

Empowering Self-Reliant Students: Navigating the Covid-19 Era as Autonomous Santri

Abdul Malik K. Amrullah*, Salimatul Wadimah, and Muhammad Zainudin

Department of Education Management, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Jalan Gajayana No.50, Dinoyo, Malang City, East Java 65144, Indonesia

Received: 21 Mar. 2023, Revised: 22 Apr. 2023, Accepted: 24 May 2023.

Published online: 1 Jul. 2023.

Abstract: This study investigates the effects that the COVID-19 epidemic had on the Ainul Yaqin Islamic Boarding College of the University of Islam Malang and its choice to use distance learning for all educational endeavors as a result of those effects. The research method used in this study is called a qualitative case study, and it uses many approaches to data collecting, such as observation, interviews, and documentation. The processes of gathering, reducing, presenting, and deriving conclusions from the data are included in data analysis. According to the findings, the implementation of remote learning has resulted in a shift in the emphasis placed on developing students' characters. More specifically, more emphasis has been placed on the character characteristics of discipline, independence, and responsibility, which are crucial in an environment involving distance learning. These character qualities are honed throughout one's life through the cultivation of four stages and components of character: moral belief, moral action, moral responsibility, and moral awareness.

Keywords: Autonomous Santri; COVID-19; Education Transformation; Distance Learning; Character Formation, Ainul Yaqin Islamic Boarding College University of Islam Malang.

1 Introduction

Attitudes, beliefs, behaviors, and environmental priorities on both an individual and societal level are all susceptible to change due to the COVID-19 pandemic. Empirical theorists will have a much easier time comprehending nature's relevance and the management of the COVID-19 disruption if they have a better knowledge of the interactions between humans and their environments during the COVID-19 epidemic. By using this viewpoint as a guide, all involved parties will have the opportunity to learn about the myriad of unique values people uphold and how they engage with the surrounding environment [1].

Indonesia has many models for developing educational institutions, including schools, madrasas, and Islamic boarding schools. For example, Pesantren is an educational institution that focuses on character with its boarding model, where students known as santri must stay in the dormitory until they are declared graduated by the kyai who leads this educational institution. The character developed by the pesantren is known as the 'five soul' value. The five souls of the pesantren include the character of sincerity, simplicity, independence, brotherhood, and freedom in determining the purpose of life [2].

If we look at the most prominent feature in the pesantren world, it is the formation of character and the inculcation of religious values using the systems and methods developed by the kyai by referring to the scientific sanad of previous teachers to the students [3]. Islamic Boarding School is an educational institution closely related to character building. Santri can directly observe for 24 hours so that students can directly develop their character [4].

Previous research conducted by Duna Izfanna [5] stated that Darunnajah Islamic Boarding School adopted a comprehensive approach to character education that put Islamic values as its central philosophy. Most Darunnajah Islamic Boarding School teachers educate and develop students' character by imparting knowledge, providing supportive conditions or environments, and providing opportunities to practice and shape themselves. James Arthur conducted a similar study on the development of character education, where students firmly believe that teachers can make different contributions to the moral formation [6].

However, Covid-19 requires the world of education to carry out a learning transformation [7]. This is in line with the results of research related to "Why LMS is not enjoyable" written by Abdul Malik Karim Amrullah, which shows that the results of research over the past year have found several interesting phenomena in the teaching and learning process

*Corresponding author e-mail: abdulamrullah.uin12@gmail.com

that require lecturers at university to change the teaching model from face to face in class to face to face online [8]. Therefore, the university has prepared an LMS for lecturers who teach online and has been socialized, although it is limited because they have to adapt to the new learning system [9]. In the first odd semester of the covid era, only 18.5% used Moodle LMS from August to December, while 64.5% used WhatsApp, 15% used zoom meetings, and 2% used Google Classroom. Then the even semester between February has begun to increase the use of Moodle LMS by 51%, the rest using zoom meetings, google meet, and google classroom [10].

Learning that previously used conventional media is now changing to using digital technology, whether it be an E-Learning learning system or even the most straightforward, namely mobile phones or other digital telecommunications electronic devices; this event is then called learning transformation [11]. This is also experienced by the Islamic boarding school Ainul Yaqin, Islamic University of Malang. The Ainul Yaqin Islamic University of Malang's Islamic boarding school changed the learning system and method that initially used a face-to-face system or method transformed into distance learning. Along with the times, the media used by Islamic boarding schools are also easy to access, such as using internet networks [12]. Previously, students lived in dormitories, so in this Covid era, students studied in their homes by becoming isolated learners [9].

