

The Role of Islamic Boarding School Culture in Forming Discipline and Collective Cooperation in Darul Hijrah Islamic Boarding School

Ahmad Salabi¹

¹ UIN Antasari Banjarmasin, Indonesia; ahmadsalabi@uin-antasari.ac.id

Abstract

Keywords:

Pesantren culture;
discipline;
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character education;
value internalization.

The culture of Islamic boarding schools has increasingly been recognized as a crucial medium for character education, especially in fostering discipline and cooperation among students amid globalization, which often challenges moral values and social solidarity. This study aims to examine the role of pesantren culture in shaping discipline and collaboration between male and female students at Darul Hijrah Islamic Boarding School. Using a descriptive qualitative method, the research employed in-depth observation, interviews with ustadz and ustadzah, and document analysis to capture formal and informal practices of daily life, religious routines, and collaborative activities. The findings reveal that strict rules, habitual congregational prayers, structured learning, and cooperative tasks significantly contribute to the development of discipline and social solidarity among students. Role modeling by teachers and a supportive pesantren environment were identified as key factors, while challenges arose from differences in individual motivation, student backgrounds, and external influences. Students perceive discipline not merely as an obligation but as a life value extending beyond the pesantren. In contrast, cooperation is internalized as practical experience in solidarity, equipping them for future social life. This study contributes a new perspective by demonstrating that internalizing pesantren culture involves reflective meaning-making rather than mere normative compliance. The research also implies that educational institutions, both boarding schools and formal schools, can strengthen student character by integrating structured routines, religious practices, and collaborative activities to foster long-term discipline and cooperative behavior.

Abstrak

Kata kunci:

budaya pesantren;
kedisiplinan; kerja
sama kolektif;
pendidikan karakter;
internalisasi nilai.

Budaya pondok pesantren semakin diakui sebagai media penting bagi pendidikan karakter, terutama dalam menumbuhkan disiplin dan kerja sama kolektif antar siswa dalam menghadapi globalisasi yang seringkali menantang nilai-nilai moral dan solidaritas sosial. Penelitian ini bertujuan untuk mengkaji peran budaya pesantren dalam membentuk disiplin dan kerja sama kolektif di Pondok Pesantren Darul Hijrah baik untuk siswa laki-laki maupun perempuan. Dengan menggunakan metode kualitatif deskriptif, penelitian menggunakan observasi mendalam, wawancara dengan ustadz dan ustadzah, dan analisis dokumen untuk menangkap praktik formal dan informal kehidupan sehari-hari, rutinitas keagamaan, dan kegiatan kolaboratif. Temuan ini mengungkapkan bahwa aturan yang ketat, kebiasaan berjamaah, pembelajaran terstruktur, dan tugas kooperatif secara signifikan berkontribusi dalam mengembangkan disiplin dan solidaritas sosial di antara siswa. Role modeling oleh guru dan lingkungan pesantren yang mendukung diidentifikasi sebagai faktor kunci, sementara tantangan muncul dari perbedaan motivasi individu, latar belakang siswa, dan pengaruh eksternal. Siswa menganggap disiplin tidak hanya sebagai kewajiban

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tetapi sebagai nilai hidup yang melampaui pesantren, sedangkan kerja sama kolektif diinternalisasi sebagai pengalaman praktis dalam solidaritas, membekali mereka untuk kehidupan sosial masa depan. Penelitian ini menyumbangkan perspektif baru dengan menunjukkan bahwa internalisasi budaya pesantren melibatkan pembuatan makna reflektif daripada sekadar kepatuhan normatif. Penelitian ini juga menyiratkan bahwa lembaga pendidikan, baik pondok pesantren maupun sekolah formal, dapat memperkuat karakter siswa dengan mengintegrasikan rutinitas terstruktur, praktik keagamaan, dan kegiatan kolaboratif untuk menumbuhkan disiplin jangka panjang dan perilaku kooperatif.

INTRODUCTION

Islamic boarding school culture in the modern era has increasingly attracted academic attention as an instrument for character education (Arizona et al., 2025; Miftahuddin et al., 2024; Qasserras, 2024). The phenomenon is crucial because globalization has challenged moral values and social solidarity, while pesantren traditions, such as discipline, obedience, adherence to rules, and collective cooperation, remain relevant for fostering strong character in students (Fatah et al., 2025; Hasan et al., 2024; Mustikamah et al., 2025). Both quantitative and qualitative data are needed to capture the internalization of these values and their impact on student behavior in daily life.

