

NISSAIYYAH LEARNING AS A CHARACTER EDUCATION STRATEGY
FOR FEMALE STUDENTS OF AL-ISTIQAHAH ISLAMIC
NGATABARU BOARDING SCHOOL

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Abstract

This study examines nissaiyyah learning as a character education strategy for female students at Pondok Pesantren Al-Istiqamah Ngatabaru. Rooted in Islamic moral and etiquette teachings, the program aims to strengthen values such as honesty, modesty, and respect through structured learning activities. The urgency of this study lies in the need to maintain Islamic moral standards while addressing modern social challenges faced by young women in Islamic boarding school environments. The research employed a qualitative descriptive approach, using observations, in-depth interviews with teachers and students, and documentation analysis to capture both instructional practices and behavioral changes. The data were analyzed thematically, guided by a conceptual framework linking teaching strategies, value internalization, and character formation. Findings revealed that interactive teaching methods such as role play, storytelling, and peer discussions significantly increased student engagement and moral awareness. Adaptations of nissaiyyah content to digital etiquette and contemporary issues enhanced its relevance, while integration with Qur'an memorization reinforced discipline and patience. Teachers' consistent role modeling emerged as a critical factor in embedding values into students' daily behavior.

Keywords: Character Education, Nissaiyyah, Islamic Boarding School

Abstrak

Penelitian ini mengkaji pembelajaran nissaiyyah sebagai strategi pendidikan karakter bagi siswi di Pondok Pesantren Al-Istiqamah Ngatabaru. Berakar pada ajaran moral dan adab Islam, program ini bertujuan untuk memperkuat nilai-nilai seperti kejujuran, kesopanan, dan rasa hormat melalui kegiatan pembelajaran terstruktur. Urgensi penelitian ini terletak pada kebutuhan untuk mempertahankan standar moral Islam sekaligus mengatasi tantangan sosial modern yang dihadapi oleh para perempuan muda di lingkungan pesantren. Penelitian ini menggunakan pendekatan deskriptif kualitatif, menggunakan observasi, wawancara mendalam dengan guru dan siswi, serta analisis dokumentasi untuk menangkap praktik pembelajaran dan perubahan perilaku. Data dianalisis secara tematis, dipandu oleh kerangka konseptual yang menghubungkan strategi pengajaran, internalisasi nilai, dan pembentukan karakter. Temuan penelitian mengungkapkan bahwa metode pengajaran interaktif seperti bermain peran, bercerita, dan diskusi sebaya secara signifikan meningkatkan keterlibatan dan kesadaran moral siswa. Adaptasi konten nissaiyyah dengan adab digital dan isu-isu kontemporer meningkatkan relevansinya, sementara integrasinya dengan hafalan Al-Qur'an memperkuat disiplin dan kesabaran. Keteladanan guru yang konsisten muncul sebagai faktor penting dalam menanamkan nilai-nilai ke dalam perilaku sehari-hari siswa.

Kata kunci: Pendidikan Karakter, Nissaiyyah, Pesantren



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INTRODUCTION

The role of Islamic boarding schools (*pesantren*) in Indonesia is increasingly recognized for their contribution to shaping the moral integrity and social responsibility of their students. These institutions integrate religious values into daily activities, encouraging spiritual growth alongside academic learning.¹ In addition to providing formal education, Islamic boarding schools emphasize extracurricular programs aimed at strengthening character. Moral teachings are not only delivered in the classroom but also embedded in daily interactions and activities within the Islamic boarding school environment. A holistic education system has been implemented to ensure spiritual and intellectual development is maintained. Educators at Islamic boarding schools adapt various strategies to internalize Islamic values among students. The integration of structured religious programs is seen as a key factor in developing disciplined and moral individuals.

Character education in Islamic boarding schools often incorporates special programs for female students, known as *keputrian* (female students) or *nissaiyyah* (female students). These programs are designed to strengthen faith, raise moral awareness, and instill Islamic morals in young women.² In these activities, lessons on etiquette, personal hygiene, and religious obligations are taught interactively and experientially. Rather than relying solely on theoretical instruction, educators employ a practical approach that engages students in everyday life scenarios. Such initiatives help students internalize the values of modesty, respect, and responsibility as part of their personal identity. The guidance provided in *nissaiyyah* activities has been tailored to address the specific moral challenges faced by female students in modern society. Teachers also ensure that these programs align with the broader mission of the Islamic boarding school. As a result, student character development becomes an ongoing process that extends beyond the classroom.

