

RESEARCH ARTICLE

Managing character education through collaboration between classrooms and dormitories in boarding madrasah

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Received:	Revised 1:	Accepted:	Published:
13 September 2026	04 October 2026	11 October 2026	17 October 2026

ABSTRACT

Purpose – Character education in boarding madrasah requires a management approach that integrates classroom learning with habit formation and guidance in dormitory life. This study aims to formulate a collaborative, integrative character education management model based on a case study of MAN Insan Cendekia Ogan Komering Ilir (OKI), by examining the collaboration between Islamic Religious Education teachers and dormitory counselors as a mechanism linking the two educational environments.

Method – This study employed a qualitative approach using a case study design. Data were collected through participatory observation, in-depth interviews, open-ended questionnaires, and documentation involving Islamic Education teachers, dormitory counselors, and students. The data were analyzed through data condensation, data presentation, and the drawing and verification of conclusions, using triangulation of sources and techniques.

Findings – The study identified three main findings: (1) the alignment of academic learning and boarding school programs through planning and coordination among teachers and counselors; (2) the instillation of values through habit formation, leading by example, religious activities, social activities, and the management of personal needs; and (3) the monitoring of behavior through mentoring, rules and regulations, rewards, educational consequences, and evaluation. Religious devotion, nationalism, independence, mutual cooperation, and integrity are positioned as the targets of guidance, rather than measurable outcomes of character change. These three findings form the basis for constructing a model that links program alignment, role distribution, cross-environmental practices, and monitoring through the functions of planning, organizing, implementing, and controlling.

Implication – The model's contribution lies in the operationalization of the connection between classrooms and dormitories within a collaborative management mechanism. The model is a contextual synthesis based on a single madrasah and has not yet been widely tested; this study describes the process of character education management rather than proving the model's effectiveness in improving students' character.

Keywords – Character Education; Islamic Boarding School; Islamic Education Management; Student Character.

How to cite:

Faisal, K., Zainuri, A., Wigati, I., Abdurrahmansyah, & Amilda. (2026). Managing character education through collaboration between classrooms and dormitories in boarding madrasah. *Indonesian Journal of Educational Management and Leadership*, 4(2). 494-513. <https://doi.org/10.51214/ijemal.v4i2.2292>

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INTRODUCTION

Education bears the responsibility of developing both the academic achievements and the character of students (Irpan & Sain, 2024). Character education encompasses the integration of moral knowing, moral feeling, and moral action so that an understanding of values takes the form of application in behavior (Lickona, 2014). In Islamic education, the

learning environment also provides social experiences for practicing tolerance, cooperation, and respect for differences (Zamharil et al., 2024). From a management perspective, the challenge lies in how objectives, the role of educators, activities, and evaluation are aligned to connect values education with daily practices.

Boarding madrasah provide an educational environment that encompasses formal learning and communal living throughout the day. The study by (Yusutria et al., 2024) discusses character development through the Panca Jiwa Pondok principles, while (Miftahuddin et al., 2024) examine Islamic character development through the Islamic Education curriculum. From a bioecological perspective, individual development occurs through the interplay of processes, the individual, context, and time (Bronfenbrenner & Morris, 2021). Classrooms and dormitories are therefore understood as environments for student interaction, and the connections within them need to be managed. A 24-hour boarding system provides opportunities for guidance, but it does not automatically guarantee the internalization of values or character development.

Previous studies have examined role modeling and habit formation (Hidayat & Hidayat, 2024), role modeling and counseling (Fauzi & Hosna, 2022), and character-building methods in Islamic boarding schools (Mutawakil et al., 2024). (Laila, 2024) examined the planning, implementation, and evaluation of character programs, while (Pahrurroji, 2025) discussed the integration of academic subjects with boarding school programs. (Riyadi et al., 2024) examined the relationship between an integrative curriculum and character education and academic success, whereas (Brown et al., 2023) presented a meta analysis of character education programs. This study focuses on the mechanisms of collaboration between PAI teachers and boarding school counselors, specifically the alignment of objectives, division of responsibilities, exchange of information, and follow up on guidance.

The gap identified is not the absence of research on boarding school integration, but rather the need for an explanation of how such integration is managed through the relationships among actors, management functions, and the educational environment. This gap is theoretical in nature because the interconnectedness of the environment needs to be operationalized into a traceable organizational process. Islamic Education teachers and dormitory advisors are positioned as pedagogical partners with complementary functions, rather than having completely separate roles.

