

Management of Islamic Boarding School Shapes the Character of Santri Discipline

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ABSTRACT. This research aims to describe the implementation of student discipline at the Assyariatul Uluum Islamic Boarding School. This research used qualitative research, and data collection was carried out through interviews, observation, and documentation, all of which were used to answer questions about the management of student discipline at the Assyariatul Uluum Sumedang Islamic Boarding School. Findings in the management of Santri discipline, including Planning for Santri discipline at the Assyariatul Uluum Sumedang Islamic Boarding School, including a) formulating Santri discipline goals by the vision, mission, and objectives of the Assyariatul Uluum Sumedang Islamic Boarding School; b) make disciplinary regulations for students; c) create guidelines for violations along with sanctions that will be given to disciplinary violators; and d) determine a schedule of student disciplinary activities. The implementation of Santri discipline at the Assyariatul Uluum Islamic Boarding School includes: 1) Providing direction regarding Santri discipline. 2) Motivate students regarding student discipline. 3) Lead the course of student discipline. 4) Communicate with students to provide an understanding of student discipline. 5) Make decisions regarding student disciplinary violations.

Keywords: *Education Management, Santri Discipline, Islamic Boarding Schools.*



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INTRODUCTION

Pesantren underwent a transformation and adaptation to local wisdom, archipelago culture, and Islamic morals. Its excellence is based on the integration and synergy of moral forces. In this case, pesantren as the largest community and educational institution has provided capital in creating religious people (Aisyah et al., 2022). The institution has given birth to many leaders past, present, and future. Most of the students who graduated from pesantren participated in nation-building. We can see the mission of '*pesantren*' as a great asset in producing a religious generation and building the nation. This is because the central orientation of Islamic boarding schools is to learn creed (Arifin et al., 2023; Bosra & Umiarso, 2020).

As a *tafaqquh fi ad-din* institution, this institution functions to maintain, develop, report, and preserve Islam, and of course wants to produce Islamic teachers (Hastasari et al., 2022; Kardi et al., 2023). This is in line with what Prasojo said that *pesantren* are Islamic educational and teaching institutions that generally use non-classical methods where scholars teach Islamic sciences to students based on verses written using Arabic or ulama. in medieval times, and students usually lived in Islamic huts (Ansori, 2020).

The uniqueness of Islamic boarding schools as Islamic institutions still exists in providing Islamic values to the community with individual models, strategies, and approaches (Komariah et al., 2023). Buchori reminded that pesantren are part of the internal structure of Islamic education in Indonesia which is carried out traditionally, Islam as a way of living (Qomar, 2005). The pattern of life in the Islamic boarding school looks different from its environment such as simple living, leadership charisma, obedient students, diligent understanding of classical verses, togetherness, sincerity, etc (Dhofier, 1990). Pesantren ratifies Islamic values through local wisdom, and becomes a medium that synergizes the two norms that are culturally considered very close and identical.

Islamic boarding schools became institutions that played an important role in Indonesian history. Pesantren seen from its typology consists of several categories, namely salaf, modern, developing pesantren and ideal pesantren (A. Aziz et al., 2022). Pesantren is considered by many as a conservative and old institution. Pesantren are not able to accommodate the potentials possessed by students and many pesantren that tend to be closed are not open at all (Baharun, 2017). To answer the criticism of pesantren from various aspects, there is a need for fundamental changes in the management and system of pesantren.

The function of Islamic boarding schools as social institutions shows their involvement in answering social problems faced by the community. In addition to functioning as mentioned above in organizing education in Islamic boarding schools, it is necessary to formulate the objectives of the institution. The formulation of goals is very important along with the implementation of the educational process in Islamic boarding schools (Bruinessen, 1990). It is important to note here that one of the pesantren in South Sulawesi, Indonesia is the Darud Dakwah wal-Irsyad pesantren in Mangkoso Barru. This kind of pesantren has combined the traditional pesantren education system with the religious curriculum and the use of the modern education system using the national curriculum published by the Ministry of Education and Culture of the Republic of Indonesia (As'ad, 2022).

