

IMPLEMENTING CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOLS: A CFIR ANALYSIS OF THE NISAIYAH PROGRAM AT AN-NUR DARUNNAJAH 8, INDONESIA

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Abstract

This study analyzes the implementation of the Nisaiyah Program at Pondok Pesantren An-Nur Darunnajah 8 Cidokom, Indonesia, a character education initiative specifically designed for female students (santri). It aims to evaluate the enabling factors, barriers, and overall effectiveness of the program in achieving its holistic character education objectives. Employing a qualitative case study design, data were collected through in-depth interviews, participatory observation, and document analysis. Thematic analysis was applied, with data validity ensured via source triangulation. The findings reveal that while the Nisaiyah Program is underpinned by a sound conceptual design and strong leadership commitment, its effectiveness is significantly constrained by systemic challenges. Key impediments include inconsistent curriculum delivery, inadequate physical resources, a lack of a structured mentoring system, and managerial inefficiencies such as a saturated schedule and diffuse management ownership. Analysis through the lenses of the Consolidated Framework for Implementation Research (CFIR) and Total Quality Management (TQM) principles demonstrates how the interplay of barriers within the inner setting and implementation process curtails the program's potential. The study concludes that the success of educational innovations within Islamic boarding schools necessitates a synergistic alignment of vision, robust operational systems, and dedicated resource allocation. The implications call for systemic improvements in curriculum fidelity, mentoring frameworks, and infrastructure. Future research should pursue longitudinal studies on the program's long-term impact, comparative case studies across pesantren, and investigations into strategies for cultivating positive peer cultures that reinforce program objectives.

Keywords: Character Education, Islamic Boarding School (Pesantren), Nisaiyah Program, CFIR, Total Quality Management (TQM), Qualitative Case Study, Program Implementation.

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INTRODUCTION

Islamic boarding schools (pesantren) in Indonesia have long served as essential institutions for religious education and character development among students (santri) (Zh, 2021). These institutions play a pivotal role in shaping individuals with strong Islamic

personalities and values. Beyond providing religious knowledge, pesantren emphasize character-building and spiritual development, which are crucial in cultivating disciplined and morally upright individuals (Kholifah, 2017). One such initiative aimed at promoting spiritual growth and character development is the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom. This program, specifically designed for female students, aims to deepen religious understanding and instill discipline and spiritual awareness.

The Nisaiyah Program is a strategic approach to addressing the dual challenges of maintaining traditional Islamic values while adapting to modern educational demands. It seeks to foster not only deep religious knowledge but also the application of these values in the daily lives of santri. According to Loloagin et al. (2023), instilling values through character education, particularly through Quranic principles, is a fundamental component of nurturing individuals who can positively impact society. However, the challenges of integrating this program into the evolving educational landscape of pesantren require further investigation. While similar character-building programs have been implemented in other pesantren, their effectiveness remains subject to scrutiny (Kholifah, 2017).

A significant challenge in implementing the Nisaiyah Program is ensuring that its objectives align with both traditional teachings and the contemporary needs of the students. This misalignment can hinder the program's ability to achieve its intended outcomes, such as producing santri who are not only knowledgeable but also capable of embodying Islamic values in their actions. Although the theoretical underpinnings for such character-building programs are well-established (Loloagin et al., 2023), the gap between theory and practice remains significant, particularly in the context of Pondok Pesantren An Nur Darunnajah 8 Cidokom.

Previous research has acknowledged the importance of character education in pesantren but has focused mainly on broader programs such as keputrian (female student activities). Research by Kholifah (2017) and Nisa & Rahmania (2023) has provided valuable insights into the role of keputrian programs in developing female students' skills and self-concept. However, there is a notable lack of empirical studies examining the specific implementation and impact of the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom. Most existing studies have either provided theoretical insights or focused on similar programs in different contexts, leaving a critical gap in understanding the effectiveness of this particular program within its unique institutional setting.