The *Nissaiyyah* course itself contains various lessons that emphasize Islamic ethics, beliefs and morals in everyday life. The material presented encourages students to reflect on their behavior and align it with Islamic principles.³ Moral stories, role-playing activities, and group discussions are often used to enhance the learning process. Educators at Islamic boarding schools use the *nissaiyyah* curriculum as a tool to foster honesty, humility, and respect in female students. The material is not limited to religious theory but also encompasses the application of Islamic ethics in social interactions. Female students are expected to demonstrate the values taught in this program in their daily activities. The emphasis on practical application ensures that the material becomes

¹ Noor Asyriah et al., *Tapis : Jurnal Penelitian Ilmiah*, 5, no. 2 (2022): 166–72.

² Dina Mardiana, *Implementasi Program Keputrian dalam Membentuk*, 2025, 1–18.

³ Mida Mudiatul Millah et al., “Peran Materi Etika Tata Krama Muslim Dalam Kitab Nisaiyyah Terhadap Karakter Jujur Santri Di Pondok Pesantren Miftahul Huda Rancabungur Bogor,” *Economic Reviews Journal* 3, no. 4 (2024): 2046–60, <https://doi.org/10.56709/mrj.v3i4.440>.

part of the students' habits. Through this method, nissaiyyah subjects become an effective medium for character building.

The implementation of the nissaiyyah program is also closely related to the development of noble morals among students. In several Islamic boarding schools, religious educators utilize this program to instill sincerity, patience, and social awareness in female students.⁴ Teachers design lesson plans that balance religious instruction with moral reinforcement. By implementing participatory teaching methods, they encourage students to actively engage with the moral values being taught. This engagement helps ensure that the values are not simply memorized but truly understood and practiced. Some Islamic boarding schools have incorporated additional activities such as reading, memorization, and reflection sessions to enhance the program's impact. These methods allow students to connect religious principles to their personal experiences. This approach ensures that nissaiyyah lessons remain relevant to the challenges students face in contemporary life.

Research also shows that character education in Islamic boarding schools is supported by various complementary programs such as Quran memorization, regular worship, and community service. Programs such as Quran memorization significantly influence the development of Quranic character traits such as honesty, patience, and responsibility.⁵ Students who participate in such programs are more likely to demonstrate self-discipline and moral awareness, both in academic and non-academic settings. The structured nature of these activities ensures that students receive consistent exposure to religious values. Teachers and caretakers at the Islamic boarding school monitor students' progress not only in memorization but also in the application of morals contained in the Quran. Thus, the integration of nissaiyyah with other religious programs creates a more comprehensive approach to character development. The synergy of these programs supports the formation of individuals with character.

In the context of the Al-Istiqamah Ngatabaru Islamic Boarding School, nissaiyyah learning is implemented as part of a broader strategy to strengthen the character of female students. This program is structured with a clear structure, encompassing routine learning, interactive discussions, and practical demonstrations of Islamic morals.⁶ Teachers at the Islamic boarding school adapt their teaching methods to the students' learning styles, ensuring that moral lessons are understood and internalized. The institution views the nissaiyyah program as crucial for preparing students to

⁴ Ni'matus Sholihah et al., "Muaddib : Studi Kependidikan Dan Keislaman," *MUADDIB: Studi Kependidikan Dan Keislaman* 13, no. 1 (2023): 16.

⁵ Farah Amalia Salsabila et al., *MUNAQASYAH Pengaruh Program Tahfidzul Qur ' an Terhadap Pembentukan Karakter Qur ' Ani Santri Pondok Pesantren Tahfidzul Qur ' an Bahrusyisyifa ' Lumajang Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi*, no. 1 (2025): 1–15.

