



Implementation of the Uswatun Hasanah Method in Fostering the Moral Action of Students in Islamic Boarding Schools

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Article Info	Abstract
Article History Received: 2026-02-05 Revised: 2026-03-10 Published: 2026-04-04	The Uswatun Hasanah method is seen as relevant to strengthen the moral action of students because it emphasizes examples, real actions, and habituation of moral values in daily life, in line with Thomas Lickona's character education framework that integrates moral knowing, moral feeling, and moral action. This study aims to explore the implementation of Uswatun Hasanah in fostering the moral action of students in the context of pesantren, including prioritized moral values, habituation mechanisms, the role of pesantren actors, and the accompanying impacts and constraints. The research uses a qualitative approach with a case study design; The informants consist of kyai/caregivers, asatidz, administrators, and students who are selected purposively and can be equipped with snowballs. Data were collected through semi-structured interviews, observation of routine pesantren activities, and documentation studies, then analyzed thematically through coding and categorization. The findings show that moral values are mapped to morality to Allah, others, and self; Implementation takes place through modeling, habituation of routines, as well as reinforcement and educational correction. The dominant impact was seen in the improvement of discipline, responsibility/trust, social manners, self-control, social concern, and the emergence of moral initiatives; Meanwhile, the main obstacles are related to inconsistencies in example/rule enforcement, peer influence, and limited mentoring.
Keywords: <i>Uswatun Hasanah;</i> <i>Moral Action;</i> <i>Character Education;</i> <i>Islamic Boarding School;</i> <i>Thomas Lickona.</i>	

Artikel Info	Abstrak
Sejarah Artikel Diterima: 2026-02-05 Direvisi: 2026-03-10 Dipublikasi: 2026-04-04	Metode Uswatun Hasanah dipandang relevan untuk memperkuat moral action santri karena menekankan keteladanan, tindakan nyata, dan pembiasaan nilai moral dalam kehidupan sehari-hari, selaras dengan kerangka pendidikan karakter Thomas Lickona yang mengintegrasikan moral knowing, moral feeling, dan moral action. Penelitian ini bertujuan mengeksplorasi implementasi Uswatun Hasanah dalam pembinaan moral action santri pada konteks pesantren, meliputi nilai akhlak yang diprioritaskan, mekanisme pembiasaan, peran aktor-aktor pesantren, serta dampak dan kendala yang menyertainya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus; informan terdiri atas kyai/pengasuh, asatidz, pengurus, dan santri yang dipilih secara purposive dan dapat dilengkapi snowball. Data dikumpulkan melalui wawancara semi-terstruktur, observasi kegiatan rutin pesantren, dan studi dokumentasi, lalu dianalisis secara tematik melalui pengodean dan kategorisasi. Temuan menunjukkan nilai akhlak dipetakan pada akhlak kepada Allah, sesama, dan diri; implementasi berlangsung melalui modeling, pembiasaan rutinitas, serta penguatan dan koreksi edukatif. Dampak dominan tampak pada peningkatan disiplin, tanggung jawab/amanah, adab sosial, kontrol diri, kepedulian sosial, dan munculnya inisiatif moral; sementara hambatan utama terkait ketidakkonsistenan teladan/penegakan aturan, pengaruh teman sebaya, dan keterbatasan pendampingan.
Kata kunci: <i>Uswatun Hasanah;</i> <i>Moral Action;</i> <i>Pendidikan Karakter;</i> <i>Pesantren;</i> <i>Thomas Lickona.</i>	

I. INTRODUCTION

The Uswatun Hasanah method has strong relevance to the aspect of moral action in Thomas Lickona's character theory because it emphasizes the formation of good behavior through example, real actions, and habituation of moral values in daily life. Conceptually, Uswatun Hasanah as a "good example" does not stop at the transfer of moral knowledge, but directs students to observe, imitate, and internalize behavior that is in harmony with Islamic teachings. This

orientation is in line with Liconna's idea that moral character is built through the integration of three aspects, namely moral knowing, moral feeling (moral disposition or affection), and moral action (moral action). In the context of student development, Uswatun Hasanah tends to have a direct impact on moral action because moral values are practiced concretely and repeatedly, thus forming habits and behavioral consistency. (Islam et al. 2022)

