

BOARDING SCHOOL PROGRAM FOR MARRIED COUPLES BASED ON ISLAMIC CHARACTER AND ADAB

E-ISSN 2721-2521

<https://uia.e-journal.id/Tahdzib/article/view/4627>

DOI: <https://doi.org/10.34005/tahdzib.v8i1.4627>

Received: 28/04/2025

Accepted: 05/06/2025

Published: 24/06/2025

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Abstract (In English). This study explores the implementation and impact of a Pesantren Kilat (short-term Islamic boarding school) program specifically designed for married couples, with a focus on character building and Islamic manners (adab). Conducted over a one-week intensive period at a religious educational institution, the program aimed to instill values of patience, respect, effective communication, and emotional maturity in family life. The study found that participants experienced significant improvements in their understanding of marital roles, self-awareness regarding behavior, and conflict resolution. Activities such as reflective discussions, simulations, and spiritual learning were effective in strengthening moral character and enhancing relational harmony between spouses. The research emphasizes that character education integrated with Islamic values not only improves individual conduct but also contributes to a more harmonious household. The program demonstrated that a values-based approach to marriage education can serve as a foundation for cultivating strong, respectful, and emotionally intelligent family relationships. These findings support the notion that moral development within the context of Islamic boarding education is a vital strategy in reinforcing marital stability and societal well-being.

Keywords: Character Education, Adab, Islamic Boarding School, Marriage, Emotional Intelligence, Family Harmony, Religious Education, Pesantren Kilat

Abstract (In Bahasa). Studi ini mengeksplorasi implementasi dan dampak program Pesantren Kilat (pesantren jangka pendek) yang dirancang khusus untuk pasangan suami istri, dengan fokus pada pembentukan karakter dan adab Islam. Dilaksanakan selama satu minggu intensif di sebuah lembaga pendidikan agama, program ini bertujuan untuk menanamkan nilai-nilai kesabaran, rasa hormat, komunikasi yang efektif, dan kedewasaan emosional dalam kehidupan keluarga. Studi ini menemukan bahwa peserta mengalami peningkatan yang signifikan dalam pemahaman mereka tentang peran perkawinan, kesadaran diri terkait perilaku, dan resolusi konflik. Kegiatan seperti diskusi reflektif, simulasi, dan pembelajaran spiritual efektif dalam memperkuat karakter moral dan meningkatkan keharmonisan hubungan antar pasangan. Penelitian ini menekankan bahwa pendidikan karakter yang terintegrasi dengan nilai-nilai Islam tidak hanya meningkatkan perilaku individu tetapi juga berkontribusi pada rumah tangga yang lebih harmonis. Program ini



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menunjukkan bahwa pendekatan berbasis nilai dalam pendidikan perkawinan dapat menjadi landasan untuk membangun hubungan keluarga yang kuat, saling menghormati, dan cerdas secara emosional. Temuan ini mendukung gagasan bahwa pengembangan moral dalam konteks pendidikan pesantren merupakan strategi vital dalam memperkuat stabilitas perkawinan dan kesejahteraan masyarakat.

Kata Kunci: Pendidikan Karakter, Adab, Pesantren, Pernikahan, Kecerdasan Emosional, Keharmonisan Keluarga, Pendidikan Agama, Pesantren Kilat

A. INTRODUCTION

In married life, character building and manners between husband and wife are the main foundations that determine family harmony and resilience. However, during the rapid flow of modernization and social change, many married couples face serious challenges in building and maintaining their character and manners towards each other. This problem arises from various factors, ranging from a lack of understanding of the basic values of Islam in marriage, weak internalization of manners in daily life, to the influence of individualistic culture that prioritizes egoism and ignores the principles of compassion and mutual respect¹.

Many married couples struggle to cultivate an attitude of mutual respect, listening, and accepting each other's differences in character. The inability to manage emotions, such as anger, disappointment, or feeling unappreciated, often leads to prolonged conflict that not only hurts feelings but also erodes trust and affection between the two. The lack of patience, open-mindedness, humility, and minimal manners in interactions, such as saying kind words, forgiving each other, and prioritizing deliberation in solving problems, are the main sources of communication breakdowns in the household.

Another problem is the imbalance between role demands and expectations in marriage. Many husbands or wives feel that their partners do not understand their respective roles and responsibilities, resulting in an attitude of demanding each other without being accompanied by an attitude of mutual self-improvement. This imbalance worsens the relationship because characters such as responsibility, trustworthiness, and honesty, which should be the basis of a husband-and-wife relationship, are often ignored².