Previous studies have examined various aspects of pesantren culture. Research by Hanifiyah (2024) emphasizes that pesantren traditions strengthen student morality and integrity, while Yuris et al. (2025) highlight the positive effect of discipline on academic achievement. Niswah, Sholihin, Zasvenda, Amirullah, & Dani (2025) further show that pesantren serve as a social laboratory for instilling collective cooperation through routine activities, deliberations, and student organization management (Hamdanah et al., 2025; Utama & Salim, 2024). However, existing literature rarely investigates the integration of discipline and collective cooperation within a single pesantren cultural framework, leaving a gap in understanding how these aspects interact in character formation.

The purpose of this study is to analyze how the culture of Darul Hijrah Santri and Santriwati Islamic Boarding School shapes both discipline and collective cooperation. This research aims to fill the gap by focusing on the internalization of values through rules, traditions, and daily social interactions, as well as identifying factors that hinder students' consistency in maintaining discipline and cooperation. The focus distinguishes this study from previous research that tends to examine these aspects separately.

This study seeks to test the argument that pesantren culture, when implemented comprehensively, simultaneously strengthens student discipline and fosters collective cooperation. The research also aims to explore the challenges students face in consistently applying these values, providing insights that can enrich theories of character formation and offer practical coaching models for other Islamic boarding schools.

Initial observations at Darul Hijrah show a generally good pattern of discipline in mandatory activities such as congregational prayers, formal learning, and dormitory life. Yet interviews and questionnaires reveal that some students struggle with independent learning and maintaining dormitory order, indicating a gap between cultural ideals and internalization. This reinforces the need to examine how pesantren culture functions in practice to cultivate both discipline and cooperation effectively.

RESEARCH METHODS

This research uses a qualitative approach to deeply understand the role of pesantren culture in shaping student discipline and collective cooperation. The location of the research is the Darul Hijrah Santri and santriwati Islamic Boarding School. The research subjects include students, ustadz, and pesantren administrators who are selected through purposive sampling techniques, which is based on the consideration that they have relevant information related to the phenomenon being studied.

Data collection techniques are carried out through observation and interviews. Participatory observation is used to observe the daily activities of students, such as worship, learning, organization, and mutual cooperation, which reflects the value of discipline and collective cooperation. In-depth interviews were conducted with selected ustadz, administrators, and students in a semi-structured format, so that researchers could explore their experiences, perceptions, and views more broadly.

The data analysis uses the Miles & Huberman interactive model which includes three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out to select information that is in accordance with the focus of the research, the presentation of data is used to compile findings in the form of narratives, while drawing conclusions aims to find meanings and patterns that explain the role of pesantren culture in shaping the discipline and collective cooperation of students.

RESULTS OF RESEARCH AND DISCUSSION

Results

The Darul Hijrah Putra and Putri Islamic Boarding School stands as an Islamic educational institution that integrates scientific, religious, and character-building aspects. Since its inception, this pesantren has carried the vision of producing a generation of Muslims who are knowledgeable, moral, and have a leadership spirit. The mission carried out includes instilling religious values through congregational worship, strengthening knowledge through formal teaching and learning activities, and establishing independence and responsibility through boarding life. The large number of students makes the organizational structure of the pesantren divided into several units, ranging from caregivers, ustadz councils, to student organizations called OSDA, so that the wheels of education and coaching activities can run regularly.

The daily life of students at Darul Hijrah is arranged according to a strict schedule, running from 04.30 to 22.20. Daily activities begin with Qur'an recitation before Fajr, followed by congregational prayers, tadarus, and formal learning activities at school from morning to noon. The afternoon is filled with tutoring, muhadarah,

scouting, and sports, while the evening focuses on Maghrib and Isha worship in congregation, tadarus, and night study. Students are required to sleep at 22.20 to ensure they return to their activities the next day in a fresh condition. This structured routine helps students manage their time, follow rules, and practice discipline consistently.

