

Exploring the Influence of Self-Competence and Islamic Boarding School Regulations on Student Character: The Mediating Role of Islamic Boarding School Culture

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ABSTRACT

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This research explores the influence of self-competence and boarding school regulations on character development through Islamic boarding school culture. The probability sampling method was used to collect data from 42 PPTQ Al-Muqorrobin students. The data was collected using questionnaires that employ a Likert scale with 4 answer choices. After that, a PLS-SEM analysis was conducted to test the model concepts. The analysis found that manners and ethics were the main indicators of student character success, contributing to 98.70%. The results also showed that Islamic boarding school regulations and culture positively influence students' character formation. Self-competences, both academic and social, also have a significant influence. This finding means that increased self-efficacy makes students more independent and confident in facing challenges. Progress increases academic motivation and self-confidence, while social skills strengthen positive interactions and create empathy and tolerance attitudes. It shows that increasing student self-efficacy has individual benefits and contributes to students' character development.

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INTRODUCTION

Islamic boarding school (IBS) is an Islamic-based educational institution that combines modern education and religion. Such schools typically focus on building the students' character in intellectual, emotional, and spiritual intelligence. They emphasize daily habituation that instills responsibility, honesty, independence, and discipline. The habituation will create a positive character that benefits individuals and society.¹ Islamic boarding schools also positively contribute to facing challenges resulting from cultural changes and globalization values.²

In the era of globalization, the Islamic boarding school plays a more significant role in maintaining students' good character. The IBS is essential to control and filter the rapid spread of information that might bring individuals into something detrimental. Thus, spiritual and intellectual intelligence taught in the IBS is needed to form good character. Research shows that student character is influenced by spiritual intelligence, such as the ability to regulate emotions, social intelligence, and moral values. However, Ma'arif *et al.* found that intellectual intelligence significantly influences individual behavior more than spiritual intelligence.³

Scholars argue that creating good character can be taught at school in several ways. For example, Jannah *et al.* suggest that character education in Islamic boarding schools can be carried out through learning, extracurricular, and religious activities. Additionally, these activities should be supported by compliance with established regulations. This compliance reduces significant violations and encourages enthusiasm for learning. Therefore, educational regulations are essential to produce a generation with character, integrity, and excellence. The regulations aim to educate students so they do not repeat mistakes intentionally or unintentionally.⁴

One of the essential forms to support students' character development is by considering the values and goals of Islamic education. These values teach religious morality, ethics, values, and discipline through structured routines such as congregational prayer and study. Muhith states that this religious culture is formed from the students' habits in the Islamic boarding school. This culture aligns with the IBS's vision, mission, and goals, which become the primary direction for all activities of the students, administrators, and caregivers. These long-term daily activities eventually shape students' character and personality.⁵

Research on Islamic boarding school culture and the role of educational regulations on students' character is essential to understanding their impact on individual development.

¹ Nashuddin, "Islamic Values and Sasak Local Wisdoms: The Pattern of Educational Character at NW Selaparang Pesantren, Lombok," *Ulumuna* 24, no. 1 (June 21, 2020): 155–82.

² Bambang Arif Rahman, "Islamic Revival and Cultural Diversity: Pesantren's Configuration in Contemporary Aceh, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (2022): 201–29.

³ A. R. Muhammad et al., "Integration of Character Education Based on Local Culture through Online Learning in Madras Ahaliyah," *Cypriot Journal of Educational Sciences* 16, no. 6 (2021): 3293–3304; Muhammad Anas Maarif et al., "Developing Pesantren Educator Resources through Optimizing the Learning Organization," *Nazhbruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 475–92.

⁴ Ike Nur Jannah, Rodliyah, and Lailatul Usriyah, "Cultural Transformation in Religious Activities Based on Ahlunnah Wal Jama'ah Values in Islamic Boarding Schools," *Nazhbruna: Jurnal Pendidikan Islam* 6, no. 2 (2023): 306–19.

⁵ Abd Muhith et al., "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0," *Nazhbruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 457–74.