Distance learning can generally be interpreted as learning without direct contact between educators and students [13]. In another opinion, distance learning is defined as learning that emphasizes self-study. Finally, independent learning is grouped into learning that systematically presents teaching materials, guides, and supervises students [14]. In this case, the Islamic boarding school, the Ainul Yaqin Islamic University of Malang, also applies the same system: preparing teaching materials and Islamic boarding school activities, providing guidance to students, and providing supervision to students through distance learning.

Regarding character formation in the transformation period of distance learning, it is a big task for pesantren to continue carrying out its role as an educational institution closely related to forming students' character. According to the National Education Commission, 18 character values need to be developed and will determine the success of character education, namely Religious, Honest, Tolerance, Discipline, Hard work, Creative, Independent, Democratic, Curiosity, National spirit, Love for the homeland, Appreciating achievements, Friendly/communicative, Peaceful, Loves to read, Cares for the environment, Cares about social, and Responsibility [15].

However, the existence of covid-19 had an impact on the methods applied by pesantren regarding the formation of the character of students who were previously using the method of habituation and role models, rewards, and punishments which resulted in 18 characters, covid forced pesantren to change the method, namely by distance habituation and assignments and lectures, so that produce five character values, namely, religious character, independent character, creative character, discipline character, and responsibility character [16]. The impact of COVID-19 is that all educational institutions must carry out learning transformations. The same thing was experienced by the Islamic Boarding School Ainul Yaqin Malang Islamic University. Islamic boarding schools continue to organize Islamic boarding school activities through distance learning. This will undoubtedly impact the formation of the character of the santri in the pesantren.

The innovative aspect of this section is the assessment of how the COVID-19 pandemic has affected educational institutions, notably Islamic boarding schools (pesantren) in Indonesia, and how this has prompted reform in learning. This text emphasizes the shift from traditional face-to-face learning towards distant learning, utilizing digital technologies and online platforms such as Learning Management Systems (LMS), Zoom meetings, Google Classroom, and WhatsApp.

Because of the COVID-19 pandemic, traditional educational practices have been shaken up, and as a result, new strategies for teaching and learning are required. Islamic boarding schools are well-known for their emphasis on character development; yet, because these schools are located in remote learning environments, they have had to alter their teaching strategies to continue molding the character of their students. The transition to distant learning presents several issues for pesantren, as many of their time-honored practices, such as habituation, role models, rewards, and punishments, are no longer viable options.

Additionally, the effect of COVID-19 on character development is discussed in this section. The pandemic has prompted pesantren to restrict their attention to five essential character values: religious, independent, creative, disciplined, and responsible. While the National Education Commission defines 18 character qualities to be developed, the pandemic has driven pesantren to narrow their focus on these principles. The ability of pesantren to change their techniques of character formation in response to the obstacles brought by the epidemic demonstrates the institution's adaptability and resilience.

2 Methodologies

Case study research with a qualitative methodology was employed for this investigation, the sort of research that was conducted. A qualitative approach is a research method that tries to describe and analyze social phenomena, social activities, attitudes, beliefs, perceptions, views, and thoughts of individuals or groups [17]. This approach may also describe and analyze social phenomena, social activities, etc. Students at Ainul Yaqin Islamic Boarding School, which is associated with the Islamic University of Malang, participate in this kind of research to collect comprehensive and in-depth data regarding the impact that distance learning has had on the character development of these students.

In the course of this research, various approaches to data gathering were utilized. At the Islamic University of Malang's Ainul Yaqin Islamic Boarding School, a study was conducted to understand and monitor the planning, process, and outcomes [18] related to the transformation of distant learning in character formation. At Ainul Yaqin Islamic Boarding School, interviews were carried out with a variety of key stakeholders, including the Director/Maintainer of the Islamic Boarding School, the Head of the Islamic Boarding School, the Coordinator of the Santrian and Discipline Division, the Head of the Student Organisation, and both male and female students (Santri).

In addition to conducting interviews and observations, this research also made use of documentation to supplement and corroborate the findings that were gathered. The documentation included profiles of the pesantren (also known as an Islamic boarding school), photographs of students engaging in various activities, pictures of the interview process, photos depicting the vision and mission of the pesantren, and different other materials about the transformation of distance learning in character formation at Ainul Yaqin Islamic Boarding School, Islamic University of Malang.

Data analysis methods utilized in this investigation included data collection, data reduction, data presentation, and the formulation of conclusions based on the data. Data collecting for qualitative research is often carried out in their natural environments, utilizing primary data sources and applying methodologies like participant observation, in-depth interviews, and recording [19].

