

## **THE ROLE OF USTADZAH IN IMPROVING THE MORALS OF SANTRI IN ISLAMIC BOARDING SCHOOLS**

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**Abstract:** *This study aims to explore the role of female Islamic teachers (ustadzah) in nurturing and improving students' character (akhlaq) at Pondok Pesantren Darunnaim Putri Pontianak. A qualitative case study approach was employed, with data collected through observation, in-depth interviews with ustadzah and students, and documentation of pesantren activities. The findings reveal that ustadzah play a strategic role as educators, spiritual guides, role models, and parental figures for female students. Character education strategies include daily moral habituation, behavioral modeling, religious lectures, self-reflection sessions (muhasabah), emotional and personal approaches, as well as halaqah and classical Islamic book studies. Supporting factors include leadership support, adequate facilities, and cooperation among ustadzah. On the other hand, challenges include the influence of social media, diverse student backgrounds, and limited human resources. The study also found positive moral development among students and highlighted the emotional bonds between ustadzah and students as a success factor. In conclusion, the holistic character-building model practiced in this pesantren could serve as a reference for other Islamic educational institutions.*

**Keywords:** *Ustadzah, Character Building, Santri, Islamic Boarding School, Moral Education*

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### **INTRODUCTION**

The process of establishing the Darunnaim Putri Islamic Boarding School was not easy and short. It requires a long struggle based on strong determination, fortitude, extraordinary patience, and a spirit of devotion to Allah SWT. Al Habib Muhammad Ridho, as the founder, faced quite a number of challenges, both from a physical and non-physical perspective. From the physical side, building facilities and infrastructure such as study rooms, student dormitories, worship facilities, and other educational support equipment requires quite a lot of money. He must find a solution to the limited funds by gathering support and donations from various parties (Siti, 2024). It is not uncommon for him to go directly to the field to ensure that the development process goes according to plan, even though he has to sacrifice his personal energy and time. From a non-physical perspective, he also faces challenges in forming the Islamic boarding school management structure, recruiting competent teaching staff who have good morals, and building an education system that is in line with the Islamic boarding school's vision and mission. The surrounding community must also be convinced that the presence of this Islamic boarding school will bring great benefits, not only to the students, but also to the wider community. For this reason, social approaches, religious dialogue and intense communication with community leaders continue to be carried out so that Islamic boarding schools can be well

received and develop in a multi-ethnic society such as in West Kalimantan. (Mahfud et al., 2022)

However, all these challenges did not dampen his enthusiasm. It was precisely from these limitations and difficulties that great strength emerged that came from his sincerity and faith. Al Habib Muhammad Ridho realized that struggle in the path of Allah will never be in vain (Jaujah & Qibtiyah, 2021). By relying on prayer, effort, and the belief that education is the key to change for the people, he continues to move forward. Thanks to an unyielding spirit and sincere intentions, as well as support from various parties—including the government, habibs, ulama, students, alumni, and Muslims in general—finally the Putri Darunnaim Islamic Boarding School was successfully established and developed into an educational institution to be reckoned with. Now, this Islamic boarding school has become a place of guidance for hundreds of female students who come from various regions in Indonesia, bringing hope for a better future. The establishment of this Islamic boarding school is clear proof that with strong determination, hard work and collective support from the community, the noble ideals of producing a generation of Muslim women with knowledge and noble character can be realized. This Islamic boarding school does not only stand as a physical building, but also as a symbol of the struggle of an ulama in reviving Islamic values in a dynamic and ever-changing society (Dalimunthe & Siregar, 2023).

After the death of Al Habib Muhammad Ridho, the leadership of the Darunnaim Islamic Boarding School was continued by his son, Al Habib Ali Bin Yahya. As the next generation, Al Habib Ali not only carries out the family's mandate, but also continues the great vision of the Islamic boarding school in providing Islamic education that is adaptive to current developments. Under his guidance, the Putri Darunnaim Islamic Boarding School continues to be developed to become a modern, high-quality Islamic educational institution that is able to accept the diversity of ethnicities and backgrounds of students. The approach taken is not only academically oriented, but also emphasizes the importance of character education and spirituality. This is reflected in various structured Islamic boarding school activities, which balance formal learning activities, yellow book study, moral development, and life skills training. Within this coaching framework, the role of the ustadzah becomes very important. They not only act as teachers, but also as coaches, counselors, motivators, and even substitute mother figures for female students who live boarding lives away from their parents (Rasiman et al., 2021).

