

Implementation of Qur'an-Based Character Education in Pesantren Disciplinary Policy

Cecep Anwar^{1*}, Findi Alexsandy², Ilham Nugraha³, Sulton Arif⁴

Universitas Islam Negeri Sunan Gunung Djati Bandung^{*1, 2, 3, 4}

^{*1}email: cecepanwar@uinsgd.ac.id

²email: findialexsandy84@gmail.com

³email: ilham.elfaizh@gmail.com

⁴email: sultonarif2017@gmail.com

Abstract

This study empirically investigates the implementation of Qur'an based character education through disciplinary regulations at Pesantren Al Musyarrofah, Warungkondang, Cianjur. The research adopts a quantitative descriptive survey design. Data were gathered through a five point Likert scale questionnaire distributed to 19 respondents, comprising 11 students and 8 teachers. The analysis employed descriptive statistical techniques, including mean values and categorical assessment. The results indicate that the application of Qur'an based character education through disciplinary policies falls within the good to very good category, particularly with respect to the internalization of Qur'anic values and the substance of the regulations. At the same time, perceptual differences between students and teachers emerged, mainly related to role modeling and the perceived influence of the policies on student behavior.

Keywords: Character Education; Qur'anic Interpretation; Disciplinary Policy; Pesantren; Islamic Educational Management.

Abstrak

Penelitian ini bertujuan untuk mengkaji secara empiris pelaksanaan pendidikan karakter berbasis Al Quran melalui peraturan kedisiplinan di Pesantren Al Musyarrofah, Warungkondang, Cianjur. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei deskriptif. Data dikumpulkan melalui kuesioner skala Likert lima poin yang diberikan kepada 19 responden, terdiri dari 11 santri dan 8 guru. Analisis data dilakukan dengan statistik deskriptif, meliputi perhitungan nilai rata rata dan interpretasi kategori. Hasil penelitian menunjukkan bahwa penerapan pendidikan karakter

Artikel Info

Received:

December 21, 2025

Revised:

January 23, 2026

Accepted:

March 22, 2026

Published:

June 10, 2026

berbasis Al Quran melalui kebijakan kedisiplinan berada pada kategori baik hingga sangat baik, terutama dalam aspek internalisasi nilai nilai Al Quran dan substansi kebijakan. Namun demikian, ditemukan perbedaan persepsi antara santri dan guru, khususnya terkait keteladanan dan dampak kebijakan terhadap perilaku santri.

Kata Kunci: Pendidikan Karakter; Tafsir Al-Qur'an; Kebijakan Tata Tertib; Pesantren; Manajemen Pendidikan Islam.

A. Introduction

In recent years, character education has regained attention in both global and national educational debates. This resurgence is closely linked to concerns about weakening moral awareness, declining social discipline, and reduced personal responsibility among students. In Islamic education, character education holds a foundational role because it is grounded in transcendent values derived from the Qur'an, rather than limited to the promotion of socially acceptable conduct. Pesantren, as Indonesia's long established Islamic educational institutions, have traditionally functioned as environments for integrated character development that combines intellectual growth, moral cultivation, and spiritual formation. At the same time, contemporary demands

require pesantren to manage their educational systems in a more systematic and accountable manner, including the development and enforcement of disciplinary policies to regulate student behavior. Within this context, disciplinary rules should not be viewed solely as administrative controls, but as strategic tools that can facilitate character internalization when they are built upon strong value foundations (Nucci, Narvaez, & Krettenauer, 2018; Lickona, 2019; Arthur et al., 2020).

Although character education occupies a central position in Islamic education, its institutional practice continues to encounter significant challenges. A key problem lies in the normative orientation of character education, where Qur'anic values are frequently reduced to moral symbols or institutional rhetoric without being

translated into concrete, measurable policies and practices. In many pesantren, disciplinary regulations primarily operate as administrative or punitive mechanisms that enforce compliance but do not necessarily promote deep value internalization. Previous studies show that character education policies lacking consistent role modeling from educators and clear implementation mechanisms tend to produce limited long term effects on students' character development (Huda et al., 2020; Berkowitz & Bier, 2021). In the pesantren setting, this issue becomes more complex because educational relationships are not merely instructional but also moral and spiritual, making the effectiveness of disciplinary policies highly dependent on how Qur'anic values are enacted in everyday institutional life.

