

The Philosophy of character house as islamic character building laboratory: A SWOT analysis

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Abstract. This research was conducted as an effort to solve the students' problem related their cultural shock of Islamic values during face-to-face class after pandemic era caused of Covid 19. This study will investigate the formation of character house in Islamic faculty which provides distinctive Islamic values that are different from other institutions. The research method used is descriptive qualitative with data collection through observation, in-depth interviews, and documentation studies. SWOT analysis was used to identify internal and external factors that affect the effectiveness of Character House in achieving its goals. The results showed that the main strengths of the Character House lie in the comprehensive curriculum, full support from the faculty, and adequate facilities. However, there are weaknesses in the form of lack of active student involvement and suboptimal teaching resources. In terms of opportunities, the Character House has the potential to collaborate with various external institutions and utilize digital technology in the character building process. However, threats from the negative influence of social media and a less conducive external environment are challenges that need to be overcome. This study gives a new recommendation for character house by giving the strategic and prudent utilization of digital technology is proposed. It is expected that the Character House of the Islamic Faculty can be an effective laboratory model in shaping a generation with excellent Islamic character and contributing positively to society.

1 Introduction

Character building is an integral component in the education system that functions not only to improve intellectual abilities, but also to shape the morals and ethics of learners for both students and university students. In the midst of rapid globalisation, challenges to moral values are increasingly complex and diverse. Educational institutions, especially religious-based ones such as the Islamic Faculty, have a strategic role in instilling character values based on Islamic teachings. The Character House at the Islamic Faculty comes as an answer to the urgent need for a laboratory that focuses on Islamic character building and development.

The Character House at the Islamic Faculty is designed with a holistic philosophy, combining theoretical and practical approaches in educating character. Through various structured programs and activities, students are expected to not only understand the concepts of Islamic character, but also be able to internalise and practice them in their daily lives. This concept is based on the principle that effective learning should cover all aspects of learners' lives, so that they can develop into complete individuals, both intellectually and morally.

The phenomena happened on students, especially for Z generation related the degradation of student attitudes and behavior, especially since the Covid-19 pandemic. As we know that students at university studied at their home during pandemic era which made them never meet directly with their lecturers. This condition made the students had cultural shock during face-to-face lectures in terms of dress, speech, and declining religious values. This condition made the Islamic faculty worries about the character of students who are far from Islamic character. So, Islamic Faculty as one of the pioneers in realizing Islamic values in accordance with the Islamic character inherent in Trunojoyo University, Madura in accordance with the Islamic culture of the Madurese community who highly uphold Islamic values.

There are some studies talking about character building which is relevant with this research. Research on student character building in general, and Islamic character in particular, has been conducted by many previous researchers. Among the articles that examine student character in general entitled "Identification of Factors in Student Character Building" found the factors in students character [1]. Moreover, a research entitled "Independent Character Building in Medan State University Students" discuss about the independent if character building at university [2]. An article entitled "Improving the Tolerance Character of Millennial

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Youth through Ma'had al-Jami' Activities at Muhammadiyah Palopo University” discussed about how to improve tolerance for youth through Ma'had [3]. An article written entitled “The Urgency of Higher Education in the Formation of National Character” discussed about the urgency of the formation of national character for higher education [4]. Moreover, a study entitled “Multicultural-Based Islamic Higher Education Character Education” discussed about multicultural in higher education [5].

The articles that specifically focus on Islamic character building will be explained in this paragraph. A research entitled “The Concept of Islamic Character Education” discussed about the concept of Islamic character education [6]. Article entitled “Building Islamic Character Through Al-Islam and Kemuhammadiyah at Muhammadiyah Enrekang University” discussed about Islamic character at Muhammadiyah University through Al-Islam and Kemuhammadiyah subject [7]. Moreover, An article entitled “The Concept of Islamic Character Value as a Shaper of Human Civilisation” found the concept of Islamic character values for human [8]. A research entitled “Discourse of Character Education in Islamic Religious Universities in the Millennial Era” discussed about the character of education in millennial era [9]. A research entitled “Management of Campus Mosques as Islamic Education Centres in Student Character Building at PGRI Madiun University” found the management of campus mosques for Islamic education [10]. A study entitled “Building Islamic Character Through Al Islam and Kemuhammadiyah [Study of Analysis of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK)]” found the character of Islamic building through Al-Islam and Kemuhammadiyah study [11].

Based on previous study, it can be concluded that research on the philosophy of the Islamic Faculty Character House has not been examined and studied in depth, especially by using the SWOT analysis perspective. Therefore, this paper will examine and analyse the philosophical values of the Islamic Faculty Character House as a laboratory which has Islamic character building for students in the perspective of SWOT theory.

We tried to conduct the rationale is that the Character House of the Islamic Faculty is unique and has several advantages and has great potential to be developed and become a role model in student character building. However, to ensure its success and sustainability, an in-depth analysis of the various factors that influence it is needed. SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis is an appropriate tool to evaluate the internal strengths and weaknesses as well as external opportunities and threats faced by the Islamic Faculty Character House. Through this analysis, a more precise and directed strategy can be formulated in optimising the function and role of the Islamic Faculty Character House.