In its implementation, moral development of students does not always run smoothly as expected. The complex challenges of the times also influence the behavior and way of thinking of the students. One of them is the increasingly strong influence of social media in shaping the opinions, lifestyles and communication patterns of the younger generation (Anum, 2025). Easy access to information without filters often exposes students to content that is less educative and even contrary to Islamic values. Apart from that, modern lifestyles which tend to be individualistic and materialistic, as well as popular culture which makes freedom the main value, also pose challenges in instilling the values of discipline, politeness, responsibility and humility. Not to mention the diverse backgrounds of the students - some come from religious families, but many are just starting to get to know the religious environment when they enter Islamic boarding school. All of this is a big task for the ustadzah to adjust the approach so that it remains relevant but remains rooted in Islamic values (Sihabuddin et al., 2024).

This situation requires the ustadzah to have more abilities than just teaching subject matter. They must be able to read the character of each student, understand their emotional needs, and become mentors who can reach the students' hearts with a gentle but firm approach (Anton et al., 2024). Moral development is not something instant, but a long process that requires patience and adapted methods. The Ustadzah must be able to identify moral problems that arise, ranging from lazy attitudes, lack of respect for teachers, to ethical problems in

interacting with fellow students. In the process, the ustadzah also has to face the psychological dynamics of teenagers who are looking for their identity and tend to be easily influenced by the surrounding environment. Therefore, ustadzahs are required to continue to develop their capacity, not only in religious knowledge, but also in communication skills, emotional management, and understanding educational psychology (Husni, 2025).

Facts on the ground show that not all students come to Islamic boarding school ready mentally or spiritually. Many of them previously grew up in less religious family environments, and in some cases, did not even receive adequate moral guidance at home. There are also students who are used to living freely without restrictions, so that when they enter Islamic boarding school and are faced with strict rules, they experience culture shock (Puspitasari et al., 2023). This is where the challenges begin for the ustadzah. They must reshape habits, rebuild values in students, and direct them towards Muslim women who are responsible and have moral integrity. This process not only requires intellectual intelligence, but also social sensitivity and deep empathy. An approach method that is dialogical, full of compassion, but still authoritative, is the main key to success in guiding the morals of students (Fu'adah, 2021).

The emotional closeness between the ustadzah and the students is one of the determining factors in the success of moral development. Ustadzahs who are able to build close, open relationships and based on mutual trust will find it easier to instill positive values in their students. The presence of an ustadzah in the midst of students' daily lives, whether when they study, worship, eat together, or when facing personal problems, has a deep psychological impact (Amalia & Ulum, 2021). Santri feel cared for, accompanied and humanized. In conditions like this, the values taught do not just stop as theory, but become part of everyday life experience. Ustadzah indirectly becomes a role model that is emulated by the students, both in terms of their words, attitudes, and the way they deal with problems. So it is not surprising that many students use their ustadzah as a role model in living life outside the Islamic boarding school in the future (Khamidah, 2021).

Through a comprehensive approach—which combines emotional, intellectual, social and spiritual aspects—the ustadzah at the Darunnaim Putri Islamic Boarding School acts as a true agent of change. They not only struggle in the classroom, but also become important pillars in creating an Islamic boarding school environment that is conducive to moral growth and development. Sincerity and high dedication are the main keys in building the moral foundation of the students. In many cases, the positive changes that occur in students - from being passive to being active, from lacking self-confidence to being brave enough to appear, from being less polite to being more polite - come from their daily interactions with ustadzah who are full of affection and patience. Therefore, the role of ustadzah in Islamic boarding schools is not just a complement, but is actually the core of the character transformation process of students (Yulaika et al., 2022).

