The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus

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Article Info	Abstract
	This study aims to investigate the concept of character education values at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1, analyze its implementation in the Annual Introduction Week of Khutbatul 'Arsy, identify supporting and inhibiting factors, and determine its influence on female students. The method used is descriptive qualitative research, with data collection techniques through interviews, observations, and documentation. Data analysis adopts the Miles and Huberman model, including data reduction, data presentation, and verification. The results of the study indicate that the concept of character education values at Gontor Putri Campus 1 is the main foundation for changing the personality of female students, prioritized over teaching science, and integrated into all aspects of the boarding school life for 24 hours. The implementation of character values such as sincerity, patience, gratitude, responsibility, totality, self-reflection, sincerity, honesty, and love for the country is carried out through various programs and series of Khutbatul 'ArArsy events. The main supporting factors include leadership as a role model and the enthusiasm of female students, while inhibiting factors such as the large number of female students and lack of understanding are overcome with in-depth guidance and direction. The implementation of these values significantly influences female students by broadening their insight into Gontor's philosophy, providing extensive life experiences and provisions, and forming individuals with strong characters. In conclusion, the Annual Introduction Week of Khutbatul 'Arsy has proven to be an effective medium in fostering character education, deeply instilling Gontor's core values, and preparing female students to play an active role in society.
Artikel Info	Abstrak
	Penelitian ini bertujuan untuk mengkaji konsep nilai-nilai pendidikan karakter di Pondok Pesantren Modern Darussalam Gontor Putri Kampus 1, menganalisis implementasinya dalam Pekan Pengenalan Tahunan Khutbatul 'Arsy, mengidentifikasi faktor pendukung dan penghambat, serta menentukan pengaruhnya terhadap santri putri. Metode yang digunakan adalah penelitian kualitatif deskriptif, dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Analisis data mengadopsi model Miles dan Huberman, meliputi reduksi data, penyajian data, dan verifikasi. Hasil penelitian menunjukkan bahwa konsep nilai-nilai pendidikan karakter di Pondok Pesantren Modern Darussalam Gontor Putri Kampus 1 merupakan fondasi utama untuk mengubah kepribadian santri putri, diutamakan daripada pengajaran ilmu pengetahuan, dan diintegrasikan ke dalam seluruh aspek kehidupan pesantren selama 24 jam. Implementasi nilai-nilai karakter seperti ikhlas, sabar, syukur, tanggung jawab, totalitas, refleksi diri, ikhlas, jujur, dan cinta tanah air dilakukan melalui berbagai program dan rangkaian acara Khutbatul 'ArArsy. Faktor pendukung utamanya meliputi kepemimpinan sebagai panutan dan antusiasme para santri, sementara faktor penghambat seperti jumlah santri yang besar dan kurangnya pemahaman dapat diatasi dengan bimbingan dan arahan yang mendalam. Penerapan nilai-nilai tersebut secara signifikan memengaruhi para santri dengan memperluas wawasan mereka terhadap filosofi Gontor, memberikan pengalaman dan bekal hidup yang luas, serta membentuk pribadi yang berkarakter kuat. Singkatnya, Pekan Pengenalan Tahunan Khutbatul 'Arsy telah terbukti menjadi media yang efektif dalam menumbuhkan pendidikan karakter, menanamkan nilai-nilai inti Gontor secara mendalam, dan mempersiapkan para santri untuk berperan aktif di masyarakat.

I. INTRODUCTION

Character education is an essential foundation in the formation of civilized individuals and societies. Character can be interpreted as the result of internalizing moral values that shape a person's way of thinking, behaving, and acting

(Lickona, 1991). Character education is universal and is a planned effort to instill ethical values systematically and sustainably (Zubaedi, 2011).

In Indonesia, character education has received serious attention as a response to social challenges and the degradation of moral values. The Ministry of National Education has set 18 character values as national guidelines applied in the formal education system (Kemdiknas, 2010). In this context, Islamic boarding schools as Islamic educational institutions have long played a central role in the moral and ethical education of students (Syafe'i, 2023).