The results of this research can support the development of a holistic education model that creates a resilient and competent young generation facing globalization. IBS culture plays a central role in forming student character, and this research will explore the interaction of culture, self-competence, and rules in this process. The results will provide insight into the dynamics of IBS, enrich knowledge about character formation factors, and support the development of IBS and character education programs in various institutions.

Another dimension that this research focuses on is self-competence, as it is central to forming IBS culture and quality character. Self-competence covers intellectual, emotional, and social intelligence and is the basis for understanding religious teachings and developing ethical attitudes in Islamic boarding schools. For instance, by strengthening intellectual abilities, individuals can better understand and apply religious teachings, creating a culture rich in religious values.⁶

Islamic boarding school culture is essential for connecting students' competence and character by teaching the meaning and value of their abilities and encouraging involvement in religious activities.⁷ The integration of IBS culture and self-competence norms such as discipline and perseverance forms individuals who apply Islamic values in everyday life, making it a holistic learning environment that supports the personal development of students.⁸

Regulations in Islamic boarding schools shape students' culture and character, fostering discipline, spiritual growth, and responsibility. They instill Islamic values and promote patience, obedience, and hard work, contributing to student's holistic development and the school's collective identity.⁹ Regulations are essential for forming IBS culture, creating a disciplined environment with Islamic values, and regulating worship, learning, social interaction, norms, solidarity, and responsibility.¹⁰

Islamic boarding schools play a crucial role in shaping individual character by integrating religious teachings and cultural values. The school develops students' morals, ethics, and discipline, which is done through religious teaching, the habit of living togetherness, and independence. In addition, interaction between students and teachers also creates social values, such as cooperation, tolerance, mutual respect, religious dimensions,

⁶ Alifa Rismayanti Nur Muhammad and Anandayu Suri Ardini, "A Survey on Student's Academic Self-Efficacy on International Program Bridging Course," *Journal of English Language Teaching and English Linguistics* 7, no. 2 (2022): 130–44.

⁷ İsa Deveci and Fatma Zehra Konuş, "The Predictive Power of Turkish Middle School Students' Entrepreneurial Competencies on STEM Attitudes," *The Journal of Entrepreneurship* 31, no. 2 (July 2022): 425–57.

⁸ Cecep Sobar Rochmat, Angelica Silfana Prisca Yoranita, and Haqiyah Afifi Putri, "Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor," *International Journal of Educational Qualitative Quantitative Research* 1, no. 2 (2022): 6–15.

⁹ Rasyid Anwar Dalimunthe, Hasan Asari, and Nurmawati, "Against Modernization: The Existence of Traditional Islamic Boarding Schools in North Padang Lawas District," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023).

¹⁰ Ismail Suardi Wekke, "Arabic Education and Modern Learning Construction in Muslim Minority Islamic Boarding School in Indonesia," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 10, no. 2 (2018): 240–53; Farid Ardyansyah et al., "Development of Islamic Education Institutions through Islamic Boarding Schools Economics," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (2023): 4796–4805; Ihin Solihin, Aan Hasanah, and Hisny Fajrussalam, "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools," *International Journal on Advanced Science, Education, and Religion* 3, no. 2 (2020): 21–33.

and positive character.¹¹

In short, Islamic boarding schools shape students' character through culture and educational regulations, emphasizing Islam, honesty, discipline, hard work, and organizing daily life to create a structured environment so that students become religious, highly moral, disciplined, and competent individuals.¹² IBS culture also shapes students' character through Islamic values, honesty, and hard work, with educational rules as a way of life that strengthens integrity and discipline. Collective interaction supports positive socialization, mutual respect, cooperation, and responsibility, thus forming a strong moral character in students.¹³

Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR₁: Self-competence influences student character improvement

H-DIR₂: The educational regulations influence student character improvement

H-DIR₃: Self-competence influences on boarding school culture improvement

H-DIR₄: Educational regulations influence Islamic boarding school culture improvement

H-DIR₅: Islamic boarding school culture influences student character improvement

H-IND₆: Boarding school culture mediates a positive influence on self-competence on student character

H-IND₇: Islamic boarding school culture mediates the positive influence of educational regulations on student character

RESEARCH METHOD

This research employed a quantitative approach with explanatory and correlational research designs to explore the relationship between self-competence, educational regulations, Islamic boarding school culture, and students' character. A questionnaire was used to collect data from 42 PPTQ Al-Muqorrobin Islamic Boarding School students. The students were randomly selected to determine first- and second-generation samples. Data was obtained via Google Forms with a 5-point Likert scale.¹⁴ Research instrument variables are shown in Table 1.