Existing research on character education within Islamic education has largely focused on values, curriculum design, and the role of educators. Studies by Arthur et al. (2020) and Nucci et al. (2018) highlight the importance of embedding moral values within educational policies to support sustainable character formation.

Research by Huda et al. (2020) and Sahin (2021) further demonstrates that religious values can significantly shape character when they are consistently internalized through institutional practices. However, most of these studies rely on conceptual or qualitative approaches that emphasize normative and pedagogical aspects.

Empirical quantitative research that specifically examines the implementation of Qur'an based character education through pesantren disciplinary policies remains limited. The originality of this study lies in its attempt to treat Qur'anic interpretation not only as a source of moral justification, but as a conceptual framework that is operationalized in disciplinary policies and empirically analyzed through the perspectives of students and teachers as primary educational actors. This approach seeks to address the gap between normative discussions of Islamic character education and empirical analyses of policy implementation in pesantren contexts.

Based on this background, the present this research provides an

empirical account of how disciplinary policies informed by Qur'anic interpretation are applied to support character education at Pesantren Al Musyarrofah, Warungkondang, Cianjur. This study is important because it provides concrete evidence of how disciplinary policies function as instruments for internalizing Qur'anic character values within the pesantren environment. At the theoretical level, this research extends scholarship on Islamic educational management by underlining how value driven policies support character formation. In practical terms, the result inform pesantren administrators on how disciplinary policies can be designed and enforced to support both behavioral regulation and character formation. By assuming that character education becomes more effective when Qur'anic values are embedded within policy systems and organizational culture, this study presents empirical support for the strategic role of pesantren disciplinary policies in connecting theological principles with educational practice.

B. Methods

Using a descriptive survey within a quantitative framework, this research examines the application of disciplinary policies rooted in Qur'anic interpretation to character education at Pesantren Al Musyarrofah, Warungkondang, Cianjur. The descriptive design was chosen because the study did not aim to test causal relationships between variables, but to document and explain existing practices of value based educational policy as they are applied in the institutional setting. This approach allows the study to present an empirical picture of how such policies are understood and enacted in daily practice. A quantitative descriptive design is considered appropriate when the primary objective is to map perceptions and assess levels of policy implementation within a specific organization, particularly when the number of respondents is relatively limited (Creswell & Creswell, 2023).

The study was carried out at Pesantren Al Musyarrofah in Warungkondang District, Cianjur Regency. The participants were drawn from two key groups directly involved in

the application of pesantren disciplinary policies, namely students and teachers. In total, 19 respondents took part in the research, consisting of 11 students and 8 teachers. Given the limited size of the population and its direct relevance to the policy being examined, all members were included through a total sampling technique. This approach is commonly regarded as appropriate in small scale educational studies, as it helps ensure data representativeness and enables a more comprehensive understanding of the research phenomenon (Fraenkel, Wallen, & Hyun, 2019).

Primary data were obtained through a closed ended questionnaire designed to assess the implementation of character education grounded in Qur'anic interpretation Responses were measured using a five point Likert scale that records varying levels of agreement, from strong disagreement to strong agreement. The questionnaire comprised 25 items organized into four core constructs, namely the internalization of Qur'anic character values, the substance of disciplinary regulations, teachers' role modeling and implementation practices, and the perceived impact of the policies

on students' behavior. In educational policy research, Likert scale instruments are widely recognized as effective tools for capturing attitudes, perceptions, and evaluative judgments in a systematic and reliable manner (Sugiyono, 2021).

The development of the research instrument involved several stages, beginning with the formulation of indicators based on a review of recent literature on Islamic character education and value-based educational policies, followed by contextual adaptation to the pesantren setting as the research site. The drafted instrument then underwent a limited review to ensure clarity of wording, readability of the items, and alignment between indicators and the constructs being measured. The procedures were designed to limit measurement bias and to align the instrument with the actual conditions of policy implementation shaped by the pesantren's social and cultural setting. (Creswell & Creswell, 2023).

The analysis of questionnaire responses was carried out through descriptive statistical procedures. Each item was analyzed by calculating mean scores and percentage values, which

were subsequently categorized into predetermined assessment levels to facilitate interpretation. Data analysis was conducted separately for students and teachers, allowing for descriptive comparisons between educational actors in their perceptions of pesantren disciplinary policy implementation. Descriptive analysis was selected because it aligns with the research objective of mapping empirical conditions without conducting inferential hypothesis testing (Fraenkel et al., 2019).