Although pesantren have learning methods that are characteristic of bandongan and wetonan, in terms of curriculum it is also necessary to transform so that pesantren are able to accommodate the term from the Nahdatul Ulama principle, namely "*al mukhafaadhotu ala al qodimi sholih wal akhdhu bil jadidi al aslah*". Keep good old values and take new better values (Jannah et al., 2023). From this principle, of course, pesantren in management and the methods used will not be left behind. In fact, pesantren will be able to answer the challenges of the times. Pesantren curriculum management is a way in which pesantren are able to compete with other formal institutions. This has certainly been done by various pesantren such as Kh. Zarkasyi at Pesantren Gontor which is able to answer the challenges of the times that Gontor is still trusted as a pesantren that is able to make graduates classy (Zarkasyi, 2020).

Pesantren as one of the educational institutions has been recognized as having a great influence in the developing world of education, especially in Indonesian society. Pesantren is also believed to be an alternative solution to various educational problems that occur today. Pesantren is the oldest Islamic educational institution in Indonesia. According to experts, Islamic boarding schools can be called "*madrabah*" if they meet five conditions, namely: (1) kyai or ustadz in Java; (2) cottages or cottages; (3) mosques or mosques; (4) students or students; and (5) the yellow book or the reading of the yellow book or the Islamic classics (Bruinessen, 1994).

METHOD

This research uses a qualitative approach. Qualitative approach that is, an approach that in the process is based on deep thinking about positivism which acts as a tool to conduct a study with natural object conditions. The qualitative approach to research is concerned with subjective assessment of attitudes, opinions and behaviors. Research in such situations is a function of the researcher's insight and impression. This research uses a type of field research in the form of case

studies. This type of research, the data collection process is carried out in the field. Such as, the social environment of the community, community organizations, educational institutions both formal and non-formal and government institutions. Researchers go to the field to make observations about a phenomenon in a natural state.

The location of this research is the Assyariatul Uluum Sumedang Islamic Boarding School (PPAU) located in Sumedang Regency was established in 2008 under the auspices of the Assyariatul Uluum Islamic Education Foundation. Assyariatul Uluum Islamic Boarding School is located in Babakan Hamlet RT.05 RW.07 Pangadegan, Sumedang Regency, West Java. Phone: 085254092684. This pesantren has the aim of educating the Muslim generation to have knowledge and noble moral character. Pondok Pesantren founded and led by Al-Mukarram KH. Muhammad Nurbih Abdullah, S.Pd., M.M. ini continues to grow and is always steadfast in religious education services and continues to produce students and alumni who serve in the community.

Data collection techniques in this study are Observation, Documentation and Interview (triangulation). (Sugiono: 2013) To analyze data can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction (data reduction), 3) Data Presentation (Data Display), and 4) Verification and Conclusion Attraction. (Husni Abadi: 2020) Triangulation is a technique of checking the validity of data that makes use of something else. (Moleong: 2012) This technique is carried out by research by comparing and checking findings through primary informants with other informants

RESULT AND DISCUSSION

Management of Islamic Boarding Schools in Shaping the Disciplinary Character of Santri at Asyariatul Ulum Islamic Boarding School Sumedang

In the formation of the disciplinary character of students in the Islamic boarding school, Asyariatul Ulum has several stages, namely first, knowing the activities of the Islamic boarding school by socializing activities that can build the disciplinary character of the students. Second, love these activities in the way students are invited to love the activities they do. Third, do these activities in the way of the students by doing these activities happily. This stage indirectly becomes moral cultivation in the Asyariatul Ulum Sumedang Islamic boarding school. The cultivation of morals will become a habit that will eventually shape the character of the students who will be applied in the life of the Islamic boarding school and then taken out of the Islamic boarding school.

Activities held directly by the kyainya include: (1) congregational prayers, namely Maghrib, Isya', Shubuh and Dluhur prayers, (2) Teaching the Qur'an which is followed by all students, (3) Depositing memorization of selected letters, namely Yasin, Al-Waqi'ah, Al-Mulk, Ar-Rohman, Al-Jum'ah, As-Sajdah, Ad-Duhon, An-Naba', (4) Teaching several Kitab Kuning.

Based on the results of interviews with kyai conducted by researchers are as follows:

"Here I am indeed the one who intervenes directly to teach the book, lead prayers, even wake up the students for morning prayers in congregation, sometimes I myself A, because I really want the morals (character) of the students to be formed, both morals and education, so I supervise directly and assisted by the management that I have given the Amanah".