The influence of social media and modern lifestyles also widens the gap in character and moral issues in households. Unrealistic expectations, comparisons with other couples' lives, and the erosion of a culture of shame and Islamic morals in speaking and behaving are new challenges that are often not realized. The values of simplicity, qana'ah (feeling sufficient), and gratitude that used to be strong fortresses in Muslim families are now slowly fading and being replaced by a consumerist and competitive lifestyle³.

¹ Syarifah Gustiawati and Novia Lestari, "Aktualisasi Konsep Kafa'ah Dalam Membangun Keharmonisan Rumah Tangga," *Mizan: Journal of Islamic Law* 4, no. 1 (2018), <https://doi.org/10.32507/mizan.v4i1.174>.

² Mariam Abd Majid et al., "Metodologi Pembentukan Model Psikologi Komuniti Isteri Bermadu Mengurus Konflik Rumah Tangga Menurut Perspektif Islam," *ATTARBAWIY: Malaysian Online Journal of Education* 4, no. 1 (2020), <https://doi.org/10.53840/attarbawiy.v4i1.25>.

³ Darwis Lodowich Laana and Urbanus Sukri, "LIFE STYLE: PERILAKU MAHASISWA MASA KINI DAN PENGARUH MEDIA SOSIAL," *Inculco Journal of Christian Education* 2, no. 1 (2022), <https://doi.org/10.59404/ijce.v2i1.27>.

All these issues show that character and manners building is not something that can be formed automatically in married life. It requires awareness, continuous learning, and sincerity from both parties to continually improve themselves, deepen their religious knowledge, and foster noble morals in every aspect of household life. Without serious efforts in building character and manners, households are vulnerable to various problems that can ultimately threaten the sustainability and happiness of the marriage itself⁴.

In the reality of the dynamics of household life, husband and wife play a central role in creating a harmonious, loving family based on religious values. However, it cannot be denied that various challenges of the times, socio-cultural changes, and a lack of in-depth understanding of Islamic character and manners are often the main causes of broken husband and wife relationships. Answering this need, the idea of organizing a Pesantren Kilat Based on Character and Manners Building for Husband and Wife was born, a short but meaningful educational program that aims to instill noble moral values and strengthen marriage relationships through a religious approach⁵.

This short Islamic boarding school is designed not only to provide a theoretical understanding of the rights and obligations of husband and wife in Islam, but also to shape character, improve mindset, and accustomed to noble manners in daily life. Through this activity, participants will be invited to reflect on the true meaning of marriage, which is not only a physical bond, but as a spiritual mandate that must be maintained with patience, affection, mutual respect, and sincerity⁶.

The material presented in this program covers various important aspects, such as manners in communicating between husband and wife, building a patient and grateful character in living a household life, the art of resolving conflicts based on the principle of *syura* (deliberation), and the importance of maintaining intentions and sincerity in building a family. In addition, discussions about manners in treating a partner, maintaining each other's honor, and building a family vision that is oriented towards the afterlife are inseparable parts of the curriculum.

The learning method in this short Islamic boarding school is designed interactively and applicably, by combining the study of classical *adab* books, inspirational lectures, group discussions, simulations of household life situations, and self-reflection sessions. With this approach, it is hoped that participants will not only understand the concept intellectually but also be encouraged to internalize and practice these values in their real lives⁷.

More than just a transfer of knowledge, this Islamic Boarding School Based on Character and Manners Development aims to be a space to build new awareness among husbands and wives about the importance of maintaining

⁴ Sihabudin Mukhlis, "Peran Mediasi Dalam Rekonsiliasi Rumah Tangga Dari Perspektif Gender," *KRTHA BHAYANGKARA* 14, no. 2 (2020), <https://doi.org/10.31599/krtha.v14i2.282>.

⁵ Maman Wijaya, Arief Rachman Hakim, and Vini Kartika Rachmawati, "Penggunaan Gadget Dan Perubahan Sosial Budaya Pada Usia Produktif," *Salus Cultura: Jurnal Pembangunan Manusia Dan Kebudayaan* 1, no. 1 (2021), <https://doi.org/10.55480/saluscultura.v1i1.6>.