This study brings together Lickona's framework, Bronfenbrenner's ecological perspective, and the functions of planning, organizing, actuating, and controlling (POAC). Lickona explains the relationship between knowledge, internalization, and moral action (Lickona, 2014); the ecological perspective helps interpret the relationship between the environment and educational interactions (Bronfenbrenner & Morris, 2021); while POAC is used to analyze program alignment, role distribution, the implementation of guidance, as well as monitoring and evaluation. The study by (Laila, 2024) serves as an empirical reference on the management of character education programs.

Communication, coordination of activities, and the exchange of information between teachers and mentors were analyzed as mesosystemic mechanisms linking classroom and

dormitory experiences. The contribution of this research lies in the operationalization of environmental interconnectedness in character education management, rather than in altering the structure of ecological theory or testing the bioecological model as a whole. Participation in activities is distinguished from the internalization of values. Kohlberg is incorporated as an additional perspective on moral reasoning because the presented data do not yet indicate the stages or changes in students' moral reasoning. The model's components were developed through a synthesis of empirical findings and then interpreted using this theoretical framework.

This study aims to formulate a model of collaborative, integrative character education management based on a case study of MAN Insan Cendekia Ogan Komering Ilir (OKI). Four research questions are posed: (1) how is the collaboration between Islamic Education (PAI) teachers and dormitory counselors planned and organized; (2) how is classroom learning linked to character education practices in the dormitory; (3) how do monitoring and follow-up support the continuity of guidance; and (4) how are the findings synthesized into a collaborative and integrative management model?

The novelty of this study lies in mapping the relationships among actors, the functions of the POAC, and the boarding school environment to explain who connects the two environments, through what mechanisms, and how guidance information is acted upon. The model is a contextual construct from a single madrasah and has not yet been widely tested. This study explains the process of managing character education; it does not prove the model's effectiveness in improving students' character.

METHOD

This study employs a qualitative approach using a case study design to analyze the management of character education through collaboration between Islamic Religious Education (PAI) teachers and dormitory advisors at MAN Insan Cendekia Ogan Komering Ilir (OKI). The qualitative approach was used to understand practices in their natural context (Moleong, 2019). The case study design was chosen because the research examines how collaboration takes place within an institutional context that is inseparable from the division of roles, programs, rules, and dormitory life (Yin et al., 2018). The research focuses on planning, organizing, implementation, as well as monitoring and evaluation as the basis for constructing a model of collaborative, integrative character education management.

The study was conducted from July 2025 to July 2026. The location was selected through purposive sampling because the characteristics of boarding madrasah provide a relevant context for examining the relationship between Islamic Education and daily guidance (Sugiyono, 2019). MAN Insan Cendekia OKI was selected as a single case study that provided in-depth information on the mechanisms of classroom boarding school collaboration. Its selection was based on the relevance of the context to the research questions, not on the claim that the institution is a typical or exemplary case. Informants were selected based on their involvement, experience, and knowledge regarding learning and character development. The criteria and informant codes are presented in Table 1.

Table 1.*Research Informants*

No.	Informant	Code	Criteria and Focus of Information
1	Islamic Education Teacher	GPAI-01 through GPAI-04	Teaches the Qur'an and Hadith, Islamic Beliefs and Ethics, Islamic Jurisprudence, and Islamic History and Culture; provides information on values education and classroom–dormitory collaboration.
2	Dormitory Advisor	PA-01 through PA-02	12th-grade dormitory advisors with more than three years of experience; provide information on mentoring, monitoring, and collaborative guidance.
3	Islamic Education Teacher/Dormitory Counselor/Murobi	GPM-01 to GPM-02	Holds a dual role; provides information on the interconnection between teaching and mentoring functions.
4	Students	PD-01 to PD-04	Student Council officers, dormitory representatives, mosque representatives, and 12th-grade class representatives; provide information on learning experiences and character development.

Data were collected through in-depth interviews, participatory observation, student questionnaires, and documentation. The use of multiple sources of evidence in this case study is based on (Aspers & Corte, 2019), replacing the reference to Radlinski and Craswell, which was not relevant to the data collection procedures of this study. The interviews explored the experiences and collaborative practices of teachers and dormitory advisors. Observations were conducted during Islamic Education classes and dormitory activities to observe interactions and daily practices. The questionnaires explored students' experiences regarding mentoring and the relationship between the classroom and the dormitory. Documentation included teaching materials, dormitory programs, mentoring administration records, dormitory guidelines, and supporting documents.

