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Scrutinizing Dayah's Strategies In Shaping Student Characters: A Qualitative Study

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ABSTRACT

Many attempts have been made to shape the character of students, but not all of them have yielded satisfactory results. This article aims to investigate how dayah, an Islamic boarding school in Aceh, Indonesia, shapes the character of students. It involved three leading dayah in Aceh namely Dayah Darul Munawwarah in Pidie Jaya District, Dayah Babussalam Al-Hanafiyyah in North Aceh District, and Dayah Darul Ihsan in Aceh Besar District. The data for this qualitative study was collected through participant observation and in-depth interviews with twelve key informants. Then, qualitative descriptive techniques were used to analyze the data. The results showed that students at these educational institutions have characters that are beneficial to citizens such as mutual respect, frugality, discipline, critical thinking, and being protected from bad habits. These characters were formed by a number of treatments and conditions experienced by students while studying in dayah. Apart from interacting with dayah students, teachers, and employees, dayah students also interact with the community which allows them to gain access to the real world and directly confront community problems. This finding leads to some suggestions for teachers, educational institutions, and policymakers to adopt the education system practiced by dayah in shaping student characters.

Keywords: Educational Management, Instructional Process, Moral Education, Religious Education, Student Characters

ABSTRAK

Berbagai upaya telah dilakukan untuk membentuk karakter siswa, namun tidak semuanya membuahkan hasil yang memuaskan. Artikel ini bertujuan untuk mengetahui bagaimana dayah, sebuah pesantren di Aceh, Indonesia, membentuk karakter santrinya. Ini melibatkan tiga dayah terkemuka di Aceh yaitu Dayah Darul Munawwarah di Kabupaten Pidie Jaya, Dayah Babussalam Al-Hanafiyyah di Kabupaten Aceh Utara, dan Dayah Darul Ihsan di Kabupaten Aceh Besar. Data penelitian kualitatif ini dikumpulkan melalui observasi partisipan dan wawancara mendalam terhadap dua belas informan kunci. Kemudian, teknik deskriptif kualitatif digunakan untuk menganalisis data. Hasil penelitian menunjukkan bahwa peserta didik pada lembaga pendidikan tersebut memiliki karakter yang bermanfaat bagi warga seperti saling menghormati, berhemat, disiplin, berpikir kritis, dan terhindar dari kebiasaan buruk. Karakter tersebut terbentuk dari sejumlah perlakuan dan kondisi yang dialami siswa selama belajar di dayah. Selain berinteraksi dengan siswa dayah, guru, dan karyawan, siswa dayah juga berinteraksi dengan masyarakat yang memungkinkan mereka mendapatkan akses ke dunia nyata dan menghadapi permasalahan masyarakat secara langsung. Temuan ini menimbulkan beberapa saran bagi para guru, lembaga pendidikan, dan pengambil kebijakan untuk mengadopsi sistem pendidikan yang diterapkan dayah dalam membentuk karakter siswa.

Kata Kunci: Manajemen Pendidikan, Proses Pembelajaran, Pendidikan Moral, Pendidikan Agama, Karakter Siswa

A. INTRODUCTION

Moral education is essential to investigate. Moral education shaping student characters should be a major educational concern that takes into account both virtue and values education (Fernández Espinosa & López González, 2023; Kitcher, 2022). The focus of learning is not only considered academic learning but also on personality and moral behavior (Rissanen et al., 2018; Thomas, da Cunha & Santo, 2022). Most educators today will agree that moral education is very important to students because it provides information and guides them to know and do what is right (Tan, 2020). Moral and spiritual education is at the core of the individual, which positively affects all parties and forms the relationship between humans and the world (Gabidullina et.al, 2018). Thus, attitudes and behaviors toward education need to be emphasized in evaluating the academic success or failure of students (Vellymalay, 2012).