3 Results and Discussion

3.1 The Transformation Process of Distance Learning in the Character Building of Santri in Islamic Boarding Schools Ainul Yaqin Islamic University of Malang

The process is the primary key to achieving a goal or success. The process here goes through religious activities that will foster good character or character in the students [20]. Forming students' character here is not entirely the responsibility of a teacher, but students (santri) must also have self-control and enthusiasm to carry out activities and activities in educational institutions such as boarding schools as a form of forming the character of students.

The transformation process of distance learning in forming the character of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang can be seen in the morning and evening learning activities (dirosah) as well as the rules for all students always to comment synchronously when studying face-to-face at zoom meetings and google meet. Besides that, students must also subscribe as a sign of their presence in the learning process (disrosah). The teaching and learning process uses a blended learning model where the lecture and independent learning methods are online and offline. Islamic boarding school, the Ainul Yaqin Islamic University of Malang, also uses the lecture method accompanied by providing motivation, as well as exercises and assignments so that students discipline and independently read the book to be studied, which previously was only read arrogantly by the "ustadz," with this assignment, the students automatically prepares study material from the yellow book he reads.

All activities related to distance learning methods will be able to form independent characters, such as 'lailatul ijtima' (Friday nights). Santri leads the reading of tahlil and Yasin, sholawat diba'iyah, and istighosah. The character of responsibility is seen in the imtihan dirosah, munaqosyah, an Islamic boarding school assignment that was previously carried out offline and then turned online.

As stated by the Director of the Kyai Haji Islamic Boarding School, Moh. Zainul Fadli that the transformation process of distance learning in shaping the character of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang is not only supported by the existence of Islamic boarding school activities but also through the obligations of the boarding school that is imposed on the students. The lecture, motivation, training, habituation, and assignment methods support the character of discipline, independence, and responsibility. Santri is given assignments in the form of individual tasks, such as the presentation of the turats book (the yellow book), which at first used the sorogan method (students listen to Kyiai reciting the Koran). In addition, students are also allowed to lead the reading of Surah Yasin, tahlil, istighosah, and sholawat diba'iyah. This will undoubtedly support and shape the students' character of discipline, independence, and responsibility. Santri feels they are responsible for the obligations and duties are given by the pesantren so that the self-awareness arises from the santri to carry out Islamic boarding school activities.

The process of forming the three characters begins with the vision of the pesantren: "Becoming an Excellent Islamic Boarding School in Integrating Intellectuality and Spirituality with the Values of the Islamic Teachings of 'Ahlussunnah wal Jamaah an-Nahdiyah' for the benefit of the present and future life." From this vision, the management of the Islamic Boarding School is always committed to Islamic values that can align with the times' needs. Values become the moral beliefs of all members of the pesantren who study. The pesantren administrators also break down the vision into strategic programs carried out daily, weekly, monthly, and yearly. The administrators of the pesantren carry out the program by considering the standard of behavior of the life of the pesantren with a sense of responsibility from each sub-organization of the overall organizational structure. These actions and responsibilities eventually become collective awareness starting from the director, 'ustadz,' to the santri who live in the pesantren environment.

From this explanation, we can conclude that a person's character can be formed by the presence of moral beliefs, moral actions, moral responsibility, and moral awareness. One's belief in an institution's dream, ideals, values, and future is a form of moral belief that can be implemented in a vision. The existence of a vision will also give birth to a goal to be achieved, called a mission. Therefore, it is a moral belief. The Ainul Yaqin Islamic University of Malang is also an Islamic boarding school that carries out a vision and mission based on the beliefs of its founders. With the vision and mission of the pesantren, it will also influence the orientation of character formation in an institution.

a. Moral belief

The Islamic University of Malang, as an institution with an Islamic image under the auspices of the Ma'arif Nahdlatul Ulama Educational Institution, has the responsibility of forming and educating students to become pious, personable, faithful, and devoted people to Allah SWT by the teachings of Islam Ahlussunnah Wal Jama'ah an - Nahdliyyah. This is the basis for establishing the Ainul Yaqin Islamic Boarding School, Malang Islamic University. In order to carry out these responsibilities, Professor Kyai Haji. Moch. Tholchah Hasan, as Chancellor of the Islamic University of Malang, founded the Islamic Boarding School Ainul Yaqin of the Islamic University of Malang with the ideals and beliefs outlined in the vision and mission of the pesantren, namely, "Becoming an Islamic Boarding School that excels in combining intellectuality and spirituality by the values of Ahlussunnah Wal's Islamic teachings. Jama'ah an-Nahdliyyah for the benefit of present and future life". The belief of the founder of the Islamic Boarding School Ainul Yaqin Islamic University of Malang, as outlined in the vision and mission of the pesantren, is called Moral Believe [21].

