

## Integrating Modern Pesantren Values into the KMI Curriculum at Gontor Putri: A Qualitative Field Study on Female Students' Character Formation

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### ABSTRACT

This article examines how the values of modern boarding schools are integrated into the curriculum of *Kulliyatu-l-Mu'allimāt al-Islāmiyah* (KMI) at Pondok Modern Darussalam Gontor Putri, as well as how these strategies shape the character of students. Values such as sincerity, simplicity, independence, Islamic ukhuwah, and freedom serve as the foundation of education, integrated into the formal learning process and the life of a 24-hour Islamic boarding school. This study uses a descriptive, qualitative approach grounded in the literature and data validation through source triangulation. The results of the study show that the KMI curriculum is an integrated curriculum that combines religious and general lessons in proportion and is implemented through active learning strategies, direct instruction, strict supervision, and character development through teacher examples. Thus, the integration of modern boarding school values is not only part of the academic structure but also transforms into a character-education system that shapes students into tough, intelligent, and noble individuals.

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## 1. INTRODUCTION

In recent decades, global education has faced serious challenges, including the decline in character values among students. The rise in youth violence, aggressive behavior, cybercrime, gadget abuse, weak social empathy, a low work ethic, and the prevalence of academic dishonesty, such as plagiarism and exam cheating, are clear indicators that character education has not been comprehensively integrated into the formal learning system. Education in various institutions tends to focus more on achieving cognitive targets, academic achievement, and academic competition, while affective and moral aspects are often relegated to secondary roles and receive little emphasis in the curriculum. This imbalance demonstrates a disparity between what is ethically expected of students and what is actually instilled through the learning process. This situation has intensified as education enters the digital era, where students are increasingly exposed to an unfiltered flow of information, accelerating shifts in values and behavioral patterns. At this point, the world of education is required to rediscover learning patterns that can simultaneously integrate three fundamental aspects—knowledge, attitudes, and actions.

Amid this situation, Islamic boarding schools (*pesantren*) emerged as an alternative educational model, offering 24-hour integration of knowledge, Islamic values, and character development. *Pesantren*'s position characterizes it not merely as a goal, but as a daily process through discipline, parenting, and social interactions within the community. (Farida Laila, Masrokan Mutohar, & Mufarokah, 2022). state that the *pesantren* educational model integrates values, character, and knowledge into a single, inseparable system. While general educational institutions are still struggling to balance cognitive and affective aspects, *pesantren* have implemented a holistic "life education" model. One *pesantren* that demonstrates this strong educational integration is the Darussalam Gontor Putri Modern Islamic Boarding School in Mantingan, Ngawi. This *pesantren* is known not only for its discipline and strong institutional management, but also for its modern educational philosophy that emphasizes noble values such as sincerity, simplicity, Islamic brotherhood, responsible freedom, and self-reliance. These values are not only conveyed through parenting but are also internalized in the formal curriculum, namely through *Kulliyatul Mu'allimat Al-Islamiyah* (KMI).

The KMI curriculum at Gontor Putri includes various subjects, such as *Muthola'ah*, *MaHFudzat*, *Hadith*, *Tafsir*, *Tarbiyah*, and *Nisa'iyah*, with a specific orientation towards the development of female students. Through these subjects, the values of modern Islamic boarding schools are operationalized through various learning activities and habits. This integration process demonstrates a serious effort to make learning not merely a transfer of knowledge, but a holistic process of internalizing values (Anam, Kadir, & Rofiq, 2023). emphasize that the design of modern Islamic boarding school education aims to build spiritual resilience, mental strength, and leadership through a curriculum system designed to present values in every learning activity. Thus, the integration between values and curriculum is not an abstract concept, but a concrete practice that influences the way teachers deliver material, students' attitudes in learning, and the dynamics of classroom interactions that are formed.

However, research explicitly examining how these modern Islamic boarding school values are integrated into the KMI curriculum remains limited. Many previous studies have focused on macro-level aspects such as *kiai* leadership, Islamic boarding school management, fostering independence, or student discipline, but rarely explored how micro-pedagogical

mechanisms in the classroom support the internalization of these values. In other words, there is a significant research gap regarding how modern Islamic boarding school values, such as sincerity, simplicity, brotherhood, freedom, and self-reliance, are translated into lesson plans, teaching strategies, evaluation methods, and teacher-student interactions. This gap becomes even more significant when linked to the context of female Islamic boarding schools, which have been relatively rarely studied despite their unique dynamics, needs, and challenges, particularly in character development, female leadership, and the strengthening of a moderate Islamic identity.

This research gap becomes even more apparent when previous studies are compared in terms of their focus, methodology, context, and limitations. Several studies on Islamic boarding schools (*pesantren*) primarily discuss parenting practices, discipline, and institutional management, but have not yet established a clear mapping of values, learning activities, and indicators of student character. The value-to-curriculum mechanism, or how values are operationalized into concrete learning activities, has not been systematically described. Furthermore, the lack of gender-based analysis has resulted in the underrepresentation of educational dynamics in female Islamic boarding schools in the scientific literature. There are also no studies presenting a value-activity-indicator matrix that demonstrates the relationship between formal learning activities and student character development within the 24-hour life of an Islamic boarding school. Such a matrix is crucial for understanding how the curriculum and Islamic boarding school culture interact to shape character.