Moral education and character are essential because they influence the development of values, and enrich the development of character, morals, behavior, and prosocial skills such as intercultural dialogue, critical thinking, and decision-making (Bourke et al., 2019). The effect of attitude as a psychological construct on students' achievement has also been widely reported (Shuaibu & Ishak, 2020). Empathy as a moral dimension, for instance, is an important stance for future medical professionals and enables them to provide more humanistic medical care (Ergano, 2020). In the instructional process, student's attitude toward school curricula is also considered one of the major elements affecting individuals to choose or refuse a specific subject (Alwahaibi et al., 2019).

Many studies have been conducted in an effort to educate characters. Acikalin and Kilic (2017) promote national holidays as a medium for character and citizenship education. Sari and Putra (2020) analyzed local wisdom in the folklore of Bali Aga and AINU as a medium for character formation and found that folklore is useful for raising awareness in the community of the importance of preserving nature. Dijk et al. (2019) also describe how parents raise their children in the violent context of Brazilian slums. They found that mothers acted within a multivocal moral framework, combining 'street culture logic' with a 'middle-class' perspective. Survival and a strong sense of morality are taught through adaptation and dissociation from environmental contexts.

Many studies also have been conducted in educational institutions in an effort to educate students' character. Rosadi, (2023) for instance, investigated factors affecting senior high school students' character in Jambi Province, Indonesia. He found a positive and significant direct relationship between student character development and emotional and spiritual intelligence. Van der Leij et al. (2023) also investigated the effectiveness of a classroom intervention created especially for a group of 15-16-year-old Dutch biology students using values in reflecting on five social-science issues in a human-nature context. The findings demonstrated that the intervention had a beneficial impact on students' understanding of personally relevant values.

Studies into character building in the school were also conducted by Thomas, da Cunha, and Santo (2022) in Brazil. They examine the role of school relationships in shaping students' character development in middle childhood. They found that teachers' usage of SEL strategies, student-teacher relationships, and student-peer relationships were important predictors of both classroom baseline and the change in character strengths across time. Besides, Maksum et al. (2020) found three main themes to actualize democratic education for students, namely 1) establishing the identity, 2) creating a vision and mission, and 3) integrating essential and instrumental values of the educational institution with democratic values. Zhang and Hu (2018) also reveal the dynamic

relationship among teachers' self-development, performance-based pedagogy, and students' moral awareness.

These previous studies discuss the success of character building in a particular country by using a number of approaches. However, the study on the success of dayah, an Islamic educational institution in Aceh, Indonesia, in shaping the character of students and society is still dearth. In fact, the values, norms, attitudes or beliefs, hopes, and traditions of dayah, on the other hand, are passed down through generations and have an impact on everyone in the community (Maksum, Asy'arie & Aly, 2020). To cover this gap, this study examines how dayah in Aceh, Indonesia shapes the character of students so that these characters stick and benefit citizens.

Dayah is an Islamic boarding school in Aceh and similar to the institution of *pesantren* in Java, Indonesia. Dayah is an educational institution as well as a residence for the dayah community consisting of students, teachers, and employees. They differ from other educational institutions in the areas of place of origin, culture, age, educational background, and social status. This condition provides an opportunity for the dayah community to always learn, interact, and mingle with each other over the years.

According to Atmoko et al. (2022), the Islamic religious learning process contains four types of processes namely: mastering the subject matter, actualizing Islamic religious knowledge through worship, social interaction process involving teachers, students, and parents, and forming a mutual influence in the social structure. As an Islamic educational institution, dayah applies the process through various daily activities that take place from dawn to midnight. Moreover, dayah has been popular in Aceh for its ability to produce highly qualified Muslim scholars (Anshari et al., 2023).

Dayah has continued the experience of traditional Islamic education for Muslims in the region despite historical influences and ongoing cultural, political, and social developments (Roche, 2012). Dayah has also contributed to the field of education and transformed it into a public education organization (Fitriah, 2017). Srimulyani (2016) also found that although the number of *teungku inong* (female ulama in Aceh) was less than male ulama, their roles as social agents and religious authorities are significant because they have an important influence on the social life of the community.

