

# Overview of character education design in senior high schools with boarding school in Indonesia

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## Keywords

Character education  
Boarding school

## Abstract

The deployment of character education within Islamic-oriented public boarding schools throughout Indonesia has experienced significant expansion, encompassing both primary and secondary educational tiers. Originally initiated by private entities, this boarding school paradigm has now been embraced by public educational institutions, many of which have emerged as prominent leaders in the field. This educational framework draws inspiration from traditional Islamic boarding schools (pesantren) and prioritizes character development through the integration of religious-humanist principles that are ingrained in everyday practice. The objective of this study is to investigate the framework of character education in state senior high schools that implement the boarding school model. Employing a qualitative research methodology, data were gathered via observational techniques and structured interviews. The results indicate that character education is cultivated through a cohesive and continuous curriculum that interlinks academic instruction with dormitory living experiences. Values are enhanced through systematically organized school programs and are further reinforced by routine dormitory engagements. The institutions also advocate for moral advancement through the cultivation of spiritual consciousness and foster a cohesive culture that bridges academic pursuits with residential life. Furthermore, extracurricular initiatives are utilized to develop not only ethical comprehension but also the social competencies and soft skills of students. These findings underscore the potential efficacy of the boarding school model in promoting comprehensive character development within public educational frameworks.

## INTRODUCTION

Education experts agree that a person's success is not only determined by knowledge and technical abilities (hard skills). Research at Harvard University in America strengthens this opinion. It states that

**How to cite this article:** Fitri, W., Nasril, N., Elvina, S. N., Basra, S. M., & Syifa, R. A. (2024). Overview of character education design in senior high schools with boarding school in Indonesia. *COUNS-EDU: The International Journal of Counseling and Education*, 9(3), 35–47. <https://doi.org/10.23916/0020240949330>

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apart from hard skills, it turns out that soft skills (the ability to manage oneself and others) play a more important role in a person's success (Jackson & Fife, 2017). This suggests that character is important in achieving progress for a nation so that the current globalization and modernization do not erode it (Lestari, 2019). Although, in fact, not all influences of globalization have a negative impact, a person's inability to choose and choose what is best for themselves will be very dangerous for their own lives and those of others. As one of the most populous countries in the world, Indonesia is a potential target market for capitalist countries to market their products and culture. Indonesians are everything eaters (Mutakin, 2018). For example, all genres of music can be accepted by Indonesian people, and all Indonesian people can use the various types of social media available. Facts show that, on average, every Indonesian uses four to five types of social media, such as WhatsApp, Instagram, Facebook, TikTok, and Telegram. This fact shows that the majority of Indonesian people tend to be consumptive. This phenomenon states that Indonesian people are easily influenced if they do not have strong character (Raju & Rahamtulla, 2007). One way to shape character is through character education itself. To achieve this character development, a conducive strategy is needed so that Indonesian society becomes a productive society (producer society), not a consumptive (consumer society) as it is currently.

The ability to filter culture and values that come from outside requires a strong moral defense. Morality is social capital in building the nation's resilience and integrity. Education is one of the sectors that play the most role in improving morality. Good education can improve the quality of human resources so that they can compete and be on par with other nations. Education plays a role in forming high-quality human resources. Quality education is education that can balance intellectual (cognitive), emotional, and social (spiritual) intelligence. Quality and well-systemized education will give birth to a superior nation amid global competition. As mentioned by Sizer from Sizer (1999) to achieve success in competition in the world of work, someone who is able to think holistically and will become a wise and decent human being is needed. Therefore, comprehensive (holistic) education is needed, which includes academic (intellectual) and non-academic (emotional, social, and spiritual) intelligence (Hastuti dkk., 2016).

A formal school is an educational institution designed for learning and achieving academic intelligence. However, public school education generally only designs how students can achieve their academic potential (intellectual intelligence) (Nuridin, 2019). In contrast, in Islamic boarding school (religious) schools, education prioritizes efforts to achieve spiritual intelligence (although currently, many Islamic boarding schools have integrated their curriculum with the National Curriculum but still prioritize their existence as Islamic-based schools). Efforts to build character through education that covers all aspects of intelligence between science and technology and faith and piety have become a trend in Indonesia's education world (Averina & Cahyono, 2023). It is demonstrated by the proliferation of Islamic boarding school-based educational institutions in private, public schools and state public schools. The aim is to produce a generation who understand science and technology and religion (S. Fitri, 2017; Widiastuty, 2018).

