Integrating Moral Values through the Keputrian Program to Strengthen Students' Character at Muhammadiyah Boarding School Jetis

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Abstract

The Keputrian Program at Muhammadiyah Boarding School (MBS) Jetis functions as a non-formal educational setting for strengthening students' character through the integration of Islamic moral values. This study aims to examine the strategies used to integrate moral values in the Keputrian Program and their contribution to students' character formation. Employing a qualitative descriptive approach, data were collected through observation, in-depth interviews, and documentation. The study is grounded in classical Islamic character education theories, particularly those of Al-Ghazali and Al-Zarnuji, which emphasize the integration of knowledge ('ilm), practice ('amal), and moral conduct (khuluq). The findings indicate that moral values such as iffah (modesty), amanah (trustworthiness), tawadhu' (humility), and exemplary behavior are fostered through role modeling, habituation, and reflective activities. These strategies contribute to positive behavioral changes, enhanced moral awareness, and the development of students' readiness to serve as role models within their communities. The study concludes that the Keputrian Program plays a significant role in strengthening students' character through a systematic integration of moral values.

Keywords: *Keputrian Program, Moral Values, Character Education, Islamic Education, Female Students.*

INTRODUCTION

Character education is one of the important aspects in the process of shaping quality human beings, especially in the context of Islamic education [1]. Character based on noble moral values becomes the main foundation for creating Muslim individuals who are not only intellectually intelligent but also possess commendable personalities and are able to contribute positively to society. In this context, strengthening the character of Muslim women is very crucial considering that women are agents of change and the main pillars within families and society[2]. As the primary pillars in shaping the next generation, Muslim women with strong character will be able to optimally carry out their strategic roles, both in the domestic and social spheres[3].

However, the challenges faced in shaping the character of Muslim women today are quite complex. Globalization, the development of information technology, and the influx of foreign cultures without selection often bring negative influences on the mindset and behavior of Muslim teenage girls[4]. Phenomena such as moral deviations, lack of understanding of religious values, and unpreparedness in facing various social pressures become real problems . The following is an overview of the problems faced by young women in Indonesia:

Table 1: the problems young women

Issue	Empirical Data	Relevance to the Study	Source
Limited access to education	Globally, 122 million girls are out of school, and adolescent girls aged 15–19 are more likely to be not in education, employment, or training (NEET) compared to boys.	Indicates the urgency of alternative and non-formal educational programs to support girls' moral and character development.	UNICEF (2024)
Low completion of secondary education	Nearly 40% of adolescent girls do not complete upper secondary education worldwide.	Highlights the need for character education that supports perseverance, responsibility, and life skills.	UNICEF (2024)
Gender-based violence	Approximately 1 in 4 adolescent girls who have been married or partnered experience intimate partner violence at least once in their lifetime.	Demonstrates the importance of moral and character education to empower girls and strengthen resilience.	UNICEF (2024)
Sexual violence	More than 370 million women and girls worldwide experienced sexual violence before the age of 18.	Strengthens the argument for moral education that fosters self-respect, dignity, and moral awareness.	UNICEF / Reuters Report (2024)

[1] Muhammad Aufa Muis et al., "Peran Pendidikan Agama Islam Dalam Pembentukan Karakter Bangsa Di Era Globalisasi," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 7 (July 3, 2024): 7172–77, https://doi.org/10.54371/jiip.v7i7.4872.

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[3] Fitri Sukmawati, Dosen Fakultas, and Ushuluddin Adab, "PERAN WANITA MUSLIM DALAM MEMINIMALISIR KEKERASAN DALAM RUMAH TANGGA," *Jurnal Studi Gender Dan Anak*, n.d., 78–90.

[4] Iain Walisongo Semarang, "Antisipasi Degradasi Moral Di Era Global Sofa Muthohar A . Pendahuluan Moralitas Sebagai Bentuk Kesepakatan Masyarakat Mengenai Apa Yang Layak Dan Apa Yang Tidak Layak Dilakukan , Mempunyai Sistem Hukum Sendiri . Hampir Semua Lapisan Masyarakat Mempunyai ," *Nadwa* 7 (2013).