Apart from community members, the dayah community is also close and often interacts with the community around the dayah. It occurs because community organizations contribute to dayah funding. At the same time, the community also receives benefits from the dayah community in the form of education for the community and their children. Anshari et al. (2023) reported that internal and external support greatly influences the effective implementation of service learnings taking place in dayah. Those various interactions then also make dayah a miniature citizen of life (Maksum, Asy'arie & Aly, 2020). In this setting, students learn about one another, develop tolerance, and attempt to coexist socially in the manner of members of a real society. Dayah is also believed to be the right institution to educate student characters.

Controlled interactions in dayah education that involve members of the dayah community and the surrounding community gradually form a positive attitude among the students. Dayah contributes to the formation and development of student values in the form of moral development and character building of students. Students finish their period of schooling with their moral education inculcated either implicitly or explicitly (García-Moriyón et al., 2020). Rokhman et al. (2014) also believe that educational institutions are no longer a place for the transfer of knowledge, but also a forum for shaping youth attitudes, behavior, character, and leadership.

In dayah, students not only receive moral education from their teachers (Orchard, 2020) but also from experiences of interacting with various humans (Ar, 2013). The instructional strategies used in dayah are similar to situated learning approaches that help students learn by observing and participating in real situations and emphasize that learning involves active interactions between learners and the environment (Hwang et al., 2018). Dayah also applies service learning that enables students to access the actual world and directly confront societal concerns through cooperation between educational institutions and the community (Anshari, 2023). Dayah community realizes that building a moral personality also depends on the experience provided by the environment, the use of instruments of conscience, and value guidelines that help lead moral action (Marques & Ribeiro (2020). On this basis, the present study attempts to investigate dayah efforts in fostering student character. This study describes a character learning model that can be a reference for teachers, educational institutions, and policymakers in educating student characters in the future.

B. METHOD

This qualitative study was conducted in three leading dayah in Aceh namely Dayah Darul Munawwarah in Pidie Jaya District, Dayah Babussalam Al-Hanafiyah in North Aceh District, and Dayah Darul Ihsan in Aceh Besar District, Indonesia. These dayah were selected as they have become references dayah that were selected by society. The number of students who want to attend these dayah to study grows yearly. These dayah are also located in different districts and represent the other dayah in Aceh.

Data for this study were obtained through participative observation and in-depth interviews. Before beginning the observation and interview, the researcher sought the respondents' consent. Observations were done actively to investigate various activities taking place in these dayah that related to students' characters. The researchers also observed the academic process, students' daily activities, including extracurricular activities like worship, and interactions between students in the dayah neighborhood. Researchers mingle directly with respondents and try to understand the meaning of various activities and events that occur in the respondents' environment. Additionally, dayah organizational structures, wall magazines, supporting infrastructure, textbooks, and other learning resources were also evaluated. The observation was also accompanied by field notes in order to fully document all of the activities occurring at Dayah.

In addition to observation, information was also gathered through interviews. It is used to support and elaborate on numerous findings found through observations. It was conducted with twelve respondents consisting of seven teachers and five students. They were selected purposively by taking into account the information and authority they have in the dayah. Each interview lasted between 25 and 30 minutes, and the audio was captured on a smartphone. The interviews were primarily focused on identifying the students' character as it was developed during their time in the dayah and how these characters were developed there.

Data from observation and interview were then analyzed by qualitative descriptive techniques which include stages (1) data condensation (2) data display and (3) drawing and verifying conclusion (Miles, Huberman & Saldana, 2019). In data condensation, the data that was available at the time of the initial observation and interview is chosen, focused, abstracted, and simplified. The condensed data is then transformed into a data set that can be analyzed.

Condensed data was organized in data display to facilitate analytical thought and action. With the aid of data visualization, it was better to understand what was going on and what to do. This stage focuses on how data were compiled and organized to allow for comparison and to affect the breadth and depth of the investigation's findings. Along with managing observation and interview notes, full verbatim transcripts of interviews, bulleted summaries, and distilled summaries were also managed.