Currently, the choice of public schools that have integrated the general education system with Islamic boarding school-based education is the right solution in resolving critical issues of national character. The aim is to make students superior, potential, intelligent, healthy, independent, tough, humanist, and religious. Education plays an important role in shaping the quality of human resources, and character education is the core of the education cycle.

### Relevant studies

Study carried about perceived Impact of Character Education Program, at Midwest Rural Middle School: a Case Study proves that the character education program built by the school is very effective and has a positive impact on disciplinary attitudes, concern for other people, social attitudes, and the ability to understand other people's types of behavior well (Dobson & Dobson, 2021; Goss & Holt, 2014; Lam, 2024). Next is research conducted by Marini (2017) at 63 elementary schools in Jakarta; it was found that

almost all the elementary schools studied had started implementing character education in the learning process, methods, and student activities. However, the results cannot be seen optimally in students because instilling values is not instant.

Then also found that Character education is present in high and vocational schools. The results explain that the schools studied tried to design character education programs that could build and develop program character that could build and develop program character that could build and develop the character of their students through teacher example (role models), intervention, habituation, and providing treatment in the form of sanctions and rewards (reinforcement) (Zurqoni, 2018; Brunsdon & David Ian Walkerb, 2022; Metcalfe et al., 2024).

Study carried out by Sriwahyuni (2019) regarding the learning character design of SMA Plus Negeri 2 Banyuasin, South Sumatra, explained that character education at the school had been implemented through religious teaching, especially about ethics and culture of politeness. Schools and teachers become exemplary models of behavior to develop attitudes of honesty, generosity, and tolerance. The school tries to combine conventional education models and religious education in the education system to improve students' academic quality while forming good non-academic qualities (Lamb, 2022; Mohammed Feroz Ali et al., 2024).

Based on the research above, it can be seen that character education has become an important part of the current character education system in Indonesia. In the United States, character education has been implemented since the early 1990s as an effort to reduce violent behavior carried out by students. Thompson's (Hawi et al., 2020) research shows that character education programs positively impact changing student behavior in America. Hence, the research recommends that character education start at the elementary school level.

Indonesia is responsible for prioritizing each of its children, developing characters that are conducive to becoming a productive society (producer society). The education policy strategy is social capital for the Indonesian nation to become a nation of strength and character. One of these policy strategies is implementing character education from an early age (Blöse & Gumbo, 2024; Filho & Simaens, 2023; Molina & Helldena, 2023). As a large country with a potential market, Indonesia must rise to build and strengthen the morality of its nation so that it is not colonized economically, culturally, and politically by other nations.

In recent years, there has been a trend in the world of education in Indonesia, especially in certain public schools, which integrate the National Curriculum with a boarding school-system character education system (Ibrahim & Rifa'i, 2024; Olaskoaga-Larrauri & Guerenabarrena-Cortazar, 2021). The option of combining the education system in formal (public) schools with the Islamic boarding school model education system began to be developed by the Indonesian Ministry of National Education in 2011 through an Islamic boarding school-based junior high school program.

The expected result is the formation of increased understanding among stakeholders (teachers) regarding implementing character education for students. Suhardi (2012) This program is considered successful in socializing the implementation of character education in public schools. One of the state public schools at the junior high school level that has implemented character education is SMP Negeri 9 Yogyakarta Dalimunthe (2015). Dalimunthe stated that the character education strategy developed by SMP N 9 Yogyakarta was through integrating values and ethics in subjects, internalizing positive values instilled by all school members, habituation and training, providing examples by teachers, and creating an atmosphere of character. Meanwhile, implementation combines character building with learning, school management, and extracurricular activities.

In fact, character education has long been implemented by public schools under the Islamic Foundation. An example, is the Daarut Tauhiid (DT) Bandung Islamic Boarding School Foundation. A study Fitri dan Syarif (2018) shows that the cultivation of character values at the Daarut Tauhiid Islamic

Boarding School in Bandung is designed from kindergarten to senior high school (SMA/SMK). The curriculum used is an integration of the national curriculum with a local, religion-based curriculum. In fact, for middle and high school levels, the character education model directly adopts Islamic boarding school education, where students must be boarded (Al'Abri, 2024; Rodliyah & Khusnuridlo, 2024).