⁶ Saihul Atho Alaul Huda and Ummi Shofia Ulya, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembentukan Karakter Santri Di Pondok Pesantren Al Lathifiyyah II Bahrul Ulum Tambak Beras Jombang," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 2, no. 5 (2023): 25–32.

become women who uphold Islamic values in society. Activities are organized in a way that allows students to practice the values taught in real-life scenarios. Thus, the Islamic boarding school ensures that the moral education provided is meaningful and sustainable. The presence of nissaiyyah at this Islamic boarding school reflects its commitment to producing female graduates who are moral and socially responsible.

LITERATURE REVIEW

The Concept of Nisaiyyah Learning

Nisaiyyah learning is a subject that specifically discusses various aspects of female activities, the developmental stages of women, and Islamic values that govern the ethics and behavior of Muslim women. This material is typically taught in stages according to grade level, with the goal of developing graceful Muslim women with noble character and prepared to face the challenges of everyday life.⁷

This paragraph can be developed by adding that Nisaiyyah learning not only conveys theoretical material but also emphasizes the application of moral and ethical values in the real lives of female students. Through structured learning stages, from beginner to advanced levels (Nisaiyyah 1 to Nisaiyyah 6), female students are guided to understand and internalize the concept of true womanhood, which includes politeness, social politeness, and strengthening faith and character. In addition to religious aspects, this learning also equips female students with practical skills needed in everyday life, such as self-management, leadership, and social responsibility.⁸

Nisaiyyah learning is an effective strategy in character education that shapes female students who are not only intellectually intelligent but also morally and socially superior, ready to play a positive role in their families and society.

Character Education Through Nisaiyyah

Character education emphasizes the development of morals, ethics, and personality through the development of attitudes and social interactions. Nisaiyyah, as a learning material in Islamic boarding schools, serves as a strategy for shaping the character of female students through an approach to religious values and religious practices. This character education is supported by daily activities at the Islamic boarding school, such as communal worship, discipline, and consistent

⁷ S. Aminah et al., "Implementasi Pembelajaran Nisaiyyah Dalam Upaya Membentuk Karakter Santriwati Di Pondok Pesantren Baitul Hikmah," *Repository.Unmuhjember.Ac.Id*, 2022.

⁸ Nurlatifah Nurlatifah et al., "Meningkatkan Karakter Siswi Muslimah Melalui Program Keputrian Pada Pembelajaran PAI Di SMK IT Darurahman 01 Boarding School Batam," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 4, no. 3 (2024): 1186–96, <https://doi.org/10.53299/jppi.v4i3.718>.

practice of good manners. Character formation through Nisaiyyah follows clear stages, starting from basic learning to advanced levels according to structured class levels.⁹

This paragraph can be developed by adding a systematic description of the stages of Nisaiyyah learning and their relationship to character building. These stages are carried out from Nisaiyyah 1 to Nisaiyyah 6, which are adjusted to the Kulliyatu-I-Muallimat Al-Islamiyah (KMI) class level at the Islamic boarding school. In Nisaiyyah 1, basic materials such as Muslim ethics and etiquette, self-care, and proper table manners are taught, forming the initial foundation of character. Subsequent stages gradually deepen learning about manners, femininity, sharia sex education, and preparation for becoming a pious wife and mother in Nisaiyyah 6. Close supervision and continuous guidance by the female Islamic teachers and boarding school administrators around the clock strengthen the habituation of attitudes and character in daily life. Thus, Nisaiyyah learning not only provides knowledge but also helps build the personality of female students who are good, have noble morals, and are ready to play a role in society.¹⁰

Supporting factors in character development through Nisaiyyah include the active role of teachers, parental support, and a conducive Islamic boarding school environment. Meanwhile, inhibiting factors can come from the external environment and peer influence. However, because learning and coaching are carried out comprehensively and continuously, these inhibiting factors can be managed, resulting in optimal character education outcomes for female students.

Character Education Strategy at Al-Istiqamah Girls' Islamic Boarding School

Al-Istiqamah Girls' Islamic Boarding School in Ngatabaru is known for implementing Nisaiyyah learning as part of its character education strategy for female students. In addition to Nisaiyyah learning, this Islamic boarding school applies habituation methods, exemplary behavior from caregivers and ustadz, and reinforcement of religious values such as aqidah, fiqh, worship, and sharia. Direct and indirect approaches are used to ensure strong character formation, including providing educational advice, appreciation, and punishment. Supporting factors for the success of this character education are consistent role models and the support of a conducive Islamic boarding school environment, while inhibiting factors include the students' backgrounds and external influences.