Specifically, this article aims to deeply analyse the philosophy of the Islamic Faculty Character House as a laboratory for Islamic character building. Through

SWOT analysis, we will evaluate the strengths, weaknesses, opportunities, and challenges faced in the implementation of this programme. This analysis is expected to provide a more comprehensive insight into the effectiveness of the programme and recommendations for future improvements.

This research will give a contribution related the Character house at Islamic Faculty which is different from other institutions by implementing Islamic character for students. Wishing that this study will give the contribution in making Islamic character for the students at University of Trunojoyo Madura especially and the other university who wants to adopt the Islamic character which are given at Character House at Islamic faculty.

2 Research methods

This research used a qualitative approach to deeply examine the philosophy and implementation of the Character House in the Islamic Faculty as a laboratory for Islamic character building and development. This research was conducted at University of Trunojoyo Madura, Bangkalan. The location is on Islamic faculty at second floor.

The data collection technique is in-depth interviews, conducted with various key informants who have strategic roles in the management and implementation of the Character House programme, including lecturers, administrative staff, and students. These interviews aimed to explore their perceptions, experiences, and views on the effectiveness of the programme as well as the challenges faced.

In conducting research, we made an observation being directly involved in various activities held at the Character House to gain a more comprehensive understanding of the character building process. Document analysis involved reviewing the curriculum, training modules, activity reports, and policies related to the programme.

The collected data was analysed using SWOT analysis technique to identify strengths, weaknesses, opportunities, and threats that affect the implementation of Character House. This analysis was conducted systematically to develop appropriate strategies for optimising the potential and overcome the constraints. The results of the analysis are then validated through data triangulation to ensure the accuracy and credibility of the findings. Through this methodological approach, it is expected that this research can make a significant contribution in understanding and improving the effectiveness of Islamic character building and development in higher education institutions.

The flow chart below talking about a step of this research:

Based on figure 1 above, the steps of research by making identification of the problems. This research has a problem related the degradation of Islamic values for students after pandemic era. After that, me made a statement of problem and collecting data by making

observation and interview. After that, we made SWOT analysis and made interpretation of data.

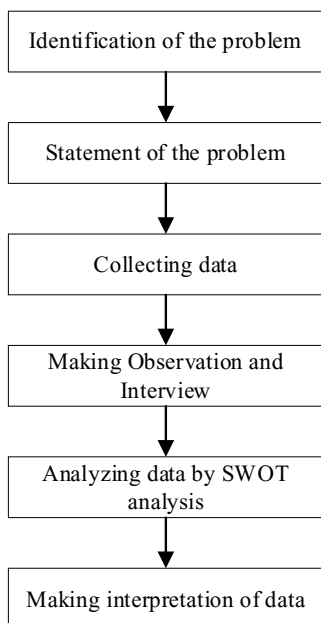


Fig.1. Steps of the research.

3 Results and discussion

3.1 Islamic character: a concept

Linguistically, the word character comes from the English character which means character, nature, and character. In the Indonesian language, character is defined as the inner nature of man that influences all his thoughts and actions, and also means character, and character [12]. In terms, character is a behaviour that comes from a will that is familiar and often done continuously, so that it becomes a spontaneous habit or can also be referred to as behaviour that has become spontaneous behaviour, not requiring consideration to do so [8].

In Arabic, the word character is often referred to as morals, which means character, behaviour, habits, temperament, nature, character, good civilisation, and religion [13]. In terminology, according to Ibn Miskawaih, character is a trait or condition embedded in the deepest soul which then produces various actions spontaneously without the need to think and consider it again. There are two types of this state: first, which is natural and comes from character, for example someone who gets angry easily because of small things or is afraid of facing trivial events. Secondly, a state that is formed through habit and practice; at first, this state is thought out and considered first, but then, through repeated practice, it becomes a fixed character [14].

In language, the word Islamic means Islamic [15]. In scientific terms, Islamic refers to the Islamic values attached to something. This can be in the form of works of art, traditions, education, culture, life attitudes, perspectives, technology, teachings, legal products, institutions, countries, and others. Something is said to

be Islamic if the values or systems in it adopt Islamic teachings [16]. So, in simple terms, Islamic character can be defined as character, character, or character that is in accordance with and derived from Islamic teachings.

In the Islamic context, the concept of Islamic character education has distinctive features that are not found in other character education concepts. This characteristic is based on five main aspects: moral conscience, moral obligation, moral judgement, moral responsibility, and moral reward. These five aspects are firmly rooted in a transcendental and trustworthy vision, which is based on a firm belief in God as the creator of everything in the world, as well as the judge who will demand accountability for every human action. This unique concept of character education only exists in the teachings of Islam [17].

3.2 Character formation in the al-qur'an and hadith

In Holy Quran, there are many verses that explain the main virtues of character or morals that can be used to distinguish the behaviour of a Muslim, such as the command to do good (ihsan) and virtue (al-birr), keeping promises (al-wafa), patience, honesty, fear of Allah SWT, giving alms in the way of Allah, being fair, and forgiving. The details of these verses are as follows:

3.2.1 QS. al-Qashash [28]: 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ
 “And seek in that which Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your share of the pleasures of this world, and do unto others as Allah has done unto you, and do not cause corruption in the earth, for Allah loves not those who cause corruption.”