¹¹ Muhammad and Ardini, "A Survey on Student's Academic Self-Efficacy on International Program Bridging Course."

¹² Marzuki, Miftahuddin, and Mukhamad Murdiono, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Jurnal Cakrawala Pendidikan* 39, no. 1 (2020): 12–25; Munifah and Septiana Purwaningrum, "Leadership Strategy: Developing School Culture through Digital Turats Learning," *Cypriot Journal of Educational Sciences* 17, no. 1 (January 31, 2022): 68–80; Fadhila Hanifatur Ruslana and Sigit Mulyono, "The Relationship of Cultural Values with Clean and Healthy Life Behaviour among Islamic Boarding School Students in Indonesia," *Journal of Public Health Research* 11, no. 2 (April 2022).

¹³ Muhajir et al., "Strengthening Pancasila Student Profiles Based on Culture Character in the Mobilization School Program in Mobilizing Schools in Makassar City," *JED (Jurnal Etika Demokrasi)* 8, no. 2 (2023): 289–302.

¹⁴ Rihab Wit Daryono et al., "The Development of a Competency Framework for Architectural Engineering Graduates: Perspectives by the Construction Industry in Indonesia," *JOTSE* 14, no. 2 (2024): 274–90.

Table 1. Constructs of Research Variables

No	Variable	Indicator	Construct	Reference
1	Self-Competence (X ₁)	Intelligence	CF1	Ahmad <i>et al.</i> (2020); Muhammad & Ardini, (2022); Rochmat <i>et al.</i> , (2022; Saidah, (2024)
		Target achievement	CF2	
		Never give up	CF3	
		Adjustment	CF4	
		Easy to interact	CF5	
		Emotional control	CF6	
		Depressed/complaining	CF7	
		Manners and ethics	CF8	
2	Educational Regulations (X ₂)	Outbound permission	ER1	Buanaputra <i>et al.</i> (2021); Dalimunthe <i>et al.</i> (2023); Solihin <i>et al.</i> (2020); Wekke (2018)
		Uniform	ER2	
		Daily rules	ER3	
		Environmental regulations	ER4	
		Order during study	ER5	
		Health policy	ER6	
		Use of gadgets and electronic devices	ER7	
		Disciplinary action	ER8	
3	Islamic Boarding School Culture (Z)	Recitation	IBSC1	Latifah (2020); Marzuki <i>et al.</i> (2020); Nashuddin (2020); Ruslana & Mulyono (2022)
		Study the book	IBSC2	
		Congregational prayer	IBSC3	
		Regular study	IBSC4	
		Repeat	IBSC5	
		Recite the Al-Quran	IBSC6	
		Learning centre	IBSC7	
4	Student Character (Y)	Be devout	CC1	Jannah <i>et al.</i> (2023); Ma'arif <i>et al.</i> (2022); A. R. Muhammad <i>et al.</i> (2021); Muhith <i>et al.</i> (2023); Rahman (2022)
		Honesty	CC2	
		Responsible	CC3	
		Forgive	CC4	
		Independent	CC5	
		Discipline	CC6	
		Tolerance	CC7	
		Qona'ah	CC8	

Subsequently, data were analyzed statistically using the PLS-SEM measurement technique.¹⁵ The analysis involved several testing stages. First, the outer model testing stage is a measurement model that aims to prove the validity and estimate the reliability of indicators and constructs. The measurement must meet several requirements, such as indicator loading factor >0.70 and the reflective construct AVE >0.50.¹⁶ Reliability estimates

¹⁵ Azhar Fauzan et al., "The Effect of Internship and Work Motivation on Students' Work Readiness in Vocational Education: PLS-SEM Approach," *Journal of Innovation in Educational and Cultural Research* 4, no. 1 (2023): 26–34.