With this background, this research aims to explore more deeply the actual role of ustadzah in improving the morals of students at the Darunnaim Putri Pontianak Islamic Boarding School. This research will explore the direct experiences of ustadzahs, the coaching methods used, and the challenges they face in carrying out their roles. Through a qualitative approach, it is hoped that meaning and dynamics that are not visible to the naked eye can be explored in this moral development process. Apart from that, the results of this research are also expected to be able to contribute to the development of character education strategies in Islamic boarding school environments and other Islamic educational institutions (Uliana et al., 2021).

This research has high urgency in the midst of current social realities, where moral degradation and moral crises are often in the public spotlight. By elevating the role of the ustadzah as the main subject, it is hoped that a collective awareness will emerge that moral development is not just an individual responsibility, but is a systemic process that requires the

active involvement of female educators who work sincerely and full of love. The hope is that the Darunnaim Putri Pontianak Islamic Boarding School can become a good example of effective and applicable moral development practices, so that it is able to produce a generation of Muslim women who are not only intellectually intelligent, but also strong in moral and spiritual values, for the benefit of religion, the nation and humanity as a whole.

## METHOD

The research method used in this study is a qualitative approach with a case study type of research, which aims to understand in depth the role of ustadzah in improving the morals of students at the Darunnaim Putri Pontianak Islamic Boarding School. This approach was chosen because it was considered the most appropriate for exploring the meaning, experiences and dynamics that occur in the moral development process in the Islamic boarding school environment holistically and contextually. Researchers will collect data through participatory observation, in-depth interviews with ustadzah, Islamic boarding school leaders, and several students as key informants, as well as documentation of activities related to moral development (Anjani et al., 2024). Purposive sampling technique was used to determine informants who were considered to have relevant experience and understanding of the topic under study. All data collected will be analyzed descriptively qualitatively using thematic analysis techniques, in order to identify role patterns, strategies and challenges faced by ustadzah in developing the morals of students. Data validity is strengthened through triangulation of sources and techniques, as well as cross-checking findings with informants (member check) to ensure the validity and reliability of the data. Through this method, it is hoped that the research results can provide a rich and in-depth picture of the real contribution of ustadzahs in shaping the character of female students spiritually, socially and emotionally in the Islamic boarding school environment.



**Figure 1** Research Design

This research design was prepared using a qualitative case study type approach, which aims to understand in depth the role of ustadzah in improving the morals of students at the Darunnaim Putri Pontianak Islamic Boarding School. The research began with the problem identification stage, namely realizing the importance of the ustadzah's contribution as an educator and character builder in the complex and dynamic Islamic boarding school environment. After the problem was formulated, the researcher determined the research objectives and focus of the study, namely exploring the role of ustadzah in the moral development process, the strategies used, and the challenges faced in educating female students.

A qualitative approach was chosen because it was considered the most suitable for exploring in depth the experiences, meanings and interactions that occurred between research subjects. The selection of informants was carried out purposively, namely selecting ustadzah, Islamic boarding school leaders, and students who were considered to have direct involvement and were relevant to the research topic. Data was collected through in-depth interviews, participatory observation, and documentation of moral development activities in the Islamic boarding school environment. All data obtained was analyzed using thematic analysis techniques to find patterns, themes and meanings related to the moral development process. To maintain the validity of the data, the researcher applied triangulation of sources and techniques, as well as conducting member checks with informants to ensure that the interpretation of the data was in accordance with reality. The results of this analysis are then formulated into conclusions which are expected to be able to answer the problem formulation and provide theoretical and practical contributions to the development of character education in Islamic boarding schools and Islamic educational institutions in general (Ferninda Ayu, 2023).