The analysis was conducted interactively through data condensation, data presentation, and the drawing and verification of conclusions (Miles et al., 2014). The data were grouped based on the research focus and presented thematically to identify patterns of management, collaboration, value practices, as well as enabling and inhibiting factors. The relationship between the evidence and the model construction was clarified through the mapping of data, descriptive codes, themes, and model components. Table 2 presents an example of analytical mapping based on quotations available in the text.

The theme of program alignment forms the basis of the planning component; coordination forms the basis of organization; cross environmental practices form the basis of implementation; and monitoring forms the basis of control. The relationships among these themes are synthesized into a model that explains the mechanisms linking learning and boarding school guidance. In the interpretation, the observed activities are distinguished from the informants' meanings and the researcher's interpretations. The implementation of activities is not directly treated as evidence of character change. Data

validity is examined through triangulation of sources, techniques, and time (Aspers & Corte, 2019). Source triangulation compares information from PAI teachers, boarding school counselors, dual role informants, and students. Technique triangulation compares interviews, observations, questionnaires, and documentation. Temporal triangulation is used to examine the consistency of information across different times and situations of data collection, rather than merely highlighting variations in the schedule of activities. These comparisons are used to assess the consistency or discrepancies in the information and to limit interpretations to the available evidence. Triangulation is not used to draw conclusions about cause-and effect relationships or the effectiveness of the model

Table 2.

Example of Data Mapping to Model Components

No.	Informant		Code	Criteria and Focus of Information
1	Islamic Teacher	Education	GPAI-01 through GPAI-04	PAI teachers who teach the Qur'an and Hadith, Islamic Beliefs and Ethics, Islamic Jurisprudence, and Islamic History and Culture; provide data on the values, forms, strategies, and models of character education collaboration in classrooms and dormitories
2	Dormitory Counselor		PA-01 through PA-02	12th-grade dormitory advisors with more than three years of experience in mentoring; provide data on character development, mentoring, strategies, and collaboration in character education
3	Islamic Teacher/Dormitory Advisor/Murobi	Education	GPM-01 to GPM-02	Informants who serve in dual roles as Islamic Education (PAI) teachers and dormitory advisors/murobi; provide data on the interconnection of roles and collaboration among teachers, dormitory advisors, and murobi
4	Students		PD-01 to PD-04	The Student Council, dormitory staff, mosque staff, and representatives of 12th-grade students provided supporting data regarding character traits and experiences related to mentoring practices and collaboration

RESULTS AND DISCUSSION

Results

Planning and Organization of Collaborative Character Education Management

The research results show that character education planning at MAN Insan Cendekia OKI links PAI learning in the classroom with student guidance in the dormitory. This connection is evident in the learning materials, coordination of activities, and division of roles between PAI teachers and dormitory counselors. These findings are based on a comparison of interviews, observations, and documentation; each method was used to examine program plans, coordination practices, and informants' accounts of their implementation.

Planning is carried out by focusing the values taught in Islamic Education on their application in dormitory life. An analysis of the instructional materials shows that collaboration with dormitory advisors has been incorporated into the lesson plans. GPAI-01 explains:

"Activities or forms of collaboration with dormitory advisors are indeed outlined in instructional documents, including the Lesson Plan (RPP). Character education is not only conveyed theoretically but is also implemented and practiced in daily life. Since students' lives take place in the dormitory, the practice and application of the values they learn are also carried out within dormitory life." (GPAI-01, interview, September 7, 2025).

This statement explains the planning orientation according to the informants, namely linking Islamic Education material to students' daily practices. The existence of this plan has not yet demonstrated the extent to which all activities have been implemented or changes in students' character. In the planning function, the dormitory is positioned as an environment for applying values that need to be linked to classroom learning objectives.

The documentation in [Figure 1](#) supplements the description of the instructional materials development process. The photos of these activities should be viewed in conjunction with the document and the interviews to clarify the nature of both parties' involvement and the content of the resulting plans. Coordination of activities was also carried out through regular meetings. PA-02 stated:

"Earlier, it was mentioned that there are at least one meeting per month. Then there are also weekly meetings to discuss matters related to the activities and character education..." (PA-02, interview, September 7, 2025).