Child marriage	About 1 in 5 women globally were married before the age of 18, limiting education and personal development.	Reinforces the need for value-based education to protect girls' rights and future opportunities.	UNICEF (2024)
Mental health challenges	Adolescent girls face higher risks of anxiety, depression, and psychosocial stress, often linked to social pressure and gender inequality.	Supports the integration of moral and spiritual education to enhance emotional and psychological well-being.	UNICEF (2024)

Table 1 illustrates that young women face multidimensional challenges, ranging from limited access to education and low completion rates to gender-based violence, early marriage, and mental health problems. These empirical data indicate that adolescent girls are exposed not only to structural inequalities but also to moral, psychological, and social vulnerabilities. Such conditions highlight the urgent need for educational interventions that go beyond academic instruction and address character formation in a holistic manner[5]. In this regard, value-based and non-formal educational programs, such as the Keputrian Program in pesantren settings, play a strategic role in strengthening moral awareness, resilience, and positive character development among santriwati in response to contemporary challenges.

Responding to these complex challenges, scholars have increasingly focused on the role of pesantren-based education in fostering moral and character development. various previous studies have examined the internalization of moral values within the context of pesantren education. Shadiq emphasize the stages of value internalization through transformation, transaction, and transinternalization, supported by role modeling and consistent supervision[6]. Meanwhile, Nurangsih S Hasan demonstrate that adab values such as politeness, discipline, and responsibility, when integrated into daily routines, have a significant influence on students' social interactions and their adherence to institutional norms[7]. In addition, other studies highlight the role of guidance and counseling in students' character development. Albert Natsir,Zulfani Sesmiarni find that counseling services in pesantren contribute to instilling Islamic teachings, independence, responsibility, and moral behavior[8]. Ismawati further proposes a holistic approach through a combination of traditional and modern educational methods, including project-based learning, as an effort to strengthen character education in response to contemporary challenges[9].

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[5] Nilesh Gothi, Gorav Yadav, and Aditi Gothi, "The Effect of Literacy and Socio-Economic Status on Issues Related to Adolescent Girls," *International Journal of Contemporary Pediatrics* 5, no. 3 (2018): 778–82.

[6] Sadam Fajar Shodiq, "PENDIDIKAN KARAKTER MELALUI PENDEKATAN PENANAMAN NILAI DAN PENDEKATAN PERKEMBANGAN MORAL KOGNITIF," *At-Tajdid*, no. 1 (2017): 14–25.

[7] Nurangsih S Hasan, Cik Suabuana, and Universitas Pendidikan Indonesia, "INTERNALIZING DISCIPLINE CHARACTER TO SENIOR HIGH SCHOOLS ' STUDENTS," *Diklat Keagamaan* 17 (2023): 143–54.

[8] Silfia Hanani and Zulfani Sesmiarni, "Islamic Counseling : Strengthening the Role of Pondok Pesantren as Islamic Counseling Institution for Muslim People," *GIC PROCEEDING*, 2023, 99–109.

[9] Hanani and Sesmiarni.

Nevertheless, these studies remain partial in nature and have not specifically examined the holistic integration of moral values within the Keputrian Program as a structured and sustainable non-formal program, particularly in the context of santriwatis' character development. Moreover, existing studies have not thoroughly explored strategies for integrating moral values—through role modeling, habituation, and reflective internalization—nor their impact on the formation of santriwatis' character amid the increasingly rapid challenges of digitalization[10]. Therefore, this study addresses this gap by comprehensively examining how the integration of moral values through the Keputrian Program contributes to strengthening santriwatis' character at Muhammadiyah Boarding School Jetis, while also providing conceptual and empirical contributions to the development of a pesantren-based character education model that is relevant to contemporary contexts.

METHOD

This study employs a qualitative approach with a case study design to examine the integration of moral values within the Keputrian Program at Muhammadiyah Boarding School (MBS) Jetis. The qualitative case study approach was deliberately chosen because the phenomenon under investigation the internalization of Islamic moral values through a structured non-formal program—requires an in-depth exploration of processes, meanings, and interactions that cannot be adequately captured through quantitative measurement[11]. A case study design is particularly suitable for this research as it enables a comprehensive understanding of how moral values are enacted, transmitted, and internalized within a specific institutional context, allowing the researcher to uncover the complex dynamics of value education as they unfold in everyday pesantren life[12].

The study focuses on the Keputrian Program as a bounded case, viewed as a value-based educational practice aimed at strengthening santriwatis' character. This design facilitates a deep examination of how Islamic moral values such as iffah (modesty), amanah (trustworthiness), and tawadhu' (humility) are integrated into program activities and how these values influence students' attitudes and behavior[13]. The research is grounded in a constructivist paradigm, which assumes that moral understanding and character formation are socially constructed through interaction, experience, and reflection.