As an Islamic educational institution, Islamic boarding schools are generally oriented towards strengthening faith, developing religious knowledge, and building character. Moral coaching is core because the goal of pesantren is not only to produce students who understand religious teachings cognitively, but also to be able to actualize them in behavior (Nursalim et al. 2025). The challenge of moral education often arises in the gap between understanding values and their application in action. In this framework, moral action demands a deeper internalization process because it relates to the individual's ability to translate values into responsible, consistent, and visible behavior in social interactions, both in the pesantren environment and in the broader social context. (Aisyah Nur Annisa n.d.)

This research focuses on the implementation of the Uswatun Hasanah method in fostering moral action of students at an Islamic boarding school in the Singosari area, Malang. Using Lickona's theoretical framework, the research is directed to explore how exemplary as a moral education strategy contributes to the formation of moral actions of students. The main focus of the research is on the dynamics of implementation: what moral values are prioritized, how the example is carried out by the actors of the pesantren, and the extent of the impact seen in the actions of the students both in formal situations (learning, recitation, congregational worship) and in communal life (dormitories, social relations, the implementation of mandates, and daily discipline). Thus, this study does not merely describe exemplary as a normative concept, but maps exemplary as a character education mechanism that works through institutional culture and daily practice. (Putri and Lampung 2025)

In the application of Uswatun Hasanah, moral knowing in students is formed through an exemplary process that makes the behavior of educators and caregivers the main source of learning. Example helps students understand moral values not only as normative rules, but as behavioral guidelines that contain ethical and religious meanings. In the life of the Islamic boarding school, rules and culture of discipline are seen in daily practices such as regularity, cleanliness, respect for teachers, and compliance with rules which show that the moral knowledge of students is not only built through explanations, but also through strengthening a culture that presents moral values in routines. At this stage, students learn "why" an action is

judged good or bad through structured examples and repetition. (Sanusi et al. 2024).

In addition to moral knowledge, the application of Uswatun Hasanah is also related to the formation of moral feelings. The closeness of students to caregivers, the atmosphere of togetherness, and the experience of witnessing the kindness of educators has the potential to foster moral affection such as respect, empathy, responsibility, and encouragement to do good. Moral values at this stage are not only understood, but "lived" as something valuable and worth defending. Repeated moral experiences through social interaction and pesantren culture serve as a psychological reinforcement that encourages students to carry out moral behavior more voluntarily, not solely because of external control. (Lickona 2025)

The culmination of this process can be seen in moral action, which is the concrete actions of students that reflect moral values. In the context of research, moral action is understood as behavior that is in harmony with Islamic teachings and Islamic boarding school manners, which is manifested through discipline, responsibility, obedience to rules, respect for teachers, and polite and caring social behavior. The practice of student manners can also be seen in the expression of *tawadhu'* attitude when interacting with *kyai* or *asatidz*, for example through gestures of respect that have been cultured in the Islamic boarding school lifestyle. These actions show that moral values do not stop as discourse, but are present as social habits embedded in behavior patterns. (Al-ghazali, Kolberg, and Lickona 2023).

The significance of the research lies in efforts to deepen the understanding of the mechanism of moral action development through Uswatun Hasanah in a more specific and contextual manner. This research places *kyai*, *asatidz*, and administrators as key actors of moral education that not only "set an example" symbolically, but also regulate the rhythm of pesantren life, uphold manners, build a culture of discipline, and form the habits of responsibility of students through daily practice. In practice, *kyai* appears as the main moral reference through the consistency of congregational worship, discipline of time, simplicity, polite firmness, and fair decision-making. *Asatidz* strengthens this example through the habit of learning manners, such as starting activities with prayer, guiding patiently, reprimanding educationally, maintaining integrity in learning and monitoring student behavior related to cleanliness, schedule

regularity, and task responsibilities. The management supports coaching on aspects of communal life through the enforcement of dormitory rules, daily order, community service, and the application of educational sanctions. The collaboration of these three elements forms an ecosystem of moral education that allows moral values to be learned as knowledge, lived as dispositions, and realized as actions. (Hammam 2023)