⁹ Aminah et al., "Implementasi Pembelajaran Nisaiyyah Dalam Upaya Membentuk Karakter Santriwati Di Pondok Pesantren Baitul Hikmah."

¹⁰ Nafisatul Ummah et al., "The Role of Islamic Boarding Schools in Shaping the Character of Santr," *IJoASER (International Journal on Advanced Science, Education)* 8, no. 2 (2025): 256–64, <https://doi.org/10.33648/ijoaser.v8i2.912>.

RESEARCH METHODS

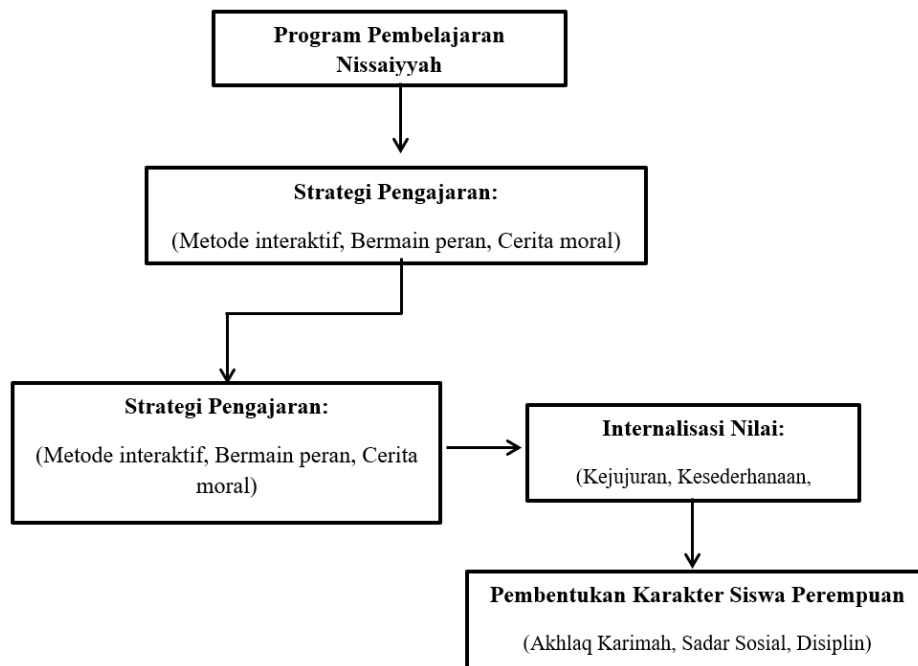
This study uses a qualitative descriptive approach to explore the implementation of nissaiyyah learning as a character education strategy among female students at the Al-Istiqamah Islamic Boarding School in Ngatabaru. The qualitative design allows for an in-depth understanding of the students' experiences, perceptions, and behavioral changes resulting from the program.¹¹ Data were collected through interviews, observations, and document analysis to ensure triangulation and credibility. Interviews were conducted with teachers, students, and administrators directly involved in the nissaiyyah program. Observations were conducted during class sessions and extracurricular activities to capture the practical application of moral teachings. Document analysis included lesson plans, program guidelines, and student performance reports. The combination of these techniques provides a holistic view of the program's structure and impact.¹²

Purposive sampling was used to select participants with relevant experience with the nissaiyyah program. Data analysis was conducted through thematic coding, which allowed for the identification of recurring patterns and key themes related to character development. The codes were grouped into categories representing aspects such as moral values, teaching strategies, and behavioral outcomes. The reliability of the findings was enhanced through peer discussion with other researchers. Ethical considerations were taken into account by obtaining written consent from all participants and ensuring the confidentiality of personal information. The analysis process involved repeated readings and cross-referencing of the data to strengthen validity. The results were then compared with existing literature to identify similarities, differences, and unique contributions.¹³

¹¹ Ardiansyah et al., "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9, <https://doi.org/10.61104/ihsan.v1i2.57>.