Pondok Modern Darussalam Gontor, as one of the leading Islamic boarding schools, has a unique approach to character education. Gontor explicitly prioritizes character or moral education over the teaching of science. This philosophy underlies the entire curriculum and operations of the pondok, with the belief that a strong moral foundation is a prerequisite for effective application of knowledge and meaningful contribution to society. The entire 24-hour life of female students at the pondok is seen as a medium for character education, not just limited to formal class hours in the classroom. This creates an immersive and sustainable learning environment, where values are continuously reinforced through daily routines, rules, and interactions between female students. For example, the task of cleaning the pondok not only trains physical cleanliness, but also fosters a sense of responsibility and concern for the environment, as well as the practice of cleanliness values as part of faith and discipline. This holistic approach makes Gontor a model where character is 'lived' and 'transmitted' as much as it is 'taught'.

However, challenges remain. Some female students at Pondok Modern Darussalam Gontor Putri Campus 1 still have difficulty implementing character values in everyday life, both in interactions with friends, family, and fellow female students. This shows a gap between the goals of the institution and the application of values at the individual level. Therefore, this study specifically examines the Annual Introduction Week of Khutbatul 'Arsy as one of the main activities that is believed to be able to foster character education at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1. This event is a mandatory program attended by all female students, both old and new, and is considered an important momentum to balance perceptions and understand the vision and mission of the Islamic boarding school.

Based on this background, this study formulates several questions.

1. What is the concept of character education values according to the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1?
2. How is the implementation of character education values in the Khutbatu'l 'Arsy Introduction Week activities for female students at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1?
3. What are the supporting and inhibiting factors in the implementation of character education values in the Khutbatu'l 'Arsy Introduction Week activities at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1 and their solutions?
4. What are the effects of implementing character education values in the Khutbatu'l 'Arsy Introduction Week activities according to female students?

The aim of this research is:

1. Revealing the concept of character education values according to the Modern Islamic Boarding School Darussalam Gontor Putri Campus
2. Revealing how to implement the instillation of character education values in the Khutbatu'l 'Arsy Introduction Week activities for female students at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1.
3. Revealing the supporting and inhibiting factors in the implementation of character education values in the Khutbatu'l 'Arsy Introduction Week activities at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1 along with their solutions.
4. Revealing the influence of the application of character education values in the Khutbatu'l 'Arsy Introduction Week activities on female students.

Theoretically, this study is expected to improve knowledge, understanding, and experience in research and enrich the scientific treasury related to the values of character education in daily, weekly, monthly, and annual activities in educational institutions. Practically, this study is expected to help female students understand the values of character education in annual activities of the boarding school, provide input for teachers in implementing character education, and strengthen and optimize boarding school activities that have educational value, especially character education.

Previous studies have examined the implementation of character education in various

contexts. Irfan Hayoto (2019) from IAIN Ambon examined the implementation of character education values through students' daily activities, with a focus on religious values, honesty, and discipline. Siti Juleha (2024) from UIN Sunan Gunung Djati examined the implementation of character education at the Darussalam Tasikmalaya Islamic Boarding School, which is integrated into the learning process, boarding school culture, and co-curricular and extracurricular activities. Meanwhile, Ahmad Abdul Qayyum and Muhammad Fajar Pramono (2022) from Darussalam Gontor University highlighted the importance of speeches and directions from boarding school leaders in the Khutbatul 'Arsy program at Gontor in improving the worship and discipline of female students.

Although these studies provide a general overview of character education in Islamic boarding schools and the relevance of Khutbatul 'Arsy, there has been no comprehensive and detailed analysis of the specific character values embedded, their implementation process, influencing factors, and their direct impact on female students in the Annual Introduction Week of Khutbatul 'Arsy at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1. This study seeks to fill this gap by offering a more comprehensive and specific explanation of how this large-scale event functions as a vehicle for character formation.

II. METHOD

This study uses a descriptive qualitative approach, which allows researchers to explore social phenomena in depth and comprehensively (Moleong, 2013; Sugiyono, 2017). The study was conducted in the form of a case study of the Annual Introduction Week of Khutbatul 'Arsy at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1.

