collectively. The structured pesantren environment, with strict schedules and hierarchical supervision, creates ideal conditions for the internalization of moral values (Firmansyah & Nugraheni, 2021; Sulaeman & Purwanto, 2022). This is reinforced by Lickona (2004), who states that effective character education must meet three components: knowing the good, feeling the good , and doing the good . Students are not only taught the value of discipline theoretically , but are also accustomed to experiencing it through daily practice (Hilmy, 2025; Hadi, 2025). In addition, local wisdom values such as mutual cooperation, respect for others, and compliance with social rules are strengthened through interaction and collective habituation in the dormitory. According to Najib et al. (2024), character education rooted in local and religious values will be more relevant and effective in forming students' personalities that are contextual and adaptive to the surrounding culture (Fikri et al., 2025).

Thus, a boarding school-based education model like this can be an example of the integration of holistic moral, spiritual, and social education in responding to the challenges of the moral degradation of today's young generation. The boarding school as a closed and controlled learning environment has great potential in shaping students' character as a whole. According to Nashihin (2017), character education must be instilled through a system that touches all aspects of students' lives, both in academic and non-academic contexts, formal and non-formal. The boarding school provides this space through repeated and consistent habits, such as arranging meal schedules, worship, study, and rest, all of which are oriented towards forming discipline (Suhardi, 2012; Muslim & Ranam, 2020). Night prayer activities and early morning attendance are real forms of integration of religious values and personal responsibility that are not only instilled but also monitored systematically. In this case, Lawrence Kohlberg 's theory of Stages of Moral Development is also relevant, where a person's moral formation develops from mere obedience to punishment, towards an understanding of higher social responsibility (Keswara & Wijayanti, 2021; Perawironegoro & Widodo, 2020).

The character that is carried out in the MBS MTs Muhammadiyah 2 Aimas Dormitory is also in line with draft integral education in Islam as stated by Syed Naquib Al-Attas (1993), namely education that is not only develop reason , but also spirit and manners (Rochmania , 2022). In the dormitory environment , students taught No only For know what is right , but also how behave Correct through habits guided by local religious and cultural values (Yusuf, 2021; Ma'arif , 2019). The values of mutual cooperation, mutual respect, and social responsibility are applied through joint activities such as cleaning the environment, eating together, and serving fellow students and students. In this context, character education is no longer just a subject matter, but is experienced in daily practice. As emphasized by Lickona , Schaps , and Lewis (2007), schools that are effective in character education are schools that have a strong moral community, where all members support and guide each other in carrying out noble values (Berkowitz & Bier, 2004; Demetriou, 2013). The MBS MTs Muhammadiyah 2 Aimas dormitory has led to the formation of this kind of community, where discipline is no longer pressure, but a positive habit that is inherent.

Conclusion

Discipline-based character education at the MBS Dormitory of MTs Muhammadiyah 2 Aimas has proven effective in fostering students' integrity and positive habits through habituation, intensive mentoring, and the integration of Islamic and local cultural values. Discipline is not merely viewed as rule compliance but as a process of internalizing values through self-awareness and a supportive communal environment. The role of the musyrif as both mentor and role model, along with structured daily routines and educational sanctions, promotes students' independence, responsibility, and respect for others. The incorporation of local wisdom such as mutual cooperation and social respect enhances the contextual relevance of character education. Although challenges arise, particularly among students from more permissive cultural backgrounds, the program's dialogical and persuasive approaches effectively bridge these gaps. This model demonstrates significant potential for replication in other

educational settings, offering a comprehensive response to the moral crisis facing today's youth and contributing to the development of responsible and morally grounded citizens.

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