With the results of the interview with the caregivers of the Asyariatul Ulum Sumedang Islamic boarding school above, it can be known to what extent the role of kyai in the formation of the disciplinary character of the students at the Asyariatul Ulum Sumedang Islamic boarding school. In the Islamic boarding school environment, the kyai acts as the main leader of the Islamic boarding school and the way of life in the pesantren. Therefore, kyai must be able to shape the disciplinary character of students according to the expected goals.

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According to KH's statement. M. Nurbih Abdullah, based on the results of interviews conducted by researchers are as follows: "*There are two kinds of teaching in the Asyariatul Ulum Sumedang Islamic boarding school, namely the compulsory recitation of all students guided directly by the kyai, and the Tafaqquban Fiddin madrasah which is guided by several ustadz from outside and several lodge administrators*".

The statement explained that the Asyariatul Ulum Sumedang Islamic boarding school uses a combination system between salaf and modern boarding schools. Where the salaf system uses the learning of the yellow book salaf, sorogan, and congregational prayers led directly by the head of the pesantren. While the modern system of students attend public schools at the junior high school level and vocational high school in the morning. Then KH. Muhammad Nurbih Abdullah revealed:

"The activities that I guide directly are almost 65% except for the tafaqquban fiddin madrasah. To recite the yellow book from the morning, I have read the students at the vocational level for one hour and the deposit of the Qur'an is also my direct supervision. For tafaqquban fiddin indeed I left it to the ustadz and the manager who was in the hut to supervise it, but everything was back under my supervision."

The activities that took place at the Asyariatul Ulum Sumedang Islamic boarding school were 65% guided and supervised by him. Therefore, he can monitor and know directly the process of forming the disciplinary character of his students.

The mandatory activities guided directly by the kyai in shaping the disciplinary character of students are as follows:

Dhuha prayer, where all students of the Asyariatul Ulum Islamic boarding school at the junior high school level are required to perform dhuha prayers. This activity immediately absented the students one by one and the implementation time was at 06.00 WIB. 1.) Compulsory memorization of letters, caretakers of the Ashariatul Ulum Islamic boarding school require all students to memorize the letters (1) Yasin, (2) Al-Waqi'ah, (3) Ar-Rahman, (4) Al-Mulk, (5) Ad-Dukhan, (6) Al-Jum'ah, (7) As Sajdah, (8) An-Naba. This activity is held every Thursday after morning prayers. The students deposited one by one in front of the kyai. 2.) Teaching the book of Ta'limul muta'allim. This book was written by Shaykh az Zarnuji. This book discusses ethical methods for students to get the blessings of the knowledge learned. The recitation of this book is held every Monday after Maghrib prayers until the call to prayer of Isya'. 3.) Teaching the book of Ihya ulumuddin, the book written by Imam Al Ghozali.

The recitation of the book of Ihya' is for senior students. The discussion in the book is related to the rules and principles in purifying the soul (tazkiatun nafs) which discusses liver disease, its treatment and educating the heart. This activity is held on Monday and Tuesday at 07:00-08:15 WIB. 4.) Teaching the book Tanwiru Al Qulubi, written by Shaykh Muhammad Amin al Kurdi. This book is one of the compulsory books studied in Islamic boarding schools throughout Indonesia. The Book of Tanwirul Qulub has three parts, (1) part aqidah biddiniyyah, (2) part fiqh, (3) part tasawwuf. This study is held on Wednesday and Thursday at 07:00-08:15 WIB. 5.) Teaching the book of Al Majalisus Saniyyah, written by Shaykh Ahmad bin Shaikh. This book has been very popular among salaf lodges in Indonesia. This book is a verse from the book of hadith Arba'in Nawawi which is accompanied by valuable advice and exemplary stories so as to make it easier for the sender to understand the meaning of the hadith. This study is held every morning at 07:00-08:15 WIB conditionally. 6.) Taught the book of Tafsir Al Jalain, written by two

great imams, namely Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi. This study is for students at the madarasah aliyah level. A book that teaches how students can understand the meaning of the verses of the Qur'an clearly. The recitation of the book of tafsir is carried out after the congregational Maghrib prayer.