Researchers act as the main instrument in data collection, according to the characteristics of qualitative research, to capture meaning, values, and social dynamics that cannot be measured quantitatively (Moleong, 2013). Data collection was carried out through participatory observation, in-depth interviews with the committee chair and participants, and documentation of written and visual documents related to the program.

Data analysis uses an interactive model from Miles and Huberman (2014), which includes the process of data reduction, data presentation, and drawing conclusions/verification. The three stages are carried out continuously until the data reaches saturation point.

To ensure the validity of the data, triangulation of sources and methods was used as suggested by Lincoln and Guba (1985). This technique strengthens the credibility of the data by comparing information from various sources and approaches, so that the findings are more reliable and objective.

III. RESULT AND DISCUSSION

A. Result

1. General Data Presentation

History of the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1 Pondok Modern Darussalam Gontor Putri Campus 1 was established in 1990 in Mantingan, Ngawi, as a branch of Pondok Modern Darussalam Gontor Ponorogo. This establishment is a manifestation of the vision of the founder of Gontor to have separate campuses for male and female students. Initially, this boarding school accepted 298 female students supported by 18 teaching staff who also acted as caregivers and mentors.

a) Geographical Location

Modern Islamic Boarding School Darussalam Gontor Putri Campus 1 is located about 100 kilometers from Gontor Ponorogo, precisely in Sambirejo village, Mantingan, East Java. The area of this boarding school reaches 5.6 hectares.

b) Vision, Mission and Goals

Vision: To become an educational institution that produces cadres of community leaders, a center of worship and knowledge, and a source of Islamic and general knowledge with the spirit of Gontor.

Mission: To form a superior generation for the good of the people, to develop individuals who are faithful, have noble morals, are healthy, have broad knowledge, are free-thinking, and serve the community.

Objective: In line with the mission, the objective is to create a superior generation, develop individuals who are faithful and have good morals, produce intellectual scholars, and create Indonesian citizens with character.

c) Five Souls and Gontor's Motto

Gontor has Panca Jiwa as the main foundation of its character education:

Sincerity, Simplicity, Berdikari (independence), Ukhuwah Islamiyah (Islamic brotherhood), and Freedom. In addition, Gontor also has a motto: High Morals, Healthy Body, Broad Knowledge, and Free Thinking. These values are not just slogans, but active principles that guide daily life and special events such as Khutbatul 'Arsy.

d) Gontor Five Compasses

Panca Jangka Gontor are five strategic steps that serve as guidelines in the management of the Islamic boarding school: Education and Teaching, Khazanah Allah (management of endowments), Cadre Development, Khazanah Allah (development of resources), and Welfare of the Islamic Boarding School Family.

e) Condition of Teachers and Female Students (June 2024 Academic Year)

In the academic year of June 2024, Pondok Modern Darussalam Gontor Putri Campus 1 has 512 teachers or ustadzah. Most of them are Gontor alumni who devote themselves to the institution. The number of female students in June 2024 reached 3747 people, spread across various class levels.

Table 1. Number of Female Students per Class (June 2024 Academic Year)

Class	Number of female students
Class 1	187
Class 1 Intensive	43
Class 2	646
Class 3	558
Class 3 Intensive	306
Class 4	555
Class 5	726
Class 6	726
Overall Total	3747

This demographic data is important to contextualize the scale of character education implementation. The large number of female students is also one of the factors that influences the process of implementing character values, as mentioned in the interviews. Presenting this data helps to understand the magnitude of the challenges and efforts required for comprehensive character development in an institution of this size.

Khutbatul 'Arsy Annual Introduction Week Program

The Annual Introduction Week of Khutbatul 'Arsy is a routine activity held at the beginning of each school year. This event functions as an educational medium that summarizes all the activities and programs of the pondok for the next year. The theme for June 2024 is "Gontor produces a generation devoted to the good of the people". This program involves a series of activities and events, such as the Sports and Arts Week (POD), Happy Camping Competition (LPG/Tpi), Happy Stage (PG), Drama Arena (DA), teacher art performances, and military-style marching exercises.