According to informants, these meetings served as a forum to discuss character education activities and issues. Observations also revealed communication between PAI teachers, dormitory advisors, and relevant parties regarding the implementation of activities and students' progress. In addition to formal meetings, communication took place through daily interactions and group communication channels. These communication channels linked information from classrooms and dormitories to serve as the basis for coordinating guidance. In the organizing function, PAI teachers impart an

understanding of values through instruction, while dormitory counselors support their application through habit formation, supervision, and modeling. This division of roles demonstrates a functional relationship between the teaching of values in the classroom and behavioral guidance in the dormitory. Students undergo both processes through learning activities and the routines of dormitory life.

Figure 1.

Activity: Development of Teaching Materials by PAI Teachers and Dormitory Advisors



Source: Research documentation.

Analytically, these findings form the basis for the planning and organizational components of the collaborative-integrative model: the alignment of goals and activities, the division of complementary roles, and cross-environmental communication. These findings explain the management mechanisms in the cases studied; however, further evidence is needed to confirm their effectiveness in bringing about character change.

Implementation of Character Education through the Integration of Learning and Dormitory Life

The implementation of character education at MAN Insan Cendekia OKI integrates Islamic Education with boarding school activities. Interviews, observations, student questionnaires, and documentation identified activities such as congregational worship, Quran memorization (tahfiz) and recitation (tahsin), religious studies, debates (muhadarah), speeches, learning tutorials, student organizations, and environmental cleanliness. In the implementation phase (actuating), PAI teachers impart an understanding of religious values and principles, while dormitory advisors guide their application through scheduled activities and daily routines. PA-01 explained:

"While classroom instruction is limited to specific hours, we can observe its implementation in the dormitory. So here, there is an integration between religious education and daily life in the dormitory." (PA-01, interview, November 12, 2025).

This statement reflects the informant's understanding of the relationship between class and the dormitory. Observations of dormitory activities complement this account by demonstrating that students have opportunities to put values into practice in their daily lives. One such practice is praying in congregation, with duties assigned and supervised by dormitory staff. This activity connects the understanding of worship in Islamic Education (PAI) lessons with collective practice in the dormitory. The scheduling and assignment of duties provide opportunities to cultivate discipline, responsibility, and leadership; however, the existence of this activity has not yet demonstrated a change in the students' character.

Figure 2.

Students Performing the Maghrib Prayer in Congregation



Source: Research documentation.

Figure 2 documents the performance of congregational prayer, while the significance of the activity for character development was examined through interviews and other supporting data. The tahfiz and tahsin programs are conducted on a scheduled basis, involving Islamic Education teachers as well as assigned mentors or supervisors. The Qur'an and Hadith teacher explained that instruction is focused on understanding religious principles and practices. The connection between the learning material and activity supervision constitutes a division of roles in the program's implementation. These findings indicate the continuity of the activities, while the sustainability of value application at the individual level needs to be examined through data on student development. Character education is also carried out through community service, environmental cleanup, student organizations, dormitory management, and learning tutorials. PD-02 stated:

"My experience has shown that when these values are put into practice for example, through the obligation to perform congregational prayer, participate in classical Islamic text study sessions, and engage in evening study activities that foster religious values In addition, community service and joint environmental cleanup activities foster a spirit of mutual cooperation, while the habit of taking care of one's personal needs

independently helps build a character of self-reliance." (PD-02, open-ended questionnaire, October 21, 2025).

These statements reflect the students' interpretations of their mentoring experiences: religious activities are associated with religiosity, community service with mutual cooperation, and managing personal needs with independence. These three values are directly supported by empirical evidence from the informants' statements. The values of nationalism and integrity require separate evidence before they can be deemed to have been realized in practice.

In addition to habit formation, students cited the exemplary behavior of Islamic Education teachers and dormitory advisors, supervision, consequences for violations, and discussions about moral values as forms of guidance. The role of educators thus encompasses explaining values, setting examples, and providing guidance in practice. Findings from the implementation of Character Education through the Integration of Learning and Dormitory Life form the basis of a collaborative-integrative model that connects the understanding of values in the classroom, practices in the dormitory, and guidance through habit formation and exemplary behavior. This framework explains the character education process in the case studied, while claims regarding improvements or the effectiveness of character development require more specific evidence of change.