¹⁶ Valentinus Lilik Hariyanto et al., "A Framework for Measuring the Level of Achievement of Vocational Students Competency of Architectural Education.," *Journal of Technology and Science Education* 12, no. 1 (2022): 157–71.

used Cronbach Alpha, Rho_A, and CR values >0.70 . The next stage was the goodness of fit model testing stage. It aims to test the predictive power and the feasibility of the model. The criteria must include predictive relevance to see the model's predictive power on the blindfolding output. The analysis also measured the Model Fit to see whether the model and data were suitable for testing the influence of variables. The conditions are SRMR <0.10 and NFI >0.50 .¹⁷ finally, the inner model testing stage was performed to test the significance of the direct ($H_{1.5}$) and indirect effects (the mediating role of $H\text{-IND}_{1-2}$).¹⁸

RESULT AND DISCUSSION

Evaluation of the Measurement Models

Figure 2 illustrates the results of the measure model evaluation. It was discovered that the factor loading value for each sub-variable was >0.70 , ranging from 0.816 for daily discipline to 0.987 for self-adjustment. It shows that the level of relationship between sub-variables and variables that can be explained ranges from 81.60% to 98.70%. When we look into each variable, the Average Extracted Variance (AVE) value for each variable was >0.50 , ranging from 0.921 for Personal Competence (X_1) to 0.877 for Student Character (Y). Thus, it can be concluded that the research instrument's sub-variables and variables meet the convergent validity requirements. In the Personal Competence variable (X_1), the highest value in measuring Student Character (Y) was 70%, while the weakest sub-variable was $X_{1.6}$ in "Emotional Control" with a 0.925 or 92.50% value.

In the second variable (educational regulations (X_2)), the highest sub-variable in measuring the success of X_2 was constructed ER_3 (0.954) in the daily rules' indicator. In other words, this sub-variable affects educational regulations of 95.40%. Meanwhile, the lowest sub-variable in measuring the X_2 was ER_1 (0.816 or 81.60%) with the sub-variable regulation of exit permits. The next variable is the Islamic boarding school culture (Z). The highest sub-variable in measuring the success of student character (Y) was the construct $IBSC_3$ (0.965). i.e., the congregational prayer variable. The congregational prayer sub-variable can measure the success of the student character variable (Y) of 96.50%. Meanwhile, the lowest sub-variable was $IBSC_1$ (0.816 or 81.60%), with the sub-variable "exit permit regulations." In the student character variable (Y), the highest sub in measuring the success of student character was the CC_2 construct (0.957) in the "honesty" sub variable. This construct measures success at 95.70%. While the weakest sub-variable was CC_3 (0.918) with the statement "responsible."

¹⁷ Supriyanto Sidiq et al., "The Influence of Internship Experience and Work Motivation on Work Readiness in Vocational Students: PLS-SEM Analysis," *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 2022.

¹⁸ Fauzan et al., "The Effect of Internship and Work Motivation on Students' Work Readiness in Vocational Education"; Puspa Widyastuti et al., "The Mediation Role of University Environment in the Relationship between Self-Efficacy and Family Environment on Entrepreneurial Education Interest: A PLS-SEM Approach," *Indonesian Journal on Learning and Advanced Education (IJOLAE)* 5, no. 3 (2023): 295–310.