In addition to this research gap, there are also methodological issues in the study of Islamic boarding school education. Many studies rely solely on general interviews without delving into micro-pedagogical experiences, such as teacher strategies when teaching specific subjects or the mechanisms for instilling values through classroom interactions. However, a microdata-based understanding is crucial for understanding how the curriculum actually works in practice. Therefore, research on the integration of modern Islamic boarding school values into Islamic Boarding School (KMI) learning at Gontor Putri has high scientific and practical urgency. This research not only adds to the existing literature on Islamic boarding schools but also builds a more detailed and measurable pedagogical understanding.

Given this background, this research requires an explicit, focused problem formulation. Therefore, this article formulates three main research questions. First, how are the five modern Islamic boarding school values operationalized in the design and implementation of the KMI curriculum at Gontor Putri? This question is crucial for uncovering curriculum mechanisms that may have been considered implicit. Second, what learning and evaluation strategies are considered most effective in internalizing these values among female students? This question leads to a discussion of teaching methods, habituation approaches, gender context integration, and the forms of affective and psychomotor evaluation used. Third, what character indicators are evident in female students, and how are these indicators related to curriculum practices? This question demands a more measurable character mapping, so that the research results can be used as both practical and academic references.

This article aims to explain in depth how modern Islamic boarding school values are integrated into the implementation of the KMI curriculum and how these strategies contribute to the character development of female students. Using a qualitative, descriptive-analytical approach, this study attempts to uncover the internal mechanisms of Islamic boarding schools, which have rarely been explored in academic literature. This article views the curriculum not only

as a document but also as a lived practice that occurs through teacher-student interactions, daily habits, evaluations, and classroom dynamics. This study also emphasizes a gender perspective as a crucial component, given that the context of female Islamic boarding schools has distinct learning characteristics, particularly in terms of developing female leadership and character formation grounded in inclusive modern Islamic values.

The primary contribution of this article is to provide new insights into how modern Islamic boarding school values are translated into the formal curriculum system, not just into the institutional culture. By focusing on the curriculum lens, this research fills a gap in the literature that has previously given too much weight to the cultural or nurturing aspects of Islamic boarding schools. Furthermore, the focus on female Islamic boarding schools offers a contribution to a gendered analysis of Islamic boarding school education that has rarely been discussed. The results of this study are expected to enrich the discourse on modern Islamic education, provide references for developing a more character-oriented curriculum, and be applicable in the context of Islamic boarding schools and other educational institutions.

From the overall description, it can be emphasized that the integration of modern Islamic boarding school values into the KMI curriculum constitutes a model of character education relevant to today's global challenges. Character education is no longer simply taught through lectures or advice; it must be internalized through a curriculum that is vibrant, integrated, and that touches all aspects of student development. Thus, this study seeks to provide a comprehensive overview of how Gontor Putri maintains the relevance of modern Islamic boarding school values amid changing times, and how the KMI curriculum serves as a meeting point for knowledge, values, and holistic character formation.

## **2. METHODS**

This study uses a descriptive qualitative approach with field research, as it allows researchers to gain an in-depth understanding of the process of integrating modern Islamic boarding school values into the KMI curriculum and the learning strategies applied in character building of female students at the Darussalam Gontor Putri Modern Islamic Boarding School. Through this approach, researchers can capture reality naturally, observe the dynamics of interactions, and interpret the curriculum practices that are lived in the daily lives of female students. Field research is relevant because Islamic boarding school values are not only embedded in curriculum documents, but also in classroom practices, habits, and daily activities that run 24 hours a day. Research ethics protocols are strictly implemented, starting with obtaining official permission from the leadership of the Darussalam Gontor Putri Modern Islamic Boarding School, informed consent from participants, and the application of the principle of anonymity to maintain the confidentiality of the identities of teachers, staff, and female students involved in the study. All these procedures ensure that the research does not disrupt Islamic boarding school activities and continues to uphold academic ethics.

Data collection was conducted using three main techniques: direct observation in the Islamic boarding school environment, in-depth interviews, and document analysis. Observations were conducted using observation sheets containing items related to value internalization, such as classroom discipline, teacher-student interactions, role models, and daily activity dynamics. Interviews were conducted using a semi-structured interview guide that covered core themes, including the concept of Islamic boarding school values, learning strategies, the role of teachers

in character formation, female students' experiences with the KMI curriculum, and alumni's perceptions of the effectiveness of these value integrations. Interview participants included the Deputy Director of KMI, the Deputy Supervisor of Gontor Putri, teachers, KMI staff, dormitory supervisors, female students, and alums. Documentation included the KMI curriculum, syllabus, lesson schedules, teaching materials, and relevant activity archives. To maintain data validity, this study used source triangulation by comparing findings from observations, interviews, and documentation to produce reliable information.