Supervision and Sustainability of Collaborative Character Education

Supervision of character education at MAN Insan Cendekia OKI is carried out through monitoring activities, enforcing rules and regulations, recording student progress, guidance, evaluation, and the provision of rewards and consequences. These findings are based on interviews, observations, student questionnaires, and documentation of guidance programs. In the controlling function, school rules serve as a reference for identifying behaviors that require follow-up. PA-01 explains:

"Establishing habits in daily life is one strategy for character development. Through these habits, a supervisory function can also be carried out. For students who comply with or violate the rules, reward and punishment mechanisms are applied as part of the character development process." (PA-01, interview, September 7, 2025).

This statement explains the guidance mechanisms as described by the informants. Observations show that mentors monitor attendance at religious activities, adherence to the schedule, and compliance with rules and regulations, and provide guidance, reprimands, or consequences when violations are found. Thus, supervision is an integral part of dormitory routines and is followed by guidance measures. The data demonstrate the implementation of supervision but do not yet prove that rewards and consequences lead to the internalization of values or lasting behavioral change.

Figure 3 documents the direct mentoring activities. Information regarding the frequency, continuity, and follow-up of these activities was obtained from interviews and supporting documents. In addition to guidance from educators, the habits among students themselves form part of the mentoring environment. PA-02 stated:

"Clearly, the first thing is habits. That is, the habits of students whether juniors or seniors can serve as examples that are then emulated. Through these habits, students can learn from one another and model their peers' behavior, even if they do not interact with teachers every day." (PA-02, interview, September 7, 2025).

Figure 3.

Routine Character Guidance by Dormitory Counselors



Source: Research documentation.

Informants view interactions between juniors and seniors as a source of role modeling and social learning. These findings show that continuous mentoring involves both formal guidance and habits that develop through shared daily life. However, imitation among students does not automatically lead to the development of positive character traits; the direction of this influence still requires monitoring.

Factors supporting program implementation include boarding facilities, madrasah regulations, support from teachers and mentors, and parental involvement. Obstacles include a limited number of mentors, the diversity of students' backgrounds, issues with personal discipline, and the suboptimal involvement of some parents. The presence of teachers living on the boarding school grounds and the murobi program provide additional guidance and support. This support reflects efforts to expand guidance, although the data presented does not yet confirm whether it is sufficient to address staffing limitations.

These findings form the basis of the monitoring component in the collaborative-integrative model, namely routine monitoring, problem identification, and follow-up

guidance. Recording progress and conducting evaluations serve as sources of information to align guidance efforts in the classroom and dormitory. The sustainability identified refers to the continuation of the guidance mechanisms during the research period; the long term sustainability of the program and changes in character require further observation.

Systemic Integration of Character Education into the Boarding Madrasah Ecosystem

A synthesis of the findings reveals the interconnectedness of Islamic Education (PAI) instruction and dormitory guidance through planning, organization, implementation, as well as monitoring and evaluation. PAI teachers and dormitory advisors align their objectives and activities, divide responsibilities for teaching and mentoring, and communicate regarding students' progress. This interconnectedness serves as an empirical basis for identifying management patterns that link actors, programs, and the educational environment.

The dormitory provides a space for applying values through religious activities, social activities, and managing personal needs. Interactions with educators and peers broaden students' educational experiences beyond formal learning. The term "24-hour educational ecosystem" refers to the interconnectedness of learning and dormitory life throughout students' daily routines. This term does not imply that direct guidance or supervision takes place continuously for 24 hours. One observed practice is the morning greeting (figure 4) between teachers and students. During this activity, students are encouraged to arrive on time, maintain a neat appearance, show respect, and prepare themselves for class.

Figure 4.

Morning Greetings Between Teachers and Students



Source: Research documentation.

Observations and documentation indicate that the morning greeting is carried out as part of the madrasah's routine. The researcher interprets this activity as an opportunity to practice discipline, courtesy, and readiness to learn; character changes resulting from this activity have not yet been specifically measured. This practice complements findings

regarding habit formation and modelling in learning as well as dormitory life. The five values that guide student development include religiosity, nationalism, independence, cooperation, and integrity. The evidence presented directly supports students' experiences regarding religiosity through religious activities, cooperation through community service, and independence through managing personal needs. Nationalism and integrity remain values to be cultivated, though their realization requires more specific empirical evidence.