The preparation of this program is very structured, starting from the appointment of the main coordinator, the inauguration of the committee from female and male students of grade 6, coordination meetings between committees to discuss the work program, the opening of the inter-consulate marching practice, dirty and clean rehearsals for marching practice and attractions, until the peak of the Khutbatul 'Arsy Introduction Week itself, and ending with a thanksgiving and accountability report of the committee.

Table 2. Main Activities of the Annual Introduction Week of Khutbatul 'Arsy

Activity Name	Short Description
Sports and Arts Week (POD)	Sports and arts activities for female students.
Happy Camping Competition (LPG/Tpi)	Camping competition based on scouting groups.
Rainbow Between the Islands (PAN)	An art performance that showcases cultural diversity.
Drama Arena (DA)	Drama performance by female students.
Happy Stage (PG)	Entertainment events and artistic expressions of female students.
Row Training	Intensive marching discipline training.
Attractions (Grand Opening)	A grand opening with a festive concept and educational/national values.
Attraction (Mass Dance)	Dances from various countries/regions (Indonesia, China, Arabia, India, Netherlands) show tolerance, love for the homeland, and national spirit.

Attraction (Creative Gymnastics)	Gymnastics with a combination of songs and harmonious movements, demonstrating the values of creativity and health.
Attractions (Attractions Coordinator)	The appearance of the semaphore flag, Swiss, LKBB, and *flag dance* interesting.
Attractions (Grand Closing)	A creative and lively closing event.
Red and White Flag Ceremony	A solemn flag-raising ceremony, followed by an inspection of the consulate line by the head of the pondok.
Inter-Consulate Marching Competition	Marching competition between consulates after inspection.

This table provides a clear and organized overview of the components of the Khutbatul 'Arsy program. This is crucial to understanding how character values are integrated into this complex annual event, allowing readers to connect specific values to concrete activities, which is the core objective of this study.

2. Special Data Presentation

The Concept of Character Education Values at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1

The concept of character education values at the Modern Islamic Boarding School of Darussalam Gontor Putri Campus 1 is as a basis or means for changing the personality of female students at the boarding school. These are important things that must be done and implemented to enliven the educational environment and instill the values of character education and the values of the boarding school. Character education has a crucial role in improving and repairing the personality, manners, and morals of female students.

Gontor prioritizes character education or morals rather than teaching science. Therefore, the curriculum of education in Gontor is not only limited to the classroom, but the entire 24-hour life in the boarding school becomes a medium for character education for female students. This philosophy is often referred to by the boarding school leadership as "totality of education" or "holistic education". The main character education values instilled are the Panca Jiwa (sincerity, simplicity, independence, Islamic brotherhood, freedom) and the Motto of the Boarding School (high morals, healthy body, broad knowledge, and free thinking).

The leaders of the pondok or kiai always instill many values through the philosophy of life of the pondok that they teach and exemplify. It is often said that "there is no progress without discipline, no discipline without example". This value is instilled and applied in real terms in daily life, for example by educating female students to respect time discipline, starting from waking up early, praying the dawn prayer in congregation, to entering class on time. The implementation of this time discipline is strictly monitored by the female teacher and evaluated with strict sanctions for violators.

The aim of instilling character education values is so that female students will become individuals who are useful to society, strive to make the state of society better, and become...*mundziratul qaum*(warner to her people) by conveying religious and moral values. This positive influence cannot be given only with words, but female students must be role models in upholding these noble values, which can only be realized if their characters are truly formed in the pondok.

Implementation of Character Education Values in the Annual Khutbatul 'Arsy Introduction Week Program

The implementation of instilling character education values in the Khutbatul 'Arsy Annual Introduction Week program is carried out by incorporating these values into every program and series of events.1 The division of tasks in the committee is one of the main media, where the chairman or leader guides and directs his members, as well as teaches the values and philosophy of the pondok.1

The following are the implemented character values along with examples:

Table 3. Implemented Character Values and Examples in Khutbatul 'Arsy

Character Values	Examples of Implementation in Khutbatul 'Arsy
Sincerity	The 5th grade female students willingly taught and trained the

	members during the marching practice. The person in charge of the program willingly developed the concept. The trainer willingly guided. The ustadz/ustadzah and the jury willingly gave evaluations from the dirty rehearsal to the D-day.[1]
Patience	The female students patiently follow the marching exercises in the blazing sun. The ceremony officers and flag-raising troops are patient in continuous practice.
Thanks	Teachers and committee members are grateful for their roles, the success of the program, and health during the program. The conceptor of the grateful event can make the event beautiful and interesting.
Responsibility	The head of each section is responsible for the education, guidance, and organization of its members. All female students are responsible for participating and making the program a success.
Totality/Dedication	All teachers and female teachers give their all to help the boarding school in any condition.
Muhasabah (Self-Introspection)	Female students are required to do self-reflection after evaluation in each program.
Seriousness	All female students are serious and diligent in participating. Teachers and female teachers put in effort for the success of the program.
Honesty	Teachers and female teachers are honest in giving results and evaluations. Every part is honest in financial reporting after shopping for necessities.
Love of the Motherland	Every meeting singing Indonesia Raya and Gontor hymn. Raising the Red and White flag during the ceremony. Consulate model showing regional icons. Dances from various regions in Indonesia.
Creativity	The concept of the attraction changes every year. Mass dances from various countries/regions. Creative flag-raising formations. Creative leaders in leading members.
Independence	Female students are independent in sewing costumes, decorations, and arranging lines. Members of the section *background*, *letter*, and decoration work on tasks independently under supervision.
Democracy	Accepting and providing work program proposals during coordination meetings. There are discussions regarding activity concepts and designs.
Tolerance	Mutual respect between consulates and between junior/senior female students.
Religiosity	Implementing the values of worship in any activity, including reciting the Qur'an at every event.
Hard Work	Hard work in following the selection

	and training, regardless of the weather and conditions.
Curiosity	The 6th grade female students asked their supervisor for knowledge and experience in committee work.
Environmental/ Social Care	There is general cleaning before and after activities or events.

This table specifically details how abstract character values are manifested in concrete behaviors and activities during Tahutul 'Arsy Introduction Week. This specificity demonstrates the depth of qualitative data and offers practical insights for other institutions looking to embed character education in their programs.

3. Supporting and Inhibiting Factors in the Implementation of Character Education Values

   Supporting Factors:
   a) Presence of Leaders as Role Models:The existence of leaders (kiai, ustadzah, seniors) as good figures and examples for members and juniors. This shows that leadership is not only a supporting factor, but a fundamental element that drives the entire character education process.
   b) Willingness to be Led and Readiness to Lead:The female students showed a willingness to be guided and were ready to lead.
   c) Sincerity in Leading and Being Led:There is sincerity from all parties in carrying out the role of leadership and obedience.
   d) Effective Leadership Patterns:A leadership pattern that actively directs, guides, oversees and supervises.
   e) Mutual Respect and Appreciation:There is an attitude of mutual respect and appreciation between members and leaders.
   f) Obedience of Members to Leaders: Members obey the leader or leader.
   g) Enthusiasm and sincerity of female students:The female students are active and serious in participating and making the program a success.

   Inhibiting Factors and Solutions:

   Table 4 Inhibiting Factors and Their Solutions in the Implementation of Character Education Values

Inhibiting Factors	Proposed Solution
The Number of Female Students Resulting in the application of character education values being uneven or not total.	Efforts to share experiences with all female students and focus on better concentration and organization.
Lack of Understanding Regarding Khutbatul 'Arsy Activities Some female students do not fully understand the meaning and importance of the event.	Provide in-depth and detailed understanding and direction regarding the importance of this program to all female students.
There are female students who are difficult to direct, manage and guide Challenges in managing the behavior of certain female students.	Tighten supervision, guidance and regulation to prevent violations in this program.
The existence of passive female students Some female students do not want to participate or are less active in any activities.	Providing an understanding to all female students that education at the Islamic boarding school does not only produce academic results, but also non-academic or experiences outside the classroom.

This table directly addresses the third research objective and is invaluable for practical applications. It systematically presents real-world challenges encountered during character education implementation and the specific strategies used to address them.