The significance of this research lies in its contextual focus and its potential to fill a critical gap in the literature. By examining the Nisaiyah Program within Pondok Pesantren An Nur Darunnajah 8 Cidokom, this study offers a detailed evaluation of a program that has been under-researched. The study's novelty is emphasized by its comprehensive, multi-perspective approach, integrating insights from program managers, mentors (pengasuh), and the students themselves. This triangulation of data allows for a deeper understanding of the program's impact and challenges. Furthermore, this research goes beyond a superficial analysis by evaluating the program's success through a systemic lens, considering both internal and external factors (Qomaruddin & Sa'diyah, 2024).

The contributions of this study are threefold. First, it offers a theoretical contribution by refining character education frameworks, such as Lickona's perspective on character development, in the context of Islamic education. Second, the practical contributions include providing evidence-based recommendations for improving the Nisaiyah Program and similar character-building initiatives in pesantren. Lastly, the study offers a methodological contribution by applying a multi-perspective qualitative approach, which can serve as a reference for future research in similar educational contexts.

The relevance of this research is further supported by recent findings that emphasize the need for effective character education frameworks within pesantren. For example, Izfanna & Hisyam (2012) discuss a comprehensive approach to character

development, showcasing successful implementations of character education in pesantren settings. Similarly, Putro et al. (2019) highlight the growing tradition of pesantren as centers for character education, marking a shift towards more structured and modern approaches to teaching moral values. Jusubaidi et al. (2024) also explore transformative religious education models in pesantren, reinforcing the importance of evolving educational methodologies to keep pace with contemporary needs.

Moreover, studies such as those by Sudir et al. (2025) and Efendi (2022) underline the significance of total quality management (TQM) and curriculum implementation in enhancing educational outcomes. Their findings are particularly relevant for this study as they demonstrate how effective managerial practices and curriculum innovations can lead to better educational quality in pesantren. These studies, along with research on multilingual teaching at pesantren (Tahir, 2017), contribute to a broader understanding of how educational models can be adapted to modern demands while preserving the core values of Islamic education.

In conclusion, this research provides a critical evaluation of the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom. By identifying key factors influencing its success or failure, the study aims to offer actionable recommendations for optimizing character-building programs within pesantren. The findings will contribute significantly to enhancing the quality and relevance of Islamic education, ensuring that pesantren remain effective in nurturing well-rounded, morally strong individuals ready to contribute positively to society.

METHOD

This study adopts a qualitative approach with a case study design to explore and gain an in-depth understanding of the implementation of the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom. A qualitative approach is chosen because the objective of this research is to obtain a comprehensive understanding of the factors that influence the success and challenges of the program's implementation. The case study design allows for a holistic examination of the phenomenon, focusing on the experiences of pesantren administrators, mentors (pengasuh), and the santri involved in the Nisaiyah Program.

The data will be gathered through three primary methods: in-depth interviews, participatory observation, and documentation. In-depth interviews will be conducted with pesantren administrators, mentors, and selected santri who are actively participating in the Nisaiyah Program. The aim of these interviews is to gain insight into their perceptions of the program, the challenges faced, and the benefits experienced. Participatory observation will be conducted during the implementation of the Nisaiyah Program to observe firsthand how the program is implemented in daily activities within the pesantren. Additionally, documentation will involve the collection of relevant program materials such as teaching materials, curriculum, activity reports, and evaluations of the program conducted by the institution.

For the analysis of the data, this study will employ thematic analysis, in which data from interviews, observations, and documentation will be categorized according to key themes related to the research objectives. The data will be analyzed inductively to identify emerging patterns and the relationships between factors that influence the success of the Nisaiyah Program's implementation. To ensure the validity of the data, triangulation will be employed by comparing information obtained from various sources to verify the consistency and reliability of the data.

This methodological approach is expected to provide a clear and comprehensive understanding of the implementation of the Nisaiyah Program at Pondok Pesantren An Nur

Darunnajah 8 Cidokom, along with insights into the factors that affect its effectiveness and success in achieving the desired outcomes

RESULT AND DISCUSSION

Implementing the Nisaiyah Program: A Holistic and TQM-Based Approach to Character Education at Pondok Pesantren An Nur Darunnajah 8 Cidokom

Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom represents a strategic initiative within the broader framework of Islamic boarding school education in Indonesia. This program is designed to develop balanced individuals by emphasizing character education and Islamic teachings, specifically tailored for female students. Its primary objective aligns with the fundamental philosophy of pesantren, which integrates academic knowledge with spiritual and moral development to cultivate pious and ethical individuals. The program's focus on *fiqhunnisa* (jurisprudence for women) and related materials reflects its commitment to providing education that is both religiously and contextually relevant (Izfanna & Hisyam, 2012).