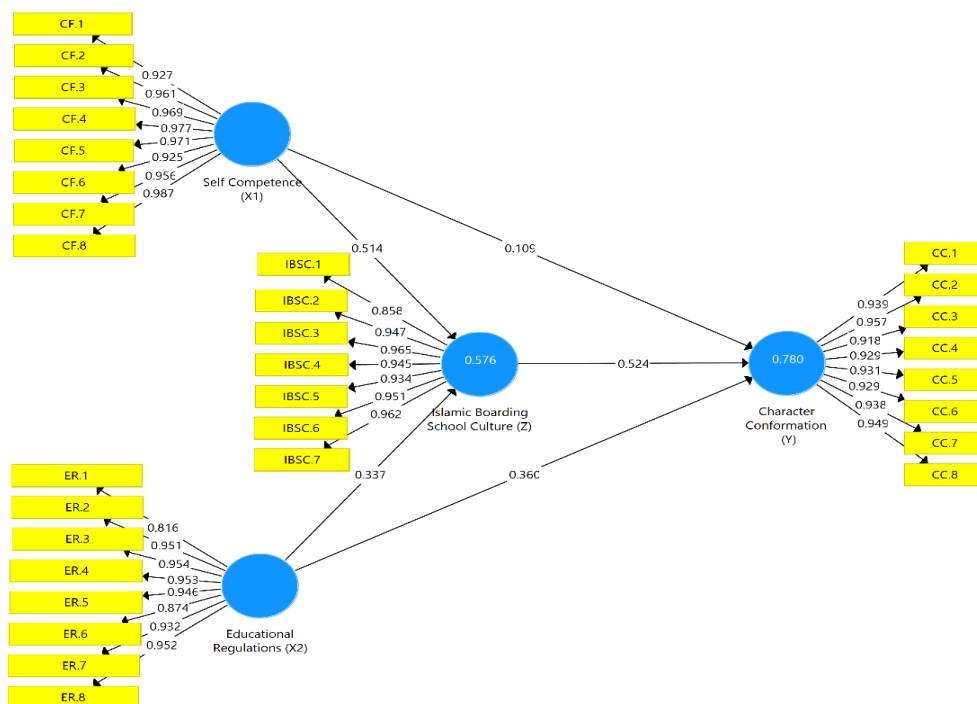


Figure 1. Evaluation of the Measurement Model

Table 2. Measurement Validity and Consistency Reliability

Variables	Construct	Convergent Validity		Reliability		
		FL (>0.70)	AVE (>0.50)	CA (>0.70)	Rho A (>0.70)	CR (>0.70)
Self-Competence (X1)	CF1	0.927	0.921	0.988	0.988	0.989
	CF2	0.961				
	CF3	0.969				
	CF4	0.977				
	CF5	0.971				
	CF6	0.925				
	CF7	0.956				
	CF8	0.987				
Educational Regulations (X2)	ER1	0.816	0.853	0.975	0.979	0.979
	ER2	0.951				
	ER3	0.954				
	ER4	0.953				
	ER5	0.946				
	ER6	0.875				
	ER7	0.932				
	ER8	0.952				
Islamic Boarding	IBSC1	0.858	0.880	0.977	0.979	0.981
	IBSC2	0.947				
	IBSC3	0.965				

Variables	Construct	Convergent Validity		Reliability		
		FL (>0.70)	AVE (>0.50)	CA (>0.70)	Rho A (>0.70)	CR (>0.70)
School Culture (Z)	IBSC4	0.945				
	IBSC5	0.934				
	IBSC6	0.951				
	IBSC7	0.962				
Student Character (Y)	CC1	0.929	0.877	0.980	0.980	0.983
	CC2	0.957				
	CC3	0.918				
	CC4	0.929				
	CC5	0.931				
	CC6	0.929				
	CC7	0.938				
	Y.8	0.949				

In this research, construct validity and reliability consistency tests were carried out using three approaches. Table 2 summarizes the results of the reliability testing. The results found that all constructs had CA values (0.975-0.988), rho_A (0.979-0.988), and CR (0.979-0.989). All of which were >0.70. These data were administered again to determine the discriminant validity. Table 3 summarizes the results obtained from the Fornell-Larcker test. The results indicated that the correlation value of Personal Competence (X₁) was 0.959, which was greater than the correlation value of other variables, such as educational regulations (X₂=0.672), Z (0.707), and Y (0.686)

Table 3. Discriminant validity: Fornell Larcker

Variables	X ₁	X ₂	Z	Y
X ₁ . Self-Competence	0.959			
X ₂ . Educational Regulations	0.572	0.924		
Z. Islamic Boarding School Culture	0.707	0.631	0.938	
Y. Student Character	0.686	0.753	0.829	0.936