In management, shaping the disciplinary character of students is an example that can be imitated by all groups. Patience in supervising and guiding, enthusiasm in teaching and educating students directly is a method that can be applied in everyday life. H. Ma'sum added:

"Even small things he always does such as checking students' hair, checking students' nails, megabsen during congregational prayers, inviting students to clean up in the dormitory / kobongnya environment in Islamic boarding schools in general, these small things are the duties of the supervisor and management."

According to the results of an interview with H. Ma'sum, researchers can conclude that the formation of the disciplinary character of students in the Asyariatul Ulum Islamic boarding school is really emphasized directly by the kyai. He taught the coaches and administrators how to shape the disciplinary character of a student. Starting from the students waking up, until the students go back to sleep. Even when sleeping, the kyai still controls the security of the Islamic boarding school assigned to the management of the security division.

In forming the character of student discipline, of course, it is not as smooth and easy as imagined. According to the kyai narration as follows: *"For obstacles back to students who are difficult to remind, naughty students are the only inhibiting factor to form disciplinary character, because for naughty students it is usually very quickly transmitted to other students."*

According to KH. M. Nurbih Abdullah the formation of student discipline character will be hampered due to the actions of naughty students. When there is one student who is naughty, then the student invites other students. In the end, many students are naughty and it is increasingly difficult to supervise and guide them. H. Ma'sum also explains:

"The naughty students were originally one, then took their friends. The mischief is also various. Some were so bad, that I immediately sent them to the kyai like coming out of the hut without permission for days. When he met his son, he was immediately cheered and kyai called the student's parents."

Violation of the entry also variously fits the level. First, a severe level. This level of kyai goes down directly to take care of it. Usually such santri is called his own without any managers and builders. Second, the level that is. This level of kyai only receives reports and oversees how builders and managers cope with the delinquency, then gives the weliness to the managers and the ministers. Third, light level. This level of kyai is not interfering, enough builders know and managers are coping. Kyai just asked what a violation was and how the manager handled it.

Although there are several levels of violations, kyai still monitors and supervises directly how the process in overcoming student violations. That way, he can know how the process of forming the disciplinary character of students can run optimally and can achieve the expected goals according to the vision and mission of the Asyariatul Ulum Sumedang Islamic boarding school.

The role of kyai memenej pondok pesantren in shaping the disciplinary character of its students can be said to be different from kyai in general. H. Ma'sum said:

"His role is very complete, where he applies the teachings of Islam in everyday life. As an educator, he teaches more at this Asyariatul Ulum Islamic boarding school. As a caregiver, she always supervises at all times, guiding activities directly. As a public servant, he is a figure who is light to his guests. As a religious leader, he is a true uswah hasanah figure. Where his knowledge is applied in the nature and behavior of everyday life. As a ngaji teacher, he is a figure who understands the kaffah teachings of Islam and models the behavior of the prophet in his life."

According to the results of the interview with H. Ma'sum, the role of the leader / kyai is very complex, where everything can be accepted by the mind and can be applied in everyday life. Not only educating, but also setting an example, then being supervised and guided directly.

The Character of Santri Discipline at Assyariatul Uluum Sumedang Islamic Boarding School

The character of student discipline in the Assyariatul Uluum Islamic boarding school is determined by the daily activities that have been determined by the Islamic boarding school. Every day the students are used to being taught and meet directly with their students. Unlike other Islamic boarding schools, not all activities are directly involved. From Monday to Sunday kyai intervenes in various activities, except Thursday afternoon to Friday afternoon. So it's not surprising that kyai can find out how the character of the students.

All activities of the Assyariatul Uluum Islamic boarding school have been programmed by kyai who were socialized during the MOP (Pesantren Orientation Period) activities. In this activity, the kyai gathers all students and then tells the program, obligations, regulations, and everything related to the Islamic boarding school. With the hope that all students can take part in all activities that have been programmed by kyai in shaping the disciplinary character of the students. The daily activities of the students have been arranged by the kyai and assisted by administrators according to their respective fields. KH. M. Nurbih Abdullah said:

"For the daily activities of the management, there is already a part that must be done by each administrator. Each administrator has their own division, for example the teaching and learning process, the incoming board division is the education division administrator. Not only did I give an explanation, but I immediately intervened to the students. There I also teach the performance of the board which really helps in supervising the formation of the disciplinary character of the students."