The philosophy of the Nisaiyah Program closely resonates with the concept of holistic character education as explored in the context of Pondok Pesantren Darunnajah. Their research underscores a comprehensive approach in developing *akhlaq* (character) where moral formation is not treated as a separate subject but is infused throughout the entire educational ecosystem. Similarly, the Nisaiyah Program is structured not merely for knowledge transfer but for shaping moral behavior and ethics reflecting this integrated approach. Its design embodies the new tradition of pesantren in character education which combines religious values with practical life skills within the communal life of the boarding school (Putro et al., 2019).

The program's implementation involves a structured curriculum delivered through sessions held twice a week directly supervised by the student parenting division and supported by the Santri Organization (OSANDN). This structured yet communal approach is characteristic of the pesantren model where transformative religious education often occurs through a blend of formal teaching and informal mentoring. The involvement of OSANDN introduces a peer-support element that can enhance student engagement and internalization of values (Jusubaidi et al., 2024).

From a managerial perspective the implementation of the Nisaiyah Program can be analyzed through the lens of Total Quality Management (TQM). TQM principles focusing on continuous improvement across academic character development and resource management are applicable and increasingly adopted in Islamic boarding schools. The very intention to run the Nisaiyah Program daily reflects a TQM-oriented goal of maximizing quality and impact. The existence of the program demonstrates an effort toward systematic quality enhancement in student development (Efendi, 2022; Sudir et al., 2025).

Despite its well-structured design the program faces significant challenges that hinder its optimal effectiveness. The primary constraint is the lack of adequate facilities to support daily extracurricular activities compounded by insufficient supervision from relevant parties. This gap between planning and execution highlights a common issue in educational management. As implied by TQM theory quality is not solely dependent on curriculum design but critically on the availability of supporting resources and consistent oversight to ensure standards are met (Efendi, 2022).

These challenges underscore the importance of continuous evaluation and feedback mechanisms which are core tenets of TQM. Effective TQM in pesantren requires input from both teachers and principals to identify and address bottlenecks. For the Nisaiyah Program maintaining feedback loops from students facilitators and the overseeing committee is crucial for iterative improvement. This process ensures that the program

remains relevant and effective in fostering students' moral and academic growth adapting to evolving needs and constraints (Sudir et al., 2025).

The methodology employed in the program which likely combines traditional Islamic learning with structured curricular activities exemplifies the integration of traditional and modern methods. This blend supports a holistic educational approach as seen in other contemporary pesantren initiatives. There is a national trend toward adapting traditional education to modern pedagogical frameworks such as transforming Islamic education through the Merdeka Curriculum. Therefore the Nisaiyah Program is part of a broader evolution within Indonesian Islamic education (Barid et al., 2025).

A crucial component of the program's hidden curriculum is the communal life within the pesantren. Practical learning methods such as living in a community receiving guidance from religious figures and engaging in regular religious activities serve as powerful tools for character formation. This aligns with the argument that policies and practices within pesantren environments inherently foster values like religious moderation and ethical conduct through daily immersion and practice (Athoillah et al., 2024).

When compared to other institutions the aspirations of the Nisaiyah Program are consistent with practices at established pesantren like Darunnajah which focus on religious discipline to build moral strength. However the challenges faced at An Nur Darunnajah 8 Cidokom highlight that achieving such an ideal model requires strong institutional capacity. Studies on innovative models such as virtual pesantren or eco-pesantren demonstrate that successful programs often depend on effective resource management and adaptive strategies areas in which the Nisaiyah Program seeks improvement (Maulida et al., 2024; Mukhibat & Ghafar, 2019).