⁶ Muh Ahsanulhaq, "Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan," *Prakarsa Paedagogia* 2 (2019), <https://doi.org/https://doi.org/10.24176/jpp.v2i1.4312>.

⁷ Muhammad Yamin and Syahrir Syahrir, "PEMBANGUNAN PENDIDIKAN MERDEKA BELAJAR (TELAAH METODE PEMBELAJARAN)," *Jurnal Ilmiah Mandala Education* 6, no. 1 (2020), <https://doi.org/10.58258/jime.v6i1.1121>.

noble character and refining manners in every interaction. Through this program, it is hoped that Muslim families will be born who are not only strong physically, but also strong mentally, ready to face the dynamics of life with a foundation of faith, knowledge, and noble morals. Thus, this Islamic boarding school is not only a means of learning, but also a real effort in building a civil society, starting from a strong family institution.

B. METHOD

This study uses a qualitative approach with a case study method to explore in depth the implementation, process, and impact of the Pesantren Kilat Program Based on Character and Manners Building for Husband and Wife. The qualitative approach was chosen because this study aims to holistically understand the social reality, participants' experiences, and the dynamics that occur during the character and manners building process in the context of household life, which cannot be measured quantitatively alone⁸.

The case study method is used because the focus of this research lies in one phenomenon, namely the implementation of Islamic boarding schools, by paying attention to the specific context in which the program is running. Case studies enable researchers to explore in detail various aspects of the program, including planning, implementation, interactions between facilitators and participants, changes in attitudes, and challenges encountered during the program.

Data collection techniques in this study include participant observation, in-depth interviews, and documentation. Participatory observation was conducted by researchers attending and directly observing activities in the short-term Islamic boarding school, encompassing learning sessions, group discussions, and self-reflection activities. This observation aims to capture the dynamics of interaction, methods of delivering materials, and spontaneous responses from participants to various materials and activities provided.

C. RESULTS AND DISCUSSION

1. The Effectiveness of Pesantren Kilat as Non-formal Education

Pesantren kilat is a form of non-formal education that is now increasingly developing in society, especially in efforts to instill religious, moral, and character values in a relatively short time. As a non-formal educational institution, Pesantren Kilat has its uniqueness in learning methods, atmosphere, and goals to be achieved. The effectiveness of pesantren kilat as a means of non-formal education lies in its ability to provide intensive learning experiences, oriented towards the formation of attitudes and behavior, and is applicable in everyday life⁹.

One of the advantages of short-term Islamic boarding schools is their flexibility in reaching various groups of people with various ages, education, and

⁸ Dimas Assyakurrohim et al., "Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (2022), <https://doi.org/10.47709/jpsk.v3i01.1951>.

⁹ Merni Angkat, "Urgensi Pesantren Kilat Di Jenjang Sekolah Dasar," *Analysis: Journal of Education* 2, no. 2 (2024): 377–83, <https://ejournal.edutechjaya.com/index.php/analysis>.

professional backgrounds. Unlike formal education, which has a strict curriculum and administration structure, short-term Islamic boarding schools emphasize contextual learning and the actual needs of participants. The material taught is usually designed specifically for certain purposes, such as character building, manners, morals, increasing religious insight, or spiritual provision in facing various life challenges¹⁰.

In the context of character and moral education, short-term Islamic boarding schools have proven effective because they combine cognitive, affective, and psychomotor learning simultaneously¹¹. Participants are not only given theory through lectures or book studies but are also invited to internalize these values through worship practices, reflective discussions, real-life simulations, and various other forms of interactive activities. With a more relaxed yet religious atmosphere, short-term Islamic boarding schools can create a learning environment that is conducive to changes in attitudes and behavior¹².

The effectiveness of short-term Islamic boarding schools as non-formal education is also supported by a more humanistic and participatory learning method approach. Participants are given space to ask questions, discuss, share experiences, and reflect on themselves. This strengthens the emotional involvement of participants in the material being studied, so that moral messages and moral values are more easily accepted and internalized¹³. In addition, the short but intensive duration makes short-term Islamic boarding schools an ideal choice for those who have limited time but need meaningful spiritual provision.

Pesantren kilat, as a form of non-formal education, has great potential to be an effective solution in fostering character, manners, and spirituality of modern society. With a flexible, intensive, and applicable approach, pesantren kilat can bridge the community's need for fast but quality religious education, so that it is expected to be able to produce individuals who are noble, civilized, and able to contribute positively to community life¹⁴.