Kyai organizes the process of forming the character of discipline very meticulously. He also directly monitors the performance of the board and how the process of disciplinary character is formed. According to Muhammad Gagan K as the chairman of the lodge added:

"The board has been divided to arrange the time. Each division has one to two administrators who are responsible for one division, like the existing education division, there are two administrators. This administrator is in charge when it is time for study hours, time for nadboman recitation, time for Qur'an murotil and time for memorization of compulsory letters, but for the absence of each student is still done by the room manager individually."

Kyai's closeness to the management and his students makes it easier for kyai to form a disciplinary character in his students. Kyai can observe, think about, and find the best solution. All students feel close to the kyai and feel cared for by their role model kyai. Adi Setiawan as the security administrator said: *"Students feel close to kyai because kyai often monitor students directly. Sometimes kyai check the neatness of the male students. He checks nails, checks students' long hair and tidyes up, and often controls students following students' daily activities."*

This closeness makes the students feel hesitant and some are even afraid. Unang added: *"My fellow students are even hesitant. They sometimes immediately hide when from a distance there is a kyai. But most students when there is a kyai they immediately look down and stay in place. All the students respect their kyanya very much."* Despite being very respectful of his kyai, not a few santri are still naughty and break the rules of the hut. Unang adds: *"Even though it is close, there are still many naughty students. Some are out of the cottage environment, some are still late for activities and some even skip activities."*

In general, there are still many students who violate the rules of Islamic boarding schools. They often come out of the Islamic boarding school environment. Many are still late to follow

the predetermined activities. And there are those who simply do not participate in activities for no reason. It was all apart from the guidance of the kyai and the supervision of the administrators. Kyai and the manager have tried their best to carry out their responsibilities as much as possible. But still unwanted things happen. Student delinquency is divided into several levels, some are severe, some are moderate, some are mild. This delinquency is an inhibiting factor in the formation of student discipline character. According to H. Ma'sum as a cottage builder:

"For the inhibiting factor, the delinquency of students who have crossed the line, in the sense of delinquency that has influenced others to participate in cottage violations, and usually if there are students who are very severe, the level of delinquency is immediately faced with kyai. The management is not allowed to deal with the students who are already very naughty, because there are still many administrators who have not been able to deal with students whose naughty has been very bad wisely. But for students whose naughty can still be reminded, just the caretaker who copes."

According to the results of interviews with Islamic boarding school supervisors, student delinquency has its own levels and ways of solving. The level is affected by the severity and absence of students and by different completions. The level of delinquency of students is mild and moderate, can be overcome by the management. Meanwhile, the level of severe student delinquency will be directly discharged to the caregivers of the Islamic boarding school. The manager is only an intermediary. H. Ma'sum added:

"In fact, I sometimes just say inside. After that I waited for the results outside. After coming out, sometimes the kyai just said that the students were still given a chance. But there are also those who are directly called their parents, then given the opportunity to once again. So patiently the kyai guided his naughty students."

According to the results of an interview with H. Ma'sum, researchers can conclude that kyai is a role model in solving student problems. He diligently and patiently guided all his students. Santri who are not naughty are still guided as in general, while those who are naughty are guided specifically to improve themselves.

Discussion

Management of Islamic Boarding School Shapes the Character of Santri Discipline at Assyariatul Uluum Sumedang Islamic Boarding School

In the Islamic boarding school environment, the kyai acts as the main leader of the Islamic boarding school and the organizer of life in the Islamic boarding school. Kyai has the main task and is responsible for educating his students or students. The educational process in which the interaction of an educator with students produces useful and more valuable results (barokah).

In the formation of the disciplinary character of students at the Assyariatul ulum Islamic boarding school has several stages, namely: introducing activities related to disciplinary character, explaining the meaning of activities, inviting activities, and translating activities. This is in accordance with Thomas Lickona's opinion in the formation of disciplinary character, namely first, knowing the good by socializing activities that can build the disciplinary character of the students. Second, desiring the good of the students explained the activities carried out. Third, doing the good, the students are invited to do these activities. Fourth, familiarize these activities. The formation of the disciplinary character of the students will ultimately shape the character of the students who will be brought in community life.