Meanwhile, there are several state public schools (SMA) that are Islamic boarding school-based in West Sumatra (8 schools), namely SMAN 1 West Sumatra in Padang Panjang, SMA N 1 Padang Panjang, SMA N 2 West Sumatra in Solok Regency, SMA N 3 West Sumatra in Lubuk Suhuing, Pasaman Regency. Next, SMA N 5 Payakumbuh, SMA N 2 Harau in 50 Kota Regency, SMA N 3 Painan in Pesisir Selatan Regency, and SMA Unggulan Dharmasraya in Dharmasraya Regency. Schools that have implemented the educational boarding school system seem to have adopted an education system similar to Islamic boarding schools.

In the Islamic boarding school tradition, the kiyai and the boarding school caregivers guide and develop the students for 24 hours. This happens because the kiyai and the Islamic boarding school caretaker live with the students in the dormitory so that they can monitor their students' activities (Latif & Hafid, 2021). Their presence among the students is also a figure that the students emulate (Ramadhani & Kustanti, 2018; Syafe'i, 2017). Islamic boarding schools are also an effective character learning model in instilling religious humanist values as the basis of character education (Jumarudin, 2014).

Based on the evidence above, educational institutions, both private and state, are starting to look at and adopt the Islamic boarding school education system in developing and implementing character education in schools. So, it is not surprising when the boarding school model is starting to develop and is in demand by the community in an effort to provide the best education for their children. This phenomenon is interesting for further research, especially regarding how character education learning designs are developed by Islamic boarding school-based public schools. Because character cultivation is not an instant activity and the results cannot be seen in a short time, a long, continuous, and consistent process is required.

### **Theoretical basis**

According to Megawangi (2014), Character education is an effort to make students independent, wise, and contribute positively to their environment. The guidebook for implementing character education prepared by the Research and Development Agency for the Curriculum and Book Center of the Indonesian Ministry of National Education (2011), explains the objectives of character education, namely: First, develop the potential of students to become good-hearted, good-thinking and good-behaving human beings. Second, building a nation with Pancasila character. Third, developing the potential of citizens to have a confident attitude, be proud of their nation and state, and love humanity.

To explain and understand character education as the substantial strength of education, several theories can be used. First, John Dewey's theory introduced participatory education patterns (learning by doing) in the 1930s. Dewey emphasized that conventional education, which only relies on teachers and textbooks, will isolate children from their living environment because school is only a formal place for children to listen, for mass, symbolic instruction, and is then separated from life. Education in schools, according to Dewey, must focus on moral training and developing children's concern for their environment (Mulkey, 1997 dalam Thompson, 2002). Second, the theory of moral reasoning from Lawrence Kohlberg in Sifton dan Ariel (2012). Second, the theory of moral reasoning from Lawrence Kohlberg (Lickona, 1993). The function of moral reasoning is to resolve conflicting dilemmas between oneself and others.

Third, the theory of character education by Thomas Lickona Maestro (2013). explains that good character education (good character) emphasizes three components, namely: moral knowing, moral feeling, and moral action. These three components work simultaneously so that a person is able to understand, feel, and implement humanist values (policies) in everyday life. The policy values are such as

always thinking positively, being honest in attitudes and actions, being empathetic, caring, humble, religious, and so on. Lickona explains that someone who has knowledge about goodness does not necessarily act in accordance with that knowledge, which is why a moral character is needed, which is referred to as good character.

Strengthening character education is a policy in current national education in Indonesia. Character education plays a role in growing and strengthening the process of internalizing good values in each student as the future generation (Lickona, 1991). Character education has main functions, such as: first, forming and developing potential. The second is to improve and strengthen a good personality. The third is to filter foreign cultural values and make one's own cultural values a dignified national character.

Supporting and building the noble values contained in character education, according to Sujak (2011), can be done by functioning all components, such as the school environment, education system, teachers, parents, and society. Good education does not only focus on directing students to become cognitively intelligent. This can be proven by the phenomenon that education that places more emphasis on cognition (left brain) and ignores other aspects of intelligence (multiple intelligence) can reduce students' enthusiasm for learning (Koesoema, 2007). This is because students cannot see the connection between theory and the reality of life. Lessons that are subject matter will only make someone fail to understand life as a whole because they are used to thinking in partial (compartmentalized) ways.