The data display was carefully read to find recurring themes and connections that emerged in the drawing and verifying the conclusion. Codes were created for segmenting data in order to retrieve specific portions for analysis and verification at a later time. Then, by analyzing and creating memos, the initial research questions were responded to. Last but not least, frequent communication among analysts was encouraged to raise objections to conclusions and suggest alternative explanations for the same data. By following those steps, research questions were addressed and presented in the research findings.

C. RESULTS AND DISCUSSION

The results of this study showed that the students of the *dayah* have characters as a result of their instructional process. The following describes those characters and how these educational institutions instill their students' character.

1. Mutual Respect and Brotherhood

Students of *dayah* learn the theory of mutual respect and social life through books written by scholars. Their teachers also always remind them to respect each other and maintain brotherhood. In the form of practice, students of *dayah* learn to live socially through interaction with the community in and around the *dayah*. In certain events such as *safari Ramadhan* (an event of visiting society in Ramadhan month) and *khanduri* (feast in Aceh), the *dayah* community is often invited by the society around the *dayah*. Through these interactions, the *dayah* community mingles with society and learns social sciences. *Dayah* students also learn to respect each other and live socially through the environment and experiences of living with fellow *dayah* communities. The social interactions that take place in various *dayah* activities teach them to be honest, responsible, polite, and respectful. They also respect others outside the community.

The culture of respect is also well-developed in the *dayah*, even *ta'zem keu gurèe* (honoring teachers) is a term that is very well-known in the *dayah* community. Moreover, *dayah* students not only respect the teacher but also respect the teacher's family, even the teacher's young children. In an interview session, AH conveyed that "the culture of respecting teachers does not only occur when the students are studying at the *dayah* but continues throughout the life of the student."

The findings of this study also demonstrate that the students not only respect the *dayah* community but also the visitors to the *dayah* environment. The students welcome and greet the visitors, direct them to the required room, facilitate their needs, and neatly arrange their sandals or shoes after they come into the room. It is part of their culture and how they treat their visitors with respect.

Respect is also found in the greetings of fellow *dayah* communities. The Aceh language has at least three greetings for the interlocutor, namely *droeneuh*, *gata*, and *kah*. *Droeneuh* is used to addressing someone respectable or older. *Gata* is a polite greeting to someone younger. *Kah* is a greeting for someone younger. Uniquely, the greeting *kah* is almost unheard of in the *dayah* community, which is inhabited by people of

different ages. Everyone is greeted with a *droeneuh* nickname, including those who are younger.

Besides *droeneuh*, another greeting that is always familiar to the dayah community is *Teungku*. It is an honorary degree given to someone who is an expert in the field of Islam. According to ZK, in the dayah community, everyone from teachers to students is called by a respectful nickname named *Teungku*.

The culture of respect can also be seen in the treatment of juniors to senior students. In the dayah community, juniors respect seniors as long as they are right. If the senior is wrong, he is quickly ridiculed and shunned. On the other hand, seniors also always accompany and guide juniors in academic, social, and even financial fields. In each student room, there are always senior students assigned to guide junior students. Living together in this condition makes them respect and help each other to achieve common goals together.

In dayah, students who show no respect for one another receive a failing grade and are prohibited from attending class. This is so because the primary focus of Islamic boarding school education is morality. Lack of score in theory subjects can be tolerated and forgiven, as one respondent, MH, emphasized. However, students are considered to be failing if they lack morals, such as disrespecting their teachers or other people.

2. Thrifty

Education for frugal living is clearly visible in the dayah, even the dayah is known for its thrifty culture. Students learn to live frugally from various books written by scholars. Besides, the dayah environment almost does not provide opportunities for teachers and students to make or enjoy luxurious things. In dayah environment, there are only stalls that sell daily necessities such as food, drinks, stationery, toiletries, and other necessities. In dayah, there are no malls, restaurants, or entertainment venues and dayah students also do not have access to these places. If their parents buy luxury goods for their children, the child also doesn't have time to use them because dayah has a busy and scheduled routine from dawn to midnight.