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[10] Sita Novia Muyassaroh et al., "RELEVANCE OF ISLAMIC EDUCATION IN THE FORMATION OF STUDENT CHARACTER," *Journal of Islam and Science* 7, no. 1 (2020): 9–12.

[11] Khoirun Nisak and Fadhil Mubarak, "INTEGRATION OF RELIGIOUS CHARACTER EDUCATION VALUES OF SANTRI AT DAYAH (PESANTREN)," *Scaffolding* 4, no. 3 (2023): 835–50.

[12] Vialinda Siswati, "Supporting Pesantren -Based Higher Education to Internalize Value Education Vialinda Siswati, 1* Zainal Abidin, 2 Ahmad Zaldi, 3," *Indonesian Journal of Islamic Education Studies* 6, no. December (2023): 207–22.

[13] Nisak and Mubarak, "INTEGRATION OF RELIGIOUS CHARACTER EDUCATION VALUES OF SANTRI AT DAYAH (PESANTREN)."

Informants were selected using purposive sampling to ensure the relevance and richness of the data. From a total population of 63 santriwati participating in the Keputrian Program, 12 santriwati were selected as primary informants. This number was considered sufficient to achieve data saturation, as recurring themes and patterns emerged during the interviews[14]. The selected santriwati represented different grade levels and varying levels of program involvement to capture diverse perspectives. In addition, key informants included three Keputrian mentors and two female teachers (ustadzah) who were directly involved in designing and implementing the program. The inclusion criteria for informants were active participation in the Keputrian Program, direct experience with its activities, and willingness to provide reflective insights[15]. Data collection was concluded when saturation was reached, indicated by the repetition of information and the absence of new significant findings.

Data were collected through participant observation, in-depth semi-structured interviews, and documentation[16]. Participant observation was conducted during Keputrian activities such as Islamic studies sessions, skills workshops, group discussions, and reflective forums to capture authentic expressions of moral values in practice. In depth interviews were designed to explore informants' experiences, interpretations, and perceived impacts of the program on character development[17]. Documentation included institutional records, program schedules, teaching materials, photographs, and evaluation reports, which served to contextualize and corroborate field data.

Primary data were obtained directly from observations and interviews with informants, while secondary data were drawn from institutional documents, classical Islamic texts on character education such as Ihya' 'Ulum al-Din by Al-Ghazali and Ta'līm al-Muta'allim by Al-Zarnuji and relevant scholarly literature on Islamic moral education[18]. Data analysis followed the interactive model proposed by Miles and Huberman, involving data reduction, data display, and conclusion drawing and verification[19]. The analysis was conducted inductively, allowing patterns of value integration and character transformation to emerge from the data.

The researcher acted as the main research instrument, requiring sustained engagement and sensitivity to the pesantren's socio-religious context. To ensure data

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[14] Sirwan Khalid Ahmed, "Sample Size for Saturation in Qualitative Research: Debates, Definitions, and Strategies," 2024.

[15] Syahdara Anisa Makruf et al., "Islamic Education for Women in Madrasah Mu ' Allimat," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 191–206, https://doi.org/10.15575/jpi.v8i2.19452.

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[17] Klingebiel et al.

[18] Paisol Burlian, "KONSEP AL-NAFS DALAM KAJIAN TASAWUF AL-GHAZĀLĪ," *Jurnal THEOLOGIA* 24, no. 2 (March 2, 2016): 223–46, https://doi.org/10.21580/teo.2013.24.2.334.

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credibility and trustworthiness, triangulation of sources and methods was applied, along with member checking and peer debriefing[20]. Dependability and confirmability were maintained through systematic documentation of research procedures and analytic decisions. Through this methodological framework, the study provides an in-depth understanding of how moral values are integrated through the Keputrian Program and how these processes contribute to the strengthening of santriwatis' character within the pesantren environment[21].

RESULT AND DISCUSSION

The Keputrian Program at MBS Jetis

The results of the study indicate that the Keputrian Program at Muhammadiyah Boarding School (MBS) Jetis functions as a medium for the internalization of Islamic moral values among female students through a structured non-formal educational approach. Observational data show that all female students participate in Keputrian activities regularly with a consistent implementation pattern, including thematic studies, practical training, discussions, and reflection. Interviews with supervising teachers revealed that the Keputrian materials are designed based on the actual needs of adolescent girls, particularly in relation to manners (adab), worship, reproductive health, and life skills[22]. Meanwhile, data from student interviews indicate an increase in awareness of religious practices, improved understanding of women's fiqh, and positive changes in attitudes when interacting with teachers and peers. These findings confirm that the Keputrian Program is not merely informative but is oriented toward behavioral formation[23]. These findings are consistent with previous studies stating that non-formal education based on Islamic values is effective in shaping adolescent character, especially among females[24].