To ensure the reliability of the research findings, data interpretation was carried out with careful consideration of the institutional context of the pesantren and the characteristics of the respondents. The quantitative analysis results then served as the basis for the discussion, which was linked to previous research findings and conceptual frameworks of character education within the Islamic education perspective. Through these methodological stages, the research approach is expected to generate findings that are valid, contextual, and relevant to the development of Islamic educational

management studies, particularly in relation to the implementation of Qur'an-based character education policies (Creswell & Creswell, 2023).

C. Results and Discussion

The section reports the empirical findings on the implementation of character education grounded in Qur'anic interpretation through disciplinary policies at Pesantren Al Musyarrofah, Warungkondang, Cianjur, as perceived by both students and teachers. Data analysis was conducted descriptively by calculating the mean scores for each research construct and interpreting them according to predefined assessment categories. This section not only reports quantitative findings but also examines them analytically by referring to relevant theories, previous research findings, and the conceptual framework of character education from an Islamic perspective.

1. Internalization of Qur'anic Character Values through Disciplinary Policies

The analysis suggests that pesantren disciplinary policies have effectively embedded Qur'anic character values at a level categorized as good to

very good. Students reported a mean score of 4.17, whereas teachers reported a higher mean score of 4.45. These results indicate that key Qur'anic values, including discipline, honesty, responsibility, and proper conduct (adab), are embedded in the content of disciplinary policies and generally well recognized by both students and teachers.

Table 1. Respondents' Perceptions of Internalization of Qur'anic Character Values

Perceptions of Internalization of Qur'anic Character Values		
Respondent	Mean	Category
Student (n = 18)	4,17	High
Ustadz/Teachers (n = 11)	4,45	Very High

As shown in Table 1, students reported a mean score of 4.17, categorized as good, while teachers reported a higher mean score of 4.45, categorized as very good. This difference suggests that teachers, as both designers and implementers of disciplinary policies, possess a stronger conviction regarding the effectiveness of Qur'anic value internalization than students, who are the primary subjects of

these policies. Nevertheless, both scores demonstrate a positive tendency, indicating that Qur'anic character values have been relatively well internalized within the pesantren's disciplinary policies.

Analytically, the high level of Qur'anic character value internalization can be attributed to the distinctive characteristics of pesantren that position the Qur'an not merely as a source of normative teachings, but as a primary reference for shaping students' everyday behavior. In this context, Qur'anic interpretation functions as a meaning framework that links disciplinary regulations to theological and moral dimensions. Consequently, students' compliance with disciplinary rules is not driven solely by sanction mechanisms, but by value consciousness rooted in religious understanding. This approach aligns with Sahin's (2021) assertion that value internalization in Islamic education is more effective when values are perceived as part of a living system of meaning within the institution, rather than as formal rules alone.

These findings also reinforce the results reported by Huda et al. (2020),

who argue that character education grounded in religious values yields more sustainable impacts when such values are institutionalized within educational systems, policies, and organizational culture. Within the pesantren context, disciplinary policies function as a strategic medium for transforming abstract Qur'anic values, such as discipline (intizām), responsibility (amanah), honesty (ṣīdīq), and adab, into concrete practices experienced by students in their daily lives. This process illustrates that value-based educational policies do not merely serve as instruments of behavioral control, but also operate as pedagogical mechanisms that cultivate students' moral awareness.

Differences in perceptions between students and teachers regarding the degree of Qur'anic value internalization can also be understood as reflections of their differing positions and experiences within the pesantren educational system. Teachers tend to assess value internalization from the perspectives of policy planning and implementation, whereas students evaluate it based on their direct experiences of living under the rules.

Such perceptual variation is natural and does not necessarily indicate policy weakness; rather, it suggests that value internalization is a gradual process influenced by interaction intensity, role modeling, and students' personal experiences. This interpretation is consistent with Arthur et al. (2020), who emphasize that character education is a long-term process involving complex interactions among policy design, learning environments, and individual learning experiences.