Dayah students also live separately from their parents and are only allowed to meet their parents at certain times, for a short period of time, and are housed in the dayah environment. Living apart from their parents makes them independent and learn to manage finances given by their parents carefully. If they fail to manage finances in a certain period, they will suffer from running out of money until their parents visit them in the next period.

The dayah environment is also inhabited by thousands of people. Their number continues to grow as dayah accepts new students throughout the year. The rate of increase in the number of students is usually greater than the rate of increase in land area and the rate of addition of dayah infrastructure. These various conditions make the students have to make use of the various available resources sparingly and carefully so that the objectives of mutual learning in the dayah can be maximally achieved.

3. Critical Thinking

The culture of critical thinking grows strongly in the dayah environment. Since the third year of learning, students have been taught the science of logic which discusses how to think and convey something correctly. Every Friday night, the students also take a public speaking class and students are asked to give speeches in turn.

The ability to think critically is also honed through a culture of debate. According to RF, this culture has been famous for a long time. In the learning process in the classroom, students often ask questions continuously. Receiving this question, the teacher was not

angry but instead happy to invite more questions. Because of this behavior, junior teachers frequently are afraid to teach senior students. *Han meurumpok sôk silop* (not having time to wear sandals) is an idiom that is often addressed to teachers who dare to teach in class without adequate preparation. According to ZF, this idiom describes the action of a teacher who no longer wears sandals and runs barefoot because he is in a hurry and wants to leave the classroom because he is embarrassed and unable to answer questions from the students. Anticipating this action, the teacher always tries to make preparations before teaching.

Apart from teachers, a culture of debate also exists among the students. The teachers often create debate groups for the students during the learning process. In this condition, the teacher acts as a mediator and evaluator. Uniquely, the debate process often does not stop in class but continues outside the classroom when the students carry out various routine activities. These various conditions make the students think critically to defend their arguments and refuse their friends' arguments elegantly.

4. Discipline

Dayah has various daily routine activities including studying, praying and doing *zikir*, bathing, eating, playing, resting, receiving family visits, and so on. The activity starts from early morning until midnight. All of these activities are arranged in detail and are directly supervised by their respective officers. It is through this activity that students are trained to learn disciplines in everyday life. They are required to comply with and carry out all these activities on time. If they are not disciplined, they will always find it difficult to carry out various subsequent activities. For example, if they don't eat at the appointed time, that opportunity will be lost and they have to carry out their next activity in a state of hunger. This unpleasant experience makes them learn to respect the time and be disciplined all the time.

5. Being Protected from Bad Habits

To avoid the bad influence of information technology such as gaming on smartphones, drugs, promiscuity, and so on, students are not allowed to bring smartphones to dayah. If proven to do so, they will face harsh penalties. Even if someone brings a smartphone to the dayah, they also tend not to have the time to use it. If the students need a telephone or the internet, they can access public technology services found in the dayah office. This kind of regulation makes the students more protected from various bad influences compared to students who do not study in the dayah.

DISCUSSION

The results of this study indicate that the learning process implemented in dayah has a positive impact on the characters of students. This is by the wishes of the community and the parents of students as well as encouraging them to enroll their children in this educational institution. One respondent, SY, said that when the violence took place in Aceh during the conflict between the Republic of Indonesia and the Free Aceh Movement (GAM), youth in various parts of Aceh flocked to dayah. Their original plan was to protect themselves from violence, but in the end, some of them chose to continue learning and teaching in the dayah for a dozen years.

Dayah students also do not feel forced by the education system implemented by these educational institutions. It can be seen from the trust of parents and society as well as the increase in the number of students studying at dayah. Stern and Smith (2016) reported that private schools continue to account for approximately 40% of secondary school enrollment

in Indonesia. Finding the increasing number of dayah students, Mukhtar, Risnita, and Prasetyo (2020) believe that dayah education is no longer becoming a secondary choice but a primary choice for the people of Aceh. All these things indicate that dayah education is accepted by parents and the community.