In shaping the disciplinary character of the students of the Assyariatul Ulum Islamic boarding school, KH. M. Nurbih applies several methods, namely teaching students several books, giving advice after teaching, becoming an imam in every congregational prayer, applying student discipline, giving appreciation to outstanding students and punishing students who

violate the rules. This is in accordance with M. Furqon Hidayatullah's opinion on how to enforce student discipline, namely: increasing motivation, education and training, leadership, enforcing rules, and implementing rewards and punishments. This way of forming discipline characters is often found in educational environments in general.

The KH way. M. Nurbih in shaping the disciplinary character of his students is the same in general. However, he prefers to get closer to his students to directly supervise the formation and development of the disciplinary character of his students. By teaching the students then giving lectures, leading congregational prayers directly and absent students who do not participate in the congregation, listening to the memorization of students, disciplining students such as neatness of hair, rewarding students who excel in tafaquhan activities, and applying punishment for students who violate the rules.

In the formation of the character of student discipline, there are indicators of how the figure of the kyai as the central figure in its formation. KH. M. Nurbih prioritizes behavior and attitudes without giving an explicit concept. In its application, KH M. Nurbih has fulfilled the indicators conveyed by Abdullah Syukri Zarkasyi in his experience shaping the disciplinary character of students in the modern cottage Darussalam Gontor. Indicators of kyai's success in character building, especially discipline, there are 14 qualifications, namely: Sincerity, sincerity is felt in the life of Islamic boarding schools. KH. M. Nurbih is sincere in teaching and carrying out his leadership duties in Islamic boarding schools without expecting material rewards. Initiative, he always tried to take the initiative to come down directly to see, listen and educate the students. Creating a network, he made an effective management to shape the character of his students. Trustworthy, he is a trustworthy figure, as evidenced by the increasing number of students entrusted to beliau. Work hard and earnestly, KH. M. Nurbih is a hardworking figure by trying to monitor his students 24 hours and he is serious about building education by adding several rooms used in the learning process. Solutive, moderate and severe violations of students only he has the right to solve them of course with an understanding of the problem and responsible for policy making. High integrity, he is a figure who carries out his duties well and has high loyalty to the Islamic boarding school.

Daring to take risks, he is known to be firm and dare to determine the decisions of a policy and be responsible for its decisions. Honest and open, honesty and openness in daily activities can be emulated by students because they can interact directly. Ready to sacrifice, every day he was willing to sacrifice his mind, property, energy and even feelings with the intention to fight and fight for God's religion through his hut. Firm, firmness in every decision taken when there are naughty students and how to solve them. Smart, in shaping the disciplinary character of his students, he sees, hears, evaluates, decides and solves them well. Communicatively, he often invites discussions with the supervisors and administrators of the lodge regarding the development of the disciplinary character of students. Exemplary, a figure who is a role model for all elements of society both inside the Islamic boarding school and outside the Islamic boarding school.

The role of KH. M. Nurbih is certainly a role model for uswah hasanah for researchers in particular, families, students and also for the general public. The researcher concluded, the role of kyai is in accordance with Imam Suprayogo's opinion about the role of kyai in Indonesia, namely: First, as an educator. KH. M. Nur educates his students by leading more activities than other teachers. Throughout the day he educates the students at the Asyar Islamic boarding school. He taught ngaji with a sincere heart and only hoped for Allah's pleasure and aimed to eliminate ignorance for his students. Second, as a religious leader. The role of kyai who has a better understanding of religion and the process of studying is not short. He can explain religious teachings that are easily accepted and he directly gives examples in everyday life. Third, as a social servant. KH. M. Nur always comes when invited by residents of the surrounding community. He tried to find time to fulfill the invitation. And also when there are guests who want to ask for

advice and prayers, he tries to provide solutions to problems and pray for the guest's wishes to come true. Fourth, as a caregiver and guide. She positions herself as the caregiver of her family, her students, and also the community by treating them as well as possible. Then guide them to carry out the religious teachings well and patiently. Fifth, as a ngaji teacher. KH. M. Nur teaches ngaji through teaching the yellow book every day. Then give advice to the students about the application of the yellow book in daily life.

Some of the activities are KH. M. Nur applied it in shaping the disciplinary character of his students. First, lead fardlu prayers and dhuha prayers in congregation. Santri can carry out full obligations and routine good habits. Second, listening to the memorization of the obligatory letter. Santri can do their job well, and in the right way and on time in completing it. Third, supervise the process of tafaquhan activities.