3.2.2 QS. al-Baqarah [2]: 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَجِينَ النَّاسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ
 “It is not a virtue to turn your face towards the east and the west, but it is to believe in Allah, the Last Day, the angels, the books, the prophets, and to give away one's beloved wealth to one's relatives, orphans, the poor, travellers (in need of help), and the beggars; and to free slaves, to establish prayer, and to pay the alms; and to keep one's word when one makes a promise; and to be patient in adversity, in suffering, and in battle. They are the true believers; and they are the pious ones.”

3.2.3 QS. al-Nur [24]: 37

رَجَالٌ لَا تُلِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

“Men who are not distracted by trade and commerce from the remembrance of Allah, and from establishing prayer, and from paying the alms. They fear a day on which the heart and the sight will be shaken.”

3.2.4 QS. al-Furqan [25]: 35–37

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيْرًا فَقُلْنَا اذْهَبَا إِلَى
الْقَوْمِ الَّذِينَ كَفَرُوا بِآيَاتِنَا فَذَمَّرْنَاهُمْ تَذْمِيرًا وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

“And We gave the Book to Moses, and We made Aaron his brother, accompanying him as a vizier. Then We said to both of them: “Go, both of you, to the people who deny Our verses”. So, We destroyed them utterly. And We destroyed the people of Noah when they denied the messengers. We drowned them and made their story a lesson for mankind. And We have prepared for the wrongdoers a painful punishment.”

3.2.5 QS. al-Fath [48]: 29

مُحَمَّدٌ رَسُوْلُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوْهِهِمْ مِنْ أَثَرِ السُّجُوْدِ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْبُهُ فَازْرَهُ
فَاسْتَعْلَطْ فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ الرُّزَّاعَ لِيغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“The Prophet Muhammad is the messenger of Allah and those who are with him are stern with the disbelievers (who are hostile), but compassionate with them. You see them bowing and prostrating themselves seeking the bounty of Allah and His pleasure. On their faces are the marks of prostration (glowing). These are their attributes (revealed) in the Torah and the Gospel: they are like a seed that sends forth its shoot, and the shoot grows stronger and stronger, and then it becomes large and grows on its stem. The plant pleases the one who planted it. (Their state is compared to that) because Allah wants to anger the disbelievers. Allah promises those who believe and do good among them forgiveness and a great reward.”

These verses are provisions that oblige every Muslim to implement noble character values in their various activities. The necessity of upholding noble character (akhlaq karimah) is further emphasised by the Prophet SAW. with a statement that connects morals with the quality of will, the weight of charity, and the guarantee of entering heaven. Some of the Prophetic traditions that explain Islamic character or morals are as follows:

3.2.6 Hadith narrated by 'Abdullah ibn Amr ibn Ash

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُوْلُ
اللَّهِ ﷺ فَاجِسًا وَلَا مُتَّقِسًا، وَكَانَ يَقُوْلُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

“'Abdullāh ibn Amr ibn al-'As (may Allah be pleased with him) reported: "The Messenger of Allah ﷺ never spoke dirty words and never behaved dirty. He always said: 'Verily, the best among you is the one with the best manners.'" (HR. Bukhari Muslim)

3.2.7 Hadith narrated by Abu Hurairah

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ عَلَى أَنَابِسِ جُلُوْسٍ
فَقَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ قَالَ فَسَكَتُوا فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ
رَجُلٌ بَلَى يَا رَسُوْلَ اللَّهِ أُخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا قَالَ خَيْرِكُمْ مَنْ يَرْجَى خَيْرَهُ
وَيُؤْمِنُ شَرَّهُ وَشَرُّكُمْ مَنْ لَا يَرْجَى خَيْرَهُ وَلَا يُؤْمِنُ شَرَّهُ

“Abu Hurairah reported that the Messenger of Allah ﷺ stood in front of people who were sitting and said: "Shall I tell you the best of you from the worst of you?" Abu Hurairah said: The Companions were silent, he said this three times, then one of them said: Yes, O Messenger of Allah, tell us the best among us from the worst, he said: "The best among you is the one for whom good is expected and who is safe from evil, and the worst among you is the one for whom good is not expected and who is not safe from evil." (HR. Tirmidzi)

3.2.8 Hadith narrated by Jabir

عَنْ جَابِرٍ أَنَّ رَسُوْلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ
مَنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَبْتُمْ أَخْلَاقًا وَإِنْ أَبْغَضْتُمْ إِلَيَّ وَأَبْعَدْتُمْ مِنِّي
مَجْلِسًا يَوْمَ الْقِيَامَةِ النَّزَّارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَقَبِّحُونَ قَالُوا يَا رَسُوْلَ اللَّهِ
قَدْ عَلِمْنَا النَّزَّارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَقَبِّحُونَ قَالَ الْمُتَكَبِّرُونَ

“Jabir reported that the Messenger of Allah ﷺ said: "Verily, the one whom I love the most and whose seat will be closer to me on the Day of Judgement is the one whose manners are the best. And indeed the one whom I hate the most and whose seat will be farthest from me on the Day of Judgement is the one who speaks the most (unhelpful words and mocks people)." The companions asked, "O Messenger of Allah, who is the most talkative person?" The Prophet replied: "Those who are arrogant." (HR. Tirmidzi)

3.2.9 Hadith narrated by Abu Hurairah

عَنْ أَبِي هُرَيْرَةَ، قَالَ: سئِلَ رَسُوْلُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ،
فَقَالَ: "تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ"