To find out the effectiveness of the short-term Islamic boarding school as a form of non-formal education, interviews were conducted with several participants who had participated in the Short-term Islamic Boarding School Based on Character and Manners Building for Husband and Wife. One of the participants, Mrs. Aisyah (34 years old), said that the experience of participating in this short-term Islamic boarding school was very memorable and had a real impact on her life.

According to Mrs. Aisyah, the material presented in the short-term Islamic boarding school not only touches on the scientific aspect but also raises her awareness as a wife and mother in maintaining manners and character in the family environment. *"So far, I have known the importance of manners, but here I am taught how to practice manners in speaking, in behaving towards my*

¹⁰ Yudhi Fachrudin, "Strategi Penguatan Mutu Berbasis Pesantren," *Https://Stai-Binamadani.E-Journal.Id/Jurdir* 4, no. 2 (2021).

¹¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 1992).

¹² Agus Wibowo, "Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban," 2012.

¹³ Enco Mulyasa, "Pengembangan Dan Implementasi Kurikulum 2013," 2014.

¹⁴ Rindang Melati et al., "Peran Pesantren Kilat Dalam Membina Karakter Religius Siswa," *Jurnal Ilmiah Research Student* 1, no. 2 (2023): 157–63, <https://www.ejurnal.kampusakademik.co.id/index.php/jirs/article/view/159>.

husband, even in managing everyday emotions. This is more than just theory; it is directly applied.

Meanwhile, Mr. Ahmad (37 years old), one of the husband participants, stated that this short Islamic boarding school was different from the usual religious activities he had participated in. *"What I felt here was not just learning but also practicing. For example, we were invited to simulate how to communicate effectively with a partner without emotion. This is what made me feel that this program was effective, because there was direct practice"*.

2. The role of character building in the formation of morals

Character building plays a very important role in the process of forming a person's manners. Character is the main foundation that directs an individual's behavior in interacting with others, with the environment, and with themselves. In the context of family life, society, and religion, a strong and positive character is the main key to giving birth to noble manners¹⁵. Without proper character building, manners as a manifestation of moral and ethical values in daily actions will be difficult to realize consistently¹⁶.

The success of the role of character building in the formation of manners can be seen from several important aspects. First, from the aspect of self-awareness. An effective character-building process can foster awareness in individuals about the importance of having attitudes and behaviors that are in accordance with moral and religious values. This awareness makes someone not only do good because of supervision or coercion but also based on personal belief and will. Thus, the manners formed are not the result of external pressure but grow from within the conscience¹⁷.

Second, from the aspect of behavioral consistency. Structured character-building programs, such as in family education, short boarding schools, or other non-formal educational institutions, contribute greatly to accustoming individuals to act fairly, patiently, politely, honestly, and empathetically¹⁸. The habituation of positive behavior that is carried out continuously forms a mindset and action pattern that ultimately becomes part of the individual's personality¹⁹. This consistency is a sign of the success of forming true manners.

Third, the success of character building can also be seen from the individual's ability to face various situations while still adhering to the principles of manners. In real life, the challenge of maintaining manners is not easy, especially during globalization and rapid social change²⁰. However, individuals who have gone through the character-building process well can maintain a polite, humble, and respectful attitude towards others, even in difficult or stressful situations.

In many studies and practical experiences, it is shown that character-building programs that integrate spiritual, emotional, social, and intellectual

¹⁵ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

¹⁶ Heri Gunawan, *Pendidikan Karakter: Konsep Dan Implementasi*, vol. 1 (Cv. Alfabeta, 2022).

¹⁷ Zaskia Aurelia et al., "Menumbuhkan Kesadaran Beragama Melalui Pengalaman Sehari-Hari: Peran Kunci Guru PAI," *Fatih: Journal of Contemporary Research* 2, no. 1 (2025): 336–48.

¹⁸ Wibowo, "Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban."

¹⁹ Enco Mulyasa, "Menjadi Guru Profesional, Menciptakan Pembelajaran Kreatif Dan Menyenangkan," 2015.

²⁰ M Ag Zubaedi, *Desain Pendidikan Karakter* (Prenada Media, 2015).

values have a higher success rate in forming manners²¹. For example, programs that combine training in patience, self-control, perseverance, and practice in speaking and acting manners show real results in improving social interactions and enhancing the quality of interpersonal relationships.