From a theoretical standpoint, the findings of this sub-section affirm that pesantren disciplinary policies can be positioned as instruments of Qur'an-based character education when they are designed with a value-oriented framework and implemented consistently. The relatively high level of Qur'anic value internalization indicates that integrating normative dimensions (values and teachings) with structural dimensions (policies and regulations) constitutes an effective approach to Islamic character education. Accordingly, this study reinforces the argument that character education in Islam should not rely solely on verbal

instruction, but must be institutionalized within policies and organizational practices to produce meaningful and sustainable character formation.

2. The Substance of Disciplinary Policies as an Instrument of Character Education

Regarding the construct of disciplinary policy substance, the findings indicate a mean score of 4.11 among students and 4.18 among teachers, both of which fall within the good category. These results suggest that disciplinary policies at Pesantren Al-Musyarrofah are not perceived merely as administrative regulations, but rather as policies that contain clear educational content and purpose.

Table 2. Respondents' Perceptions of Disciplinary Policy and the Culture of Discipline

Perceptions of Disciplinary Policy and the Culture of Discipline		
Respondent	Meant	Category
Student (n = 18)	4,11	High
Ustadz/Teachers (n = 11)	4,18	High

As presented in Table 2, students reported a mean score of 4.11 for the substance of disciplinary policies, while teachers reported a slightly higher mean

score of 4.18. Both scores fall within the good category, with a relatively small difference between them. This alignment of perceptions indicates a consistent understanding between policy designers (teachers) and policy recipients (students) regarding the objectives and value content embedded in pesantren disciplinary regulations. In other words, disciplinary policies are not perceived as unilateral rules imposed by authority, but as normative agreements imbued with educational meaning.

Analytically, disciplinary policies that possess clear value-oriented substance enable a sustained process of character internalization. When disciplinary rules are explicitly linked to Qur'anic values, such policies function as a medium for transforming abstract moral principles into concrete practices within pesantren life. Values such as discipline, responsibility, and adab are not confined to the level of ideals, but are manifested in behavioral patterns that are regulated and habituated through institutional policies. This finding reinforces the argument advanced by Arthur et al. (2020), who emphasize that value-oriented educational policies play

a strategic role in shaping students' character in a systematic and sustainable manner.

The present findings are also consistent with those of Berkowitz and Bier (2021), who demonstrate that the effectiveness of character education is strongly determined by the quality of school policies intentionally designed to integrate moral values into institutional rules and practices. In the pesantren context, disciplinary policies do not merely serve as mechanisms for behavioral control, but also operate as means of moral learning that occur implicitly through routines and habituation. Accordingly, disciplinary policies may be understood as part of the hidden curriculum that plays a crucial role in the formation of students' character.

The relatively small difference in perception scores between students and teachers further indicates that the substance of disciplinary policies has been communicated and implemented in a reasonably effective manner. This is significant, as one of the common weaknesses of character education policies lies in the gap between policy

intentions and students' lived experiences in practice (Suyatno et al., 2019). The findings of this study suggest that such a gap is relatively minimal, indicating congruence between policy design and the realities of implementation in the field.

From the perspective of Islamic educational management, the findings of this sub-section affirm that pesantren disciplinary policies function as strategic managerial instruments in character education. Policies designed with Qur'anic value substance and implemented consistently have the potential to cultivate a culture of discipline that is not repressive, but educational in nature. Thus, this study strengthens the view that effective Islamic educational management must integrate the structural dimensions of policy with the normative dimensions of values, so that disciplinary regulations generate not only order, but also meaningful character formation.

3. Teachers' Implementation and Role Modeling in the Enforcement of Disciplinary Policies

The findings related to the construct of teachers' implementation

and role modeling reveal a mean score of 3.83 among students and 4.18 among teachers. Although these scores remain within the good category, they are comparatively lower than those of other constructs, particularly from the students' perspective.

Table 3. Respondents' Perceptions of the Implementation and Supervision of Disciplinary Regulations

Perceptions of the Implementation and Supervision of Disciplinary Regulations		
Respondent	Mean	Category
Student (n = 18)	3,83	Good
Ustadz/Teachers (n = 11)	4,18	High

As shown in Table 3, students reported a mean score of 3.83 for teachers' implementation and role modeling, while teachers reported a higher mean score of 4.18. Although both scores are categorized as good, there is a noticeable gap in perception between students and teachers. This difference suggests that students tend to adopt a more critical assessment of the consistency of teachers' role modeling in enforcing and embodying pesantren disciplinary policies.