This distinction serves as the basis for mapping values, activities, actors, and management functions in the construction of the model. Overall, the identified forms of integration include program alignment, role division, practical guidance, as well as communication and follow-up on capacity building. These findings form the basis for the development of a collaborative-integrative model presented in the discussion section. The model is an interpretive synthesis of practices at a single madrasah; therefore, its application and effectiveness in other contexts still require testing.

Discussion

The research findings indicate that character education at MAN Insan Cendekia OKI is managed through the integration of Islamic Education instruction and boarding school guidance. The managerial significance of these findings lies in program alignment, role distribution, coordination of implementation, as well as supervision and follow-up on guidance activities (table 3). Collaboration between PAI teachers and boarding school counselors serves as a bridge between the understanding of values in the classroom and opportunities to apply them in daily life. This pattern can be interpreted in conjunction with studies on the integration of values into educational experiences and boarding school activities (Susilo et al., 2022; Buya et al., 2024). This study explains the mechanism of such integration, while its effectiveness in transforming students' character has not yet been tested.

In the planning function, the interconnection between instructional materials and the boarding school program demonstrates efforts to align character education goals. Coordination serves as the mechanism for translating shared goals into activities and the responsibilities of those implementing them. This finding complements the discussion on character integration in the curriculum (Alimron et al., 2023) by highlighting the relationship between instructional planning and out of class guidance. In the organizational function, PAI teachers provide the foundation of knowledge and understanding of values, while boarding school counselors guide daily practices. Both can be understood as pedagogical partners with complementary functions. Compared to studies that emphasize the role of PAI teachers (Zulaikha, 2019), this research shows how that role is linked to boarding school guidance. The division of functions identified is not sufficient to conclude that the relationship between the two parties is always equal or free from coordination issues.

The implementation of religious and social activities, as well as the management of personal needs, provides students with opportunities to put values into practice. Within Lickona's framework, the connection between learning and dormitory life can be interpreted as an effort to link moral knowledge, the internalization of values, and moral

actions (Lickona, 2014). However, the data more directly reveal the transmission of values and the practice of activities; the dimension of “moral feeling” has not yet been specifically explored through students’ emotional experiences or moral internalization. This analysis complements studies on moral knowing and discipline (Kosim, 2021), as well as the internalization of values in boarding school education (Nurtianty et al., 2025; Ramatni et al., 2025). What distinguishes this study is its explanation of the actors and management functions that link learning to habit formation. Everyday culture can also be examined through the concepts of the hidden curriculum and the boarding school environment (Nursyamsa & Wahyuningsih, 2026; Nugraha, 2025). However, the mere repetition of routines does not in itself prove that values have been internalized. The five values serve as the direction for guidance, but the empirical support presented is not equally strong. The following mapping distinguishes documented activities from values that still require more specific evidence.

Kohlberg’s perspective is presented as an additional lens for exploring opportunities to discuss the moral reasons behind rules, as discussed in the manuscript through (Laila, 2024). This study did not collect sufficient data to determine the stage of moral reasoning development among the students. The work by (Croitoru & Munteanu, 2024) is still used in the discussion of moral religious education, not as the primary source for Kohlberg’s stages theory or as evidence of improved moral reasoning.

From an ecological perspective, classrooms and dormitories can be understood as environments that directly shape students’ experiences. The relationship between the two is established through coordination between Islamic Education (PAI) teachers and dormitory advisors. This interpretation relates to the application of ecological theory in Islamic education (Bahri, 2022; Bastomi, 2026). The contribution of this study lies in the operationalization of the mesosystem concept within the context of boarding madrasah management. The relationships between environments are explained through identifiable mechanisms: program alignment, division of roles, exchange of information on student progress, and follow-up guidance. Thus, this study complements existing research on the boarding school environment and adaptation (Rafsan et al., 2026; Mustaqim et al., 2025) by explaining how these environmental interconnections are managed.

This contribution is not intended as a new ecological theory or a comprehensive test of bioecological models. The term “24-hour educational ecosystem” refers to the interconnectedness of learning and boarding life throughout students’ daily routines, not to uninterrupted direct supervision. Supervision through rules and regulations, activity monitoring, progress tracking, and guidance provides information regarding implementation issues. Within the POAC framework, this information serves as the basis for follow-up actions and program adjustments. This interpretation relates to studies on the supervision and management of character development (Shalih, B., et al., 2026; Hartati, 2025), as well as continuous improvement (Muhammadiyah et al., 2023).