b. Moral Action

In carrying out the vision and mission of the pesantren, the Islamic boarding school Ainul Yaqin of the Islamic University of Malang runs various pesantren programs such as bahstul masail, lailatul ijtima ', morning and evening dirosah activities, as well as Islamic Holidays Commemoration activities. The program is the outcome of a moral belief to achieve the vision and mission of the pesantren. This phenomenon is defined as moral action [21]. In a study by Marzuki and Yoga Ardian Feriandi defines moral action as behavior or actions carried out by considering aspects of moral knowledge and moral feelings that are owned consciously [23].

c. Moral Responsibility

Islamic boarding school, the Ainul Yaqin Islamic University of Malang, reflects the moral responsibility as an Islamic boarding school obligation, namely obligations to students such as attending every pesantren activity. With the obligation, there will be a consequence that the santri will carry out. From these consequences, the student's sense of responsibility will be formed. Therefore, santri has a sense of responsibility and feels obligated to carry out Islamic boarding school regulations and activities. This phenomenon is called moral responsibility, a decision on a case considered morally obligatory [21]. This definition is reinforced by the results of research conducted by Kasdhin Sihotang, which defines moral responsibility as a person's ability to carry out tasks and respond to these tasks by ethical principles [24].

d. Moral Awareness

Awareness among the students at the Islamic Boarding School, Ainul Yaqin Islamic University of Malang arises from the obligations given by the pesantren to the students. The responsibilities, obligations, and regulations of the pesantren will foster a conscious attitude towards the responsibilities assigned to students, such as students having the awareness to participate in pesantren activities even through distance learning. This is controlled by pesantren regulations such as attendance in every Islamic boarding school activity. The way to understand this responsibility must be with moral awareness. This is then referred to as moral awareness, namely the awareness in humans that action is carried out based on a sense of obligation, voluntarily, without coercion, and out of personal [21]. In a study by Agus Abdul Rohman, moral awareness has an essential role in shaping moral behavior [25]. According to Bryant, the stages in taking action by moral values are recognizing and being aware of the moral issues that apply and are contained in the situation they face [26].

Based on the explanation above, it can be illustrated that the formation of a person's character is based on four

components, namely, moral belief, moral action, moral responsibility, and moral awareness so that a tendency to behave is formed is called character. Therefore, the components of character building can be described as follows.

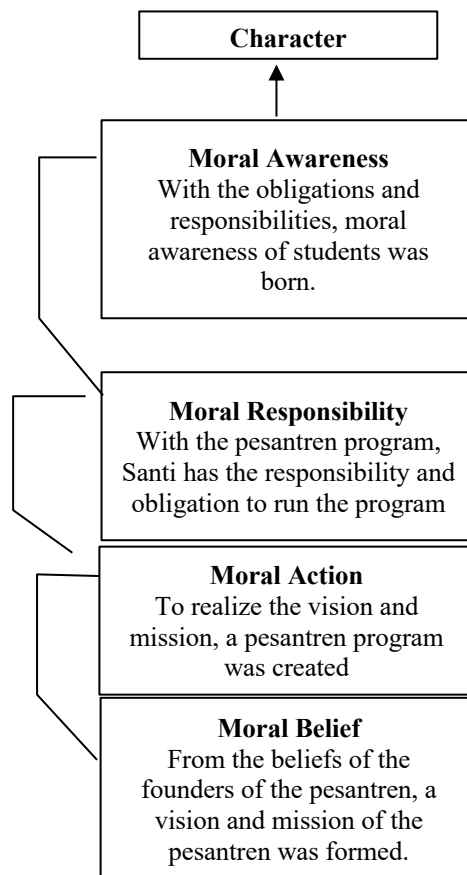


Fig. 1: Character Building Components

In terms of character building, Thomas Lickona, in his book *Educating for Character*, explains about three essential components in character building: moral knowing, moral feeling, and moral action [27]. However, based on research that has been done by researchers related to the transformation of distance learning in the formation of the character of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang, there are differences with the theory presented by Thomas Lickona. In this case, the researcher found a theory related to the essential components of character building: moral belief, moral action, moral responsibility, and moral awareness.