The research findings are expected to contribute to the development of character education, especially in the context of Islamic education based on Islamic boarding schools. By mapping how Uswatun Hasanah affects the moral action of students, the results of the research can be considered for similar institutions in designing more effective coaching strategies, especially strategies that emphasize exemplary consistency, habituation of values in routines, and the enforcement of educational manners. In addition, this study enriches the study of character education by emphasizing that successful moral development requires integration between values, institutional culture, and the role of exemplary actors, so that moral values do not stop at the conceptual level, but are present as habits that are seen in the daily actions of students.

II. METHOD

This study uses a qualitative approach with a case study design to understand in depth the implementation of the Uswatun Hasanah method in fostering *student moral action* in the context of pesantren life. The qualitative approach was chosen because the research focuses on exploring the meaning, process, and dynamics of moral development that takes place naturally in an institutional setting. The case study design is used to intensively examine the phenomenon in one pesantren context that has characteristics of moral development and a distinctive discipline culture, so as to allow the researcher to gain a comprehensive understanding of the pattern of exemplary, habituation, and behavior change of students. (Feny Rita Fiantika et al 2022)

The research informants included four main groups, namely kyai/caregivers, asatidz, administrators, and students. The selection of informants is carried out purposively based on direct involvement in the coaching process and experience of undergoing pesantren culture, and can be equipped with a snowball technique to reach informants who are considered to have specific information. The criteria for informants

include involvement in coaching activities, adequate interaction period in the pesantren environment, and willingness to provide information openly. (Marendah n.d.)

Data collection was carried out through semi-structured interviews, observations, and documentation studies. The interview was conducted using guidelines prepared based on the focus of research and the theoretical framework of Thomas Lickona's character, especially the dimension of *moral action* and its relationship with moral knowing and moral feeling. Observations were carried out on routine activities of Islamic boarding schools, such as classroom learning, recitation, congregational worship, and communal life in the dormitory to capture the actual behavior of students, interaction patterns, and exemplary forms displayed by kyai, asatidz, and administrators. Documentation studies are used to strengthen the understanding of context through the analysis of documents such as rules, activity schedules, learning tools, and coaching/violation records (if available), so that data can be triangulated and tested for consistency. (Susanto, Risnita, and Jailani 2023)

Data analysis was carried out thematically through the process of coding and categorizing interview data, observation notes, and documents. The analysis stages include data condensation, data presentation, and iterative conclusion drawn. The main themes analyzed included the form of prioritized moral values, exemplary strategies, habituation mechanisms, supervision systems, supporting and inhibiting factors, and the manifestation of *moral action* of students (e.g., discipline, responsibility, social manners, and moral initiatives). The findings were then mapped with a *framework of moral knowing, moral feeling, and moral action* to explain the mechanism of implementing the Uswatun Hasanah method in a more systematic manner. (Eko Haryono 1979)

The validity of the data is maintained through triangulation of sources and techniques, namely comparing data across informants and across methods (interviews, observations, documentation), followed by member checking to confirm the summary of findings to key informants, and the preparation of trail audits in the form of systematic research process records to increase credibility and dependability. This research also pays attention to ethical aspects, including informed consent, confidentiality of informant identities, and anonymization of institutions, and ensures that data is used solely

for scientific purposes and presented proportionately without causing adverse impacts on subjects or institutions. (Tabroni and Idham 2023)

III. RESULT AND DISCUSSION

A. Result

1. The form of moral values instilled through the Uswatun Hasanah method in the daily life of students at Islamic Boarding Schools

Uswatun Hasanah works as an "ecological" character formation mechanism: moral values are not only taught as concepts, but are presented as a living culture through the example of actors, institutional routines, and systems of reinforcement and correction. At the conceptual level, this pattern is relevant to the character-building framework that emphasizes the integration of aspects of moral knowledge (values are understood through rules, contracts of manners, and explanations of meaning), moral dispositions (values are "felt" through respectful relationships, the experience of being reprimanded without being shamed, and a climate of togetherness), and moral actions (values appear as habits that are manifested in discipline, responsibility, manners, and moral initiative). Empirically, the data shows that the moral actions of students are strengthened when exemplary behavior is combined with structured habituation and consistent educational correction.