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. In the reduction stage, data were selected, categorized, and simplified based on relevant themes. Data presentation was in the form of a thematic narrative, while verification aimed to identify patterns, meanings, and relationships among field findings. The reliability of the analysis was strengthened through member checking with participants, peer debriefing with the supervising lecturer, an audit trail of the analysis process, and intercoder agreement to ensure consistency in the coding process. The data saturation criterion was used when the information obtained was repetitive and did not add new meaning to the analysis categories. The units of analysis in this study included classrooms, the daily activities of female students, and certain KMI subjects that served as the locus of value internalization. Meanwhile, the units of meaning in coding included the concept of Islamic boarding school values, curriculum practices, learning strategies, female students' character expressions, and affective experiences that emerged during the learning process.

The research problem formulation centers on two main focuses: how modern Islamic boarding school values are integrated into the KMI curriculum, and how KMI learning strategies shape the character of female students at Gontor Putri. The purpose of this study is to describe the concrete manifestations of the integration of these values into the curriculum and to analyze the learning strategies used by KMI teachers to build the character of female students systematically, consistently, and sustainably. This research is expected to provide a deep understanding of the pedagogical mechanisms that are the strength of modern Islamic boarding school education.

### **3. RESULTS AND DISCUSSION**

#### **3.1 Gontor Putri Profile**

This research took place at the Darussalam Gontor Putri Modern Islamic Boarding School, Mantingan, Ngawi, a branch of the Gontor campus located approximately 100 km from the Darussalam Gontor Modern Islamic Boarding School in Ponorogo or 32 km west of Ngawi city, precisely in Sambirejo village, Mantingan sub-district, Ngawi Regency. The Darussalam Gontor Putri Modern Islamic Boarding School in Mantingan, Ngawi, was founded on 6 Dzulqad'ah 1410 H / May 31, 1990. It started from the waqf land donated by Mr. H. Anwar Shodiq to the Modern Islamic Boarding School Waqf Maintenance and Expansion Foundation (YPPWPM). This land covers an area of 24,926 ha and 163,216 ha. The signing of the land handover deed was carried out in the presence of the Head of Gontor Village on December 9, 1960 AD (Anam et al., 2023). The establishment of the Darussalam Gontor Modern Islamic Boarding School (PMDG) for Girls in Mantingan, Ngawi, in 1990 was based on the community's aspirations for their daughters to study at the same boarding school as the Gontor Putra Islamic Boarding School. The activities of the female students of the Gontor Putri Islamic Boarding School in Mantingan, Ngawi, are



oriented towards the formation of Muslim women, pious and exemplary women, in accordance with the ideas, values, and educational system at the Darussalam Gontor Modern Islamic Boarding School Center (Secretariat of the Deputy Supervisor of Gontor Putri 1, December 31, 2024).

The number of female students at the Darussalam Gontor Putri Modern Islamic Boarding School in Mantingan, Ngawi, reaches thousands. They come from various regions, including some from abroad, such as Malaysia, Singapore, Medina, and others. The number of female students continues to increase every year. Because the dormitory at Gontor Putri Mantingan, Ngawi, could not accommodate all the students, several branches of the Darussalam Gontor Putri Modern Islamic Boarding School were opened.

The teaching staff at Gontor Putri Mantingan Ngawi Islamic Boarding School comprises two levels of teaching staff: first-year service teachers, graduates of Class 6 KMI (equivalent to Class XII), and senior teachers who have completed their first year of service and are continuing in the following years. The teaching staff at the Gontor Putri Islamic Boarding School in Mantingan, Ngawi, consists of alums of the school. They are selected through a graduation ceremony that meets the teaching criteria. There are also teachers from Gontor Putra's alums, but their numbers are very small (around 0.5%). There are also teachers from the Gontor Putra Islamic Boarding School, *syuyukh* (the term for senior *asatidz* who are married), who were given the mandate by the Leadership of the Gontor Modern Islamic Boarding School to fight, guard, and help care for the students at the Darussalam Gontor Putri Modern Islamic Boarding School, Mantingan, Ngawi (Secretary to the Deputy Supervisor of Gontor Putri Mantingan – Ngawi).