3.2 *Becoming Autonomous Santri*

Being an independent learner is not necessarily carried out quickly; it requires the right strategy and a supportive situation. However, Covid is an era that forces students to study independently. The transformation of distance learning results in forming the character of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang shows that students have a disciplined, independent, and responsible attitude in carrying out Islamic boarding school activities and activities through distance learning. The results of distance learning transformation in the formation of the character of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang are as follows:

- a. Discipline is a visible and inherent characteristic of the Islamic Boarding School Ainul Yaqin Islamic University of Malang, which can be seen from the orderly students carrying out Islamic boarding school activities such as studying (dirosah) night and morning, memorizing ziyadah and muroja'ah deposits every morning and evening. Santri is also obedient to self-presence in the comments column of the application that is used.
- b. Being independent is also a visible and inherent characteristic in the students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang; it can be seen from the students doing the tasks given by the pesantren well, such as making presentations on book recitations at night. In addition, Santri is also creative in making video assignments given by the pesantren regularly.
- c. Responsibility is a character possessed by students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang. Active and orderly students take the dirosah and munaqosyah exams as a form of responsibility for a

student. Santri also completes all assignments given by the pesantren, such as being members of the orphanage in the activities of the pesantren, leading the reading of tahlil and surah Yasin, istighosah, and sholawat diba'iyah.

Character formation has been embedded in students from an early age; it is just a matter of how pesantren can maintain character or traits and behavior so that they are more firmly attached to the personality of students [28]. However, the transformation of distance learning makes pesantren have to develop and change the methods used in daily life and build students' character. In this case, the Islamic Boarding School Ainul Yaqin Malang Islamic University conducts all pesantren activities using distance learning methods.

Islamic boarding school, the Ainul Yaqin Islamic University of Malang, decided to conduct distance learning due to covid-19, in which the pesantren arranges for students to study independently in their respective homes. This is in line with the principle of distance learning written by Munir. The existence of educational institutions that regulate students to learn independently. Distance learning is an educational system that emphasizes self-study) [29]. Therefore, an educational institution must regulate programs, systems, monitoring, guidance, and supervision for students [13].

Through distance learning, Islamic Boarding Schools Ainul Yaqin Malang Islamic University continues to carry out Islamic boarding school activities online. This, of course, will impact students' character formation. In this case, the Islamic boarding school, the Ainul Yaqin Islamic University of Malang, emphasizes three characteristics that are continuously honed every day to support the distance learning process: the character of discipline, independence, and responsibility. This is to the distance learning theory expressed by Rusman regarding independent learning.

Independent learning is strongly influenced by the view that every individual has the right to equal education opportunities. The learning process should be pursued in order to provide freedom and independence to learners in the learning process [30]. Learners can independently determine or choose the learning material to be studied and how to learn it. In conventional education, learners communicate more with humans, namely teachers or other learners. In distance education, communication is more intrapersonal in the form of information or learning materials in electronic, printed, or non-printed form [31].

Characters in the Islamic Boarding Schools at the Ainul Yaqin Islamic University of Malang are formed by a series of daily, weekly, monthly, and yearly activity programs and using various methods as a benchmark to shape students' character. All of these activities are carried out using distance learning methods. Daily activities during the learning transformation period experienced many cuts, namely if previously daily activities started from waking up to going to sleep again. However, due to distance learning transformation, daily activities were not carried out intensely; daily activities were more focused on dirosah and memorizing deposits. The Ulama Cadre and the i'dad programs participate in activities at morning dirosah at dawn and evening dirosah at is. The tahfidul Qur'an program follows the morning memorizing deposit activities at dawn and muroja'ah after isya. These activities are carried out online with the ustadz, who is in charge of each program—for weekly activities, namely reading tahlil and Yasin, istighosah, sholawat diba'iyah, and contemporary diniyah recitations which are held on Friday nights and Friday mornings at dawn. While monthly activities are bahtsul masail and khotmil Quran, and annual activities are activities to commemorate Islamic holidays such as Isra' Mi'raj and Maulid Nabi. These activities are done online through the Zoom Meeting/Google Meet/YouTube application.

Before the covid era, the character formation of students at the Islamic Boarding School Ainul Yaqin Islamic University of Malang refers to the 18 characters of the National Education Commission, namely, (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National spirit, (11) Love for the homeland, (12) Appreciating achievements, (13) Friendly/communicative, (14) Love peace, (15) Loves to read, (16) Cares about the environment, (17) Cares about social, (18) Responsibility [15].

However, Covid-19 requires Islamic Boarding Schools at Ainul Yaqin of the Islamic University of Malang to transform learning methods using distance learning; it also affects the transformation of focus in character building. As a result, the Islamic boarding school, the Ainul Yaqin Islamic University of Malang, focuses more on three characteristics that are also the characteristics of distance learning, namely character of discipline, independence, and responsibility. Therefore, the transformation of the character values can be described as follows.