The coaching also seems to be layered according to the living space of the students. Kyai builds a value orientation and macro example; ASATIDZ operates exemplary learning through the integration of ADAB and classroom management; Administrators reinforce habituation in the dorm ecosystem.

This arrangement explains why changes *in moral action* can be seen in the formal (class) and communal (dormitory) realms, because students experience the same value in the rhythm of 24-hour life, not just in instructional moments. When examples are presented across spaces and actors, students get examples of stable behavior, so that moral habits are easier to form. The difference in values that "easy" and "difficult" is instilled indicates the limits of structural habituation. Routine-based values (time discipline, cleanliness,

compliance) are relatively quickly formed because they can be guided by systems and repetition. However, inner values such as sincerity, unsupervised honesty, and self-control are more complex because they require self-regulation and internal commitment. This means that the success of Uswatun Hasanah is not enough to be measured by formal obedience, but needs to be seen from signs of moral autonomy, such as the initiative to do good without being told to do good which in the data begins to appear.

2. The implementation of the Uswatun Hasanah method carried out by kyai, asatidz, and administrators in fostering *moral action* of students at Islamic Boarding Schools

Kyai carries out the function of moral leadership by making an example as a "reference source" for student behavior. When exemplary is integrated with rules and culture, order is no longer understood as an administrative demand, but rather as an ethical practice that has a value basis. The pattern of kyai briefing to asatidz and administrators also shows the importance of moral message coherence, because harmonious coaching standards prevent the occurrence of value contradictions that can weaken the internalization of students.

At the classroom level, asatidz plays a role in operationalizing Uswatun Hasanah through pedagogical practices that normalize adab as part of the learning process. Consistent habituation of learning manners, accompanied by reinforcement and educational correction, shows that the formation of *moral action* is not only carried out through moral lectures, but through repetitive behavioral exercises in learning interactions. Thus, the class becomes a strategic arena for the formation of discipline, responsibility, and communication ethics as a form of observable moral action.

The management functions as a guardian of the continuity of coaching because the dormitory is the main space for social habituation. Dormitory routines and scheduled supervision allow moral values to be present as a habit, especially in discipline, trust, cleanliness, and social manners. The approach of educational reprimands accompanied by mentoring

strengthens corrective coaching, so that violations are positioned as learning moments to build more stable moral habits.

3. The impact of the application of the Uswatun Hasanah method of moral action behavior in the aspects of discipline, responsibility, and daily manners of students in Islamic Boarding Schools

Uswatun Hasanah works as an ecosystem-based coaching mechanism, namely moral values are formed through the examples that students see every day and are strengthened by routines, social control, and educational coaching. This pattern explains why the dominant change is seen in the aspects of action (discipline, responsibility, manners, self-control, social concern), because values are not positioned as theories, but rather trained as habits.

In the framework of Thomas Lickona, the aspect of moral action appears strong when moral knowing and moral feeling receive the support of the context of students understanding the rules and manners as well as feeling the socio-religious encouragement to obey them so that values are realized in consistent behavior. The main supporting factors for the change are the uniformity of the example of kyai-asatidz-administrators, structured pesantren routines, and strict but educational enforcement of rules. Obstacles arise when role models and rule enforcement are inconsistent, there is a less conducive peer influence, and limited mentoring; This condition can reduce the quality of internalization so that behavior changes tend to be fragile or only appear as temporary compliance. The sustainability of student moral action requires continuous strengthening through stable example, consistent habituation, appreciative strengthening, and monitoring and evaluation that maintains cross-actor coaching standards.