### 3.2 The Values of Modern Islamic Boarding School at the Darussalam Gontor Putri Modern Islamic Boarding School

The values of the modern Islamic boarding school at the Darussalam Gontor Putri Modern Islamic Boarding School are an important foundation in shaping the direction and personality of female students as strong, intelligent, and versatile women. (*title each*). It also serves as a foundation for developing Muslim women, pious women, and exemplary women in all aspects, in accordance with the ideals, values, and educational system at the Darussalam Gontor Modern Islamic Boarding School. These values are not merely taught theoretically but are internalized through a disciplined lifestyle, habituation, and exemplary behavior in daily life. (Sulaeman, Makhrus, & Makhful, 2021)

Among the educational goals at Gontor Putri is to produce women capable of being navigators of the community who are brave enough to appear in society while still upholding Islamic values. This direction and educational system can be traced through institutional instruments such as the vision and mission, the direction and objectives of the Islamic boarding school, the motto, the Five Souls, and the Five Terms. (Anam et al., 2023) All movements of life and learning at the Gontor Putri Islamic Boarding School are based on the Pondok *Motto*: virtuous, healthy, knowledgeable, free-thinking. Panca Jiwa: Sincerity, simplicity, independence, brotherhood of Islamiyah, freedom. (Katni, Ariyanto, & Laksana, 2019).

#### **Pondok Motto**

The motto of the Darussalam Gontor Putri Modern Islamic Boarding School is: high morals, healthy body, broad knowledge, and free thinking (Katni et al., 2019).

**High Virtue**

Highly Virtuous emphasizes character education, which is the primary foundation of education at PMDG Putri 1. Through a curriculum focused on moral development, students are taught to internalize noble values such as honesty, sincerity, and solidarity. This aligns with PMDG's goal of developing individuals who are not only intellectually intelligent but also possess high integrity.

**Healthy Body**

A healthy body is another essential aspect considered at this Islamic boarding school. With healthy bodies, the female students will be able to carry out their daily duties and worship optimally. Health maintenance is achieved through various sports activities, and there are even routine sports activities that are mandatory for all female students according to a predetermined schedule (Nur Hadi Ihsan, 2006).

**Broad Knowledge**

The students at this Islamic boarding school are educated through a systematic process designed to broaden their horizons and knowledge. Students are not only given knowledge but also taught learning methods to unlock a storehouse of knowledge. The Kyai often advises that knowledge is vast and limitless. Still, it must be inseparable from high morals, so that a person knows why they are studying and the principles behind their acquisition of knowledge.

**Free Thinking**

Free thinking does not mean being as free as possible. (liberal). Freedom here cannot eliminate principles, especially the principle of being a Muslim and a believer. Indeed, freedom here is a symbol of maturity, and maturity as a result of education enlightened by divine guidance (Hidayatullah). This motto was instilled after the female students were highly moral, healthy, and knowledgeable (Nur Hadi Ihsan, 2006).

**Five Souls of the Islamic Boarding School**

The five principles of Darussalam Gontor Modern Islamic Boarding School are sincerity, simplicity, independence, Islamic brotherhood, and freedom.

**1. Sincerity.**

The value of sincerity is the main foundation for carrying out all activities at the Gontor Putri Islamic Boarding School. Lonely in selfishness, namely, doing good deeds without worldly motives (not driven by the pursuit of certain benefits), is the spirit of life in the Islamic boarding school environment. All actions are carried out with the sole intention of worship. Good evening. (I. Zarkasyi, 1939) Kiai sincerely educates, and the assistants of the kiai sincerely help carry out the educational process, as well as the students who are sincerely educated. The teachers sincerely guide and supervise the students. Teachers at Gontor are not paid; the trimurti sincerely give their inherited land to the people. (Hadi, 2016) This spirit creates a harmonious atmosphere of Islamic boarding school life and makes students always ready to fight in the way of Allah (Rofiq, Mujahidin, Choiri, & Wahid, 2019).

**2. Simplicity**

Life at the Gontor Putri Islamic Boarding School is imbued with an atmosphere of simplicity. Simple means reasonable, according to needs, not desires, because desires are

limitless. Simplicity must be reflected in everything, simplicity in thought, action, dress, and so on (Suharto, 2025). Simple does not mean poor, passive, or received. In fact, within this spirit of simplicity lies the values of strength, capability, fortitude, and self-control in facing life's struggles with all its difficulties, within which radiates a great soul. People who are prepared to be poor in life will become rich, but, conversely, people who are only prepared to be rich will become poor (Zarkasyi, 1939).

### 3. Independence (Self-Reliance).

This education is the powerful weapon that Gontor Putri Islamic Boarding School provides to its female students. This not only means that the female students are constantly learning and practicing to manage their own needs, but also that the Islamic boarding school is self-sufficient, never relying on the assistance or charity of others for its livelihood. The boarding school is self-sufficient, as are its organization, systems, curriculum, funding, and even its staff (I. Zarkasyi, 1939). This is a Self-dripping system (both contribute to and use it).

### 4. Islamic Brotherhood

Islamic Brotherhood or brotherhood in Islam is not just a slogan at the Gontor Putri Islamic Boarding School, but rather a highly respected value at the Gontor Putri Islamic Boarding School. In the context of education at Gontor, the Islamic brotherhood serves as a foundation that binds female students emotionally and spiritually, fostering a harmonious, mutually supportive environment. This aligns with the importance of brotherhood among Muslims, which has a positive impact on the social interactions of female students in their daily lives at Islamic boarding schools (Elyunusi, Rusijono, & Izzati, 2022).