Other studies have also shown that habituation and hands-on practice approaches have a greater impact than lecture-based methods in adolescent moral education[25]. Nevertheless, this study has a distinctive contribution compared to earlier research, as the Keputrian Program at MBS Jetis specifically integrates spiritual aspects and life skills within a single, continuous program. This strengthens the findings of Dahl et al.,

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[22] Khoirul Rosyadi, "A Reproductive Health Learning Model For Adolescents At Pesantren In Madura Of East Java , Indonesia," *Education and Humanities Research* 81, no. Icosop 2016 (2017): 328–40.

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[24] Siti Nor Yaacob et al., "Religiosity and Internal Developmental Assets amongst Malay Adolescents in Malaysia," *Asian Social Science* 11, no. 12 (2025), https://doi.org/10.5539/ass.v11n12p181.

[25] Pebiyanti, Mardiana, and Malang, "IMPLEMENTASI PROGRAM KEPUTRIAN DALAM MEMBENTUK AKHLAK PEREMPUAN SALIHAH."

2018[26], which emphasize the importance of education based on adolescents' developmental needs (developmental needs-based education).

Theoretically, the findings of this study reinforce the concept of holistic moral education that emphasizes the integration of knowledge, experience, and habituation[27]. In the context of Islamic education, these results align with al-Ghazali's view that moral education should be realized through practice and habituation rather than mere conceptual mastery. Furthermore, the contextual approach adopted in the Keputrian Program supports experiential learning theory[28], which posits that effective learning occurs when learners are directly involved in real-life experiences. Thus, Keputrian practices such as simulations of fardhu kifayah and life skills training can be understood as pedagogical strategies that are both relevant and grounded in modern learning theories[29].

Based on the research findings, the Keputrian Program should be maintained and further developed as an integral part of the female student development system at MBS Jetis. Practically, these results can serve as a basis for developing more systematic Keputrian guidelines, including the strengthening of evaluations based on behavioral change. In addition, this study opens opportunities for the development of a Keputrian model that can be replicated in other Islamic boarding educational institutions. From an academic perspective, the findings highlight the need for further research examining the long-term impact of the Keputrian Program on students' character formation after graduation, as well as more standardized measurements of behavioral change.

Moral Value Integration Strategy in the Keputrian Program at MBS Jetis

The research findings indicate that the integration of moral values in the Keputrian Program at MBS Jetis is implemented through structured and sustainable strategies. Observational data show that Keputrian activities are carried out routinely and consistently within the boarding school environment. Interviews with mentors and students reveal that these strategies are understood as an integral part of character development rather than merely supplementary activities[30]. These findings confirm that the Keputrian Program is positioned as a primary space for the internalization of moral values. Consequently, value integration occurs contextually within students' daily activities. This pattern reflects the practical nature of moral education.

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[26] Ronald E. Dahl, "Importance of Investing in Adolescence from a Developmental Science Perspective," *Nature*, 2018.

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[28] Titus Do Amar, "Contextual Learning in the Education Unit Level Curriculum Faces Obstacles," *International Journal of Mechanical Computational and Manufacturing Research*, 2022.

[29] Nadiatulkhairiyah, "Peran Simulasi Sebagai Strategi Pembelajaran PAI Dalam Membangun Sikap Toleransi Dan Kepedulian Sosial Siswa," *Semantik* 2, no. 2 (2024): 60–65.

[30] Busthomi Ibrahim, Manajemen Pendidikan Islam, and Fakultas Tarbiyah, "Implementasi Pembentukan Karakter Melalui Program Boarding School Smp Ardaniah Kota Serang," *Tarbawi*, 2019.

Field findings demonstrate that mentors' role modeling is the most dominant strategy in the process of moral value internalization[31]. Students reported that mentors' behavior has a greater influence than verbal instruction alone. Mentors' attitudes in terms of discipline, patience, and social etiquette serve as key references for students. This finding aligns with previous studies emphasizing that role modeling has a strong influence on value-based character education. The results of this study reinforce these findings within the context of Islamic boarding school education. Thus, role modeling is proven to be a key element in moral development[32].