B. Discussion

1. The form of moral values instilled through the Uswatun Hasanah method in the daily life of students at Islamic Boarding Schools

The moral values instilled through the Uswatun Hasanah method are understood as a comprehensive coaching system,

starting from the orientation of values, habituation mechanisms, to their impact on the moral action of students. From the perspective of kyai, the priority of moral values is mapped into three major domains: morality to Allah (obedience to worship, sincerity, istiqamah), morality to others (ta'dzim to kyai/asatidz, honesty, trust, good manners), and morality to self (discipline, responsibility, independence, self-control). This emphasis suggests that coaching is directed not only at formal obedience, but also at the formation of the inner qualities that underpin moral behavior. (Muslimin, Julaeha, and Suhartini 2021)

From Kyai's explanation, the implementation mechanism can be summarized into three main processes: (1) modeling (direct example), (2) habituation through structured pesantren routines, and (3) reinforcement and corrective-educational coaching through instruction, advice, and educational reprimands when deviations occur. This pattern is emphasized by the strategy of "example-habituation-strengthening-evaluation" to ensure that moral values develop into habits and awareness, not mere obedience due to control. (Shodiq 2024)

At the learning level, asatidz emphasized that the dominant moral realm fostered is learning morals (adab thalabul 'ilmi) and social morals that are seen directly in class interactions, such as respect for science and teachers, academic honesty, learning discipline, and communication ethics and self-control. (Khaerani 2024) The application of Uswatun Hasanah in the classroom is carried out by making the classroom a space for moral development that is integrated with the material; Starting from giving examples of correct learning behavior (punctual, orderly, starting with manners/prayer), displaying polite communication, upholding academic integrity, and providing educational corrections so that behavior changes grow out of awareness, not just fear. (Mustain Shodiq 2024)

In the context of strengthening adab, asatidz applies a contract of learning manners, a consistent class routine, specific pedagogical correction (pointing out mistakes, explaining the expected

behavior, and then giving opportunities for repractice), and brief reflections to affirm adab as a competency that is practiced continuously. (Ramli et al. 2026) In the dormitory area, the management focuses on the values related to communal life: collective discipline, cleanliness-neatness, responsibility/trust, and social manners (maintaining verbal communication, mutual respect, social concern). Habituation of manners is carried out through clear rules, consistent daily routines, and the example of the management in attitude and speech; Violations are handled with educational reprimands accompanied by correction and monitoring directions. Reprimands that are considered educational are characterized by a calm manner, do not embarrass the students, are personal, explain the reasons and consequences of violations, and (if necessary) add relevant coaching tasks so that students learn to improve themselves. (Fiksi Juita 2025)

On the other hand, it shows that there is a distinction between moral values that are relatively easy and difficult to instill. Kyai assessed that values supported by structured routines such as time discipline, cleanliness, and obedience to discipline were formed faster because of consistent repetition. On the other hand, values that demand inner internalization and self-control, sincerity, unsupervised istiqamah, emotional control, and honesty when no one is seeing are considered more difficult and require a longer process. The perspective of the students strengthens this, especially in the difficulty of maintaining discipline without supervision, self-control when tired or depressed, maintaining verbal control, and sincerity. (Yasin 2020)

In terms of impact, the management assessed that the implementation of Uswatun Hasanah had a positive effect because the students imitated their daily examples; Changes appear in increasing discipline, responsibility or trust, social manners, and the emergence of moral initiatives (doing good without being asked). Asatidz also stated that consistent exemplary encourages students to translate values into real actions, strengthening non-coercive obedience, kindness initiatives, self-control, and

academic and social responsibility. From the experience of students, the values that are most often exemplified are discipline, manners in attitude, and responsibility. The most effective example is the consistency of educators in carrying out what is taught and the way of reprimanding that is polite but firm so that it fosters a sense of "shame" to violate (Uswatun Hasanah 2022).