The success of character building in forming manners also contributes to the creation of a harmonious community and a civilized society. When individuals in a community have strong characters based on values of goodness, then social relationships become healthier, full of mutual respect, mutual assistance, and solidarity²². This shows that character building not only has an impact on individuals but also brings positive changes collectively.

Character building is an ongoing process, instilling the values of goodness, moral fortitude, honesty, responsibility, empathy, and mutual respect in everyone. This process does not happen overnight, but requires patience, role models, and consistent habits, both in the family, school, and community environments. Strong character is the foundation for the growth of noble manners, namely, behavior that reflects politeness, respect, and manners in interacting with fellow human beings and with their environment²³.

A generation formed through good character building is not only able to think critically, creatively, and innovatively, but also has an ethical orientation in every action²⁴. Intelligence without manners and morals will only produce individuals who may be smart, but have the potential to damage the social order, ignore human values, and pursue personal interests without considering the common good. On the contrary, a generation that is intelligent, civilized, and moral will be able to use its intelligence to build, improve, and make positive contributions to society and the nation.

Investment in character building is truly an investment for the future of civilization. Every value instilled today will bear fruit in the birth of a generation that is able to maintain a balance between technological progress and moral nobility. They will become wise leaders, professionals with integrity, loving parents, and members of society who care about others. In their hands, the great ideal of building a better civilization can be realized.

With this awareness, character building must be a priority in every line of education and community development. Only by forming a generation that is intelligent, civilized, and moral can we hope for the birth of a civilization that is not only advanced in material terms but also noble in the values of humanity, justice, and peace. Thus, it can be concluded that the success of the role of character building in the formation of manners is not only in the short-term change in individual behavior, but more in the formation of a solid, consistent personality, and being able to be a role model for the surrounding environment. Character building is a long-term investment in producing a generation that is not only intelligent, but also civilized, moral, and makes a real contribution to building a better civilization.

²¹ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Bumi Aksara, 2022).

²² Doni Koesoema, "Pendidikan Karakter; Strategi Mendidik Anakdi Zaman Global," 2019.

²³ Lily Khamizin Zuhijani et al., "Efektivitas Kebun Bina Karakter Sebagai Upaya Penguatan Pendidikan Karakter Di SMAN 6 Mataram," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023), <https://doi.org/10.29303/jipp.v8i4.1717>.

²⁴ Henry Alexis Rudolf Tilaar, *Perubahan Sosial Dan Pendidikan: Pengantar Pedagogik Transformatif Untuk Indonesia* (Penerbit PT. Gramedia Widiasarana Indonesia bekerja sama dengan Center for ..., 2002).

3. Results of the Pesantren Kilat Activities Based on Character Building and Manners for Husband and Wife

The implementation of the Pesantren Kilat Based on Character and Manners Building for Husband and Wife, which was carried out for one week at a religious educational institution, has proven to have a significant impact on participants in improving their household relationships. This program is designed to provide a deep understanding of the importance of character values, manners, and good communication in the lives of a husband and wife. The results of the implementation of this pesantren kilat show success in various aspects related to the formation of manners, strengthening character, and improving communication in the household²⁵.

One of the main results found was an increase in participants' awareness of the importance of manners in everyday interactions. Most participants expressed that they had not previously fully realized how much influence manners had in maintaining household harmony²⁶. In learning sessions involving lectures, group discussions, and case studies of everyday life, participants were invited to reflect on their behavior towards their partners and how manners played a role in creating an atmosphere of affection and mutual respect.

According to one of the participants, Mrs. Lestari (40 years old), this program opened her eyes to how to communicate well with her husband. *"I learned to be more patient and wiser in expressing opinions, and to listen more to my husband's feelings. Sometimes we are busy with housework and children, so communication is neglected. This short Islamic boarding school gave me the tools to communicate attentively and without emotion"*.

"Before joining the short-term Islamic boarding school, I often felt frustrated when there were small problems in my household, and we often fought without a solution. Here, I learned the importance of starting with manners and how a calm attitude can solve many problems. I feel more connected to my wife after this program," he said.

In addition to improving communication, this short Islamic boarding school also succeeded in strengthening the character of participants in managing their emotions. One of the topics discussed was self-control and how to resolve conflict without involving excessive negative emotions. Several couples who attended this program felt they could deal with tension in the household in a more mature and understanding manner. Participants were allowed to practice managing emotions through simulations of conflict situations and how to handle them with a fair and wise approach.