“Abu Hurairah reported that he said: The Messenger of Allah ﷺ was asked about what brings the most people into Paradise, and he replied: "Fear of Allah and good character." (HR. Tirmidzi)

3.2.10 Hadith narrated by Abu Darda

عَنْ أَبِي الدَّرْدَاءِ -رَضِيَ اللَّهُ عَنْهُ- عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ"

“'Abu Darda' reported that the Prophet ﷺ said: 'Nothing will weigh more heavily on the scales of a believer on the Day of Judgement than good character.'" (HR. Abu Dawud dan Tirmidzi)

The above arguments show that character in the Islamic perspective is not just the result of thought and does not mean that it is separated from the reality of life, but is an issue related to the mind, spirit, heart, soul,

reality, and goals outlined by akhlaq Qur'aniyah. Thus, noble character is a system of behaviour that is required in Islam through the texts of the Qur'an and hadith.[17]

3.3 History and background of the establishment of the Islamic faculty character house

The idea of the establishment of the Islamic Character House is inseparable from the establishment of the Islamic Faculty. The Islamic Faculty was established in 2014 due to the desire of the religious Madurese community to have an Islamic-based faculty, before the establishment of the Islamic Faculty, two study programmes were established, Sharia Business Law and Sharia Economics. In addition, the desire of the rector of Trunojoyo University Madura at that time, Prof. Dr. Arifin, M.S., also played an important role. He wanted UTM students to not only be competent in science and technology, but also have religious values and noble character. According to him, the Islamic Faculty is the right place to carry out this mission [18].

The Islamic Character House was established in 2015 in accordance with the Dean's Decree of the Islamic Faculty Number: 002.a/UN46.1.45/SK/2015 on the Islamic Character House Supervisor Lecturers. The lecturer team functions as the implementer of the Islamic Character House unit, which is tasked with embodying the vision and mission of the faculty in the formation and acculturation of Islamic values and characters. The tagline "Orderly, Polite, and Caring" becomes the basic philosophy in the character building of the Islamic Faculty students.

After being formed as a special unit of the faculty, the Islamic Character House scheduled various programmes. The first step was the establishment of an organisational structure consisting of three people, followed by programmes to build the Islamic character of the Islamic Faculty students. During the first year, several agendas have been carried out, such as the making of an Islamic character guidebook entitled "Building Islamic Character", Student Personal Book, student activity sheets, motivational word frames in RKB C, motivational Quran recitation, healing services, and ToT (Training of Trainers) for the IFO (Islamic Faculty Orientation) committee 2016 and 2017 [19].

As a modern organization, the Islamic Character House of the Islamic Faculty has a clear organisational structure that reflects the job description of each section. In addition, starting from the 2017-2018 academic year, the Islamic Character House has had its own representative room, so that it can be maximised in carrying out its tasks and programmes. The organisational structure of the Islamic Character House unit is now also complete, which can be seen in the Islamic Character House organisational structure sub-section. The following is the organisation structure of the Islamic Faculty Character House: Character House Team Advisor consists of Shofiyun Nahidloh, S.Ag., M.H.I; Khoirun Nasik, S.H.I., M.H.I; H. Ahmad Mus'if,

S.H.I., M.A; and Mohammad Ali Hisyam, S.Ag., M.Ag., Ph.D..

The Character House Team consists of several members who have specific roles and responsibilities, namely Alan Suud Maadi, S.Pd.I., M.Sh.Ec.; Farid Ardiyansyah, S.E., M.M; and Luluk Hanifah, S. Akun., M. Akun. This team works together to develop and implement programs that support the formation of Islamic character within the Islamic Faculty [20].

3.4 Philosophy of the Islamic faculty character house

An organization cannot exist and achieve its goals if it does not possess a philosophy and core values that embody the direction and objectives of that organization. Similarly, the Character House of the Islamic Faculty, as an entity within the Faculty entrusted with the specific mandate of maintaining and nurturing Islamic character values among the academic community (particularly students) within the Islamic Faculty, also has a guiding philosophy. This guiding philosophy consists of three fundamental principles: orderliness, courtesy, and caring [21].

Essentially, the character shaped by the Character House of the Islamic Faculty is an Islamic character that encompasses all aspects of ethics, morality, and conduct in Islam. Attributes such as orderliness, courtesy, and caring become the key elements of the philosophy to be cultivated. These three values also function as a tagline that forms the philosophical foundation in the character development of students in the Islamic Faculty..

3.4.1 Orderly character

In the Character House Handbook, it is explained that the character of orderliness encompasses regularity, adherence to rules, neatness, politeness, and conformity. The elucidation of Islamic values of orderliness at the Character House of the Islamic Faculty includes regularity in worship, classes, and the arrangement of classrooms and prayer spaces. Students are guided to develop a culture of orderliness, which gradually becomes a habit practiced consistently (*istiqamah*). It is hoped that this orderliness will bring blessings into their lives. Students are prepared in an environment that fosters independence and supports the Islamic character of orderliness, in line with their duties as seekers of knowledge (*thalibul 'ilmi*).