2. The implementation of the Uswatun Hasanah method carried out by kyai, asatidz, and administrators in fostering *moral action* of students at Islamic Boarding Schools

a) Kyai's Perspective

The implementation of the Uswatun Hasanah method by kyai is realized through consistent examples and present in pesantren routines. The example is not only in the form of advice, but can be seen in behavior that can be observed and imitated by students, especially in the discipline of congregational worship, the order of activities, manners in the assembly of knowledge, polite social communication, and consistency in carrying out the mandate of leadership (Pendidikan and Volume 2022). This example is strengthened through the habituation of the culture of manners, routine briefing, and educational coaching when violations occur, so that students learn morals through concrete examples that are repeated. Kyai also emphasized that exemplary is integrated with the rules and culture of the pesantren by making kyai the main model for the implementation of rules, so that the rules are not only normative, but internalized as a common practice. The integration can be seen in the consistency of kyai in complying with schedules and manners, strengthening the culture of ta'dzim, simplicity, order, and togetherness through daily behavior, and the enforcement of discipline accompanied by an explanation of values and wisdom so that obedience is understood as part of morals. (Latif et al. 2025)

Kyai carries out a briefing role to asatidz and administrators so that the implementation of Uswatun Hasanah

takes place uniformly and consistently. This is done through the establishment of vision and moral standards, coordination and routine coaching, and equalization of perceptions on how to reprimand, guide, and set an example so that students do not receive contradictory moral messages. (Aimah 2026)

The mechanism for supervising the implementation of exemplary from the perspective of kyai takes place in layers through direct monitoring of daily activities, supported by coordination/reporting from *asatidz* and management, as well as routine evaluation to equalize coaching standards and make corrections if discrepancies are found. Supervision is positioned as a means of coaching, not repressive control, so it is directed to strengthen the internalization of the morals of students. (Juli Amaliya Nasucha 2022)

In handling violations of manners, kyai emphasized a corrective-educational approach: reprimands are carried out personally, politely, and maintain the honor of students, accompanied by clarification and explanation of the values violated and their impact. If violations are repeated, coaching is strengthened through assistance and relevant corrective tasks as well as coordination between elements of the *pesantren* so that the handling is proportionate and consistent. (Ritonga et al. 2024)

b) *Asatidz's* perspective

Asatidz implements *Uswatun Hasanah* by displaying professional and moral examples in the teaching process, such as time discipline, material readiness, fairness of treatment, honesty in assessment, and polite communication that respects students. Value development is carried out through habituation of learning manners (how to ask questions, discuss, responsibility for tasks) accompanied by strengthening positive behavior. In the event of a violation, *asatidz* takes a proportionate educational reprimand and gives direction for improvement so that the process of moral formation takes place through real practice. (Hadi and Mahsun 2021)

The habituation of manners in teaching and learning activities is carried out through class routines and rules of behavior that are practiced repeatedly, such as greetings, order during lessons, permission to speak, manners of asking questions, and respecting friends during discussions. Reinforcement is carried out with direct examples, brief reminders, appreciation of good behavior, and educational corrections that ask students to repractice correct behavior.

Supervision of student behavior by *asatidz* takes place inside and outside the classroom. In the classroom, supervision is carried out through observation of learning attitudes, communication manners, discipline, and adherence to rules; Corrections are provided immediately through educational feedback. Outside the classroom, *asatidz* is involved in *pesantren* activities and coordinates with the dormitory administrators, so that coaching runs consistently across space and time. (Abdul Mun'im Hasan 2025)

c) *Pengurus's* Perspective

In the dormitory environment, the administrators contribute to the formation of *moral action* because they are closest to the students in 24-hour communal life. The administrators set an example through time discipline, rule obedience, cleanliness, polite speech, and justice, as well as forming moral habits through dormitory routines such as picketing, room responsibilities, and the use of shared facilities. When violations occur, the management conducts educational reprimands and mentoring so that changes are not just because of fear of sanctions, but grow from awareness. (Hasanah et al. 2025)

Supervision of daily behavior in the dormitory is carried out through direct monitoring and a scheduled control system, with observation at key moments such as wake-up time, room cleanliness, order of activities, and rest time, as well as monitoring students' compliance with social rules and manners.