Table 4. Discriminant Validity: Heterotrait-Monotrait Ratio (HTMT)

Variables	X ₁	X ₂	Z	Y
X ₁ . Self-Competence				
X ₂ . Educational Regulations	0.580			
Z. Islamic Boarding School Culture	0.719	0.642		
Y. Student Character	0.696	0.769	0.845	

Measurement of the Structural Model

The structural model measurement was done by determining the data coefficient. As shown in Table 5, the Islamic boarding school culture variable (Z) has an R² value of 0.576, which means 57.60% is influenced by the two variables measuring student character, and other variables influence 42.40%. Meanwhile, the student character variable (Y) has an R² value of 0.780, which shows that the four variables measuring student character (X₁)

influence 78%, with the remainder influenced by other variables.

Table 5. Coefficient of Determination

Variables	R Square	Percentage	Decision
Z. Islamic Boarding School Culture	0.576	57.60%	Moderate
Y. Student Character	0.780	78.00%	Substantial

Path Analysis and Hypothesis Testing

The next measurements are path analysis and hypothesis testing. Hypothesis H₄ shows that Educational Regulations (X₂) have a positive and significant influence on student character (Y) with a value of $\beta = 0.360$, $T_{\text{statistic}} = 2.938 (>1.96)$, and $\rho = 0.000 (<0.05)$. It means that improvements to education regulations will improve student character.

Based on Table 6, the hypothesis can be accepted if the $T_{\text{statistic}}$ is > 1.96 and the positive or negative influence is determined by the value of the β coefficient. In hypothesis H₂, it was observed that Self-Competence (X₁) had a positive but not significant influence on student character (Y) with a value of $\beta = 0.109$, $T_{\text{statistic}} = 0.756 (<1.96)$, and $\rho = 0.450 (>0.05)$. It shows that Self-Competence is not significant in improving student character.

Table 6. Results of Path Coefficients: Direct Effects

Hip.	Path Analysis	β -values (+/-)	SDV	$T_{\text{Statistic}}$ (>1.96)	P -values (>0.05)	Decision
H ₁	(X ₁) SC → CC (Y)	0.109	0.144	0.756	0.450	Rejected
H ₂	(X ₂) ER → CC (Y)	0.360	0.123	2.938	0.000	Accepted
H ₃	(X ₁) SC → IBSC (Z)	0.514	0.141	3.640	0.000	Accepted
H ₄	(X ₂) ER → IBSC (Z)	0.337	0.142	2.375	0.000	Accepted
H ₅	(Z) IBSC → CC (Y)	0.524	0.185	2.826	0.000	Accepted

Subsequently, the most significant influence on student character (Y) is educational regulations (X₂) with $\beta = 0.524$, followed by self-competence (X₁) with $\beta = 0.514$. Education regulations (X₂) also have another positive influence with $\beta = 0.360$ and $\beta = 0.337$. Meanwhile, the most minor influence is self-competence (X₁) with $\beta = 0.109$, despite still being positive.