In addition to role modeling, observational results indicate that the habituation of religious behavior through daily routines plays an important role in shaping students' character[33]. Activities such as maintaining cleanliness, dressing according to Islamic guidelines, time discipline, and ethical interaction are carried out repeatedly and under supervision. Interviews show that these practices gradually foster positive habits among students[34] (Safitri et al., 2023). This finding is consistent with previous studies that emphasize the importance of a consistent environment in character education. Theoretically, these results support Ibn Miskawayh's view on character formation through repeated practice. Therefore, habituation emerges as an effective strategy for value internalization.

Furthermore, this study finds that reflection and value-based discussions contribute to enhancing students' moral awareness. Interview data indicate that thematic discussion forums and muhasabah (self-reflection) activities help students understand the meaning behind the values embedded in their practices[35]. (Susilawati et al., 2022) Students are encouraged to relate Islamic values to personal experiences and contemporary adolescent challenges. This finding aligns with experiential learning theory, which emphasizes the importance of reflection in the learning process[36]. The results also support previous research on the effectiveness of reflection in moral education. Thus, reflection functions as a reinforcement of both the cognitive and affective dimensions of values.

The discussion of findings shows that the effectiveness of moral value integration does not depend on a single strategy. Role modeling, habituation, and reflection operate simultaneously and reinforce one another. Role modeling provides concrete examples, habituation shapes behavioral patterns, and reflection deepens value

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[31] Michael W. Pratt, "A Longitudinal Analysis of Personal Values Socialization: Correlates of a Moral Self- Ideal in Late Adolescence," *Social Development*, 2023.

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[35] Samsul Susilawati et al., "Strategy to Internalizing Religious Moral Values in the Learning Process in Higher Education," *Al-Islah* 14 (2022): 399–408, https://doi.org/10.35445/alishlah.v14i1.849.

[36] Susilawati et al.

understanding. These findings strengthen previous research emphasizing the importance of a holistic approach to character education (Idawati et al., 2024). Accordingly, fragmented moral education tends to be less effective. This study confirms the importance of integrated strategies in character development.[37]

Overall, the findings indicate that the strategy for integrating moral values in the Keputrian Program at MBS Jetis is empirical and contextual. The strategies applied are not only aligned with the theoretical framework of moral education but also proven effective in practice. These findings enrich the discourse on Islamic character education with field-based evidence from a boarding school context. Moreover, this study affirms the relevance of experience-based value education. Thus, the Keputrian Program can be understood as a functional model of moral education. This discussion provides an important contribution to the development of value education models for adolescent girls.

The Impact of the Keputrian Program at MBS Jetis

The research findings indicate that the Keputrian Program at MBS Jetis has a significant impact on the holistic character development of female students. Data were obtained through intensive observation, interviews with students and mentors, and analysis of program documentation. The findings show that the impact of the program is not limited to the spiritual dimension but also encompasses moral, social, and psychological development[38]. Students demonstrate relatively consistent behavioral changes in their daily lives within the boarding school environment. This indicates that the Keputrian Program functions as a sustainable medium for character development. These impacts are reflected in both individual and social behaviors of the students[39].

One of the most prominent impacts identified is the increased discipline and awareness of students in performing daily acts of worship. Observations show active participation in congregational prayers, Qur'anic recitation, and routine remembrance (dhikr)[40]. Interviews with mentors reveal that these changes occur gradually through habituation and role modeling. This finding aligns with al-Ghazali's view that worship serves as a means of purifying the soul through continuous practice. Previous studies have also shown that habituated worship in a structured environment positively

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[37] Hanif Cahyo et al., "Dynamics of the Implementation of Experience - Based Religious Learning in Indonesian and Malaysian Senior High Schools," *Jurnal Pendidikan Agama Islam* 19, no. 2 (2022).

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[40] Zulfahmi Syamsuddin and Wan Hasmah Wan Mamat, "Perbandingan Pemikiran Konsep Akhlak Al-Ghazali Dan Ibn Miskawayh Dalam Aspek Intelek," *The Online Journal of Islamic Education* 2, no. 2 (2014): 107–19.

influences adolescents' spiritual discipline[41]. Thus, the Keputrian Program contributes to the formation of practical and lived spirituality.