### 5. Freedom

The freedom referred to by the founder of Pondok Gontor is freedom to think and act, freedom to determine the future, freedom to choose a field of livelihood; as a farmer, trader, employee, teacher, lecturer, doctor and various other professions, as long as it provides benefits and continues to carry out the mission of struggle as educators and preachers in society (I. Zarkasyi, 1939). This free spirit will make female students magnanimous and optimistic in facing all difficulties. However, in this freedom, negative elements are often found, namely when it is misused, leading to excess. (liberal)and results in the loss of direction, purpose, or life principles (Nur Hadi Ihsan, 2006).

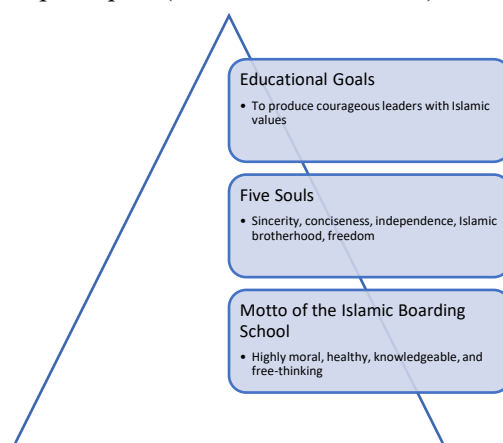


Figure 1. Philosophical Framework and Objectives of Islamic Boarding School Education



This diagram illustrates the integrated framework of fundamental values within Islamic boarding schools. The educational objectives emphasize the primary goal of developing students, namely to produce leaders who are courageous, possess integrity, and are grounded in Islamic values. This objective is reinforced by the concept of the Five Souls: sincerity, simplicity, independence, Islamic brotherhood, and responsible freedom, which serve as the spirit of the entire educational process and life within the Islamic boarding school. Meanwhile, the Islamic boarding school motto serves as a character orientation for the expected graduates: those with noble character, physical and spiritual health, broad knowledge, and the ability to think critically and openly.

### 3.3 Integration of modern Islamic boarding school values into the KMI curriculum

The curriculum is one of the components that determines the success of the teaching and learning process (Suprihatin, 2017). The curriculum is the “soul” of education that must be evaluated innovatively, dynamically, and periodically in accordance with developments in the times, community interests, and the needs of graduates (Suryaman, 2020, pp. 13–28). The term curriculum derives from the Latin *curricula*, meaning a racetrack (Habibullah, 2021). According to Robert M. Hutchins, the curriculum should include grammar, reading, theory and logic, and mathematics, and additionally, at the secondary level, introduce major scientific books (Oemar Hamalik, 2019).

The implementation of the curriculum at the Darussalam Gontor Putri Modern Islamic Boarding School, Mantingan, Ngawi, is an alignment of the Gontor Putra Modern Islamic Boarding School, the Universal Islamic Faith(KMI). (DR. KH. Abdullah Syukri Zarkasyi, 2005) However, because it is intended for female students, the name is adjusted to Kulliyatul Mu'allimāt al-Islāmiyah, which mean "Institute for the Education of Female Islamic Teachers" Philosophically, KMI is not merely interpreted as a formal educational institution, but as a forum for the development and training of future female Muslim educators who are resilient, dedicated, and ready to serve the community. KMI serves as a center for the development of female Muslim teachers, educators, and activists equipped with moral integrity, a breadth of knowledge, and a fighting spirit to serve the community (Suharto, 2014, p. 82).

KMI Curriculum (The Universal Islamic Faith at the Gontor Putri Mantingan Ngawi Islamic Boarding School) is an integrated curriculum that integrates 100% general subjects and 100% religious subjects proportionally and in an integrated manner (Bukhori, 2016). The system of 100% religious subjects and 100% general subjects is not based on the material, but on the treatment of that material. Religion is explained through general subjects, and general knowledge is supplemented with religious subjects (Mustafidah, 2021, p. 46). This system combines religious education and general education. This means that general knowledge is actually part of religious knowledge, and vice versa, and is equally important.

This curriculum is designed within the framework of holistic education, which not only emphasizes the cognitive aspects but also the affective and psychomotor aspects. The education process takes place comprehensively for 24 hours, covering intracurricular, extracurricular, and co-curricular activities, so that every aspect of students' lives becomes part of the educational process. Intracurricular learning is under the auspices of KMI staff, and extracurricular and co-curricular education is under the auspices of the Student Care staff.

A documentation study revealed that the curriculum at Gontor Putri Islamic Boarding School primarily focuses on character development. The textbooks used differ from those

commonly used in schools outside of Indonesia. The majority of textbooks for grade I are still in Indonesian, but by grades II through VI, the majority, if not all, are in Arabic, except for general subjects. Some subjects that incorporate character education include: Interpretation, Hadith, Muthola'ah, Mahfudzot, Tarbiyah, including Nisa'iyah(princesshood), and others.