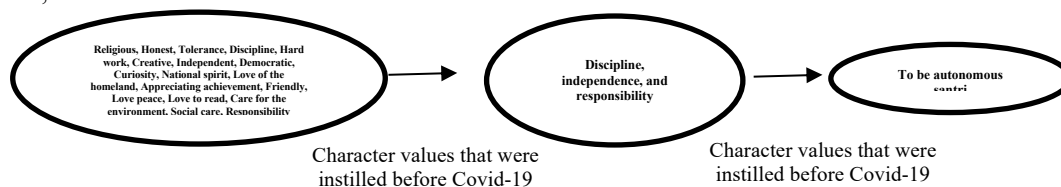


Fig. 2: Transformation of Santri Character Formation

The picture above shows a transformation of focus in forming the character of santri, which was previously carried out

with the quarantine model and then switched to the remote model because it was forced by the covid situation distance learning itself was carried out to achieve independent learners.

The problems that are being faced by pesantren do not dampen the intentions and efforts of pesantren to continue to carry out Islamic boarding school activities. Through distance learning, the Islamic boarding school, Ainul Yaqin, Islamic University of Malang, continues to carry out activities in an orderly and disciplined manner. The control carried out by the pesantren in monitoring students' learning patterns at home is also supported by collaboration with the guardians of students. In addition, the pesantren also enforces regulations to keep control of the presence of students in every activity. Pesantren also has consequences for the implemented regulations, namely, if students do not perform self-presentation activities five times, then the pesantren expressly does not allow these students to follow the imtihan dirosah and munaqosyah. Monitoring or control is also done by checking the books at the meeting's end of each school year.

Pesantren, which are Islamic boarding schools, are essential to the religious upbringing and intellectual formation of Muslim children and adolescents. These establishments have traditionally utilized face-to-face contact, which emphasizes practical application to impart Islamic teachings and values to its students. On the other hand, due to the expansion of technology and the popularity of distance education, Islamic boarding schools have been forced to contend with several obstacles to adjust to the new educational landscape. Despite these challenges, the Ainul Yaqin Islamic Boarding School, connected to the Islamic University of Malang, has successfully executed distance learning for the past three years. As a result, the school has gained the confidence of many parents and guardians and attracted a considerable number of students.

The problem of unreliable network or internet connectivity is one of the most significant challenges that Islamic boarding schools must encounter when attempting to implement distance learning. Access to a dependable internet connection might be challenging in geographically isolated places or with a sparse population and infrastructure. The disruption of online classrooms brought on by problems with connectivity disrupts the natural flow of learning. It places a roadblock in productive interactions between instructors and students. Nevertheless, despite these difficulties, the Ainul Yaqin Islamic Boarding School has discovered solutions to address this issue and make it more manageable. They have created a consistent atmosphere for their students' educational pursuits because they have invested in many alternate modes of communication and ensured that they have backup options in place in case of internet disruptions.

The limited application of approaches that form character also presents a challenge when trying to carry out the activities of an Islamic boarding school through distant learning. It is common knowledge that Islamic boarding schools have a comprehensive approach to education, emphasizing academic understanding and cultivating moral and ethical values. The direct direction, supervision, and role modeling teachers and mentors can provide can be challenging to mimic online when they are not physically there. However, the Ainul Yaqin Islamic Boarding School has developed several creative solutions to overcome this limitation. They have built online platforms and resources expressly geared toward character development. These platforms help provide students with engaging activities, virtual mentoring, and interactive lessons to nurture the students' moral and ethical development.

In addition, one of the challenges that Islamic boarding schools have while attempting to teach students through distance learning is the absence of concrete examples or models to emulate, also known as "uswah hasanah." Students traditionally learn through books and seeing and mimicking the actions and routines of their teachers and older classmates. This is in addition to learning from books. Students may need more physical proximity between them and the teacher to internalize the teachings and principles they are being appropriately given. On the other hand, the Ainul Yaqin Islamic Boarding School has utilized technology in a way that has proven effective in resolving this problem. They have adopted video conferencing so students can interact with their teachers and mentors in real time. This allows students to form personal connections with one another and provides the opportunity to observe excellent behavior directly.