From a scholarly perspective, this finding can be explained through social learning theory, which positions educators as primary models in the processes of value internalization and behavioral formation. According to this theory, learners acquire values and behaviors not only through verbal instruction, but more importantly through observing the conduct of figures who possess moral and social authority (Bandura, 1986). In the pesantren context, teachers hold strong symbolic and spiritual authority; consequently, their behavior becomes a central reference for students in evaluating the legitimacy of disciplinary policies. When discrepancies arise between prescribed rules and enacted behavior, the effectiveness of character education tends to diminish (Nucci et al., 2018; Lickona, 2019).

From the perspective of Islamic education, teachers' role modeling carries deeper significance as it is closely associated with the concept of *uswah hasanah*, which refers to moral exemplarity demonstrated consistently in everyday life. Role modeling is not merely a supporting component of

policy implementation, but constitutes the core of the character education process itself. The findings of this study indicate that although teachers are generally perceived to perform their role-modeling function well, students still perceive room for improvement, particularly in terms of consistency in applying values and rules. This observation aligns with Sahin's (2021) argument that the success of character education in Islamic education is highly dependent on educators' moral integrity in aligning values, speech, and actions.

Differences in perceptions between students and teachers may also be understood as reflections of differing experiences and social positions within the pesantren system. Teachers tend to evaluate policy implementation from the perspectives of planning and supervision, whereas students assess it based on their direct experiences in everyday interactions. Such perceptual variation does not necessarily indicate policy failure; rather, it highlights the dynamic nature of value internalization processes, which are influenced by the intensity of educational relationships between teachers and students. Arthur et

al. (2020) emphasize that effective character education requires consistency among policy design, educators' role modeling, and supportive learning environments.

From the standpoint of Islamic educational management, the findings of this sub-section affirm that the success of disciplinary policies depends not only on the substance of the rules, but also on the quality of implementation and the role modeling demonstrated by educational actors. Teachers serve as a bridge between Qur'anic values that are normative in nature and educational practices that are operational in form. Therefore, strengthening teachers' moral and professional capacities constitutes a critical prerequisite for ensuring that disciplinary policies function optimally as instruments of character education. Accordingly, this study reinforces the argument that effective Islamic educational management must position educators' role modeling as a central pillar in the implementation of value-based policies.

4. Influence of Disciplinary Policies on Students' Behavior

The construct examining the impact of disciplinary policies on students' behavior shows a mean score of 3.89 from students and 4.27 from teachers. The analysis shows that disciplinary policies are associated with favorable changes in students' behavior. However, the degree of internalization has not yet consistently reached the very good level.

Table 4. Respondents' Influence of Disciplinary Policies on Students' Behavior

Influence of Disciplinary Policies on Students' Behavior		
Respondent	Mean	Category
Student	3,89	Good
Ustadz	4,28	High

As shown in Table 4, students reported a mean score of 3.89, categorized as good, while teachers reported a higher mean score of 4.27, categorized as very good. This divergence in perceptions indicates differences in how students and teachers evaluate the impact of disciplinary policies on behavior. Teachers tend to assess policy impact in terms of orderliness, compliance, and

institutional stability, whereas students evaluate it based on their subjective daily experiences of living under the rules and habitual practices.

From an academic perspective, this perceptual difference can be explained by the distinction between compliance and value internalization. Compliance with rules may emerge relatively quickly as a response to regulation and sanctions, whereas the internalization of character values represents a deeper psychological and moral process that unfolds more gradually (Nucci et al., 2018; Lickona, 2019). The findings of this study suggest that disciplinary policies have been effective in fostering a satisfactory level of compliance, yet the internalization of Qur'anic character values still requires sustained reinforcement through role modeling, habituation, and consistent educational relationships.

These findings are consistent with Suyatno et al. (2019), who argue that character education based on policy and regulation tends to produce initial effects on observable behavior, but requires a supportive school culture to generate lasting character change. Arthur et al.

(2020) similarly emphasize that character cannot be formed instantaneously through rules alone, but rather through long-term processes involving interactions among policy frameworks, learning environments, and students' learning experiences. In the pesantren context, such interactions are further strengthened by the religious dimension, which allows Qur'anic values to be internalized not only cognitively, but also affectively and spiritually.