Interviews with the boarding school management confirmed the strict implementation of these routines. According to Ustadzah Ma`rifah,

“The congregational prayers five times a day are one of the main care programs carried out with high discipline. Before adhan, all students are required to be ready and in position, and attendance is checked to instill discipline and proper manners in the mosque.”



Figure 1. Congregational Prayer

Ustadz Nugroho Widi Susanto added,

“Students who are late to the mosque must read the Qur’an or perform istighfar for several minutes before entering, and all female students are required to perform tahajjud and dhuha prayers according to a rotating schedule.”

At Darul Hijrah Putra, Ustadz Muhammad Bahroini explained,

“If a student does not attend congregational prayer or a kitab kuning recitation, the sanctions are tiered, starting from verbal warnings to written agreements and even temporary suspension for repeated violations. Memorization is also a requirement for permission to leave the dormitory, and those who complete 30 juz in the Tahfiz extracurricular program receive certificates and graduation rewards.”



Figure 2. Kitab Kuning Recitation

These statements illustrate how the boarding school integrates daily routines, supervision, and educational sanctions to strengthen time management, obedience, and consistent discipline among students.

The tradition of pesantren strengthens the values of togetherness and independence. Weekly activities such as muhadastah, sports, public cleaning, ta'lim assembly, and scouting foster a sense of collective responsibility while strengthening solidarity between students. The cultural values inherent in daily and weekly activities not only emphasize the aspect of worship, but also teach the importance of cooperation, leadership, and sincerity.

Islamic Boarding School Culture as a Student Discipline Formation

The culture of the pesantren at the Darul Hijrah Putra and Putri Islamic Boarding School forms the discipline of students through various rules and habits that have taken root. The daily activity schedule starts from early morning to night, including congregational prayers, formal learning, tahfiz activities, and the obligation to maintain the cleanliness of the dormitory environment. These rules are not only written in the rules, but are also preserved through habituation and consistent supervision from ustadz and pesantren administrators. Field observations show that congregational worship activities are one of the main instruments to instill a sense of discipline towards time, while the obligation to maintain the cleanliness of the rooms and environment of the pesantren instills awareness of the order of life.

The response of students to the applicable rules varies. Most of the students show high compliance with the congregational prayer schedule and learning activities, because it is considered the core of pesantren life. Some students admitted that there were difficulties in maintaining the consistency of independent learning outside of class hours, especially when they felt tired after busy activities. Interviews with pesantren administrators also revealed that there were students who sometimes violated dormitory cleanliness rules, even though these violations were relatively minor and were immediately followed up through light sanctions and reprimands. The motivation of students to obey the rules is greatly influenced by a sense of personal responsibility, the example of the ustadz, and encouragement from peers.

Observation data shows that 70% of students attend on time for mandatory activities, while the other 30% are still late, especially in night study activities. The results of in-depth interviews showed that some students felt that the existing rules helped them practice discipline, although some of them considered the implementation of the rules to be difficult at the beginning of the mondok period.

One of the students explained that, *"Initially, the rules at the pesantren felt heavy, especially about waking up early in the morning and studying at night. But after a while, I got used to it, now I feel that the rule makes me more disciplined and organized."*

In line with the thoughts of one of the students, *"At home, I often procrastinate, but here the schedule is clear. It was tired at the beginning, but this rule helped me learn to manage my time."*

The ustadz interviewed emphasized that the process of adapting to the pesantren culture usually takes three to six months, after which students begin to get used to living an orderly life.

According to the explanation of an ustadz:

"It usually takes three to six months for new students to adjust. After passing that period, they began to get used to living in an orderly manner according to the pesantren culture."

The pesantren administrators interviewed said that:

"We see that some students are still often late for night studies or maintain the cleanliness of the dormitory. But with habituation and supervision, they slowly adjust and learn to be more disciplined."

These findings show that pesantren culture plays a major role in shaping the discipline pattern of students, although the success rate of internalizing discipline values is still different for each individual.

Islamic Boarding School Culture in Fostering Collective Cooperation

The pesantren culture at the Darul Hijrah Putra and Putri Islamic Boarding School fosters collective cooperation through various structured and spontaneous joint activities. Gotong Royong activities to clean the environment, cooking community service work when there are big events, and the involvement of students in pesantren organizations train them to share roles and responsibilities. Observations show that students not only carry out their duties individually, but also develop a pattern of close cooperation between group members. This togetherness is also seen in the students' deliberations which are routinely carried out to make decisions related to internal activities.