One of the commendable attitudes that encourages the formation of an orderly Islamic character is discipline. Discipline is created through a series of attitudes and behaviors that reflect obedience, loyalty, regularity, and orderliness. A disciplined attitude helps individuals understand what is permissible and what is not. Students with high discipline will feel that lacking discipline is a burden, not the other way around. Indicators of discipline include regular study, worship, and classes, demonstrating orderly behavior in self-care. Automatically, this results in regularity in studying,

worshipping, attending classes, and participating in dormitory and campus activities.

The Islamic Faculty at Trunojoyo Madura University organizes class and dormitory schedules in such a way that they do not conflict with worship times, whether in the university dormitory or at home. Students are able to manage their dormitory and campus schedules well, allowing them to conduct their worship, classes, and other activities in an orderly and measured manner [22]

3.4.2 Polite character

The term “santun” or polite in Kamus Besar Bahasa Indonesia is defined as (1) refined and good (in manners and behavior); patient and calm; polite; (2) full of compassion; willing to help. From this, it can be understood that individuals who are “santun” possess refined manners and gentle behavior [23]. The Book of Character Guidelines further explains that Islamic character of “santun” includes actions such as smiling, greetings, addressing, handshakes, and visits with respect to parents, teachers, and colleagues. A smile reflects a friendly face, creating a warm atmosphere of friendship as a noble individual. Greetings are expressed as a sign of brotherhood among Muslims when meeting teachers, staff, and friends. Handshakes demonstrate strong camaraderie, observed between women or men. Visits and social connections strengthen relationships between students and teachers, staff, and parents.

In addition to polite behavior, students are encouraged to adopt phrases such as “Assalamualaikum”, “may I...”, “may I have permission”, “excuse me”, “I apologize”, “please”, “thank you”, “no, thank you”, and to exhibit humble, polite, non-arrogant behavior and dress modestly. Islamic values of 'santun' reflect Islamic character built upon inherent virtues of a noble conscience. Students of the Islamic Faculty are expected not only to behave politely as seekers of knowledge but also as instruments and obligations in building character as noble individuals and outstanding personalities.

Polite behavior begins with knowledge in soft skills, which is actualized into ingrained character. A person who is 'santun' will exhibit good behavior, whereas one who is not 'santun' will display less favorable behavior. In the explanation of Islamic character of 'santun', students as agents of social change and social control can set examples of polite behavior for parents, teachers, the academic community of the Islamic Faculty, and fellow students, beginning with their own willingness to become a righteous and beneficial individual [22]

3.4.3 Caring character

Caring is a human attitude and behavior involving engagement with various issues or conditions occurring in one's surroundings. According to the Kamus Besar Bahasa Indonesia, caring means to heed, pay attention to, or take into account. The Islamic character value of “caring” at the House of Character of the Islamic Faculty

encompasses concern for personal neatness, tidiness of rooms, dormitories, and classrooms. The Islamic character trait of 'caring for personal neatness' is demonstrated through dressing appropriately and respectfully on all occasions and activities. “Caring for room tidiness” reflects the habit of cleaning and organizing rooms to ensure cleanliness and comfort. Meanwhile, “caring for classroom tidiness” involves maintaining cleanliness, caring for classroom facilities, and mutually reminding and respecting one another. Maintaining mental health is also crucial in building the caring Islamic character, achieved through exercise, limiting exposure to negative information, and seeking information from reliable sources.

Students are encouraged to cultivate a culture of 'caring,' fostered by the House of Character of the Islamic Faculty at Trunojoyo Madura University, stimulating their involvement in their surroundings. Students are expected to care for themselves by maintaining personal neatness, living environment cleanliness, and classroom tidiness. Efforts to nurture self-care include self-respect by avoiding disgraceful behavior, eliminating negative thoughts, changing mindsets, utilizing time effectively, and accepting advice from others. Student engagement with themselves and their environment embodies the Islamic character developed from awareness and commitment to becoming outstanding individuals of Islamic character [22].

3.5 Programmes for cultivating and strengthening islamic character and their implementation

The Islamic Character House of the Islamic Faculty conducts various activities categorized to shape the paradigm, habituation, and Islamic character of students. Paradigm formation activities include Character Education Recitations held monthly in the RKB-C Hall of the Islamic Faculty and collective Qur'an recitations every morning in the Faculty's prayer room, attended by leaders, lecturers, and staff. Through these activities, students and the academic community are encouraged to learn and understand Islamic character values as the foundation for daily behavior.

Additionally, the Character House focuses on habituation formation activities through ethical socialization, such as socializing dress ethics and the etiquette of contacting the academic community of the Islamic Faculty. These activities are conducted at every event and program organized by both the academic community and students. The aim is to familiarize students with behaviors aligned with Islamic values, fostering good habits in daily life. Students are taught to behave orderly, politely, and considerately in various aspects of life.

To reinforce Islamic character, the Character House also organizes activities such as Motivational Recitations held monthly, daily congregational prayers in the mosque and Faculty, Counseling Services provided three days a week accompanied by lecturers

from the Character House according to a predetermined schedule, Training of Trainers conducted before IFO or new student orientation, and Qur'an recitations and Ramadan sermons via social media during the month of Ramadan. Furthermore, there is the Character House Care program, which aims to instill a culture of caring among students, including open donations for natural or humanitarian disasters and support for orphans and the needy. Through these various activities, students are expected to develop strong character and behavior in accordance with Islamic teachings, becoming outstanding individuals and contributing positively to the academic environment and society [22, p. 35]. Below is a table of programs and activities of the Islamic Character House of the Islamic Faculty:

Table 1. Program's schedule at character building house.