Despite these impediments, the Ainul Yaqin Islamic Boarding School has successfully adopted distance learning, as evidenced by the growing interest of students in enrolling in pesantren and the trust that parents and guardians have put in the school. This success may be ascribed to the school's dedication to adapting to the shifting educational landscape and its proactive attempts to overcome the obstacles posed by distance learning. In addition, this success can be attributed to the school's aggressive efforts to overcome the challenges posed by online learning. The Ainul Yaqin Islamic Boarding School has proved its dedication to providing quality education and encouraging the spiritual growth of its students by investing in technical infrastructure, inventing new character-building approaches, and using virtual interactions.

4 Conclusion

Based on the theoretical and empirical discussion of the results of research related to the transformation of distance learning in the formation of the character of students at the Islamic Boarding School Ainul Yaqin the Islamic University of Malang, it is possible to draw the conclusion that the transformation process of distance learning in the formation of the character of students at the Islamic Boarding Schools the Ainul Yaqin Islamic University of Malang applying several methods seen in a syllabi can be described as a syllabi-based method.

The effect of distance learning on the development of students' personalities at Ainul Yaqin Islamic University of Malang's Islamic Boarding Schools, namely, Pupils displaying a disciplined attitude while participating in Islamic boarding school activities while using distance learning. In addition to that, Santri is quite disciplined when it comes to controlling the presence of the kids. The pupils exhibit an attitude of independence when completing tasks given to them by the pesantren, such as giving presentations at the dish. Students have an attitude of responsibility for the responsibilities assigned to them by the pesantren. These tasks include leading the reading of tahlil and Surah Yasin, leading the reading of istighosah, and leading sholawat "diba."

As a result of the theoretical and empirical discussion that took place throughout the research carried out at the Islamic Boarding School Ainul Yaqin, the Islamic University of Malang, several suggestions are available. To begin, it has been proposed that the application of distance learning in character building should be investigated further and put into practice in different Islamic boarding schools so that its efficacy may be evaluated in various settings. In addition, it would be helpful to undertake longitudinal studies to assess the long-term impact of students' character development on whether they choose to participate in distance learning.

Nevertheless, it is necessary to recognize that this research has several inherent limitations. To begin, the study is conducted exclusively at the Islamic Boarding School affiliated with the Ainul Yaqin Islamic University of Malang. Because of this, it is possible that the findings cannot be generalized to other educational institutions. A further limitation of the study is that most data come from student self-reporting, which opens the door to errors or bias in the findings. In subsequent research, researchers may choose to collect data using a wider variety of approaches, such as observations and interviews, to achieve a more all-encompassing comprehension of the process of transformation.

To conduct this research, the researchers at the Islamic Boarding School Ainul Yaqin, the Islamic University of Malang, utilized a variety of methodologies within the context of the series of activities that take place at Islamic boarding schools. Methods such as lectures, incentives, training, and habituation were utilized to cultivate a more disciplined character in the students. Students were actively pushed to develop an independent nature through various assignments, such as giving speeches while participating in dirosah events. Multiple activities, such as homework, book checking, then dirosah, and munaqosyah, were crucial in fostering the development of a responsible character in the students. The researchers' goal was to support the development of student's character qualities through these methodologies, which they incorporated into their approach to distance learning.

References

- [1] A. Natalis, A. Purwanti, and T. Asmara, "The Law's Critical Role in Developing Human-Environment Relationships after COVID-19 Pandemic (A Study of Ecofeminism)," *International Journal of Sustainable Development and Planning*, vol. 18, no. 1, pp. 153–160, Jan. 2023, doi: 10.18280/ijstdp.180116.
- [2] R. Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren," *Cendekia*, vol. 12 (2), pp. 212–213, 2014.
- [3] A. Majid, *Strategi Pembelajaran*. Bandung: Remaja Rosdakarya, 2014.
- [4] A. M. K. Amrullah, "Implementasi Pendidikan Karakter di Madrasah," *Madrasah*, vol. 4 No. 2, pp. 2–3, 2012.
- [5] D. Izfanna and N. A. Hisyam, "A comprehensive approach in developing akhlaq: A case study on the implementation of character education at Pondok Pesantren Darunnajah," *Multicultural Education and Technology Journal*, vol. 6, no. 2, pp. 77–86, 2012, doi: 10.1108/17504971211236254.
- [6] J. Arthur, "Personal character and tomorrow's citizens: Student expectations of their teachers," *International Journal of Educational Research*, vol. 50, no. 3, pp. 184–189, 2011, doi: 10.1016/j.ijer.2011.07.001.
- [7] S. Slamet, Abd. M. K. Amrullah, S. Sutiah, and A. Ridho, "Differences in the Experience of Lecturers and Students on Distance Learning In Higher Education in Indonesia : Case Study in the Pandemic of Covid-19," *Systematic Reviews in Pharmacy*, vol. 12, no. 1, pp. 742–747, 2021, doi: 10.31838/SRP.2021.1.108.
- [8] M. Adnan, "Online learning amid the COVID-19 pandemic: Students perspectives," *Journal of Pedagogical Sociology and Psychology*, vol. 1, no. 2, pp. 45–51, 2020, doi: 10.33902/jpsp.2020261309.