Categorizing ways of thinking will only worsen the continuity of human civilization. Indonesian education, which has so far only focused on increasing IQ potential, is acknowledged to have failed to meet the quality of human resources. Indonesia's Human Development Index is currently still below Vietnam (2nd lowest) of the 106 countries surveyed. One indicator is that almost 85% of the Indonesian workforce is not reliable/skilled. This means that the majority of the Indonesian population is not ready to compete in the world of work. It is difficult for students to receive lessons because there are many learning methods in the classroom that violate child development theory (Megawangi, 2014).

## METHODS

The research method used in this research is qualitative. According to Sugiyono (2017). Qualitative research is a human instrument that functions to determine the research focus, select informants as data sources, carry out data collection, assess data quality, and make data analysis and conclusions. This research was conducted in areas that have Islamic boarding school-based public high schools in Indonesia. Currently, the number of Islamic boarding school-based public high schools in the data repository Indonesian Ministry of Education and Culture (2018) are 934 boarding high schools spread throughout Indonesia. Of the total number of boarding high schools, 123 of them are state high schools spread from Sabang to Merauke. Based on the data from the Ministry of Education and Culture's repository, this research carried out random location selection. There were 3 schools selected randomly, namely SMA N 2 West Sumatra Solok, SMA N Plus Riau province in Pekanbaru, SMA N Fajar Harapan Banda Aceh, and SMA Unggulan M.H Thamrin in East Jakarta (DKI Jakarta).

The data sources for this research are primary and secondary data. Primary data is the source (informant). Primary data sources in this research are the school principal, deputy principal, school teachers, dormitory teachers, students, and school security officers. Secondary data in this research is in the form of school documents, curriculum, written regulations, lesson schedules, extracurricular activities, photos of activities, and so on. It is not uncommon for some research questions to develop after receiving secondary data provided by the school.

Data was collected through observation, interviews, and document review (Komariah & Santori, 2010). Observations were carried out to see the implementation of character education through learning and examples. However, unfortunately, because it is still in the PPKM period, observations cannot comply with health protocols. Observations can only be carried out on a limited basis outside school hours or



even outside school. Interviews are used to collect data related to research problems. Documentation techniques are used to support and strengthen interviews, and this is done, as well as testing the validity of the data (triangulation). The triangulation technique is a technique of crossing information obtained from sources so that, in the end, only valid data is used to achieve research results (Arikunto, 2006). As explained above, interviews were only carried out with the principal and several school and dormitory teachers without contact with students either at school or in the dormitory. Lastly, use a focus group discussion (FGD), which also aims to complete and deepen the data that has been obtained.

Data was analyzed starting from defining the problem and collecting data, which was then confirmed (crosschecking) between personal and secondary data research subjects (Affifudin, 2012). Then, it is analyzed through qualitative interpretation. Next, the data presented in the form of a structured summary, synopsis, and text is reduced. Next, data verification is carried out through the interpretation of the meaning of what is found empirically by explaining patterns, configurations, and propositions. Finally, this research carried out data visualization and drawing conclusions.

## RESULTS AND DISCUSSIONS

### Character Education Learning Curriculum

All boarding schools were deliberately designed by the government as schools to strengthen character education through a boarding education system adopted from the Islamic boarding school education model. For example, SMA Negeri Plus Riau Province and SMA N 1 West Sumatra, SMA Negeri Fajar Harapan Bunda in Aceh, and SMA Negeri Unggulan MH Thamrin are some of the best educational institutions not only in the province but also at the national level. It is proven by the large number of graduates spread across various best state universities in Indonesia. Some are even accepted at foreign universities, such as Japan, America, Canada, England, etc. Some of the students also excel at international events. This school is a "hotbed" of achievement. The achievements achieved cannot be separated from the development of teaching staff, who are the best human resources.

Each school's character education learning design starts from curriculum preparation, learning planning, and evaluating learning outcomes. SMA Negeri Plus applying the 2013 curriculum learning has become one of the pioneer schools, which various other schools followed in Indonesia. For example, SMA Negeri Plus Riau Province has implemented a comprehensive curriculum in all skill packages since the 2020 academic year.