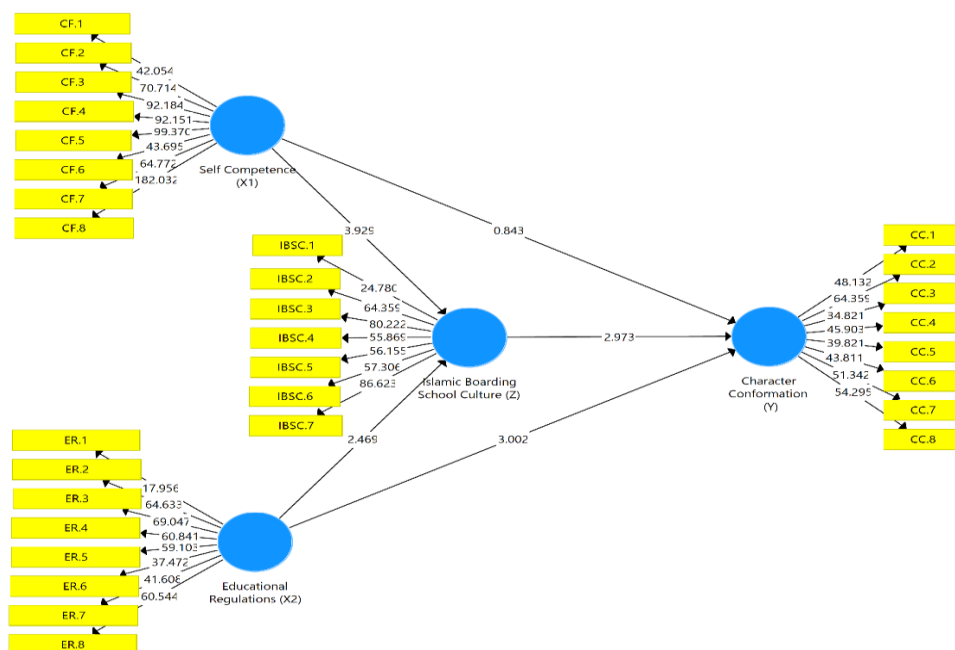


Figure 2. Evaluation of the Direct Effects

Table 7. Results of Path Coefficients: Indirect Effects

Hip.	Path Analysis	β -values	T- Statistics (>1.96)	P-values (<0.05)	Decision	Mediating Role
H-IND ₆	(X ₁) SC →(Z) IBSC →(Y) CC	0.270	2.322	0.021	Accepted	Full Mediation
H-IND ₇	(X ₂) ER →(Z) IBSC →(Y) CC	0.117	1.645	0.101	Rejected	No Mediation

The next tests were directed to measure the indirect hypotheses. The results are provided in Table 7. In the H-IND₆ hypothesis, the student character of honesty (Y) showed a positive ($\beta = 0.270$) and significant influence ($T_{\text{-value}} = 2.322 > 1.96$ and $P_{\text{-value}} = 0.021 < 0.05$), stating that Personal Competence (X₁) and Islamic boarding school culture (Z) have a positive and significant effect on the character of the students (Y). Thus, the H-IND₆ is accepted. After that, the results found that Personal Competence (X₁) positively but not significantly influenced student character (Y) in H₂ with $\beta = 0.109$. The indirect effect on H-IND₆ was greater than the direct effect on H₂. In other words, the role of the mediator in Personal Competence (X₁) is needed to increase the influence on student character (Y).

In the H-IND₇ hypothesis, a positive influence was found ($\beta_{\text{-value}}=0.117$) but not significant ($T_{\text{-value}}=1.645 > 1.96$ and $P_{\text{-value}}=0.101 < 0.05$) between educational regulations (X₂) and Islamic boarding school culture (Z) on students' character (Y). Therefore, the H-IND₇ hypothesis, which states a positive and insignificant effect, is rejected. On the other hand,

hypothesis H₄ showed a positive and significant influence of educational regulations (X₂) on student character (Y) with β -value = 0.360. In this research, the β value for the indirect effect on H-IND₇ was smaller than the direct effect on H₄. It shows that the mediating role in the student character variable (Y) is not necessary to change the impact of educational regulations (X₂) on student character (Y).

Discussion

This study investigates how self-competence and boarding school regulations influence character development in Islamic boarding schools. The study proposes several research hypotheses. The results of testing hypothesis H₁ show that manners and ethics have a positive effect on improving student character. According to Rochmat et al., ethical norms help develop personality and self-image, emphasizing the role of courtesy and ethics in forming a positive reputation and increasing self-confidence. They stated that manners and ethics play a role in personal and personality development since they create a positive reputation and increase self-confidence if they comply with ethical norms.¹⁹

It is important to note that feelings of depression can affect a person's character formation and mental resilience. As mentioned in Ahmad et al.'s research, strong mental resilience allows a person to face stress and thrive through difficult experiences. Personal competencies, such as communication and leadership skills, as well as sensitivity to differences, are essential in shaping the communal character of the lodge. Cooperation and tolerance help create an environment that supports positive character growth.²⁰