To enhance the program's effectiveness two primary actions are recommended based on the identified challenges and theoretical insights. First strengthening physical and logistical facilities is paramount to enabling more frequent and impactful activities. Second improving supervisory mechanisms through clearer assignment of responsibilities and regular monitoring is essential. These steps align with the TQM principle of continuous improvement and would directly address the current limitations moving the program closer to its intended daily implementation model (Efendi, 2022).

In conclusion the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom is a conceptually sound initiative that embodies the holistic educational philosophy of Indonesian Islamic boarding schools. Its alignment with theories of comprehensive character education and Total Quality Management provides a solid foundation. However its full potential is contingent upon overcoming practical obstacles related to resources and supervision (Izfanna & Hisyam, 2012; Sudir et al., 2025).

The case of the Nisaiyah Program illustrates that the success of educational innovations within pesantren does not happen automatically. It requires careful planning sustained resource allocation and a commitment to reflective practice. The ongoing process of evaluation and adaptation is crucial for creating a truly supportive environment that fosters the spiritual academic and character development of the santri ensuring the program's long-term sustainability and its contribution to producing a generation of morally grounded and knowledgeable Muslim women.

The Enablers and Barriers to the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom

The integration of specialized educational initiatives into traditional institutions such as Islamic boarding schools (pesantren) involves a complex interplay of organizational and socio-cultural factors. To critically examine the facilitators and obstacles facing the Nisaiyah program at Pondok Pesantren An Nur Darunnajah 8 Cidokom, this analysis

employs a robust theoretical framework. The discussion is principally guided by the Consolidated Framework for Implementation Research (CFIR), which offers a comprehensive structure encompassing five key domains: intervention characteristics, outer setting, inner setting, characteristics of individuals, and implementation process (Damschroder et al., 2009). Additionally, insights from literature on sustaining evidence-based programs within community contexts provide a valuable comparative lens for understanding program sustainability (Hodge & Turner, 2016).

A paramount enabling factor is the profound commitment demonstrated by the Kyai (religious leader) and the teaching staff. Their involvement extends beyond mere administrative oversight as they function as dedicated champions and moral exemplars for the program. This observation aligns strongly with the "characteristics of individuals" domain within the CFIR, which emphasizes the influence of both formal and informal leaders. This finding corroborates previous research which identified teacher buy-in and advocacy as crucial for the successful implementation of school-based mental health programs (Baweja et al., 2016). Within the context of Pesantren An Nur, the teachers' direct engagement in instructing *fiqhunnisa* (women's jurisprudence) and monitoring student activities confers significant legitimacy upon the program. This active sponsorship enhances the Nisaiyah program's perceived relative advantage and trialability, key constructs within the CFIR's "intervention characteristics" domain, thereby fostering acceptance among the *santri* (female students).

The integrated educational model of the pesantren, which seamlessly blends national and religious curricula, establishes an "inner setting" that is inherently conducive to a program like Nisaiyah. The program's own focus on integrating religious knowledge with character development dovetails with the institution's overarching structure, thereby minimizing implementation resistance. Notably, the explicit institutional emphasis on cultivating virtues such as tolerance and diligence acts as a powerful reinforcing mechanism within the organizational culture. This finding resonates with studies conducted in other community settings which determined that program success in Indigenous communities was heavily contingent on its alignment with deeply held community values and pre-existing supportive structures (Thompson et al., 2025). The pesantren's concurrent "child-friendly" initiative can be interpreted as a deliberate strategy to fortify this inner setting, thereby optimizing the organizational infrastructure for holistic student development.

Despite a generally supportive cultural environment, significant impediments rooted in the inner setting persist. A primary barrier is the insufficiency of tangible resources, specifically the lack of adequate facilities and materials such as sewing machines and cosmetics for the program's practical extracurricular components. This shortage directly hinders the program's operational effectiveness. From a CFIR perspective, this represents a critical deficit in "structural characteristics" and "available resources." This challenge is not unique as similar obstacles were identified by researchers who cited inadequate equipment as a major barrier to implementing health education programs in schools (Cholevas & Loucaides, 2012).