In addition to spiritual development, the study finds a noticeable improvement in students' moral and social character. Interview data indicate that students become more responsible, trustworthy (amanah), modest (iffah), and polite in both speech and behavior. These changes are also reflected in increased respect toward teachers and parents, as well as the ability to resolve conflicts through dialogue. These findings support Al-Zarnuji's character education theory, which emphasizes ta'dīb through the habituation of noble values. The results are also consistent with contemporary studies suggesting that moral education is most effective when values are practiced consistently[42]. Therefore, the Keputrian Program plays an important role in shaping adaptive social character.

Another identified impact is the development of students' emotional maturity. Interviews indicate that students become better at managing emotions, coping with social conflicts, and expressing opinions more confidently. Mentors also note that students show greater emotional stability in dealing with psychological changes associated with adolescence. This finding is consistent with Bandura's social learning theory, which emphasizes the influence of modeling on self-regulation and prosocial behavior[43]. Previous research likewise suggests that value-based mentoring contributes to adolescents' emotional stability. Hence, the Keputrian Program serves as a space for psychosocial development.

The study also finds that the Keputrian Program fosters a strong sense of identity as Muslim women. Students not only understand Islamic values conceptually but also begin to internalize them as conscious life principles. Values such as iffah, tawadhu' (humility), and responsibility are practiced consistently in daily life. This finding reinforces al-Ghazali's concept of khuluq al-ghālib, namely moral character that is deeply rooted in the soul and expressed spontaneously in behavior[44]. It also aligns with character education research emphasizing the affective and conative dimensions of learning. Thus, the Keputrian Program successfully reaches the deeper layers of character formation.

Furthermore, the impact of the program is evident in students' readiness to assume social and leadership roles. Data show that students actively participate in

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[41] Zayin Nafsaka et al., "DINAMIKA PENDIDIKAN KARAKTER DALAM PERSPEKTIF IBNU KHALDUN: MENJAWAB TANTANGAN PENDIDIKAN ISLAM MODERN," *Jurnal Impresi Indonesia* 2, no. 9 (September 30, 2023): 903–14, https://doi.org/10.58344/jii.v2i9.3211.

[42] Saefudin Zuhri, Diding Nazmudin, and Ahmad Asmuni, "Konsepsi Pendidikan Karakter Menurut Al-Zarnuji Dan Thomas Lickona," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022): 56, https://doi.org/10.24235/tarbawi.v7i2.11836.

[43] Tarsono Tarsono, "Implikasi Teori Belajar Sosial (Social Learning Theory) Dari Albert Bandura Dalam Bimbingan Dan Konseling," *Psympathic : Jurnal Ilmiah Psikologi* 3, no. 1 (2018): 29–36, https://doi.org/10.15575/psy.v3i1.2174.

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organizing Keputrian activities, mentoring peers, and serving as role models for younger students. These behaviors reflect their preparedness to act as value agents within their community. This finding aligns with the Islamic educational objective of al-i'dād li al-mujtama', which emphasizes preparing learners to contribute positively to society. Abu al-Hasan al-Nadwi also highlighted the strategic role of women in maintaining public morality[45]. Thus, the Keputrian Program contributes to value-based leadership development. The findings demonstrate that the Keputrian Program at MBS Jetis has a tangible impact on students' spiritual, moral, emotional, and social development. These impacts are achieved through the integration of role modeling, habituation, and value internalization within the boarding school environment. The results align with the integrative Islamic education approach that unites 'ilm (knowledge), 'amal (practice), and khuluq (character), as proposed by Hasan Langgulung. This study strengthens previous research on the effectiveness of Islamic value-based character education. Therefore, the Keputrian Program can be understood as a contextual and applicable model for adolescent female character development.

CONCLUSION

This study concludes that the Keputrian Program at MBS Jetis contributes to the character formation of female students through the systematic integration of role modeling, habituation, and reflective value internalization. Empirical findings from observations, interviews, and documentation indicate that these strategies foster consistent changes in students' religious discipline, moral behavior, emotional regulation, and social responsibility. Rather than merely transmitting Islamic values at a cognitive level, the program facilitates their internalization into daily practices within the boarding school environment. The findings directly address the research objective by demonstrating how moral values are integrated and enacted in a non-formal educational setting for adolescent girls. The study also contributes theoretically to the field of Islamic character education by providing empirical support for an integrative moral education model that combines behavioral, affective, and cognitive dimensions. In the context of Islamic boarding schools, this research highlights the effectiveness of contextual, experience-based moral education in shaping students' character. Consequently, the Keputrian Program at MBS Jetis can be understood as an empirically grounded model for character education that is relevant to contemporary challenges faced by Muslim female adolescents.

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