Santri gained a deep understanding of religion and benefited his life. Fourth, supervise taqroran activities. Santri can relearn the accepted understanding of religion and try to explore religious teachings more deeply.

Based on the results of observations and interviews conducted by researchers, there are two obstacles faced by kyai in the formation of the disciplinary character of students at the Asyariatul Ulum Sumedang Islamic boarding school: first, student delinquency. This student delinquency is contagious, when there are naughty students who invite other students. So many students commit violations. The suggestion from the researcher is to apply harsher penalties and add security administrators to supervise the students. With more severe punishments, students will think more about committing violations. Also, more security administrators can supervise the students so as not to misbehave the students.

The second is the lack of awareness of students about the rules in the Islamic boarding school. It is undeniable that the age of students in the Asyariatul Ulum Sumedang Islamic boarding school varies. Starting from the elementary level, junior high school, vocational school and those who have graduated then continue by memorizing the Qur'an still in their unstable adolescence. So that the enthusiasm to participate in activities in Islamic boarding schools, both activities that are directly guided by kyai and administrators is still up and down. To overcome these obstacles, researchers suggest using attendance at every activity and giving punishment for those who often miss these activities (Heriyono et al., 2021). The goal is for students to be more disciplined in participating in activities. With attendance at every activity, students will feel supervised. They will try to participate in the activity because if they don't follow, they will get punished.

The Character of Santri Discipline at Assyariatul Uluum Sumedang Islamic Boarding School

Each Islamic boarding school has its own characteristics in shaping the disciplinary character of its students. Islamic boarding schools certainly have different ways of shaping the disciplinary character of their students. Each student has a different disciplinary character that is his personal characteristic. According to Fajri, character is the psychological, ethical or moral qualities that distinguish one from another in the character and character that characterizes a person. Each student has a different character from other students. Where students come from different regions, different habits, different dispositions and morals.

The disciplinary character of students in the Asyariatul Ulum Islamic boarding school is determined by the daily activities that have been determined by the Islamic boarding school. The researcher concluded that the students obeyed the applicable rules and carried out their daily activities that had been programmed (Hasanah et al., 2016). This is in accordance with Muhammad Zaini's statement that discipline is an orderly state in which a group of people who are members of one system are subject to applicable regulations. The students of Asyariatul Ulum

comply with applicable regulations and carry out all activities that have been programmed. Every day the students from waking up to going to bed have been scheduled by the caregivers and administrators of the Islamic boarding school (Sirojuddin et al., 2022).

The disciplinary character of students in the Asyariatul Ulum Islamic boarding school can be seen from the responsibility of the students to carry out their duties in studying Islam. The students participated in the study of the yellow book and tafaquhan fiddin, which are learning activities about Islamic religious knowledge. This is in accordance with Mohammad Mustari's statement that discipline is a feeling of obedience to the values that are believed to be carried out certain jobs that are his responsibility (A. A. Aziz, 2020). The students arrived on time and followed the activities carefully as a manifestation of their responsibilities as students.

The students of Ashariatul Ulum also follow the congregational prayers directly led by the kyai and memorize the obligatory prayers deposited directly in front of the kyai. Conditions like this can shape the disciplinary character of students by praying in congregation and memorizing deposits to train students to get used to managing time and making good use of time. This is according to what Sri Esthi Wuryani said about the situation experienced by a person will affect life and the way in the formation of the character and character of the soul. Of course, it is hoped that the students can manage their time and take advantage of their time in life (Muali et al., 2021; Rozaq et al., 2022).

The students carry out activities that have been programmed optimally. They try their best to carry out activities in the hope of gaining barokah in life and gaining useful knowledge. The researcher concluded that the activities at the Asyariatul Ulum Islamic boarding school included the formation of diverse student discipline characters where students could follow all activities that were programmed late.

According to Noor, the goals of discipline that have been considered positive and good are as follows. First, train students in carrying out religious obligations, such as congregational prayers, and fasting for circumcision. Second, students are not allowed to mix with outside communities freely. Third, it is very strict that male and female relations are limited to only those who can meet if they are related by blood (muhrim). Fourth, the separation of student residences (dormitories), between men and women not side by side, is conditioned so that the locations are far apart.