No.	Paradigm Formation Program	Activities for Forming Habituation	Character Values
1.	Studying character education	Socialization of dress ethics	Orderly, polite, caring
2.	Recite the Koran together in the morning	Socialization of ethics/procedures for contacting the Islamic Faculty academic community	Orderly, polite, caring
3.	Motivational studying	Special for giving motivation	Orderly, polite, caring
4.	Congregational Prayer	Guide book	Orderly, polite, caring
4	Consulting Services	Special for consulting	Orderly, polite, caring
5.	Training of Trainer (ToT)	Special for making training for trainer	Orderly, polite, caring
6.	Orderly Character House	Character	Orderly
7.	Habit Culture	Student Personal Book	Orderly, polite, caring
8.	Studying and tausiah Ramadhan	Tausiah	Orderly, polite, caring
9.	Home of caring characters	Charing charater	caring

There is something intriguing about the program and implementation of character building and strengthening at the Islamic Faculty. The program and its execution are not confined to the campus alone but also extend to student dormitories. The supervision of Islamic Studies students living in dormitories can be stricter and more controlled, as students are monitored in real-time 24 hours a day [24]. The problem, however, is that only new students are required to stay in the dormitories during their first and second semesters. Thus, students beyond their first year move out of the dormitories and live in rented accommodations, which poses a challenge

for supervision [25]. Nevertheless, through intensive and massive efforts by the Character House Team in collaboration with the faculty's student organizations, the success rate of the Character House programs can be improved.

3.6 Standard operational procedure for handling in the islamic faculty character house

In implementing the Character House program of the Islamic Faculty, there are Standard Operating Procedures (SOP) and protocols for handling arising issues. The implementation pattern is carried out in two stages, namely:

3.6.1 Procedures for handling student development

Regular inspections of student personal books and daily activity sheets will be conducted to monitor the development of students' character both on and off campus. Challenges and obstacles in the character-building process must be addressed, particularly by the Character House team, supported by the faculty leadership. Emerging issues require structured and systematic handling.

To address these challenges and issues, a Standard Operating Procedure (SOP) is necessary. The following outlines the procedure for handling these obstacles and issues:

- a. Academic advisors and class coordinators for a personal approach, assisted by classmates, to facilitate the resolution of these issues. The categories of obstacles and issues include:
 - 1) Not dressing in an Islamic manner both in class and off-campus.
 - 2) Associating with the opposite gender in ways that violate religious and moral norms.
 - 3) Behaving and speaking impolitely.
 - 4) Lack of discipline in attending classes.
 - 5) Failing to fill out and submit the Student Personal Book.
- b. Summoning the student in question for guidance and direction from the Character House team.
- c. Submitting a recommendation letter to the leadership for further development if the following conditions are met:
 - 1) Guidance and direction provided over one month have not brought about change.
 - 2) There is no evident good faith or positive willingness from the student to change.
 - 3) Urgent situations requiring direct handling by the leadership [26].

3.6.2 Building a house of character for students with problems

The Character House's guidance process for problematic students is designed to educate those whose behavior during or outside of class does not align with orderly, polite, and caring character traits. This process

aims to provide education, warnings, and support to the students involved, leading to character improvement and positively impacting both academic and non-academic performance [22]. Below is the process in character house:

1. Problem identification by the lecturer
↓
2. Report to the character house team
↓
3. Categorization of attitudes and behaviors
 - a. Dress code and attire
 - 1) Male: (1) Wearing T-shirts, (2) Ripped jeans, (3) Skinny jeans, (4) Sandals, (5) Long hair
 - 2) Female: (1) Tight clothing, (2) Short hijabs, (3) T-shirts, (4) Pants, (5) Tight skirts, (6) Without socks
 - b. Behavior and attitude
 - 1) Not smiling/greeting/speaking politely/shaking hands/socializing
 - 2) Using harsh language
 - 3) Smoking indiscriminately
 - 4) Being noisy
 - 5) Associating in ways that violate Sharia
 - 6) Littering
 - 7) Parking indiscriminately
4. Assessment by the Character House Team
 - a. Minor or moderate issues → Referred to academic advisor → Character Quarantine (Education/Support/Sanctions)
 - b. Severe issues → Referred to the Dean's office
↓
5. Support and education
Outcomes of support/education are reported to the Character House (written/oral)
↓
6. Evaluation and documentation by the Character House Team
↓
7. Resolution of student issues

3.7 SWOT Analysis of Islamic Character Building in the Islamic Faculty

From the program of activities and implementation that has been carried out by the Islamic Character House Team, Islamic Faculty, based on SWOT analysis theory, it can be found as follows [27]:

3.7.1 Strengths

1. Various character-building activities
The Islamic Character House of the Islamic Faculty offers a range of structured and targeted activities such as character education recitations, collective Qur'an recitations, motivational recitations, and congregational prayers. These activities help students understand and apply Islamic values in their daily lives.
2. Support from leadership and the academic community

3. The involvement of leaders, lecturers, and staff in various activities strengthens the implementation of Islamic character programs and provides direct examples for students.
4. Counseling services and Training of Trainers
The availability of counseling services and the Training of Trainers program provides psychological support and additional skills for students, enabling them to better handle personal and academic challenges.
5. Social care programs
The Character House Care program instills a culture of social responsibility through activities such as open donations for natural disasters and aid for orphans and the underprivileged, teaching students to actively participate in the community.
These strengths are key factors that can be developed or maintained by the Character House of the Islamic Faculty, representing positive internal conditions that offer the aforementioned advantages [28].