These materials are not only designed to instill cognitive and religious knowledge but also to shape the character of female students in accordance with modern Islamic boarding school values , such as sincerity, simplicity, honesty, freedom of thought, and Islamic brotherhood. This is clearly evident in a number of subjects, such as Mahfudzot, He finds him, Hadith, Interpretation, stories for you, and several other subjects. In this subject, there is material containing moral and spiritual messages to form a sense of value in the students. For example, in the lesson Mahfudzot, the santri memorized Arabic expressions of wisdom that embody the values of patience, sincerity, and simplicity. At the same time, He finds that they are trained to understand texts that emphasize morals, responsibility, and honesty in life.

During classroom learning, male teachers, both married and single, are restricted in their movement. The policy for male teachers includes restricting movement to the back row and the aisles between student desks. This is an effort to maintain an educational environment consistent with the values of modernity at Gontor Putri Islamic Boarding School.

#### 3.4 Learning strategies used in KMI lessons to shape the character of female students at Gontor Putri

Discussions in this component include learning systems, methods, rules, implementation stages, and mechanisms for teaching evaluation and supervision. The Universal Islamic Faith(KMI) at Gontor Putri Mantingan Modern Islamic Boarding School does not use traditional teaching systems such as wetonan (one-way classical study) or sorogan/Individual learning (Alhamuddin & Bandung, 1428). The female students are educated and taught in stages from grades I to VI, equivalent to junior high and high school. The materials provided are also formal, including Arabic, English, religious studies, and general education. All subjects at the Gontor Putri Islamic Boarding School are the same as those at the Gontor Putra Islamic Boarding School. Still, at the Gontor Putri Islamic Boarding School, there is an additional subject, Nisaiyah.

Nisaiyah originates from Nisa, which means woman. Nisaiyah is a lesson about princesses. At the beginning of its implementation, the subject is only in the form of an outline and chapters; it takes a long time, even years, to formulate a book. Nisaiyah has one of the main teaching materials at the Gontor Putri Islamic Boarding School. The Islamic boarding school must examine the growth and development of female students from a feminine perspective over time. Everything is tailored to the age and psychology of the students, based on abstract, contemporary trends, so that this book doesn't become boring due to being outdated or out of date. As time goes by, the book Nisaiyahit is as expected.

KMI is not rigid and gives teachers complete freedom to determine the learning methods they will use to deliver and explain the material. The techniques used by KMI teachers are quite varied, including lectures, discussions, group discussions, demonstrations, exercises, question-and-answer sessions, assignments, and so on.

However, Kyai Zarkasyi emphasized that the core teaching method for academic materials at Gontor Modern Islamic Boarding School must foster students' rational and creative thinking. This involves engaging students in independent thinking and reasoning, always under the

guidance and supervision of the subject instructor. These instructors are supervised by a dedicated team dedicated to this curriculum.

This type of learning model is usually called the Direct method. Kyai Zarkasyi emphasized the use of this method in Arabic and English-language materials, as well as in KMI materials related to language, such as al-Muthola'ah, Reading, Nahwu, Shorof, and so on. (A. S. Zarkasyi, 2005) As with the material-Muthola'ah, the purpose of this material is not only to understand the contents of the story in the book, but also so that students can master all the words and structures in the book, without always being guided. This aligns with the learning philosophy at Pondok Modern Gontor, which states, "*The cottage only gives a hook, not a fish.*"

To ensure the smooth running of the learning system and improve academic quality, KMI has several departments, including the Teaching and Learning Process (PBM) Department, Curriculum Research and Development (R&D) Department, Teacher Career Development Department, Library, Laboratory, Administration and Data Collection Department, Diploma Department, and Facilities and Infrastructure Department. (Wardun, 2025). In relation to improving academic quality and several of its programs, KMI has a motto that is always echoed: "Even the best can be improved."

The teaching and learning process at Gontor Putri Islamic Boarding School is expected to run smoothly. KMI, as the institution responsible for the academic development of its students, must have a comprehensive system of activities that includes planning, implementation, supervision, and evaluation. KMI's activities include daily, weekly, monthly, and annual activities.

Daily activities include 1) *Takbir*, which is a movement to arrive at class on time. This activity can be carried out by KMI staff going around the dormitories, bathrooms, kitchens, and other areas to ensure students arrive promptly. 2) *Taftisy i'dad*, namely the examination of teacher teaching preparation in books *i'dad*. If a teacher has not completed the teaching preparation, he is not permitted to teach until he has completed the *i'dad*. 3) *Naqd al-Tadris*, namely teaching evaluation (critique). In this activity, senior teachers are tasked with evaluating several teachers currently teaching, including their methods, materials, and performance. 4) *Class*: This activity is to ensure the implementation of the teaching and learning process in the classroom, such as ensuring teacher attendance, student attendance, and others. 5) *al-ta'allum al-muwajjah*, namely evening study activities guided by the teachers *asatizah*. The material they study is what the teachers *asatizah* gave them in the morning. KMI has prepared the study area.