¹² Mendra Wijaya et al., "Metodologi Penelitian: Kombinasi Pendekatan Kuantitatif, Kualitatif, Dan Mixed Methods," *Rake Sarasin*, 2025.

¹³ D. Hermina and F. Nurrisa, "Pendekatan Kualitatif Dalam Penelitian: Strategi, Tahapan, Dan Analisis Data," *Jurnal Teknologi Pendidikan Dan Pembelajaran* 7, no. 1 (2025): 55–66.



RESULTS AND DISCUSSIONS

Findings indicate that the nissaiyyah learning program at Al-Istiqamah Islamic Boarding School in Ngatabaru has been consistently implemented in both classroom sessions and extracurricular activities. Teachers reported that learning is planned using structured modules that focus on ethics, Islamic morals, and everyday behavior. Observations indicate that students actively participate in group discussions and role-playing activities that demonstrate appropriate behavior in social and religious contexts. One teacher stated in an interview, “We encourage our students not only to memorize ethical rules but also to practice them during daily interactions with peers and teachers.” This emphasis on practice over theory contributed to a marked improvement in student discipline. Administrators asserted that the program aligns with the boarding school’s broader mission to develop morally upright individuals. These consistent practices demonstrate that the program has been integrated into the institutional culture.

Data from student interviews indicated that the program was well-received and considered beneficial for personal development. Several students stated that the nissaiyyah lessons had increased their self-confidence and awareness of appropriate behavior. One student said, "Before joining the program, I was shy and hesitant to greet elders, but now I do it naturally and feel more respectful." Students also emphasized that the lessons on politeness and self-discipline had a significant impact on their daily lives. During observations, it was noted that female students adhered to the dress code and exhibited more polite speech patterns after participating in the program. These behavioral changes were also recognized by dormitory supervisors. The results

indicate that the program fostered internal and external behavioral transformations among the participants.

The role of teachers as role models emerged as a crucial factor in the program's success. Interviews with students indicated that they were more motivated to adopt positive behaviors when they observed these values being practiced by their instructors. One student explained, "Our teachers always greet us warmly, even when they are busy, so we want to do the same for others." This exemplary behavior reinforces classroom learning and contributes to students' moral consistency. Teachers also strive to connect religious teachings to current social challenges faced by young women. Observations indicate that lessons are adapted to address topics such as digital ethics and respectful online communication. These adaptations ensure the nissaiyyah curriculum remains relevant to modern life.

The integration of nissaiyyah with other religious programs, such as memorizing the Quran and daily worship activities, enhances the depth of moral education. Students noted that the combination of theoretical lessons with spiritual practices strengthens their sense of responsibility. One participant commented, "Memorizing the Quran taught me patience, and nissaiyyah lessons taught me how to apply that patience in everyday situations." Teachers confirmed that reinforcing moral values through various platforms improves their retention and application. Observations showed that students were more proactive in helping their peers and participating in group activities. The combination of moral and spiritual reinforcement creates a holistic character-building environment. This synergy reflects the comprehensive approach to Islamic boarding school education.

A review of documents, including lesson plans and student evaluation reports, confirmed that the program has clear learning objectives and measurable outcomes. The lesson plans outline detailed strategies for instilling values such as honesty, humility, and responsibility. Interviews with administrators revealed that student progress is regularly assessed through observation checklists and informal mentoring sessions. One administrator commented, "We don't just look at their test scores; we also look at how they behave in the dormitory, during prayer, and even at mealtimes." These assessments ensure that moral development is treated as equally important as academic achievement. These findings highlight the pesantren's commitment to producing graduates who embody Islamic values in both thought and action. The structured nature of the evaluation process supports the sustainability of the program's impact.

Discussion

The results of the study indicate that the nissaiyyah learning program at Al-Istiqamah Islamic Boarding School in Ngatabaru operates beyond theoretical courses. Based on teacher

interviews, active learning methods such as role-playing, storytelling, and peer discussions are preferred over lecture-based formats. This approach aligns with Millah et al., who found that etiquette-based Islamic texts can foster honesty through interactive learning.¹⁴ Students' willingness to practice greetings, polite speech, and appropriate attire indicates that moral values are being internalized. The emphasis on practice over memorization aligns with Ihsan and Fauziyah's view that noble morals require reinforcement through experience. Observations also revealed that when lessons are linked to real-life scenarios, students retain and apply these values more effectively.¹⁵ This is in line with the first stage of the conceptual framework of teaching strategies which forms the internalization of values.