3.7.2 Weaknesses:

1. Limited supervision outside dormitories
Intensive supervision is only provided to new students living in dormitories during their first and second semesters. After that, supervision of students living in rented accommodations becomes less effective, which may lead to Islamic character programs being less monitored.
2. Limited time and resources
A busy schedule may burden the character house team and the academic community, especially if the number of supervising lecturers and staff is limited.
3. Lack of continuous evaluation
Evaluations of the effectiveness of activities and programs may not be conducted thoroughly and continuously, resulting in issues or shortcomings in program implementation not being promptly identified and corrected.
4. Disruption due to the covid-19 pandemic
The pandemic has caused a disconnection between generations at the Islamic Faculty, necessitating a renewed effort to instill Islamic character in students post-pandemic.

3.7.3 Opportunities:

1. Increased collaboration with student organizations
Collaborating with student organizations (ormawa) can expand the reach and effectiveness of the character house programs, creating a more conducive environment for the development of Islamic character.
2. Utilization of digital technology
Leveraging digital platforms and social media for socialization, communication, and activities such as Qur'an recitations and Ramadan sermons can increase participation and engagement from students who do not live in dormitories.
3. Improvement of facilities and resources

Securing more support from the university or external parties to enhance facilities and resources for the character house programs can help address existing limitations.

4. Development of Islamic character modules and curriculum: developing specific modules and curriculum for Islamic character building can provide a more structured guide for students and lecturers in applying Islamic values in daily life.

3.7.4 Threats:

1. Lack of student compliance
Students who do not reside in dormitories may be less compliant with existing programs, making the implementation of Islamic character building less effective.
2. Institutional policy changes
Changes in policies from the university or faculty that do not support the character house program can hinder the execution of activities and the achievement of objectives.
3. Competition with other activities
Students may be tempted to participate in other activities outside of the character house program that are more appealing to them, leading to decreased participation in Islamic character-building activities.
4. Limited funding
Insufficient funds to support various activities and programs of the Character House can reduce the effectiveness and reach of the program, as well as lower the quality of activity implementation.

3.8 Supporting and Hindering Factors for Islamic Character Building in the Islamic Faculty

From the SWOT analysis that has been carried out in the sub-chapter above, an analysis of the supporting and inhibiting factors for the formation of Islamic character in the Islamic Faculty can be drawn. The supporting factors for the formation of Islamic character are:

3.8.1 Paradigm formation activities:

1. Character education recitations
Conducted once a month in the RKB-C Hall of the Islamic Faculty. This activity involves leaders, lecturers, and staff, and encourages students to learn and understand Islamic character values as the foundation for daily behavior.
2. Collective Qur'an recitations
Held every morning in the Islamic Faculty prayer room, bringing together the entire academic community to collectively understand Islamic values.

3.8.2 Habituation formation activities:

Habituation formation activities through socialization of ethics, socialization of dress ethics and procedures for

contacting the Islamic Faculty academic community are carried out in every event and work program. This aims to familiarize students with behavior according to Islamic values, so as to create good habits in everyday life.

3.8.3 Character strengthening activities:

1. Motivational recitations
Conducted once a month to inspire and motivate students.
2. Congregational prayers
Held daily at the Campus Mosque and the Islamic Faculty.
3. Counseling services
Offered three days a week, guided by lecturers from the Character House management team.
4. Training of Trainers
Conducted before IFO activities or new student orientation to equip them with additional skills.
5. Qur'an recitations and Ramadan Sermons via Social Media
Held throughout the month of Ramadan, utilizing social media to disseminate Islamic values.

3.8.4 Caring character home program:

The Character House's caring program includes activities such as open donations and aid. This program instills a culture of care among students through social activities like open donations for natural or humanitarian disasters and providing aid to orphans and the underprivileged.

3.8.5 Strict supervision in the dormitory:

New students are required to stay in dormitories during their first and second semesters, where they receive 24-hour strict supervision, ensuring more effective Islamic character formation.

3.8.6 There is leadership encouragement:

There is an encouragement from the leadership of the Islamic Faculty for the House of Character Team to move again to carry out programs intensively and optimally, by utilizing all existing potential, both for lecturers, educational staff, student organizations and student dormitories.

The factors that can become obstacles to the formation of Islamic character include:

3.8.7 Limited supervision outside the dormitory:

After semester 2, students other than new students live in boarding houses or rented houses. Supervision of them becomes less effective, causing problems in the consistency of Islamic character formation.

3.8.8 Resource limitations:

Activities that are busy and involve many academics may be a burden on the Rumah Character team, especially if the number of administrators and staff is limited. This could reduce the effectiveness of the program.

3.8.9 Lack of on going evaluation:

Evaluation of activities and programs may not have been carried out comprehensively and continuously. This can hinder the identification and correction of problems or deficiencies in program implementation.

3.8.10 Changes in student behavior patterns:

Students who no longer live in dormitories may be less obedient to Islamic character programs, because there is no strict supervision like in dormitories.