The present study found that the students of dayah have several characters such as frugality, discipline, criticality, mutual respect, and protection from bad influences. Students' religious behavior, honesty, discipline, responsibility, caring, politeness, cooperation, creativity, hard work, curiosity, friendliness, and social care demonstrate the success of character education (Syarnubi et al., 2021). It supports Sihombing (2014) who found nine values of Indonesian youth namely mutual assistance, religion, democracy, kinship, hospitality, corruption, Western culture, religious fanaticism, and selfishness. Subaidi (2020) has also found that *madrassas* have applied some values such as religious, patriotic, socially caring, tolerant, helpful, deliberate, and cooperative. Dayah produces graduates who have the characteristics of honesty, and sincerity, and can be trusted that contribute to faith-based social capital and help them find jobs (Riska, 2018). The present study also supports Marques and Ribeiro (2020) who found that the moral values that teachers and students consider important for vocational training are converging on prudence, respect, responsibility, and empathy.

Specifically for the findings of protection of students from bad influences, the results of this study support Patriadi, Bakar, and Hamat (2015) who argue that *pesantren* have long prioritized human security without having to be trapped by debates of 'for whom' and 'from what'. They even claim that "the Islamic local wisdom empirically protecting people has been used by *pesantren* much earlier before the modern concept of human security emerged." Dayah protects students from bad habits because they realize the difficulty of shaping children's character in this era of globalization. Noh and Huda (2020) argue that the formation of children characterized by religious values seems increasingly difficult in the era of globalization because they are infected by cases of moral collapse and social phenomena.

Especially for the findings of critical thinking, the results of this study support Ismail et al. (2021) who believe that knowledge and the process of thinking are inseparable in Islam. Dayah as an Islamic education institution is committed to Islamic values both in theory and in practice. Dayah also trains critical thinking skills that are useful for both understanding and testing the truth of the scriptures.

The results also showed that the students' characters were formed through the learning process that took place at dayah. While studying at this educational institution, students not only learn various theories about character education but also practice and experience various learning processes in their daily lives. This learning process is also supervised and guided directly by teachers who are always ready at the learning location. Yera Hur (2022) believes that an effective method for character education can be found when developing and implementing a diverse curriculum and extra-curricular character programs. Hussin, Noh, and Tamuri (2014) also assert that religious learning must be done in practice, not only in theory. Strengthening students' character in schools cannot be separated from emotional intelligence, spiritual intelligence, and school culture (Rosadi, 2023). Moral education is a form of social learning and it shapes episodes of progressive moral change (Rehren & Sauer, 2022). The results of this study are similar to the findings of Ar (2013) who states that in the case of respecting teachers, students not only practice what they have learned from the books but also imitate the attitude of their teachers in dayah every day. Subaidi (2020) reported that the implementation of students'

values in *madrassas* is successfully done through various academic and non-academic activities.

The results of this study are also in line with Szumski, Smogorzewska, and Grygiel (2020) who claim that attitudes consist of three components: affective, cognitive, and behavioral. Ajzan (1988, p.4) also defined attitude as “a disposition to respond favorably or unfavorably to an object, person, institution, or event. It shows that moral attitudes are not only concerned with the cognitive and academic realms but also need to be manifested in the form of actions and feelings.

The combination of great human potential is the focus and target of education for several developed countries as well as encouraging the achievement of overall educational success. Rissanen et al., (2018) reported that in Finland and other European countries, education is focused on supporting human development as a whole and is not trapped in the cognitive realm alone. Wekke and Sahlan (2014) also found that shaping religious culture can be done through two main strategies namely: (a) instructive sequential strategy which is putting the structural instructions aspect into practice and (b) constructive sequential strategy which is building the schools' religious culture. Asadullah and Chaudhury (2010) also believe that the attitude of a student can be developed in two ways, namely the curriculum and the cultural environment in which the student is educated. Effendi et al. (2020) who conducted research in the West Flores region, Indonesia, have also proven that applying local cultural moral values supports strengthening students' character.