Interaction between students, as well as between students and administrators, forms a strong pattern of solidarity. One student explained his experience:

"If there is a cleaning activity, everyone must participate, so no one can leave. At first it felt heavy, but when it was done with friends, it became lighter and felt fun. We learn to remind and support each other."

A student added:

"If there is a friend who is sick or cannot attend the activity, usually others help replace their duties. From there we felt that there was a sense of togetherness and not going alone."

This statement illustrates that the value of collectivity grows not only from rules, but also from the experience of helping each other. The views of the ustadz and administrators also emphasized the importance of a culture of cooperation in Islamic boarding schools. One of the ustadz said:

"Cooperation in Islamic boarding schools is not only limited to participating in activities, but is part of life learning. Students are taught how to work in a team, listen to other people's opinions, and accept differences."

A steward also said:

"We see the solidarity of the students growing through organizational activities and mutual cooperation. Even small problems in the dormitory are often solved by themselves through deliberation, without always having to wait for the management to intervene. It shows that they are starting to be independent and able to build togetherness."

The results of this interview confirm that pesantren culture plays a role as a social learning medium that forms students to be more compact, tolerant, and used to working together.

Supporting and Inhibiting Factors for the Internalization of Islamic Boarding School Culture

The process of internalizing pesantren culture at the Darul Hijrah Putra and Putri Islamic Boarding School is supported by several important factors. The example of ustadz is the main element that greatly influences the formation of student attitudes. A student said: *"We see that the ustadz are always present at congregational prayers on time, so we are embarrassed if we are late. From there we learned to be disciplined."*

In addition, strict and consistent rules also encourage the formation of educational habits. Living together in the dormitory makes students accustomed to doing activities at the same time, ranging from worship, studying, to cleaning activities, so that an orderly collective lifestyle is gradually formed. A student said: *"If someone violates the rules, they are usually immediately reprimanded or sanctioned. At first it felt hard, but over time I got used to it and realized that it was for good."*

A conducive pesantren environment and away from outside hustle and bustle also supports the creation of a focused and religious learning atmosphere.

The results of the observation also show that the culture of togetherness is one of the strengths of internalizing values. When there is a gotong royong activity or student organization, they learn to work together and remind each other. A manager confirmed:

"If the rules alone may not be enough, but because the students live together for almost 24 hours, the habit is automatically formed. They emulate each other, support each other, and eventually become a common culture."

These supporting factors show that pesantren have succeeded in building an integrated value system through examples, rules, habituation, and a supportive environment.

On the other hand, there are also a number of obstacles that affect the internalization of pesantren culture. Some students have difficulties due to a lack of personal motivation. An ustadz revealed: *"There are students who enter from the beginning because of parental encouragement, not their own will, so they tend to have difficulty adapting."*

Another factor is external influences, especially when students get the opportunity to return home or interact through technology that allows them to bring new values from outside the pesantren. The difference in the background of the students is also a challenge, because not all students have the same life experience before entering the pesantren. One of the students commented: *"I used to be free at home, so the first time I was at the pesantren I felt depressed. But over time I learned to adjust."*

These findings confirm that although pesantren have built a strong habituation system, the success of internalization is still influenced by individual readiness and external factors that cannot be ignored.

The Meaning of Discipline and Collective Cooperation for Students

Discipline for students at the Darul Hijrah Putra and Putri Islamic Boarding School is understood not only as an obligation to obey the rules, but also as a habit that forms character. A student said: *"At first, discipline felt heavy, especially having to wake up before dawn every day. But for a long time, I felt that discipline became a part of life."*

There are also students who view discipline as a provision for the future:

"If we are used to being disciplined in Islamic boarding schools, later after graduation, we can be more regular at school, work, or at home."

From these various views, discipline is interpreted as a process of self-formation that trains responsibility, manages time, and maintains order in daily life.

The meaning of collective cooperation for students arises from the experience of living together in the dormitory, participating in student organizations, and carrying out mutual cooperation activities. One of the managers explained:

"Cooperation is not just about sharing tasks, but learning to understand and respect each other. If one is lazy, the others will be disturbed, so inevitably they have to learn to be compact."