3.8.11 Limited funds:

Limited funds to support various Rumah Character activities and programs can reduce the reach and quality of program implementation. House of Islamic Character The Islamic Faculty has many programs and activities that support the formation of Islamic character in students, supported by the academic community and various structured activities. However, there are barriers such as limited supervision outside the dorms, limited resources, and lack of ongoing evaluation that need to be addressed to ensure the program's effectiveness and sustainability in the long term. Collaborative efforts and continuous development are needed to overcome these obstacles and strengthen the formation of Islamic character in the Islamic Faculty.

The finding of research found that in character house of Islamic Faculty, there are some Islamic education which are given by lecturers in forming the students' characters to be better than before. This study also found the character of Islamic education in giving socialization for students during in character house. This is supported a study conducted by [29] who found the effectivity of character education especially in Islamic education as moral education. It is also supported a study conducted by [30] who found about character education is very important. It is also supported by [31] who found the management system in forming the religious character.

The results of the study indicate that support from institutions and the environment is needed to realize a character house with Islamic characteristics. This is in line with research conducted by [32] who found that encouragement from teachers and the surrounding environment to stabilize students in learning at school

To realize an Islamic character house, the character house always use Islamic activities in its activities in the character house, including instilling the importance of morals in everyday life. This is in line with research conducted by [33] who found that morals are one of the important things for students in Islamic education.

According to [34] the decrease in morals, ethics, and cultural values were the lack of character education. This finding showed that lecturer at Islamic faculty becomes a role model in giving a role model in Islamic style, such as in wearing dress, in speaking, in reading Qur'an and etc. It is also relevant with the study conducted by [35] who found that a teacher should be a role model for the students.

In its management, the character house is managed with good management in accordance with the philosophy of establishing a character house with an Islamic character. The management of the character house is well organized according to the applicable SOP so that Islamic character can be reflected in the lives of students. This is in line with research conducted by [36] which found that in school management there is good governance to achieve goals. This is in line with the results of research conducted by [37] related to good management being very important in determining the success of a school. In the management of the character house, the team strives to create programs and coaching methods according to the character of the students. This is in line with the findings of research [38] which found that there needs to be consideration in seeing the abilities of students at school. In managing the character house, the character house team limits the number of students according to the needs and goals of the character house. This is in line with the view [39-40] that there must be good management, one of which is in the amount of learning adjusted to the needs in learning activities.

4 Conclusion

The character house philosophy at the Islamic Faculty effectively fosters Islamic character. Through an approach that combines Islamic values with modern educational methods, this philosophy provides a solid foundation for a holistic Islamic character building process among students.

The Islamic Character House of the Islamic Faculty runs a series of structured programmes to shape the paradigm, habituation, and Islamic character of students. Through activities such as activities like 'Ngaji Pendidikan Karakter' and 'Ngaji bareng Al-Qur'an,' along with dress code ethics sessions, help students integrate Islamic values into their daily lives, students are invited to understand and apply Islamic values in their daily lives. Routine activities such as Ngaji Motivation, Sholat, and counselling services also strengthen Islamic character building. In addition, the Rumah Karakter Peduli programme instils a caring culture through social activities such as donations for natural disasters and compensation for orphans and the poor.

These activities take place not only on campus, but also in student dormitories, although strict supervision only applies to new students in the first and second semesters. Post-second semester, supervision of students in off-campus housing declines. Intensifying efforts and collaborating with student organizations can help mitigate this issue. Additional measures, such as

periodic check-ins and remote monitoring, could further enhance supervision. Thus, students can develop a strong character, behave according to Islamic teachings, and make a positive contribution in the academic environment and society.

Islamic Character House programs at the Islamic Faculty play an important role in forming strong and Islamic character in students. While there are challenges in terms of supervision, especially once students leave residence halls, collaborative and sustained efforts can help ensure the success of these programs. Through the various activities held, it is hoped that students will become superior individuals who are able to contribute positively on and off campus.

From the results of this study, it can also be seen that the philosophy of character houses has a significant role in shaping Islamic character in the Islamic Faculty. The concepts, principles, and methods applied in this philosophy provide clear direction in an effort to foster morality, ethics, and a strong Islamic personality in students. The application of the character house philosophy also shows that Islamic character development is not just a process of delivering religious knowledge, but involves practical experience, habituation, and strengthening of moral values in everyday life. This reflects the essence of Islamic education that emphasises not only cognitive aspects, but also affective and psychomotor aspects.

The SWOT analysis reveals that the Islamic Faculty Character House has significant potential to enhance Islamic character education through its holistic approach and structured programs. However, addressing weaknesses and leveraging opportunities are crucial for its success. Recommendations include enhancing program implementation, securing additional resources, and fostering collaborations. Future research should explore the long-term impact of the Character House on students' moral and ethical development.

By strengthening the collaboration between religious values and modern approaches in character education, it is hoped that the young generation born from Islamic educational institutions can become agents of change who bring virtues and morality to society. However, although the character house philosophy has proven its success in Islamic character building, it still requires constant evaluation and further development to ensure suitability with the times and the needs of students. Future research should focus on evaluating the long-term impact of the character house philosophy and exploring innovative supervision methods. Studies could also examine the scalability of this model in diverse educational settings and its adaptability to evolving student needs.

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