4. The Influence of Implementation of Character Education Values on Female Students

The implementation of character education values in the Annual Introduction Week of Khutbatul 'Arsy has a significant impact on female students:

a) Understanding the Direction and Purpose of the Pondok:Female students understand the direction, goals, and contents of the Darussalam Gontor Modern Islamic Boarding School.

b) Acquisition of Broad Experience and Knowledge:Female students gain a lot of experience, education, broad knowledge, and provisions for life in society.

c) Formation of Personal Character:Female students become individuals with strong character.

d) Learning the Values of Sincerity, Discipline, and Creativity:Female

students are taught the values of sincerity, discipline, and creativity.

e) Creative Spirit Enhancement:Female students are required to become creative individuals through conceptualizing a series of events.

f) Instilling the Spirit of Responsibility and Discipline:Female students are educated to foster a spirit of responsibility and values of discipline.

B. Discussion

The concept of character education values at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1 is rooted in the idea that character education is the basis and fundamental means for changing the personality of female students. This is in line with the theoretical framework that states that values are the foundation for change in personal and social life. Gontor intentionally and deliberately makes the entire 24-hour life at the boarding school a medium for character education, by prioritizing moral formation over teaching science. This emphasis shows that Gontor's values, such as the Panca Jiwa and the Motto of the Boarding School, are not merely abstract ideals, but values that are deeply institutionalized and permeate the entire philosophy of education and daily operations. The consistency of this emphasis across all activities, including Khutbatul 'Arsy, demonstrates a deliberate and sustained effort to cultivate certain character traits. This implies that effective character education requires a clear and consistently communicated set of core values, which are actively lived and modeled within the institutional environment. The ultimate goal of this character education is to produce female students who are useful to society, becoming*mundziratul qaum*, who not only have knowledge but also the ability to implement noble values in real life.

The implementation of character education values in the Annual Introduction Week of Khutbatul 'Arsy shows in detail how values such as sincerity, patience, responsibility, and creativity are integrated into every aspect of the program. This process reflects the theoretical concept of integrating character education into student development activities, where values are not only taught but also actively practiced and experienced. For example, the patience of female students in marching exercises under the hot sun or the

sincerity of the committee in carrying out their duties are real manifestations of the values that are instilled. The success of instilling character values in this program is strongly supported by the existence of various programs that are appropriate to include these values. This is in accordance with the view that superior character building is the embodiment of a number of values that form a superior personality, such as sincerity, patience, gratitude, responsibility, totality, self-reflection, and sincerity (Sudewo, 2011).

The identified supporting factors, especially the presence of leaders as role models, strengthen the implementation of these values. The kiai's philosophy that "there is no discipline without role models" shows a direct causal relationship between exemplary leadership and the success of instilling character values. This implies that the effectiveness of character education in Gontor is highly dependent on consistent modeling of desired behavior by authorities, indicating that leadership by example is a key driver of character formation.

However, there are also inhibiting factors such as the large number of female students, which can cause the application of character values to be uneven. This challenge is addressed with adaptive strategies such as efforts to share experiences evenly and focus on better organization. The lack of understanding of the female students about the program is also addressed by providing in-depth and detailed direction. The identification of these challenges and solutions demonstrates the adaptive capacity of the institution and highlights that effective character education at scale requires not only a strong philosophy but also practical, scalable strategies for implementation and problem solving.

The impact of implementing character education values on female students is very positive. They not only understand the direction and goals of Gontor, but also gain experience, education, and broad knowledge that are important provisions for life in society. This also encourages the formation of individuals with character, as well as fostering values of sincerity, discipline, creativity, and a sense of responsibility. These impacts are in line with the goals of character education which want to produce individuals who are useful to society and have noble morals.

When compared to previous studies, this study provides a more in-depth perspective. Hayoto's (2019) and Juleha's (2024) studies confirm the existence of character education in other Islamic institutions, but this study provides a more detailed picture of *How* character education is systematically integrated into high-profile annual events such as Khutbatul 'Arsy. The findings here offer concrete examples of value implementation that complement the broader findings of Hayoto and Juleha. Meanwhile, Qayyum and Pramono's (2022) research focused on the importance of speeches in Khutbatul 'Arsy. This study expands on this by detailing the specific character values instilled throughout the program, not just the speeches, and analyzing the factors and impacts. This provides a more holistic understanding of the program's role in character development.