A more profound challenge pertains to the "process of implementation" itself. The delegation of the Nisaiyah program's management to OSANDN (the student organization), whose members juggle multiple responsibilities, results in a lack of dedicated focus and ownership. This issue is exacerbated by human resource constraints, particularly a reduced cohort of senior *santri*, which forces an accumulation of roles among fewer individuals. This scenario reflects a common implementation pitfall wherein program execution is treated as an ancillary duty rather than a strategically managed core function. Furthermore, the institution's densely packed academic and religious schedule presents a critical barrier. The inherent complexity of embedding a new program into an already saturated timetable

is a well-documented implementation challenge, as observed in evaluations of other programs where the "fit" of an intervention within existing workflows is a decisive factor for its adoption and long-term sustainability (van der Sanden et al., 2017).

The "outer setting," as conceptualized by the CFIR, is manifested in the immediate social milieu of the santri. Interestingly, the data point to unsupportive peer relationships as a significant impediment. Such dynamics can potentially undermine the program's core teachings on respect and morality, highlighting that success is not solely dependent on institutional design but is also contingent upon the micro-level social interactions among participants. This factor aligns with the conceptual framework which posits that the sustainability of community-based programs is profoundly influenced by underlying social cohesion and prevailing peer norms (Hodge & Turner, 2016).

The case of the Nisaiyah program vividly illustrates that enabling factors and barriers are not discrete entities but exist in a state of dynamic interaction. For instance, the potent enabling force of strong leadership may be substantially mitigated by weaknesses in the implementation process, such as inadequate human resources and an overwhelming schedule. Similarly, the advantage offered by an integrated educational system can be compromised by deficiencies in physical resources. This complex interplay is a central tenet of implementation science, underscoring how a strength in one CFIR domain can be effectively neutralized by a critical weakness in another.

The findings from Pesantren An Nur both affirm and refine existing research. The critical role of leadership champions, for example, is a consistent theme in implementation literature (Baweja et al., 2016; Donessouné et al., 2023). However, the pesantren context introduces a unique dimension where the leader serves not merely as an administrative champion but as a moral and spiritual authority, which profoundly amplifies their influence. Likewise, while resource limitations are a universal barrier, the specific nature of the required resources is distinctly context-dependent. The primary academic implication is that while general implementation frameworks like the CFIR are highly applicable, their constructs must be sensitively interpreted and applied within the specific cultural and operational logic of the institution, in this case, the distinctive socio-religious ecosystem of a pesantren.

To strengthen program implementation, a multi-pronged strategy is recommended. At a strategic level, the pesantren leadership could prioritize process enhancements, such as establishing a more dedicated and focused management team for Nisaiyah and conducting a thorough review of the daily schedule to identify opportunities for integration rather than mere addition. Concurrently, securing funding for essential infrastructure remains a fundamental prerequisite. For the research community, this case study underscores the need for more nuanced investigations into how traditional religious authority structures can be systematically leveraged as implementation assets, moving beyond their treatment as informal variables to be recognized as central components of the change process.

In summary, the implementation of the Nisaiyah program is propelled by a synergy of dedicated leadership and a character-oriented institutional culture. However, its potential is critically constrained by tangible resource shortages and significant procedural inefficiencies. Analyzing these dynamics through the lens of implementation science reveals that the path to enhanced effectiveness lies not in addressing factors in isolation, but in comprehending their intricate interdependencies. The lessons derived from this specific context contribute to the broader field of implementation science by elucidating how universal principles are manifested and can be strategically navigated within the unique, value-driven environment of traditional religious education systems.

Evaluation of the Nisaiyah Program at An Nur Darunnajah 8 Cidokom Pesantren: A Theoretical Discussion

Evaluating educational programs within Islamic boarding schools or pesantren is a critical process for ensuring their quality relevance and effectiveness as it involves the systematic collection analysis and interpretation of information regarding a programs effectiveness efficiency and impact to inform strategic decisions about its improvement or continuation (Arikunto & Jabar, 2010). This discussion provides a comprehensive evaluation of the Nisaiyah program at Pondok Pesantren An Nur Darunnajah 8 Cidokom by situating its findings within broader theoretical frameworks particularly Total Quality Management TQM in educational settings and transformative models of religious education (Efendi, 2022; Jusubaidi et al., 2024). By examining the programs curriculum character education student outcomes and institutional support we can identify both strengths and critical areas for development through a robust theoretical lens.