## **RESULTS AND DISCUSSION**

### **Ustadzah Profile and Islamic Boarding School Background**

The Darunnaim Putri Pontianak Islamic Boarding School is an Islamic educational institution that was founded on a strong foundation to develop a generation of Muslim women who are knowledgeable and have good morals. This Islamic boarding school was founded by Al Ustadz Al Habib Muhammad Ridho Bin Ahmad Bin Yahya, a charismatic cleric from Pekalongan, Central Java, who has a high enthusiasm for spreading Islamic da'wah and education. In line with the times and the need for education for women, he founded the Darunnaim Girls Islamic Boarding School in 2011, as a continuation of the boys' Islamic boarding school which had previously been established in 2000. After his death, the leadership of the Islamic boarding school was continued by his son, Al Habib Ali Bin Yahya, who is currently the caretaker and main person responsible for the running of education at the Islamic boarding school (Irawan et al., 2021).

One of the keys to the success of the Darunnaim Putri Islamic Boarding School in developing the morals of its students is the presence of ustadzah who are at the forefront of the education and character development process. In this research, there were four main ustadzah who were informants and the main movers in the process of forming students' morals, namely: Ustadzah Syarifah Lubna Yahya, Ustadzah Mardiana, Ustadzah Jamilah, and Ustadzah Khairunnisa. These four ustadzahs have diverse educational backgrounds but are equally strong in the Islamic field. Ustadzah Syarifah Lubna Yahya, for example, is a graduate of a Salafiyah Islamic boarding school in East Java and is known to have deep abilities in teaching the Yellow Book and moral development through a spiritual approach. He is also part of the founding family of the Islamic boarding school, so he really understands the basic values he wants to instill (Restina et al., 2025).



Figure 2 Ustadzah who teaches at Islamic boarding school

Meanwhile, Ustadzah Mardiana is a graduate of Bachelor of Islamic Religious Education and has been teaching for more than 10 years. He is known to be close to the students and is active in guiding daily activities in the dormitory. Ustadzah Jamilah, whose educational background is from a state Islamic university, specializes in the field of Sufism morals and often gives lectures on the importance of purifying the heart (tazkiyatun nafs). Meanwhile, Ustadzah Khairunnisa is an energetic young ustadzah and is often the driving force for creative activities and the practice of adab in the Islamic boarding school environment, including the tahsin and tahfidzul Qur'an programs. The combination of age, educational background and experience possessed by these ustadzahs provides a rich color to the student development system, both formal and non-formal.

The structure and coaching system at the Darunnaim Putri Islamic Boarding School are prepared by considering spiritual, emotional and social aspects. Apart from following the teaching curriculum which has been prepared based on religious and general lessons, the students also take part in regular moral development activities which are carried out through evening muhasabah, recitation of moral books, collective dhikr, as well as daily etiquette development activities. Ustadzahs are not only tasked with teaching in class, but also accompanying students in the dormitory, in religious activities, and in daily life, so that they truly become guiding figures and role models.

The vision of the Darunnaim Putri Islamic Boarding School is to form students who are not only intellectually intelligent, but also superior in morals and have a missionary spirit. Meanwhile, its missions include: 1) Instilling Islamic values in the daily lives of students; 2) Forming the character of students who are independent, disciplined and ethical; 3) Producing a generation of Muslim women who are ready to become agents of change in society. Based on this vision and mission, the Darunnaim Putri Islamic Boarding School continues to develop an integrated education system between science, charity and morals, which is implemented consistently by all religious teachers and the Islamic boarding school community. So, it is not an exaggeration to say that the role of the ustadzah is not only as a teacher, but also as the main pillar in enlivening the values of moral education in this Islamic boarding school environment.

#### The Role of the Ustadzah in Moral Development

The Ustadzah at the Darunnaim Putri Pontianak Islamic Boarding School has a very important role in forming and improving the morals of the students. This role is not only limited to teaching in the classroom, but also extends to various aspects of the students' daily lives



(Rizal, 2021). In life at the Islamic boarding school, the relationship between the ustadzah and the students is more than just a relationship between teacher and student, but also reflects a relationship that is motherly, a spiritual guide, as well as a real role model in behavior and speech. The Ustadzah is a central figure who is able to bridge Islamic values with concrete life practices for the students. As an educator and transmitter of knowledge, the ustadzah is responsible for transferring religious and general knowledge to the students. At the Darunnaim Putri Islamic Boarding School, lessons such as fiqh, faith, morals, the Koran, and classical books (turats) are taught directly by the ustadzah with an approach that is easy to understand and applicable. The ustadzah's mastery of the material combined with communicative teaching methods makes the learning process not only cognitively effective, but also forms mental attitudes and Islamic values in the students. In this process, the ustadzah not only acts as a provider of information, but also as a character educator.