Detailed findings on Gontor's implementation of structured character education in Khutbatul 'Arsy, particularly the emphasis on the Panca Jiwa and Motto, position Gontor as a potential benchmark for other Islamic boarding schools or educational institutions. The level of detail provided in this study goes beyond general observations of character education in other Islamic boarding schools, offering a model for practical application. Although the Ministry of National Education outlines 18 character values (Pusat Kurikulum, 2010), Gontor's consistent emphasis on the Panca Jiwa and Motto is unique demonstrates localized interpretations and priorities of character values. This implies that effective character education can be achieved through culturally and institutionally tailored approaches that resonate deeply with communities.

IV. CONCLUSION AND SUGGESTION
A. Conclusion

Based on the data analysis that has been carried out, several main points can be concluded regarding the role of the Annual Khutbatul 'Arsy Introduction Week in fostering character education at the Modern Islamic Boarding School Darussalam Gontor Putri Campus 1:

1. The Concept of Holistic Character Education: The concept of character education at Pondok Modern Darussalam Gontor Putri Campus 1 is centered on the personal transformation of female

students, prioritizing moral development through a holistic educational environment that lasts 24 hours. Core values such as the Panca Jiwa and the Motto of the Boarding School are internalized as a strong foundation for the personality of female students.

2. Integrated Value Implementation:The Annual Introduction Week of Khutbatul 'Arsy effectively implements various character values, including sincerity, patience, gratitude, responsibility, totality, self-reflection, sincerity, honesty, love of the homeland, creativity, independence, democracy, tolerance, religiosity, hard work, curiosity, and environmental/social concern. These values are systematically integrated into every aspect of the program and activities.

3. Supporting Factors and Adaptive Strategies:The main supporting factors in this implementation are leadership that is a role model for the female students, as well as the enthusiasm of the female students themselves. Challenges such as the large number of female students, lack of understanding of the program, and the presence of passive female students are overcome through adaptive strategies such as equal sharing of experiences, in-depth direction, close supervision, and providing an understanding of the importance of non-academic experiences.

4. Comprehensive Positive Impacts: This program has a significant impact on female students, including increasing their understanding of Gontor's philosophy and goals, gaining extensive experience and knowledge, developing strong character, and instilling important values such as sincerity, discipline, creativity, and a sense of responsibility that are essential for their contribution to society.

5. Practical Implications: For Pondok Modern Darussalam Gontor Putri Campus 1, it is important to continue to strengthen the holistic and immersive approach to character education. The use of leadership as a role model must continue to be optimized, and strategies for managing a large population of female students need to be continuously refined. Clear communication about the importance of each program, including Khutbatul 'Arsy, must also be maintained to ensure comprehensive understanding among female students. For other educational institutions, this study shows that integrating values into all activities, not just formal lessons, and emphasizing leadership by example, can be the key to successful character education.

6. Theoretical Implications: This study strengthens theories of character education that emphasize the importance of a comprehensive and integrated approach, in line with the moral concept of knowing, feeling, and acting. This study provides empirical evidence of the effectiveness of an immersive and value-based environment such as Islamic boarding schools in character formation, especially when the institution's core philosophies (such as the Panca Jiwa and Motto) are consistently implemented and exemplified. These findings suggest that the effectiveness of character education can be significantly enhanced when it transforms from mere theoretical instruction to life experiences, supported by strong leadership and adaptive strategies to face real-world challenges.

7. Suggestions for Further Research: It is recommended to conduct a longitudinal study to assess the long-term impact of the Annual Khutbatul 'Arsy Introduction Week and Gontor's holistic education on alumni character development in the community. In addition, a comparative study with other Islamic boarding schools or educational institutions can be conducted to identify best practices and contextual differences in the implementation of character education. The use of mixed methods, which integrate quantitative measures to assess the extent and statistical significance of character development, will also enrich future research. Finally, further research can investigate specific pedagogical techniques that are most effective in instilling certain character values in the context of activities such as Khutbatul 'Arsy.

B. Suggestion

The discussion related to this research is still very limited and requires a lot of input, suggestions for future authors are to study it more deeply and comprehensively about The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus.

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