From the perspective of Islamic education, the impact of disciplinary policies on students' behavior is closely related to the concepts of habituation (*ta'wīd*) and moral self-monitoring (*muraqabah*). Disciplinary policies function as an external framework that shapes positive habits, while the internalization of Qur'anic values is expected to cultivate self-awareness and self-regulation grounded in religious conviction. The findings indicate that disciplinary policies possess substantial potential to guide students' behavior toward the desired character outcomes; however, their long-term effectiveness depends heavily on consistency in

implementation and the integration of values into all aspects of pesantren life.

From a managerial standpoint, the findings of this sub-section affirm that evaluating the impact of character education policies cannot be based solely on short-term compliance levels, but must also consider ongoing processes of value internalization. Pesantren administrators need to ensure that disciplinary policies are supported by holistic character development strategies, including teachers' role modeling, the strengthening of pesantren culture, and the reflection of Qur'anic values in students' daily activities. Through such an approach, disciplinary policies can generate not only behavioral order, but also contribute to deep and sustainable character formation among students.

D. Conclusion

This study concludes that character education based on Qur'anic interpretation, as implemented through disciplinary policies at Pesantren Al Musyarrofah, Warungkondang, Cianjur, is generally well implemented and shows effectiveness in supporting the

development of students' behavior. The main finding of this research affirms that pesantren disciplinary policies do not function merely as instruments of administrative control, but play a strategic role as a medium for the internalization of Qur'anic character values when they are designed and implemented with a clear Islamic value foundation. Accordingly, the research objective of empirically describing the implementation of Qur'an-based character education through disciplinary policies can be considered achieved.

Conceptually, this study demonstrates that Qur'anic interpretation can be operationalized in a tangible manner within educational policy systems, particularly through pesantren disciplinary regulations. Qur'anic values such as discipline, responsibility, adab, and moral awareness are not merely presented as normative discourse, but are institutionalized within rules, mechanisms, and daily practices of the pesantren. This finding strengthens the argument that character education from an Islamic perspective becomes more effective when religious values are integrated into policy structures and

institutional culture, rather than being conveyed solely through verbal instruction or moral preaching. At the same time, the study confirms that value-based educational policies possess substantial potential to bridge the theological and practical dimensions of Islamic education.

From the perspective of Islamic educational management, this research provides insight into the role of pesantren disciplinary policies as managerial instruments encompassing educational, moral, and spiritual dimensions. Consistent policy implementation, shared understanding among educational actors, and strong role modeling by teachers have been shown to facilitate deeper processes of character value internalization. Thus, this study reinforces the view that Islamic educational management cannot be separated from Islamic values and ethics, while also rejecting the dichotomy between modern managerial approaches and Qur'anic values. Instead, both can function synergistically to develop educational systems that are effective and meaningful.

Empirically, the study also reveals differences in perceptions between students and teachers regarding the implementation of disciplinary policies, particularly in relation to role modeling and the impact of policies on students' behavior. These differences should not be interpreted solely as policy shortcomings, but rather as reflections of differing positions, experiences, and social roles within the pesantren system. The findings suggest that character education develops over time and is shaped by the interaction between policy design, teachers' role modeling, and students lived experiences. The impact of disciplinary policies is influenced not simply by regulatory design, but by how consistently they are applied and by the strength of educational interactions between teachers and students.

The theoretical contribution of this study lies in strengthening empirical approaches to the study of Islamic character education, particularly those grounded in Qur'anic interpretation. This research complements previous studies that have largely emphasized normative and conceptual dimensions by providing empirical evidence of how

Qur'anic values are implemented in institutional policies and perceived by educational actors. In doing so, the study enriches the literature on Islamic educational management by proposing an understanding of pesantren disciplinary policies as strategic instruments for value-based character education.

The practical implications of this study suggest that pesantren leaders and Islamic educational institutions should position disciplinary policies as a core part of character education efforts. The formulation and implementation of disciplinary regulations should not be oriented solely toward enforcing discipline, but also toward internalizing Qur'anic values supported by educators' role modeling and the strengthening of institutional culture. Through such an approach, disciplinary policies hold the potential to serve as sustainable and contextually relevant instruments for character formation.

Despite providing meaningful empirical insights, this study has certain limitations. The relatively small number of respondents and the focus on a single pesantren limit the generalizability of the

findings to broader contexts. Therefore, future research is recommended to involve larger samples, conduct comparative studies across multiple pesantren, or integrate quantitative and qualitative approaches to explore policy implementation dynamics more comprehensively. Further studies may also examine the relationship between Qur'an-based disciplinary policies and other variables, such as pesantren organizational culture, teachers' leadership, or the long-term sustainability of students' behavioral change.