Santri also feel a strong value of solidarity. A student said: *"If there is a sick friend, we replace the picket duty or help bring food. From there it feels that we don't live alone, but we have brothers."*

The cooperation built in the pesantren creates social bonds that strengthen the sense of togetherness, so that students learn to put common interests above personal interests.

Reflections from the interview results show that the culture of discipline and collective cooperation in pesantren has a long-term impact on students. They are not only used to living orderly and obeying the rules, but also understand the meaning of togetherness as the foundation of social life.

Discussion

The culture of the pesantren at the Darul Hijrah Putra and Putri Islamic Boarding School has proven to be an effective instrument of character education in shaping student discipline. Strict rules related to worship, cleanliness, and learning activities not only serve as formal regulations, but also create a pattern of habituation that takes place continuously (Hariyani & Rafik, 2021). This process makes students accustomed to following the regular rhythm of life, starting from waking up before dawn, carrying out congregational worship, maintaining the cleanliness of the dormitory, to carrying out night study activities (Nahdliyah & Naelasari, 2024; A. A. M. R & Thohir, 2024). The results of the interviews showed that some students initially felt burdened by the density of activities and strict rules, but after the adaptation period they began to realize that the discipline they practiced every day fostered the ability to manage time, sense of responsibility, and independence.

The process of internalizing this value shows that discipline in pesantren is not born instantly, but through a cycle of habituation accompanied by supervision and example (Prasetyo, Permadi, & Barlian, 2022). A student said that the strict rules of the pesantren made him more careful in acting, while the ustadz emphasized that the habit

of an orderly life takes three to six months to adapt before it really becomes the character of the students. This phenomenon is in line with the research of Fauzi & Mokhtar (2024) who explains that structured habituation in the pesantren environment can instill discipline consistently and imprint it in daily behavior. The findings at the Darul Hijrah Islamic Boarding School added that the discipline formed is not only related to formal rules, but also transformed into life values that are understood and interpreted reflexively by students.

Collective cooperation emerged as another aspect that strengthens character education in Islamic boarding schools. Gotong Royong activities, student organizations, and deliberation give birth to interaction patterns that train solidarity and collective awareness (Alfi*, Prastowo, & Fatih, 2023). Observation data showed that living together fostered a sense of mutual belonging among students, while interviews revealed how students interpreted togetherness as the foundation of community life. This pattern shows that pesantren is not only an individual learning space, but also a social arena that hones the ability to collaborate, negotiate differences, and build shared responsibility (Arpanudin, 2016).

Collective life in dormitories, public kitchens, and environmental cleanliness activities train students to work not only for personal interests, but also for the sake of mutual comfort (Norman, Pahlawati, Satika, & Feviasari, 2024). Students learn that the success of an activity depends on the contribution of each individual, so that there is an awareness that personal independence cannot be separated from collective survival. Interviews show that many students who initially tend to be individualistic then learn to adjust to the rhythm of togetherness. This process makes togetherness not just a routine, but a life value that is practiced in real life.

This phenomenon strengthens the view of Sari, Fitriyah, & Apri Kurniasih (2025) who stated that communal life in pesantren strengthens empathy and social responsibility of students. The results of this study add that collective cooperation in pesantren not only produces social concern, but also trains leadership and conflict management skills (Fettahloğlu et al., 2025; Misdah et al., 2025; Musrifah et al., 2024). Students who are involved in the internal organization of Islamic boarding schools learn to formulate joint decisions, manage differences of views, and maintain harmony in the midst of diverse backgrounds (Annabil & Hanif, 2025; A. H. A. R & Kamil, 2025).

The supporting factors for the internalization of pesantren culture are very prominent in the example of ustadz, consistent rules, and the dormitory environment that forms common habits. Students consider the disciplined attitude of ustadz to be a real example that motivates them, in line with the research of Ishomuddin & Husni (2025). This example shows the central role of authority figures in the process of character building, because values are transmitted not only through verbal instructions, but also through real practices that can be witnessed every day. The existence of strict rules also strengthens the internalization process because students are used to facing consequences when violating, so that a pattern of obedience is formed that transforms into a habit.