The results of the researchers' observations concluded that the Asyariatul Ulum Sumedang Islamic boarding school had implemented discipline by carrying out congregational prayers and sunnah prayers. Students are also not allowed to mix with the wider community by limiting the area that can be passed. At the Asyariatul Ulum Sumedang Islamic boarding school, male and female students are not allowed to meet. Passing should not coincide with limited exit hours and different roads. And also male students and female students are in separate places. Santri putra in one building and santri putri in another building.

Even with a full schedule of activities at the Asyariatul Ulum Islamic boarding school, there are still students who violate the rules. There were several cases of student violations that researchers encountered, including students who came out of the area allowed by the cottage. Get out of the cottage without the permission of the nanny and stay outside for a few days. After the trial, it turned out that there was a factor that affected the student, namely the environment. According to Heri Guanawan, there are several factors that affect character, including the environment. This Santri often hangs out with village children who also go to school in the same place. This violation was immediately resolved directly by the caregiver together with the Islamic boarding school coach (Ulum & Syafi'i, 2022).

According to the observations of researchers, in essence, Islamic boarding schools implement disciplined behavior aimed at limiting freedom that exceeds limits and students can

develop according to their abilities with applicable restrictions (Halomoan et al., 2023). This is in accordance with Conny Setiawan's opinion that the purpose of discipline is not to prohibit freedom or suppression, but also to provide freedom within the limits of its ability to be developed. The Asyariatul Ulum Islamic boarding school applies the same discipline. Where students are given applicable restrictions/rules that do not suppress or prohibit the freedom of students, only give limits and then be used by students.

Each Islamic boarding school has its own concept in the formation of the disciplinary character of its students. There are explicit concepts as explained by the Modern Darussalam Gontor boarding school and there are implied concepts such as the Asyariatul Ulum Islamic boarding school. The concept of Modern Darussalam Gontor hut is known as "five souls", namely: the spirit of sincerity, the spirit of simplicity, the spirit of self-reliance, the spirit of ukhuwwah islamiah, and the spirit of freedom. While the Asyariatul Ulum Sumedang Islamic boarding school has an implied concept. The difference is that the modern pondok Darussalam Gontor focuses on the process of character building while the Islamic boarding school focuses on results or goals.

Researchers concluded that the Asyariatul Ulum Islamic boarding school in Sumedang has not succeeded in shaping the disciplinary character of students. This is evident in the application of the five souls in the Asyariatul Ulum Sumedang Islamic boarding school as follows: First, the spirit of sincerity. The students apply sincerity in studying and get pleasure from the kyai and his teachers. This is evidenced by the harmonious atmosphere of the life of the Asyariatul Ulum Islamic boarding school between respected kyai and obedient, loving and respectful students. Second, the spirit of simplicity. The students apply simplicity with a simple appearance and full ability when ruled by the kyai. Third, the soul is self-reliant. The independence of the students of the Asyariatul Ulum poesantren hut is proven during breaks and holidays. They clean the cottage environment and wash personal clothes, not asking others for help. Fourth, the soul of ukhuwwah islamiah. Togetherness in joys and sorrows is illustrated by their daily habits of participating in activities that have been programmed by the cottage. Helping each other and joking are the characteristics of Islamic boarding schools in general. Fifth, free spirit. Freedom here is misinterpreted by the students by doing customers because they are less aware of the rules of the cottage and the lack of maximum application of applicable sanctions.

CONCLUSION

The management of the Assyariatul uluum sumedang Islamic boarding school in shaping the disciplinary character of students, applies several ways, namely 1). Teaching students several books. 2) giving advice after teaching 3). be an imam in every congregational prayer 4). Applying the Santri Code of Conduct 5). Give appreciation to outstanding students and punish students who violate the rules. In addition, the efforts of the assyariatul ulum sumedang Islamic boarding school in shaping the disciplinary character of their students, teachers prefer to get closer to their students to directly supervise the formation and development of the disciplinary character of the students. The character of the discipline of students at the Assyariatul Uluum Sumedang Islamic boarding school can be seen from the responsibility of the students to carry out their duties in studying Islam. The students participated in the study of the yellow book and tafaquhan fiddin, which are learning activities about Islamic religious knowledge. The students arrive on time and follow the activities carefully as a manifestation of their responsibilities as students.

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