- [9] J. Gillett-Swan, "The Challenges of Online Learning: Supporting and Engaging the Isolated Learner," *Journal of Learning Design*, vol. 10, no. 1, p. 20, 2017, doi: 10.5204/jld.v9i3.293.
- [10] A. M. K. Amrullah, "Why LMS Isn't Enjoyable," *ASEAN Quality Assurance Forum*, p. 3, 2021.
- [11] A. Y. Ranius, "Pemanfaatan E-Learning Sebagai Media Pembelajaran," *Jurnal Ilmiah MATRIK*, vol. Volume 15, p. 54, 2013.
- [12] A. R. Mansyur, "Dampak Covid-19 Terhadap Dinamika Pembelajaran di Indonesia," *Jurnal Eljuor: Education and Learning Journal*, vol. Volume 1, p. 119, 2020.
- [13] Munir, *Pembelajaran jarak jauh berbasis teknologi informasi dan komunikasi*. Bandung, 2009.
- [14] D. A. Zainal Abidin, Adeng Hudaya, "Efektifitas Pembelajaran Jarak Jauh Pada Masa Pandemi Covid-19," *Research and Development Journal Of Education*, p. 17, 2020.
- [15] Komendiknas, *Pengembangan Karakter dan Budaya Bangsa*. Jakarta: Puskur, 2010.
- [16] P. Y. P. & I. M. A. Winaya, "Pendidikan Karakter di Lingkungan Keluarga Selama Pembelajaran Jarak Jauh pada Masa Pandemi COVID-19," *Cetta: Jurnal Ilmu Pendidikan*, vol. 3, No. 2, p. 89, 2020.
- [17] Dedi Mulyana, *Metode Penelitian Kualitatif, Paradigma Baru ilmu Komunikasi dan migogial tainnya*. Bandung: PT Remaja Kosda Karya, 2004.
- [18] L. J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2013.
- [19] S. Reinharz, *Metode-Metode Feminis dalam Penelitian Sosial*. Jakarta: WRI, 2005.
- [20] A. Sadikin and A. Hamidah, "Pembelajaran Daring di Tengah Wabah Covid-19," *BIODIK*, vol. 6, no. 2, pp. 109–119, Jun. 2020, doi: 10.22437/bio.v6i2.9759.
- [21] S. Wadimah, "Transformasi Pembelajaran Jarak Jauh Dalam Pembentukan Karakter Santri di Pondok Pesantren Kampus Ainul Yaqin Universitas Islam di Era Covid-19 Tahun 2021-2022," Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2022.
- [22] Y. A. F. Marzuki, "Pengaruh Peran Guru PPKN Dan Pola Asuh Orang Tua Terhadap Tindakan Moral Siswa," *Jurnal Kependidikan*, vol. 46 NO. 2, 2016.
- [23] K. Sitohang, "Implementasi Tanggung Jawab Moral Dalam Profesi Akuntansi," *RESPONS PPE-UNIKA ATMA JAYA*, vol. 20, p. 41, 2015.
- [24] A. A. Rohman, "Regulasi Perilaku Islami, Kesadaran Moral, dan Kemunifikan," *Jurnal Psikologi*, vol. 13 No. 1, 2017.
- [25] Bryant P, *Self-regulation and Moral Awareness among entrepreneurs. Journal of Business Venturing*. 2009.
- [26] T. Lickona, *Educating for Character: Mendidik Untuk Membentuk Karakter*. Jakarta: PT Bumi Aksara, 2012.
- [27] Fajri, *Pendidikan Karakter*. Jakarta: As@-Prima Pustaka, 2012.
- [28] P. Alfabeta, *KOMINUKASI @ 2009*, Penerbit Alfabeta, Bandung Penulis Tahun Penerbit ISBN: Munir. 2009.
- [29] Suprpto, "Peningkatan Kualitas Pendidikan Melalui Media Pembelajaran Menggunakan Teknologi Informasi di Sekolah," *Jurnal Ekonomi & Pendidikan*, vol. Volume 3, p. 36, 2006.
- [30] D. Rusman, *Pembelajaran berbasis teknologi informasi dan komunikasi, mengembangkan profesionalitas guru*. Jakarta: PT. Raja Grafindo, 2011.