The dormitory environment is a social space that reinforces collective habits, where students learn to live an orderly life through worship routines, cleanliness, and daily interactions (Lika, Duha, & Santy, 2022). This situation shows that the internalization of values does not take place in an empty space, but is influenced by the atmosphere of common life that demands uniformity of attitude. The results of the interviews revealed that many students felt burdened at first, but the togetherness and supervision attached made them gradually accept the pesantren lifestyle as a must. This adaptation process shows that supporting factors work more effectively when students experience positive pressure from their environment.

Obstacles still arise, such as lack of individual motivation, influences from outside the pesantren, and differences in backgrounds that make some students take longer to adjust. There are students who carry previous family or environmental habits that are different from the norms of the pesantren, so that the process of internalizing values becomes non-uniform. The influence of social media and interaction with the outside world also sometimes weakens the consistency of habituation (Gultom, Harahap, Barus, & Mardiyah, 2025). This condition confirms the opinion of Bahri, Wahyudi, & Sunarto (2024) who found that the internalization of values in pesantren does not only depend on the system of rules, but also the personal readiness and social context of students. This perspective broadens the understanding that the successful internalization of pesantren culture is the result of a complex interaction between institutional factors, the collective environment, and the individual conditions of students.

The meaning of discipline and collective cooperation that students experience shows the long-term contribution of pesantren culture. Discipline is seen as not just an obligation, but a habit that forms the order of life in various aspects, ranging from worship, study, to maintaining personal and environmental cleanliness (Lailaturrahmawati, Januar, & Yusbar, 2023). This internalization process fosters a directed mindset, where students are used to respecting time, obeying rules, and controlling themselves. These values do not stop at the life of the Islamic boarding school, but have the potential to become the foundation in facing social challenges after they return to society.

Collective cooperation is interpreted as a real experience of solidarity that leaves its mark on the lives of students. *Gotong Royong* activities, student organizations, and routine deliberations form the habit of sharing responsibilities, supporting each other, and fostering a sense of belonging together (Tasrim, Jayanti, & Supriadi, 2023). Students realize that the success of an activity is impossible to achieve without mutual contribution, so an attitude of empathy and social concern is born. Yunus & Hijang (2023) emphasized that collective experiences at Islamic boarding schools enrich students with social skills that are relevant to community life, including in building healthy relationships, leading groups, and solving problems together.

The meaning of discipline and collective cooperation shows the role of pesantren as an institution that not only educates in the spiritual realm, but also instills strategic social values (Niswah, Sholihin, Zaszvenda, Amirullah, & Dani, 2025b). The regularity of

behavior and solidarity that is built forms the character of students who are adaptive and have a long-term social orientation. This result reinforces the view that pesantren function as a laboratory of social life, a place where values are internalized through repeated real practices, thus forming individuals who are ready to become agents of change in society.

CONCLUSION

The findings of the study show that the internalization of pesantren culture at the Darul Hijrah Putra and Putri Islamic Boarding School not only forms discipline and collective cooperation, but also creates a deep meaning for the lives of students. The surprising thing is that there are different adaptation processes between students, where some are able to adjust in a short time, while others take longer due to differences in backgrounds, motivations, and previous life experiences. This diversity of experience shows that the application of pesantren culture does not solely depend on a strict system of rules, but is greatly influenced by the personal readiness of the students to accept these values.

The contribution of this research lies in the perspective offered regarding the meaning of discipline and collective cooperation which is not only interpreted as a formal obligation, but also as a life value that continues after students graduate from the Islamic boarding school. These results confirm previous research that emphasized the role of pesantren in character education, but enriched the scientific discourse by showing differences in students' adaptation experiences that have not been highlighted much in previous research. This research also contributes in the form of affirmation that the example of ustadz and the pattern of communal life play a more dominant role than written rules alone, thus shifting the focus from mere normative compliance to the formation of reflective meaning.

The limitation of this study lies in the scope that only covers one Islamic boarding school and involves a limited number of respondents from students, ustadz, and administrators. The variation of cases also does not include comparisons between levels of education, gender, or Islamic boarding schools with different characteristics. Research methods that focus on interviews and in-depth observations also make the results contextual and cannot be generalized broadly. Further research with a larger sample scope, varied locations, and a combination of qualitative and quantitative methods is needed so that an understanding of the internalization of pesantren culture can be obtained more comprehensively. A broader understanding is expected to support the formulation of character education policies that are relevant, appropriate, and adaptable in various educational institutions.

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