The next very vital role is as a spiritual guide. Ustadzah helps guide students in matters of faith and piety, through activities such as collective dhikr, evening prayers (qiyamul lail), as well as regular recitations that emphasize the importance of purifying the heart and improving intentions. This spiritual approach is very important because it is able to touch the inner side of students and form self-awareness to become better individuals internally, not just because of external encouragement. In this process, the ustadzah acts like a murshid or spiritual guide who understands that moral development is not only a matter of outward behavior, but also includes an inner dimension. Apart from that, the ustadzah is also a real role model in behavior and speech. Example (uswah hasanah) is a very effective educational method in the Islamic boarding school environment. The students will indirectly imitate the attitude, style of speaking, way of dressing, and even the emotional expressions of the ustadzah they see every day. Therefore, ustadzahs are always required to display an attitude that is polite, firm but gentle, disciplined but full of affection. This example becomes a living moral education that students can immediately imitate, because they not only hear good values, but also see them directly in everyday life (Agung, 2021).

No less important, the ustadzah also acts as a substitute for a parental figure in the Islamic boarding school environment. Most of the students live far from their parents and spend years in Islamic boarding schools. In this condition, the ustadzah becomes a figure who provides attention, affection and advice like a mother. They accompany students who are experiencing personal problems, provide motivation when students lose their enthusiasm, and become a place to vent and solace. This relationship creates a strong emotional bond between the students and the ustadzah, which ultimately strengthens the effectiveness of the moral education process itself. To provide a more systematic picture, the following table summarizes the role of ustadzah in developing the morals of students:

Table 1 Summary of the Ustadzah's Role in Developing Santri Morals

The role of the Ustadzah	Short Description
Educator and Conveyor of Knowledge	Providing Islamic and general material in an applicable and communicative manner to form students' understanding and religious attitudes.
Spiritual Guide	Developing the spirit of students through dhikr, recitation, and spiritual and emotional guidance on faith.
Exemplary in Behavior and Speech	Become a real example of morals, manners, discipline and good speech in the Islamic boarding school environment.
Substitute Parental Figures	Providing love, attention and emotional guidance that students need while away from their families.

### Moral Development Strategy or Method

In an effort to improve and develop the morals of students, the ustadzah at the Darunnaim Putri Islamic Boarding School apply various strategies and methods that are adapted to the characteristics and needs of the students. The first strategy implemented is the habit of daily etiquette, which includes etiquette in eating, speaking, dressing, socializing, and how to interact with others. Santri are trained to always say hello, be polite to their elders, maintain cleanliness, and apply simplicity in dressing (Ananda, 2024). This habituation activity is carried out continuously so that it becomes an inherent character in the students. The exemplary method in morals is a highly prioritized approach. Ustadzah consistently shows good behavior, such as speaking gently, being patient in dealing with student problems, being disciplined in carrying out his obligations, and being honest in his actions. The attitude of the ustadzah, who is a real example, is a mirror for the students in forming their morals. In the context of character education, example is much more effective than verbal advice alone, because students learn directly from what they see and feel every day.



Figure 3 Morale Building Strategies

Another strategy is through lectures, advice and regular reflection. This activity is usually carried out after congregational prayers, especially at night, when the students' mood tends to be calmer and more open. The lectures delivered were not only in the form of religious knowledge, but also moral reflection and life motivation. In muhasabah, students are invited to reflect on their mistakes, improve themselves, and develop deeper moral and spiritual awareness. Ustadzah is a speaker and companion who directs students to become more introspective and responsible. A personal and emotional approach is also an important method in moral development. Not all students can be guided in the same way. Therefore, ustadzah often takes an individual approach to students who have problems or need special attention. They open a space to vent, provide personal motivation, and build trust so that students feel



appreciated and cared for. This emotional connection creates a closeness that makes it easier for the ustadzah to touch the hearts of the students and encourage changes in attitudes from within.