A central pillar of this evaluation concerns the curriculum and its implementation where the programs aim to integrate Islamic values with practical female-centric knowledge is aligned with the pesantrens educational goals (Izfanna & Hisyam 2012). However significant challenges arise in its execution as the reported inconsistency in conducting fiqhunnisa and extracurricular activities due to scheduling conflicts points to a fundamental issue in operational planning and process design (Sudir et al 2025). Furthermore the finding that core textbooks from the renowned Pondok Modern Gontor are not actively used in class indicates a critical disconnect between the intended and the enacted curriculum which diminishes the programs potential pedagogical impact (Jusubaidi et al., 2024).

This disjuncture between the planned and the delivered curriculum represents a significant quality issue that prevents the program from achieving a deeper more engaged form of learning. The Gontor educational model which emphasizes active student-centered learning is not being fully utilized suggesting teaching methods may remain more traditional and less intensive (Jusubaidi et al., 2024). Effective curriculum implementation requires not only a well-designed plan but also a robust mechanism for ensuring fidelity in its delivery which is a core tenet of TQM that emphasizes process control and standardization to achieve desired outcomes (Efendi, 2022). The gap identified here directly undermines the internalization of values and skills the program seeks to foster.

The evaluation of the programs role in character education reveals another area requiring substantial improvement. Pesantren are traditionally recognized as premier institutions for character building or akhlaq often employing a comprehensive approach that integrates teaching environmental conditioning and continuous mentoring (Izfanna & Hisyam, 2012). The Nisaiyah program however appears to lack a structured and proactive monitoring system as it relies on ad hoc reprimands for inappropriate behavior rather than a sustained developmental mentoring process. This reactive approach falls short of the comprehensive model necessary for effective character formation and underscores a weakness in the educational support system.

The limitation in mentoring underscores a broader issue of institutional support and shared responsibility for student development. Effective character education in modern pesantren involves creating a new tradition where values are consistently modeled and reinforced by all figures within the system (Putro et al., 2019). The reported lack of coordinated monitoring from the student affairs division suggests a siloed operation where the Nisaiyah program is not fully integrated into the pesantrens overall character education ecosystem. For character education to be truly effective it must be a shared commitment embedded in daily interactions and supported by a strong collaborative institutional framework aligning with TQM principles that view quality as an organization-wide endeavor (Sudir et al., 2025).

The assessment of student competency and learning outcomes is intrinsically linked to the issues of curriculum and mentoring. The less intensive teacher-student approach resulting from the underutilization of core materials inevitably impacts the depth of student learning and engagement. A transformative religious education model aims to develop not just knowledge but also critical thinking and personal conviction (Jusubaidi et al., 2024). Without intensive engagement and the application of a well-structured curriculum the program risks producing superficial learning outcomes failing to fully empower students with the intended religious and life skills which directly affects the programs overall effectiveness.

The development of life skills a key component of the program is severely hampered by significant infrastructural deficiencies. The lack of adequate facilities such as sewing machines and other practical materials directly dampens student enthusiasm and participation. This finding highlights the critical importance of a supportive and resource-rich environment for practical skill acquisition as emphasized in models of environment-based pesantren education (As'ad & Hakim, 2022). The absence of these essential tools not only limits practical learning but also signals a lack of institutional priority for the program thereby affecting student motivation and the perceived value of the activities.

Beyond physical resources the social environment presents a considerable challenge to the programs efficacy. The influence of negative peer relationships on student behavior and character highlights the complex interplay between formal programs and the informal social dynamics within the pesantren. While a pesantren is designed to be a controlled environment its effectiveness depends on its ability to shape a positive peer culture that reinforces formal educational objectives (Izfanna & Hisyam, 2012). The fact that negative friendships are identified as a hindering factor suggests the program lacks strategies to actively build a supportive peer community that aligns with its values a crucial aspect of environmental-based education (As'ad & Hakim, 2022).