Weekly activities include 1) a *chemical*, namely a gathering of *allasatizahon* on Thursday after the teaching and learning process, attended by the head of the Islamic boarding school. The aim is to convey important information regarding the activities of the Islamic boarding school and its development. In addition, a one-week evaluation of teaching and learning activities is conducted. If a teacher is late, it does not make *i'dad*, or even not attending teaching without notification. At the time of the event, the teacher will be reminded and evaluated together, thereby strengthening the teacher's desire to improve. 2) Gather all the class leaders. This activity is held every Friday after the Maghrib prayer. The purpose of this activity is to report on each class's evaluation of both student and class conditions, such as the condition of classroom facilities, and so on. It also provides information and assessments related to KMI programs.

There is a boarding school philosophy that must always be ingrained in every teacher at the Darussalam Gontor Putri Modern Islamic Boarding School in Mantingan, Ngawi. This

philosophy has been consistently advocated by the PMDG leadership from the Trimurti era to the present. It is:

Content is important, but the method is far more important than the content. The method is important, but the teacher is far more important than the method. And the teacher's passion is far more important than the teacher's.



**Figure 2.** *Teaching Strategy at Darussalam Gontor Putri Modern Islamic Boarding School*

### **KMI Learning Program**

In further developments, there are two types of programs undertaken by KMI students at the Darussaam Gontor Putri Modern Islamic Boarding School in Mantingan Ngawi, namely: the regular program and the intensive program (acceleration program).

#### **Regular Program**

This program is intended for students who have graduated from Elementary School or Madrasah Ibtidaiyah with a 6-year study period of 6 years, namely from class 1 to class 6.

#### **Intensive Program (acceleration program)**

This program is intended for students who have graduated from junior high school or Islamic junior high school and above, with a 4-year study period, with the order of grades 1 Int, 3 Int, 5, and 6. The Intensive Class is actually only held in grades 1 and 3; therefore, it is called Intensive Grade 1 and Intensive Grade 3. Meanwhile, in grade 5, they study regularly alongside elementary school or Islamic junior high school graduates who are already in grade 5, and the same applies to grade 6 (Mustafidah, 2021).

In addition to these two programs, for new female students who have studied at Islamic boarding schools managed by Gontor alums or other Islamic boarding schools, after they pass the entrance exam, either in the intensive or regular class, they can register to take the exam for a higher class, and so on up to class 5.

### **MI Graduate Degree**

KMI diplomas also received recognition from abroad long before KMI received recognition from the Indonesian government, including:

In 1957, the Minister of Education and Teaching of the Arab Republic of Egypt determined the equivalence of Gontor diplomas with those of Egyptian high schools through a decree issued by the Directorate of Culture of the Ministry of Foreign Affairs No. 18, Letter Number 1021/0/1, dated June 13, 1957. Holders of KMI diplomas were permitted to register at universities in Egypt.

You are (equation) Al-Azhar University, Egypt, in 1986. The Mu'adalah was renewed in 1996 and 2002.

The decree of the Ministry of Education of the Kingdom of Saudi Arabia in 1387/1967 equated the diploma of KMI Gontor with that of senior high schools in Saudi Arabia. This equivalency was based on the Decree of the Minister of Education No. 4/3/38/4459, dated June 16, 1387. This decree was renewed in 2000.

**Table 1.** Recognition from the University of The Punjab, Lahore, that KMI degree holders can continue their education in Pakistan.

<b>KMI Curriculum Components</b>	<b>Description</b>
<i>The Value of Modern Education</i>	Sincerity, simplicity, and honesty are the basic values that inspire the entire process of education and the development of students in Islamic boarding school life.
<i>KMI Activities</i>	Educational activities include ta'lim (learning), academic supervision, and continuous evaluation to ensure the quality of learning and the development of students.
<i>Learning strategies</i>	The learning strategies include lecture, discussion, and demonstration methods to support students' conceptual and applied understanding.
<i>Learning materials</i>	The core learning materials include Tafsir, Hadith, and Muthala'ah as a foundation for strengthening Islamic knowledge and developing the intellectual abilities of students.
<i>KMI Curriculum</i>	To become a center for integrating values, activities, strategies, and learning materials designed to produce students who are knowledgeable, moral, and have a modern perspective.

Darussalam Gontor Putri Modern Islamic Boarding School is not just an Islamic boarding school, but also a structured and consistent character education system. The integration of modern Islamic boarding school values into KMI lessons has proven to be more than symbolic, but also a significant contribution *to the framework of* curriculum and educational practices that shape the daily lives of female students.

#### **KMI Curriculum as a Medium for Character Formation**

The curriculum system at Gontor Putri Islamic Boarding School is designed to be integrative and holistic. The concept of integrating 100% religious studies and 100% general studies is not merely administrative; it demonstrates that Islamic values and the character of modern Islamic boarding schools are woven into all subjects in proportion. This is in line with the idea. *Integrated curriculum developed* by Beane (1997), namely a curriculum that combines cognitive competencies with life values.