The positive response to the program among students demonstrates the relevance of its moral themes to their daily lives. Several female students expressed increased self-confidence after participating in the program, indicating that nissaiyyah offers empowerment alongside moral education. Pebiyanti et al. emphasize that structured moral education for young women fosters personal dignity and respect in society. Interview excerpts in the results section indicate that politeness and respect become natural behaviors, rather than imposed rules. Observations show marked improvements in how students interact with elders and peers. These findings reinforce the idea that long-term behavioral change requires a supportive learning environment.¹⁶ Thus, this program has succeeded in instilling values beyond the classroom boundaries.

The role of teachers as moral role models emerged as a determining factor in maintaining student engagement. The interview statement, "Our teachers always greet us warmly...", reflects the importance of tangible role models. This echoes Ferihana's findings, which noted that students in Islamic boarding schools imitate the behavior they consistently observe from authority figures.¹⁷ By embodying the teachings of nissaiyyah, teachers strengthen the credibility of their lessons. The conceptual framework highlights that such role models strengthen the internalization process, bridging the gap between instruction and practice. Observations during congregational prayers and informal gatherings indicate that teachers demonstrate patience, politeness, and attentiveness. Consistent demonstration of these values ensures that students perceive the program as authentic and credible.

¹⁴ Mida Mudiatul Millah et al., "Peran Materi Etika Tata Krama Muslim Dalam Kitab Nisaiyyah Terhadap Karakter Jujur Santri Di Pondok Pesantren Miftahul Huda Rancabungur Bogor."

¹⁵ Uzlifatu Syifa et al., "Faktor Pembentukan Akhlak: Internal, Eksternal Dan Spiritual Yang Berperan," *Tsaqofah* 5, no. 2 (2025): 1782–92, <https://doi.org/10.58578/tsaqofah.v5i2.5188>.

¹⁶ Lilis Ariska Pebiyanti et al., "Implementasi Program Keputrian Dalam Membentuk Akhlak Perempuan Salihah," *Fitrah: Journal of Islamic Education* 4, no. 2 (2023): 201–12, <https://doi.org/10.53802/fitrah.v4i2.402>.

¹⁷ Ferihana Ferihana and Azam Syukur Rahmatullah, "Pembentukan Adab Santri Berbasis Keteladanan Guru Di Pondok Pesantren Hamalatul Qur'an Yogyakarta," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (2023): 3627, <https://doi.org/10.35931/aq.v17i5.2689>.

Adapting nissaiyyah content to contemporary challenges increases its effectiveness for today's generation of students. For example, integrating digital etiquette lessons addresses the realities of students' online interactions. This aligns with Arthamevia et al., who emphasize the importance of tailoring moral education to students' specific situations. Observations show that students reduced their use of inappropriate language in messaging groups after receiving this guidance.¹⁸ The relevance of content to students' lived experiences increases retention and application. Teacher adaptability also reflects the second stage of the conceptual framework, connecting core values to practical situations. This ensures that the program remains sustainable in the face of evolving social norms.

The integration of nissaiyyah with the Qur'an memorization program strengthens its impact on character formation. One student linked the patience gained from tahfidz training to the moral discipline learned in the nissaiyyah class. This integration echoes Salsabila et al., who demonstrated that Qur'an memorization contributes to the foundation of Qur'anic character.¹⁹ Observations of collaborative activities in the dormitory indicate that students actively assist one another, reflecting the values of caring and cooperation. This combined program creates a reinforcing cycle in which spiritual and moral lessons mutually reinforce each other. The third stage of the conceptual framework—internalization leading to character formation—is evident in these behaviors. The combination of spiritual depth and practical etiquette characterizes the pesantren approach.