The importance of self-competence in the context of Islamic boarding schools is not only limited to the formation of individual character but also concerns positive contributions to culture and society.²¹ Through a deep understanding of religious values and strengthening social skills, the Islamic boarding school becomes an effective vehicle for forming individuals. In this way, the individuals are academically competent and have a superior character who can positively contribute to building a society based on local wisdom and justice values.²²

Besides self-competence, educational regulations in Islamic boarding schools regulate daily life based on Islamic religious values to create an excellent educational environment. This research shows that daily rules in Islamic boarding schools influence the students' character. This finding aligns with Fauzi and Hosna, who stated that boarding school rules and regulations significantly impact the students' character. However, it differs from Aziz et al.'s research, which states that behavioral rules are less effective in forming character because of minimal student participation and responsibility in formulating rules.²³

¹⁹ Rochmat, Yoranita, and Putri, "Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor," 6–15.

²⁰ Zaidah Nor Ahmad et al., "Lifelong Islamic Education: Positive Youth Development Through Ulul Albab Tahfiz Model," 2020.

²¹ Hasbiyallah and Mahli Nurul Ihsan, "Internalization of Education Character Based on the Five Souls of Modern Islamic Boarding School Al-Ihsan Baleendah," *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (2021): 126–38.

²² Muhith et al., "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0."

²³ Irzhal Fauzi and Rofiatu Hosna, "The Urgency of Education in Islamic Boarding Schools in

Electronic media use can reduce Generation Z's good character, as revealed by research by Machmud. Activities such as congregational prayers and recitation in Islamic boarding schools increase independence and responsibility for worship and education, following the research findings of Amiruddin et al. and Basyari et al.²⁴

This research shows that recitation does not significantly impact student character. As research by Berkah and Zamroni states, teaching tends to focus on formal religious aspects without placing sufficient emphasis on developing social skills and character.²⁵ Honesty is essential in forming student character, as shown by previous research by Hasbullah and Ihsan. They confirmed a positive relationship between honesty and student character because honesty helps students resolve conflicts ethically and find fair solutions.²⁶

In addition, *Qona'ah* is one of the characteristics of a student that naturally exists in students who must be accustomed to simple conditions. This research reveals that the nature of *qona'ah* can influence student character. It aligns with research by Jannah et al., which reveals that *qona'ah* can help students become more self-independent but less dependent on material wealth.²⁷ They learn to live and use resources wisely, which creates financial independence and forms an independent character.

CONCLUSION

In conclusion, research on the influence of Islamic boarding school culture on students' character is essential for the development of human education. These findings show how Islamic boarding school culture influences the implementation of educational rules, students' character, and its implications in designing more effective educational policies and character development programs based on local cultural values under Islam. Research on the role of Islamic boarding school culture is vital because it links personal abilities and Islamic boarding school regulations in forming students' character. Finally, this research provides in-depth insight into the complex dynamics in Islamic boarding schools and can help develop educational programs and character in various educational institutions.

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²⁴ Ahmad Amiruddin, Moch Imam Machfudi, and Muhammad Haidlor, “The Implementation of Quranic Sciences Curriculum at an Islamic Boarding School in Bondowoso, East Java,” *IJIE International Journal of Islamic Education* 1, no. 1 (2022): 1–22; Achmad Muharam Basyari et al., “Management of Islamic Religious Sciences Curriculum Based on The Yellow Bible and Respected in Islamic at The Muada Islamic Islamic Boarding School,” *Journal of Social Science* 2, no. 5 (2021): 546–57.

²⁵ Dian Berkah and M. Afif Zamroni, “Management of Islamic Boarding School Shapes the Character of Santri Discipline,” *Chalim Journal of Teaching and Learning* 3, no. 2 (2023): 147–59.

²⁶ Hasbiyallah and Ihsan, “Internalization of Education Character Based on the Five Souls of Modern Islamic Boarding School Al-Ihsan Baleendah.”

²⁷ Jannah, Rodliyah, and Usriyah, “Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools.”

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