3. The impact of the application of the *Uswatun Hasanah* method of *moral action*

behavior in the aspects of discipline, responsibility, and daily manners of students in Islamic Boarding Schools

The Uswatun Hasanah method shapes *the moral action* of students, especially through consistent example and repeated habituation in the pesantren routine. From the perspective of kyai, example is seen as the most decisive factor because it is a moral reference that is respected by students, so that discipline does not stop at formal obedience, but moves towards the internalization of students driven by order because of awareness and respect, not just fear of sanctions. The most prominent impact of changes in the aspect of *moral action* includes increasing discipline in carrying out daily obligations, responsibility/trust, communication manners and self-control, and the emergence of moral initiatives (doing good without supervision). (Perkasa and Madya 2024)

Asatidz emphasized the change in student behavior through indicators that are easily observed in learning interactions and daily activities: students are more orderly in following worship and study schedules, more obedient to rules, more responsible for tasks, and more polite in communication and better able to control emotions. The moral behaviors that most often appear as a result of habituation are discipline, trust, manners of maintaining the oral, and social care (helping each other and reminding each other). Asatidz also considers this method effective because real examples are faster to be captured and imitated by students than mere advice, especially when strengthened by habituation, educational reinforcement, and consistent supervision. (Yullah 2023)

The management highlighted the changes that were evident in the dormitory, namely increased discipline, order, responsibility for duties (e.g. picketing and neatness), and improved social manners; Some students even showed the initiative to maintain order and help without being asked. The management also noted the obstacles to the sustainability of the change, such as fluctuations in the consistency of students during loose supervision, peer influence, differences in initial habits, limitations in mentoring, and differences in coaching

standards between administrators/coaches.

From the student side, the most changes were felt in increasing the control of attitudes and speech, sensitivity to manners towards teachers, as well as cleanliness order and the use of shared facilities. Even so, the students admitted that there are still behaviors that are difficult to maintain consistently, especially discipline when tired or busy with activities, controlling emotions, maintaining verbal control, and focusing on carrying out learning responsibilities when distractions are high.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

The Uswatun Hasanah method has strong relevance to the formation of *moral action* in the framework of Thomas Lickona's character education, because the example does not stop at the transfer of moral knowledge, but encourages students to observe, imitate, and internalize values until they become consistent behaviors. In the context of Islamic boarding schools, the gap between "understanding values" and "doing values" can be narrowed when exemplary and repetitive in the rhythm of daily life.

Empirically, this qualitative case study (with kyai informants, asatidz, administrators, and students) shows that Uswatun Hasanah works as an ecosystem-based coaching system: moral values are formed through the daily example of actors, strengthened structured routines, social control, and corrective-educational coaching. The impact is predominantly seen in the aspects of action, such as discipline, responsibility/trust, social manners, self-control, social concern, and the emergence of moral initiatives; Meanwhile, the main obstacles come from inconsistencies in example/rule enforcement, peer influence that is less conducive, and limited mentoring.

The effectiveness of Uswatun Hasanah in fostering moral action is highly determined by the coherence of the role model of the kyai-asatidz-administrators, consistency of habituation in the routine of the institution, and the mechanism of continuous reinforcement-evaluation. The implication is that similar educational institutions can emphasize strengthening culture (not just rules), equalizing standards for cross-actor coaching, and ensuring that behavior

correction is educational so that moral values do not stop at the conceptual level, but are present as a real habit of students.

B. Suggestion

Based on the results of the research, the implementation of the Uswatun Hasanah method in fostering moral action of students needs to be strengthened through the consistency of the example of all pesantren actors, namely kyai, asatidz, and administrators, so that the moral values instilled do not cause differences in coaching standards. In addition to habitual routines, educational institutions are advised to add reflective activities that encourage the internal awareness of students so that values such as sincerity, self-control, and honesty can develop more stably. The integration of coaching between learning activities and dormitory life also needs to be systematically designed so that the internalization process takes place sustainably. For further research, studies can be developed through comparative approaches or mixed methods to strengthen the empirical measurement of moral behavior change while expanding theoretical contributions in the study of exemplary-based character education.

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