Values such as sincerity, simplicity, and independence are instilled through a learning process that emphasizes discipline, responsibility, and active participation. For example, learning Mahfudzat is not just memorization, but rather an invitation to reflect on and live out the meaning of these words of wisdom in one's life. This reinforces the view that Islamic boarding school education shapes character through repetition, exemplary behavior, and intense communal living.

#### **The Value of Modern Islamic Boarding Schools as an Educational Identity**

Pondok's motto and Panca Jiwa Pondok are not just slogans, but serve as a basic philosophy that animates the entire educational practice. The value of high virtue, for example, is reflected in the strict supervision of santriwati's manners and morals in the classroom and in the dormitory. This strengthens the theory of affective learning, according to Krathwohl (1964), that the values and attitudes of students can be developed through emotional involvement and a consistent learning environment.

Besides that, the *Islamic Brotherhood*. This is implemented through egalitarian communal living in the Islamic boarding school, which psychosocially fosters a sense of solidarity, empathy, and the ability to interact in diversity. This phenomenon aligns with Durkheim's idea that successful education fosters social cohesion of transmitting collective values.



**Character Strengthening Strategies: Methods, Teachers, and Atmosphere**

Gontor Putri emphasizes the importance of learning methods that foster active and reasoned thinking. The emphasis is on direct *method*(direct method) as well as discussion and demonstration-based learning, which shows that strengthening the character of students is not only through the content of the material, but also the approach and relationship between teachers and students.

A quote from Kyai Trimurti's philosophy, which emphasizes that "*The spirit of the teacher is more important than the teacher himself*," shows that teacher character is the main determinant of educational success. This supports the statement that "*we teach who we are*"—that the essence of education is not only in the content of the teaching, but also the integrity and personality of the educator.

**Islamic Boarding Schools as a Space for Internalizing Values**

Gontor female students experience a character-building process not only in the classroom, but throughout the 24-hour life of the Islamic boarding school. Activities such as *My dear dad*, *naqd al-tadris*, until *al-ta'allum al-muwajjahis* are a real form of character education process that runs simultaneously through a neat and humanistic control system.

This educational model strengthens the position of Islamic boarding schools as institutions capable of addressing the challenges of the character crisis in national education. This is due not only to their success in instilling values, but also to their ability to integrate those values into both formal and informal curricula.

**CONCLUSION**

The results of this study indicate that the Darussalam Gontor Putri Modern Islamic Boarding School has successfully integrated modern Islamic boarding school values into the Kulliyatul Mu'allimat Al-Islamiyah (KMI) curriculum, systematically, comprehensively, and consistently, through daily learning practices. The value of sincerity is internalized primarily through the example of teachers and habituation patterns in academic and non-academic activities, which is indicated by the sincerity of female students in carrying out tasks without external encouragement; the value of simplicity is seen through class management, dormitory lifestyle, and learning activities that do not depend on luxurious facilities, which is reflected in an attitude of thrift, humility, and not being excessive; the value of independence is realized through academic assignments and care that encourage female students to manage their own time, organize activities, and be responsible for cleanliness and discipline, which is seen from their ability to complete tasks without dependence on teachers; the value of Islamic brotherhood is embedded through group work, daily deliberations, and organizational activities, with indicators in the form of solidarity and empathy between female students; Meanwhile, the value of responsible freedom is brought out through dialogue spaces, speech practice, and the opportunity to express opinions within ethical boundaries, which can be seen from the courage of female students to argue without violating etiquette.

These values are not merely discourse; they are present as a curriculum framework, teaching methods, and the culture of Islamic boarding school life. Subjects such as Hadith, Tafsir, Muthola'ah, Mahfudzat, Tarbiyah, and Nisa'iyah, combined with academic evaluation programs, daily discipline, and a parenting system, serve as the primary vehicle for instilling these values



through habituation, exemplary behavior, and a gradual internalization process. This integration demonstrates that Gontor Putri can balance cognitive, affective, and psychomotor aspects through a values- and character-based curriculum, thereby producing female students who excel intellectually, morally, and socially, and are ready to become agents of change in society.

These findings have practical implications, including the need to develop a KMI RPP template based on Islamic boarding school values, the development of an affective assessment rubric that measures character indicators such as sincerity, independence, and brotherhood, and the formulation of SOPs for supervision of i'dad and naqd al-tadris so that teachers are able to plan, implement, and evaluate values-based learning consistently. However, this study has several limitations, such as the scope that only focuses on one Gontor Putri location, the use of a qualitative design that does not measure learning outcomes quantitatively, and the lack of a longitudinal character assessment to observe changes over time. Therefore, further research can focus on comparative studies across Gontor Putri branches, the use of mixed methods to more objectively measure the impact of values-based learning, and the development of long-term character evaluation instruments to map the personality transformation of female students in greater depth.

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