Regular character assessments provide structured feedback that maintains program accountability. Interviews with administrators revealed a dual focus on indicators of academic progress and behavior. By assessing student behavior across multiple settings, the pesantren ensures that values are not confined to formal classroom hours. Observations during mealtimes and dormitory chores confirm that manners and discipline are maintained outside the classroom. This consistency underscores the importance of monitoring behavior across multiple settings. Therefore, the program's evaluation system serves as feedback that reinforces the conceptual framework's final outcomes.

Research findings indicate that nissaiyyah has transformative potential when combined with institutional culture and teacher commitment. Anshari and Humaira argue that a gender-sensitive approach in Islamic boarding schools can empower female students while preserving

¹⁸ Zahwa Arizza Arthamevia et al., "Implementasi Kegiatan Keputrian sebagai Upaya Penguatan Karakter Islami Siswi SMAN 1 Bodeh Pematang," *Al-Nizam: Indonesian Journal of Research and Community Service* 2, no. 2 (2024).

¹⁹ Salsabila et al., *MUNAQASYAH Pengaruh Program Tahfidzul Qur ' an Terhadap Pembentukan Karakter Qur ' Ani Santri Pondok Pesantren Tahfidzul Qur ' an Bahrusyisyifa ' Lumajang Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi Sekolah Tinggi Islam Blambangan (STIB) Banyuwangi*.

Islamic principles.²⁰ Interview excerpts indicate that students experience moral growth without feeling constrained by rigid formalities. Observations support the notion that values such as respect and politeness are part of the students' identities. The program's balance between tradition and modern adaptations ensures its relevance. Consistent teacher modeling and adaptive material delivery are key to this balance. These factors collectively underpin the long-term success of the moral education strategy.

Although the program has achieved significant success, challenges remain in ensuring consistent implementation across the teaching staff. Several variations in teaching styles were identified during observations, which may impact the uniformity of value transmission. Addressing this gap requires ongoing teacher training to align methods with program objectives. This conceptual framework implies that every link in the chain, from teaching strategies to final character formation, must be equally strong. Without alignment, the chain of value internalization can weaken. Therefore, future program development should include standardized guidelines for material delivery. Continuous improvement in this area will help the Islamic boarding school maintain the integrity of its moral education model.

Table 1 Alignment of Findings with the Conceptual Framework

Stages in the Conceptual Framework	Evidence from the Results Section	Supporting Literature
Teaching Strategy	Role playing, telling stories about morals, group discussions	Millah et al. (2024); Ihsan & Fauziyah (2024)
Internalization of Values	Students practice saying greetings, speaking politely, and dressing politely.	Pebiyanti et al. (2023); Huda & Ulya (2023)
Practical Application of Values	Adapt lessons to digital etiquette and online respect	Arthamevia et al. (2024)
Integration with Spiritual Practices	Combining Nissaiyyah with Memorizing the Qur'an	Salsabila et al. (2025)
Character Building	Increased cooperation, discipline, social awareness	Luthfiyana et al. (2021)
Institutional Support and Evaluation	Assessment of routine behavior in the dormitory and communal activities	Anshari and Humaira (2024)

²⁰ M. Anshari and W. Humaira, "Women's Rights, Feminism, and Gender Equality in Pesantren," *Journal of Islamic and Law* ... 8, no. 1 (2024): 40–61, <https://doi.org/10.18592/jils.v8i1.12852>.

CONCLUSION

The implementation of nissaiyyah learning at Al-Istiqamah Islamic Boarding School in Ngatabaru has demonstrated its ability to shape the character of female students through a combination of structured teaching strategies, internalization of values, and consistent role models from teachers. The program's interactive methods, integration with spiritual practices, and adaptation to contemporary challenges have strengthened its relevance and impact. Increased honesty, humility, and responsibility among students demonstrate that the values taught have been successfully embedded in their daily lives. Observations indicate that moral behavior persists beyond class hours, reflecting a profound transformation in attitudes and habits. Regular evaluation and institutional support ensure that the program remains accountable and achieves its goals. The balance between preserving Islamic traditions and embracing the needs of modern education has contributed to the program's success in nurturing noble morals. These findings confirm that nissaiyyah learning, when implemented systematically, serves as an effective strategy for holistic character education in Islamic boarding schools.

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