As a pilot high school that uses the 2013 curriculum, Riau Province always tries to fulfill the development and technical implementation concept to become a model or reference for other high schools at both local and national levels. The implementation of these two curricula at SMA Negeri Plus Riau Province is designed to be comprehensive and gradual, namely starting from providing documents (curriculum and student/teacher books), PTK education and training (teachers, school principals, guidance and counseling teachers, and scout leaders) and direct assistance to each teacher. Mentoring is also carried out in stages with developments in matters related to curriculum implementation.

The learning plans that have been made are then implemented using a comprehensive scientific approach. Learning is applied through subjects and study groups with various interesting models and methods so that the learning process is more enjoyable. Flexible learning is applied in classrooms, laboratories, dormitories, workshops, mosques, fields, practice fields, or plant cultivation. Learning resources come from anything that can inspire and motivate, as well as information related to the material being studied and supporting material to strengthen students' understanding and insight or perspective.

Furthermore, assessment is carried out using an authentic approach where the assessment is carried out by teachers in the classroom, dormitory, laboratory, and all places and times where learning is held. The techniques and forms of assessment are adapted to the material being studied so that

complete results that can describe the success of learning are obtained. The assessment results are a unified value of the student's cognitive, social, attitude, behavior, and personality values.

### **Character Education Learning through Enrichment and Strengthening**

As a school with a boarding school education model, something that is no less important in the implementation of education is learning activities through enrichment and strengthening. Enrichment aims to build self-confidence and independence. Enrichment can be implemented in the form of group study, independent study, learning based on themes of interest, and compacting the curriculum. The school facilitates students with superior intelligence and talent through self-development with science, arts, culture, and sports competencies.

Meanwhile, strengthening is an activity of instilling values and best practices in students. Providing learning is only focused on competency, but strengthening character through character education is the instilling of values and training to obtain appropriate individual competencies according to each individual's capacity and capability and being able to take responsibility. Assessment of learning outcomes of enrichment and strengthening activities is carried out in the form of a portfolio and is appreciated as added value by students. In the student strengthening program, this assistance is carried out through group guidance and individual guidance. While more enrichment programs are carried out in schools, more focused strengthening programs are carried out in dormitories. These activities become the dormitory activity program or curriculum.

This public high school boarding school recruits prospective students from the best children in the districts and cities in the province. This school aims to accommodate children with potential and help them grow as an intelligent, devout, and responsible generation. These good values are inserted in every learning process and strengthened in learning in the dormitory. Character education is packaged in the form of an ethical learning program starting from waking up in the morning in the dormitory, such as morning prayers together, reading the Koran, reciting prayers before starting to study in class until returning to the dormitory and before going to bed at night. Every violation committed will be subject to sanctions. Warnings are categorized into three forms, namely light, medium, and serious violations. Sanctions for minor violations only take the form of a warning, which is only given up to three times, and the fourth time a sanction will be given (called kum). If the kum score reaches 50, it will be included in the school violation. This minimum grade will be given by the representative for dormitory affairs to the deputy principal for student affairs and then forwarded to the principal.

Worship activities at SMA Negeri Plus Riau province prioritize discipline in congregational prayers at every mandatory prayer time. Violations for those who are late range from writing verses to memorizing deposits. It is intended to make students disciplined, respect time, be responsible, and obey Allah SWT. These rules are stated as school and dormitory rules and regulations. Every violation of rules and regulations will be given sanctions according to the level of violation that has been committed. Sanctions for every violation, whether committed at school or in the dormitory, will be cumulative into a value called KUM. Each child must not have a KUM of more than 50 because this will result in heavy sanctions up to expulsion from school.

The school's deputy principal for curriculum, Kholidin (interview, 08/20/2021), explained that character development is the main emphasis in character education at SMA Negeri Plus Riau Province. Character education is very important because success means that students have good values that will benefit them in their future lives. Therefore, schools must be able to cultivate good personalities in students where they have respect for other people and the environment that comes from themselves and are honest, independent, and responsible.

One effort to fulfill this goal is to reinforce learning and best practices through daily attitudes and behavior that can be monitored and assessed through the dormitory. The purpose of the boarding school is to strengthen self and social skills. According to Mr. Edi Sutono, through education that continues up to

the dormitory, small details of a student's character and attitude can be monitored to be developed and directed towards the better (interview, 08/30/2021). So, in this way, the developed character cannot be separated from the supervision of the teachers. All regular school activities are integrated with extracurricular activities and activities in the dormitory (M.Nasir/head of dormitory, interview 08/31/2021).