Synthesizing these findings through the lens of Total Quality Management provides a clear diagnostic framework for understanding the programs systemic weaknesses. The challenges identified inefficient scheduling curriculum delivery gaps inadequate mentoring and poor resource allocation point to issues in the planning implementation and control phases of the program (Sudir et al., 2025). TQM in educational institutions demands a continuous effort to improve processes based on data and feedback and this evaluation reveals that the Nisaiyah program would benefit significantly from applying these principles to create a more coherent and systematically monitored educational process (Efendi, 2022).

To address these issues a multi-faceted improvement strategy is necessary beginning with a thorough review and restructuring of the program schedule to resolve time conflicts and ensure dedicated slots for core activities. Furthermore there must be a concerted effort to fully integrate the intended curriculum particularly the Gontor-based materials through teacher training and the development of more engaging student-centered pedagogical methods inspired by transformative education models (Jusubaidi et al., 2024). This enhancement is crucial for improving the quality of teacher-student interaction and learning outcomes.

On an institutional level strengthening the character education component requires establishing a formal structured mentoring system with clear roles and responsibilities for all staff fostering the comprehensive approach needed for effective character building (Izfanna & Hisyam, 2012). Simultaneously strategic investment in facilities and learning resources is non-negotiable to support practical life skills training and boost student engagement as a resource-rich environment is fundamental for effective skill acquisition (As'ad & Hakim, 2022). Finally proactive measures to cultivate a positive peer culture are essential to create an environment that consistently reinforces the programs objectives.

In conclusion the evaluation of the Nisaiyah program reveals a program with clear intentions but facing significant operational and systemic challenges that hinder its potential effectiveness. The gaps in curriculum implementation character mentoring resource allocation and environmental support must be addressed through a framework of continuous quality improvement. By leveraging insights from theories of TQM transformative education and comprehensive character education the pesantren can optimize the program ensuring it effectively contributes to the holistic development of its female students in alignment with the pesantrens esteemed educational vision through strategic planning enhanced teacher capacity and robust institutional support.

CONCLUSION AND FUTURE RESEARCH DIRECTIONS

This study provides a critical analysis of the implementation of the Nisaiyah Program at Pondok Pesantren An Nur Darunnajah 8 Cidokom, revealing a significant disparity between its well-conceived theoretical framework and its practical execution. The findings underscore that while the program is strategically designed to foster holistic character development aligned with Islamic values, its effectiveness is substantially hampered by systemic challenges. Key impediments include inconsistent curriculum delivery, inadequate physical resources, a lack of structured mentoring, and procedural inefficiencies in management. The application of analytical lenses such as the Consolidated Framework for Implementation Research (CFIR) and Total Quality Management (TQM) principles illuminates how these barriers rooted in the inner setting and implementation process interact to constrain the program's potential. The study's primary contribution lies in its nuanced demonstration that even within a supportive cultural and leadership environment, the success of an educational innovation is critically dependent on robust operational systems, resource allocation, and a deeply integrated, reflective practice. This research refines the understanding of character education implementation in unique socio-religious contexts, emphasizing that the translation of ethical ideals into tangible student outcomes requires a synergistic alignment of vision, process, and support.

Building on the identified gaps, future research should pursue more targeted investigations. A longitudinal study tracking the long-term impact of the Nisaiyah Program on alumni's moral reasoning and life choices would provide invaluable data on its sustained efficacy. Furthermore, comparative case studies examining similar character-building programs in pesantren with differing resource capacities and leadership models could yield transferable best practices and contingency models. Research should also delve deeper into the role of peer dynamics and informal social networks within the pesantren ecosystem, exploring strategies to actively cultivate positive peer cultures that reinforce formal program objectives. Finally, action research methodologies could be employed to design, implement, and evaluate specific interventions such as a structured mentoring framework or a TQM-based monitoring system directly within the Nisaiyah Program, thereby bridging the critical theory-practice divide. These directions will collectively advance the scholarship on implementing and sustaining value-based education in traditional religious institutions.

In conclusion, this study affirms that the endeavor of character education in pesantren is a complex, multi-faceted undertaking. The journey towards optimizing programs like Nisaiyah necessitates a committed, systematic, and reflective approach that continuously aligns institutional aspirations with operational realities, ensuring the formation of morally grounded individuals capable of navigating contemporary challenges.

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