The results of this study also indicate that the formation of students' moral attitudes involves experiences and habits of social interaction both in the *dayah* community and with the surrounding community. It is in line with Orchard (2020) who believes that moral understanding develops through occupant immersion, certain moral codes enshrined in the laws, customs, and traditions of the society in which a person resides, and the capacity to reflect these beliefs critically. Social agents in society play an important role in inculcating positive values and enhancing human capacity to achieve unity, social stability, national security, and social harmony (Makhsin, Aziz, Khalid & Ilias, 2015). Moreover, Baarle et al. (2018; 133) note that “fostering moral competence is not restricted to the knowledge domain. The willingness to act upon one's judgment is part of moral competence and shows that it concerns a particular attitude”.

According to Brüggemann et al. (2019), people do not always behave according to their moral standards because moral manifestation refers to a set of social and psychological mechanisms. Sometimes people take certain actions that differ from their moral standards because they adjust to the social environment in which they are located. This condition is believed to be an opportunity to change and shape a person's attitude. In school, students' character building will be influenced by the school environment as well as their teacher performance (Pramono et al., 2023). Orchard (2020) reports that scholars have long argued that moral education occurs through the experience of ethical life, an idea that is widespread and not limited to ethical relationships that occur in schools and classrooms. Nor can one claim to be fully aware of the causes of any problem until one has learned how to develop an adequate attitude to the fact of its arising (Aminov et al., 2018).

The results of this study also indicate that students' characters are also influenced by religious understanding, practice, and belief. It supports Farid and Lamb (2020) who found that religious factors play a significant role in shaping the motivation of pesantren students to learn English. Sahlan (2014) also found that applying religious material teaching as a school's culture involving educational leaders, society, and school community influenced

students' attitudes toward spirituality, brotherhood, tolerance, discipline, and motivation in learning activities. Religious education not only plays a role in shaping students' moral behavior but also in other types of education such as intellectual, aesthetic, physical, and cultural education (Manea, 2014). Ahmad and Salamun (2013) even suggest that leadership practices must be carried out based on internal moral judgments guided by certain religious rules. In short, Rejekiingsih (2015) describes morals as a collection of values that serve as rules or guidelines for behavior.

Because dayah teachers live in one place and community, they also can easily share ideas and experiences regarding how to educate students. Orchard (2020) explains that opportunities to learn together through experiences and dialogue between teachers offer a promising way to become a good teacher. According to Orchard (2020), there are practical pedagogical issues regarding how education as a discipline is taught to teachers. He also argued that professional formations were required to grapple with academic content and achievement. At dayah, teachers not only pursue the academic side of students but also have clear moral values that they intend to promote (Marques and Ribeiro, 2020). All of them are implemented through the theory and practice of moral formation in everyday life in the dayah environment.

D. CONCLUSION

The results of this study showed that the students at dayah have positive character such as mutual respect, frugality, criticality, discipline, and being protected from bad habits. These characters were formed because dayah not only emphasized academic education but also provided a sufficient portion for emotional, attitudinal, and spiritual education. The characters of these students are also formed through social interactions that occur both within the dayah community and with the community around the dayah. Environmental factors as a place to learn and a place to live together also influence students' character. The influence of religious values that are always upheld by students also affects the characters of students in living their daily lives. The cooperation of the dayah teachers who are always solid and synergized also supports the formation of student characters in everyday life.

Based on these findings, this study suggests teachers, educational institutions, and policymakers adopt the education system practiced by dayah. Further research in the field of character building in other similar educational institutions also needs to be carried out to obtain comprehensive research results. Further research is also suggested to design or find other approaches in an effort to educate students' characters in the future.

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