### **Cultivating Morality through Spiritual Awareness**

Cultivating spirituality aims to build awareness of morality. Morality education is a major concern in students' behavior and attitudes in the environment and society. There is a parallel relationship between awareness of spirituality and morality. The two are interrelated. The efforts made by the school to develop a culture of spirituality are by internalizing spiritual values through school and dormitory culture. Activities carried out in a structured and planned form aim to build a religious culture in students. The model applied is habituation and self-awareness.

The next strategy for character formation is motivational education, as stated in the school motto. As mentioned in the history, the initial establishment of SMA Negeri Plus Riau Province was to gather potential students in the Riau province area. This potential was then developed into religious culture and love of the country. The discipline applied in schools and dormitories that adopt military (semi-military) education aims to enable students to improve their self-discipline, be responsible for themselves, and be social creatures (Nasi/Head of dormitory, interview 31/08/2021).

Student achievement is guided by academic success and emotional, social, and spiritual success. To maintain this achievement is to maintain discipline. Furthermore, to maintain discipline, training, and habituation need to be carried out. For disciplinary violations, sanctions are given as a consequence of the inconsistent behavior. examples of sanctions; memorize the Koran (the number of verses/surahs depends on the severity of the violation). Even though the school applies semi-military discipline, no physical punishment is given at school or in the dormitory.

### **Development of Character Education through School Culture**

Character education through boarding school culture is carried out by all boarding schools. An example of one of them is SMA N 2 West Sumatra. This school has a dormitory culture integrated with a distinctive school culture in the form of the cultural motto (smile, greet, and say hello also known as 3S in Bahasa). This motto is not only applied by students at school but also in dormitories. Cultivating attitudes and behavior with the 3S culture and queuing culture are examples of implementing character education in dormitory culture. Getting used to queuing behavior teaches students the meaning of tolerance and mutual respect. Moreover, in dormitories that provide shared bathrooms with limited facilities, students are taught to be orderly. Likewise with other public facilities such as clothes drying areas, ironing, reading rooms, and so on.

SMA N 2 West Sumatra also internalizes character education through habituation and cultivating good attitudes. Student activities start at 04.30 WIB, starting with congregational morning prayers, reading the Koran, exercising, bathing, and breakfast. On holidays (Sundays) activities are added with tausiyah and cooperation. In the afternoon after school, students go through a shower, Asr prayers in congregation, and personal activities before sunset. After evening prayers, read the Quran, perform Isha prayers in congregation, do school assignments (PR), prepare equipment for school tomorrow morning, and go to bed (at 22.00 WIB).

A disciplined learning process and proper coaching help students form and have strong, tough, honest, disciplined, tolerant, and responsible characters. It is proven by the increase in student achievement who successfully enter leading universities in Indonesia every year. Even in 2018, 11 students were successfully accepted at the Suzhou Institute of Trade and Commerce, China, through the test route.



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## Character Education Learning Design through Extracurricular Activities

One of the most superior character education learning designs developed by SMANU MHT Jakarta is strengthening through extracurricular lessons. Extracurricular lessons are additional lessons that strengthen and enrich students' understanding and skills, including their social skills as a form of soft skill that students must have. Extracurricular lessons are learning activities that help develop potential and support students' interest in skills that hone their emotions and social skills. Some of the extracurricular subjects that are the superior programs of this school are sports (basketball and futsal) for physical education, choir, marching band and dance for arts, scientific work, and robotics for science and technology.

Basketball and futsal are part of extracurricular lessons that are useful for channeling students' interests and talents in sports. The purpose of this activity is to train physically. Basketball is available in two groups: men's and women's basketball. The marching band and choir are activities to develop students' interest in music and vocal exercises. Meanwhile, dance activities aim to introduce traditional dance, which aims to love and preserve one's culture.