In conclusion, this study affirms that character education grounded in Qur'anic interpretation has significant potential to be operationally implemented through pesantren disciplinary policies. When such policies are consistently designed and enacted on the basis of Qur'anic values, disciplinary regulations function not merely as instruments of control, but as effective tools of Islamic educational management in fostering holistic character development among students.

E. Bibliography

- Al-Qurṭubī. (2019). *Al-Jāmi' li Ahkām al-Qur'ān*. Beirut: Dār al-Kutub al-'Ilmiyyah.
- Anwar, C., & Nashiratunnisa. (2023). Manajemen pendidikan dalam perspektif Al-Qur'an dan as-Sunnah. *Bashair: Jurnal Studi Al-Qur'an dan Hadis*, 2(2), 121–144. <https://doi.org/10.47498/bashair.v2i2.1321>
- Arthur, J., al. (2016). Teaching character and virtue in schools (1st ed.). London: Routledge.
- Austin, R. T. (2024). Character education in universities: Forming people who live well in a world worth living in. *Church, Communication and Culture*, 9(2), 329–344. <https://doi.org/10.1080/23753234.2024.2390128>
- Budihardjo, B. (2024). The character education values in Qur'anic verses. *Profetika: Jurnal Studi Islam*, 17(2), 93–112. <https://doi.org/10.23917/profetika.v17i02.5301>
- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches (6th ed.)*. London: SAGE Publications.
- Fraenkel, J. R., et.al. (2019). *How to design and evaluate research in*

- education (10th ed.)*. New York: McGraw-Hill Education.
- Huda, M., & Palupi, R. (2024). Implementation of character education based on the Al-Qur'an and Hadith. *Journal of Innovation in Teaching and Instructional Media*, 5(1), 16–26. <https://doi.org/10.52690/jitim.v5i1.904>
- Huda, N., et.al. (2024). Strategies for strengthening character education in Islamic boarding schools through extracurricular activities. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(3), 354–366. <https://doi.org/10.31538/munaddhomah.v5i3.1397>
- Ibn Kathir. (2019). *Tafsir Al-Qur'an Al-'Azim*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Kemdikbud. (2020). *Penguatan Pendidikan Karakter*. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- Jusuf, R., Srinawati, R., & Abdullah, T. (2024). Al-Qur'an literacy as an effort of character strengthening in science learning in elementary schools. *International Journal of Educational Narratives*, 2(2), 199–213. <https://doi.org/10.70177/ijen.v2i2.743>
- Khilmiyah, A., & Setiawan, W. (2021). Character education concepts and values in the teaching of gratitude. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 17(2), 290–315. <https://doi.org/10.18196/afkaruna.v17i2.13399>
- Munawir, K., et al. (2024). Islamic religious education in student character development. *Al-Hayat: Journal of Islamic Education*, 8(1), 236–247. <https://doi.org/10.35723/ajie.v8i1.475>
- Nasution, H. A., Harahap, H. S., Azmi, H. A., & Karim, M. N. (2025). The influence of Islamic religious education on character building. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 16(2). <https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/29159>
- Nucci, L., et.al. (2023). *Handbook of moral and character education (2nd ed.)*. London: Routledge.
- Priatmoko, S., Rahman, S. A., Inayah, S. R., Ekawati, R., & Mustakim, S. S. (2024). Exploration of religious character education in pesantren-based madrasah ibtidaiyah. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 17(1). <https://doi.org/10.18326/mudarrisa.v17i1.3329>

- Rahayu, W. R., Zukri, A., Maimunah, A., Mayang Sari, D., & Jannah, R. (2024). Character education in Islamic education: Strengthening and implementing in the digital age. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 8(2), 7498. <https://doi.org/10.22515/attarbawi.v8i2.7498>
- Sahin, D. A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*. <https://doi.org/10.3390/REL9110335>
- Sugiyono. (2021). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Bandung: CV. Alfabeta.
- Suyatno. et.al. (2019). Strategy of Values Education in the Indonesian Education System. *International Journal of Instruction*, 12(1), 607-624. <https://doi.org/10.29333/iji.2019.12139a>
- Quraish Shihab, M. (2018). *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.