Table 3.*Mapping of Character Values in Classroom and Dormitory Management*

Value	Planning and Organization	Implementation and Environment	Supervision and Boundaries Evidence
Religiosity	Alignment of Islamic Education (PAI) learning and religious activities; division of roles between teachers and religious advisors	Congregational prayer, Quran memorization, recitation improvement, and study sessions in the classroom and dormitory	Monitoring of activity participation; students mention religious experiences, but the depth of internalization has not yet been measured
Independence	Placing the management of personal needs as a focus of guidance; mentoring by advisors	Management of personal needs and dormitory routines	Monitoring of routines; supported by students' accounts, but individual development has not been tracked longitudinally
Cooperation	Organizing group activities and student involvement	Community Service and Environmental Cleanup	Monitoring of participation; supported by students' experiences
Nationalism	A target value; program details and division of responsibilities need to be clarified	Activities that specifically demonstrate this value have not yet been presented	Requires relevant documents, observations, or informant quotes
Integrity	A target value; indicators of behavioral consistency need to be clarified	Rules and regulations provide a framework for guidance, but compliance alone is not sufficient evidence of integrity	Evidence of honesty and consistency in actions is required, including when unsupervised

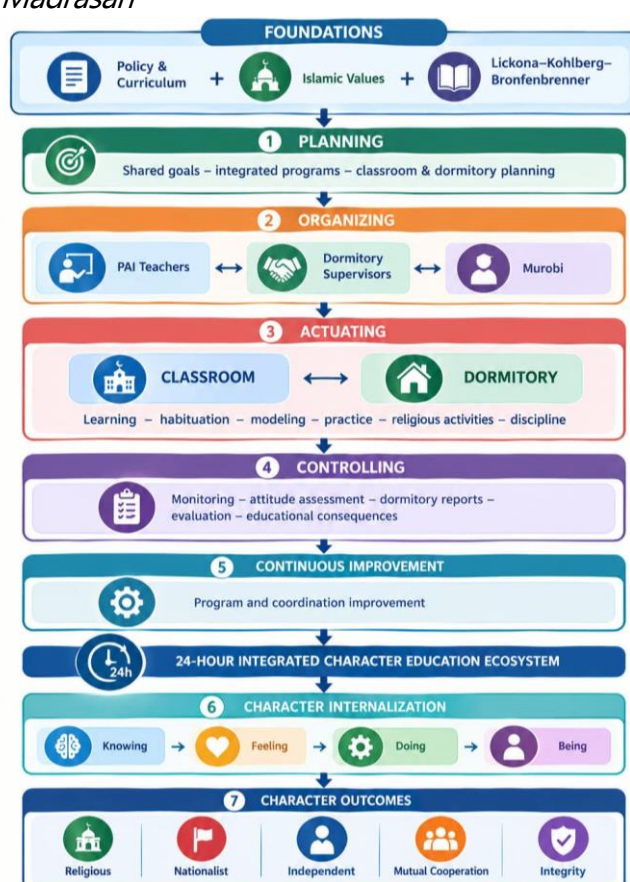
Rewards and consequences reflect the guidance mechanisms employed by the institution; their impact on moral awareness and behavioral change remains uncertain. The improvement cycle in the model is therefore framed as a relationship between monitoring, evaluation, and planning adjustments, which must be tracked through follow up evidence. The limited number of guidance counselors and the limited involvement of some parents indicate that sustainability requires organizational support as well as cross-environmental communication. The presence of teachers living in dormitories and the murobi program expands the scope of mentoring support. Communication with families is also relevant in discussions of the relationship between schools and parents (A.M & Sesmiarni, 2025). The adequacy of this support in overcoming obstacles has not yet been specifically evaluated.