Increased awareness and understanding of responsibilities as a married couple are also clearly visible after the implementation of this program. Participants feel more committed to building a balanced family, where both parties play an active role in creating a harmonious and healthy household. This is reflected in their desire to support each other in every step of life, both in domestic matters and in facing greater social challenges.

Overall, the results of the implementation of the Pesantren Kilat based on Character and Adab Development for Husband and Wife can be concluded as

²⁵ Gunawan, *Pendidikan Karakter: Konsep Dan Implementasi*.

²⁶ Koesoema, "Pendidikan Karakter; Strategi Mendidik Anakdi Zaman Global."

an effective program in improving communication, increasing awareness of the importance of adab, and strengthening individual character in household relationships. This program not only provides theoretical knowledge but also offers real practices in everyday life that help couples to better understand and appreciate each other's roles in the household.

Participants felt more prepared to face the challenges of family life with good manners, effective communication, and wiser emotional management. With these results, it can be said that the Islamic boarding school based on character and manners for husband and wife plays an important role in creating a more harmonious, loving family based on strong moral values.

4. Implementation and Sustainability Strategies for the Islamic Boarding School Program in Building Peaceful Families

One of the biggest challenges in Islamic boarding school programs is the sustainability of the values instilled during the learning process. Therefore, it is crucial to formulate effective implementation and sustainability strategies for the program so that the Islamic boarding school program is not merely a temporary activity but can have a long-term impact on the participants' households.

The first strategy that can be implemented is post-Islamic boarding school support through a family learning forum or community. This forum can take the form of a WhatsApp group, regular online classes, or thematic religious study groups that reinforce material on husband-and-wife etiquette and character. The existence of a supportive community after training significantly increases the retention of moral and spiritual values²⁷.

Second, the involvement of religious leaders and the local community in the program's sustainability process is crucial. Religious leaders have a strong social influence in reminding and fostering Islamic values of etiquette and family communication. This aligns with the cultural da'wah approach, which emphasizes the social context as part of moral transformation²⁸.

Third, short-term Islamic boarding schools (*pesantren kilat*) also need to have a tiered thematic curriculum that can be continued in the form of self-development modules for husbands and wives. For example, modules on "Empathic Communication in the Household," "Family Conflict Management," or "Being a Role Model for Children" can be developed based on andragogy (adult education) principles relevant to everyday life.

Furthermore, regular evaluation is also an important part of a sustainability strategy. Evaluation should not only be conducted cognitively (through quizzes or tests), but also through reflection and attitude assessment, which can be measured by changes in couple interactions in real life. As Mulyasa²⁹ points out, character formation must be accompanied by comprehensive and contextual evaluation instruments.

Finally, this program can collaborate with other formal and non-formal educational institutions, such as Community Learning Centers (PKBM), women's religious study groups (Majelis Taklim), and mosque family organizations. This

²⁷ Nawawi Nawawi et al., "Keperawatan Profesional," 2023.

²⁸ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos Wacana Ilmu, 1999).

²⁹ Mulyasa, "Pengembangan Dan Implementasi Kurikulum 2013."

collaboration can expand the reach and strengthen the sustainability of short-term Islamic boarding schools as a character-based education movement within the context of an Islamic household.

With these strategies, the short-term Islamic boarding school is not only a means of short-term intensive learning, but also a long-term social and spiritual transformation movement oriented towards the realization of a *sakinah, mawaddah wa rahmah* family, which is strong morally and can withstand the tests of the dynamics of the times.

D. CONCLUSION

The implementation of the *Pesantren Kilat*, based on Character and Etiquette Building for Husband and Wife, has proven itself as an effective program in improving and fostering household relationships through an approach based on the formation of noble character and etiquette. This program has succeeded in achieving its goal of building participants' awareness of the importance of etiquette, good communication, and emotional management in family life. During the implementation of the *pesantren kilat*, participants gained a deeper understanding of how good etiquette and character can create a harmonious and loving household. Increased self-awareness in terms of wiser communication and self-control in dealing with conflict is one of the most prominent results. Participants, both husbands and wives, feel more able to appreciate each other's roles in the family, and are more ready to contribute to creating a balanced, mutually supportive household atmosphere that is more based on noble moral values. Through a practical and applicable approach, this program not only provides theory but also provides an opportunity for couples to directly practice the values that have been taught in everyday life. More open, understanding interactions and more mature emotional management are indicators of the success of this program.

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