Then, the extracurricular youth scientific group is an activity that consists of teenagers carrying out a series of activities that produce a result called scientific work. Scientific work itself has the meaning of a work produced through a way of thinking according to the rules of logical, systematic, and rational reasoning, and its parts are coherent. Meanwhile, robotics extracurriculars aim to develop students' interest in knowledge and science. Meanwhile, organizing extracurricular activities through activities such as English club is useful for channeling the interest of SMANU MTH students in English, especially in English debating and speech. In every meeting, we usually discuss how to convey opinions in English well and politely refute your opponent's statements.

Another extracurricular activity is pencak silat. The pencak silat is the only martial arts extracurricular available at SMANU MHT. This extracurricular aims to teach and develop the science of self-defense while preserving national culture and creating strong and resilient intellectuals. The material

taught includes punching movements, kicks, parrying, physical strengthening throws, and fighting practices. The value obtained behind this activity is the mental development of students to become individuals who are strong, independent, and brave enough to fight for the truth. The power you have is intended to defend the truth, not to become a loser. Students who are trained in self-defense become good students, humble, brave, polite, respectful of others, and responsible. The following is an overview of character education design summarized from the explanation on Table 1.

Table 1 <Overview of Character Education Design Summarized>

Design of Learning Activities	Forms of activity	Information
Curriculum	Each curriculum contains character education, which is included in the learning outcomes and is put into practice in the teaching and learning process	Instilling good values (character) through learning each subject
Enrichment and Strengthening	Group study, independent study, a study based on themes of interest, and compacting the curriculum at school. Each activity is packaged in the form of an ethical learning program, starting from waking up in the morning in the dormitory, such as morning prayers together, reading the Koran, reading prayers before starting to study in class until returning to the dormitory, and before going to bed at night. Every violation is subject to sanctions.	Activities at school and in the dormitory are integrated into one system monitored all the time (24 hours)
Cultivating morality through awareness of spirituality	Applied in the form of example, habituation, and building self-awareness. For discipline violations, sanctions are given as a consequence of inconsistent behavior. Examples of sanctions: memorize the Koran (the number of verses/surahs depends on the severity of the violation).	Activities are carried out in a structured and planned form
Character education habits through school culture.	The school culture implemented discipline, queuing culture, neat dressing culture, clean culture, and other good cultures. For example, when prayer time comes, all school activities stop. Everyone rushed to the mosque to perform congregational prayers. After prayer, students are accustomed to remaining in meditation in the mosque while listening to enlightenment in the form of <i>tausiyah</i> from the teacher or dormitory supervisor	The school provides students with the opportunity to receive education with adequate facilities through the care of teachers at school and counselors in dormitories
Development of character education through dormitory culture.	This is done by internalizing character education through habituation and cultivating good attitudes from waking up (04.30 WIB) to returning to sleep (22.00 WIB).	Targeted value instillation: honest, disciplined, tough, independent, tolerant, responsible, clean, neat, and so on.
Development through extracurricular activities	Making extracurricular lessons a superior school program such as sports (basketball, futsal), arts (choir, marching band, dance), scientific work and robotics for science and science	Expected value instillation: tough, brave, independent, cooperative, tolerant, responsible, low ( <i>humbled</i> '), polite, and respectful of others

## CONCLUSIONS

The research results show that each school has several character education designs that are almost the same, starting from curriculum preparation, learning planning, and evaluation of learning outcomes, all of which are integrated into the teaching and learning process activities at school to activities carried out in the dormitory. This activity is monitored 24 hours every day. Character education is also introduced and implemented through school culture and dormitory culture. Next, the assessment uses an authentic approach, where the teacher assesses the class and the caregiver in the dormitory. The assessment results are a unity of cognitive, social, attitude, behavior (morals), and personality values of the child (student). Character education is also formed through enrichment and strengthening in the learning process, whether independent, group learning, learning based on themes of interest, and condensing the curriculum. Character education is also formed through cultural and boarding schools to increase spiritual awareness. Furthermore, character learning is also formed through extracurricular activities, and this aims to support, strengthen, and enrich students' understanding and skills, including social skills, as a form of soft skill that students must have.

## AUTHOR CONTRIBUTION STATEMENT

Acknowledge anyone who has helped you with the study, including: Researchers who supplied materials, reagents, or computer programs; anyone who helped with the writing or English, or offered critical comments about the content, or anyone who provided technical help. State why people have been acknowledged and ask their permission. Acknowledge sources of funding, including any grant or reference numbers. Please avoid apologize for doing a poor job of presenting the manuscript.

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