Based on a synthesis of the findings, this study constructs a Collaborative-Integrative Model for Character Education Management in Boarding Madrasah (figure 5). The model links four components: values and program direction, role distribution, integration of

classroom and boarding house practices, and supervision and feedback. The POAC framework is used to organize these relationships, in line with discussions on educational management in (Muntholib et al., 2018) and (Junaedi et al., 2025). Planning sets the direction of activities; organizing divides responsibilities; implementation provides experiences in applying values; and monitoring generates information for program guidance and adjustment. The literature on organization and character education continues to serve as a point of reference for interpreting the relationships among these components (Kristen et al., 2021). This cyclical relationship is an analytical construct that requires further examination through documentation of program changes.

Figure 5.

A Collaborative-Integrative Model for Character Education Management in Boarding Madrasah



Source: Author's construction based on a synthesis of research findings.

The novelty of the model lies in its explanation of the functional relationship between Islamic Education teachers and dormitory advisors as liaisons between the classroom and the dormitory within the management cycle. Lickona helps interpret the relationship between the understanding and practice of values; the ecological perspective explains environmental interconnectedness; while POAC organizes the management mechanisms. Kohlberg serves as a complementary perspective because data on moral reasoning are not yet available. In practical terms, the model can serve as an initial framework for developing joint programs, clarifying tasks, establishing coordination forums, and linking guidance

information with program evaluations. Its implementation requires adapting to the resources, governance structures, and characteristics of students at each madrasah. The model was constructed based on a single case study and has not yet been tested for effectiveness or generalizability. Further research is needed to examine its implementation in different contexts as well as the development of students' character over time.

CONCLUSION

This study shows that character education at MAN Insan Cendekia OKI is managed through the integration of Islamic Education and dormitory life. The collaboration between PAI teachers and dormitory advisors, with the support of murobi, is realized through program alignment, role distribution, activity mentoring, as well as monitoring and evaluation. The curriculum provides an understanding of values, while dormitory life offers opportunities to apply them through habit formation and modeling. Religiosity, nationalism, independence, mutual cooperation, and integrity serve as the guiding principles for student development; the students' experiences presented in this study more directly support the development of religiosity, independence, and mutual cooperation.

The study produced a Collaborative Integrative Model for Character Education Management in Boarding Madrasah that connects actors, programs, and the environment through the functions of planning, organizing, implementing, and monitoring and feedback. Its theoretical contribution lies in the operationalization of the boarding class relationship as a mesosystem mechanism through coordination and role division within the POAC framework. Lickona's perspective helps interpret the relationship between the understanding and practice of values, while the ecological perspective explains the interconnectedness of the environment. Kohlberg is included as a complementary perspective because the study did not identify stages of moral reasoning. The model also does not establish Knowing Feeling Doing Being as empirically proven stages of development. The 24-hour educational ecosystem refers to the interconnectedness of learning experiences and dormitory life throughout students' daily routines.

In practical terms, the model provides an initial framework for developing joint programs, clarifying responsibilities, establishing coordination, and using mentoring information as a basis for program evaluation and adjustment. The model was developed based on a single case study; its effectiveness has not yet been tested, and it has not yet demonstrated long-term changes in character. Comparative research is needed to examine the model's suitability for madrasah with different characteristics, while longitudinal and mixed methods research can assess the implementation of collaborative mechanisms and the character development of students.

DECLARATIONS

Author Contributions

Faisal, K., contributed to conceptualization, investigation, data collection, formal analysis, drafting the original manuscript, visualization, and project administration; **Zainuri, A.**, contributed to methodology development, validation, supervision, and reviewing and editing the manuscript; **Wigati, I.**, contributed to validation, formal analysis, supervision, and reviewing and editing the manuscript. **Abdurrahmansyah.**, contributed to theoretical development, interpretation of findings, supervision, and reviewing and editing the manuscript; **Amilda.**, contributed to validation, interpretation of findings, and reviewing and editing the manuscript. All authors have read and approved the final version of the manuscript.

Funding Statement

This research received no external funding.

Conflict of Interest

The authors declare no conflict of interest.

Declaration of AI Use

Generative AI was used to a limited extent as an aid in the visualization shown in Figure 5. The substance of the model, the identification of components, the relationships among components, the data analysis, and the interpretation of findings were developed entirely by the authors based on empirical findings and the theoretical framework of the study. AI was not used to analyze, interpret, or generate research data.

Additional Information

This article is based on a doctoral dissertation written by Kiagus Faisal in the Doctoral Program in Islamic Education at the Raden Fatah State Islamic University in Palembang. The manuscript has been adapted, condensed, and revised in accordance with the format and standards for scientific journal publication.

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