Religious activities such as halaqah, dhikr, and yellow book study are the main means of strengthening students' morals through spiritual and intellectual approaches. Halaqah is carried out in small groups, where students receive more intensive guidance regarding morals, Sufism and other religious knowledge. Dhikr and group prayers are carried out regularly to strengthen the students' relationship with Allah SWT, while the study of the yellow book equips them with an in-depth understanding of Islamic etiquette and morality from authoritative classical sources. All of these strategies are implemented in an integrated and sustainable manner to ensure that moral development is effective and comprehensive.

Supporting and Inhibiting Factors

Table 2 Supporting and Inhibiting Factors

No.	Supporting Factors	Inhibiting Factors
1	Full support from the Islamic boarding school leader (Al Habib Ali Bin Yahya)	Negative influence of gadgets and social media
2	Interprofessional cooperation in character building	Diverse backgrounds of students (culture, family education, level of religiosity)
3	Adequate Islamic boarding school facilities (girls' dormitory, prayer room, study room, facilities for religious activities)	Limited time for ustadzah in dividing tasks between teaching, coaching and administration
4	The Islamic boarding school environment is religious and orderly	Limited number of teaching staff compared to the increasing number of students
5	The enthusiasm of students in participating in religious activities and moral development	Limitations of the intensive mentoring system for personal and comprehensive moral development

The effectiveness of the ustadzah's role in developing the morals of students at the Darunnaim Putri Islamic Boarding School is greatly influenced by various factors, both supporting and hindering. One of the main supporting factors is the support from the leadership of the Islamic boarding school, in this case Al Habib Ali Bin Yahya as the caregiver, who provides direction, policies and full trust to the ustadzahs in carrying out their coaching duties. Apart from that, cooperation between religious teachers becomes a collective strength that allows for synergy in the moral education approach. They share information about the condition of the students, discuss the best strategies, and help each other in implementing the coaching program. Another supporting factor is the availability of adequate Islamic boarding school facilities, such as separate dormitories, special prayer rooms for girls, study rooms, as well as facilities for religious activities that support character development. A religious and orderly environment also supports a conducive moral education process. Apart from that, the enthusiasm of most students in participating in religious activities provides positive energy which accelerates the process of internalizing moral values.

However, there are also several significant inhibiting factors. One of them is the influence of gadgets and social media which is difficult to avoid, even though there are rules limiting their use in the Islamic boarding school environment. Social media often becomes a gateway for values that are contrary to Islamic teachings, such as hedonistic lifestyles, harsh language and promiscuity, which indirectly influence student behavior. Apart from that, the diverse backgrounds of the students, both in terms of culture, family education, and level of religiosity, mean that the coaching process must be carried out with different approaches, thus requiring

extra effort from the ustadzahs. Another factor that becomes a challenge is limited time and human resources. Ustadzah must divide his time between teaching, coaching, supervising students' activities, and carrying out administrative duties. The number of santri continues to increase, while the number of ustadzah is relatively limited, causing a fairly high workload. This can influence the intensity of coaching and personal closeness that should ideally be built in the moral education process. Therefore, it is important to continue to strengthen the mentoring system and carry out regular evaluations so that moral development continues to run optimally even when faced with various challenges.

#### Changes in Santri Morals

The change in the morals of the students at the Darunnaim Putri Pontianak Islamic Boarding School is a reflection of the success of the coaching process carried out by the ustadzah. Based on the results of observations and interviews, many students have shown significant developments in their attitudes, behavior and ways of interacting on a daily basis. Students who initially lacked discipline, were not used to the Islamic boarding school environment, and did not understand Islamic etiquette, slowly changed into individuals who were more orderly, polite, and active in religious activities. Ustadzah Syarifah Lubna Yahya explained that this change occurred through a long process involving example, an emotional approach, and discipline in instilling moral values. He said,

*“We not only teach knowledge, but try to be an example in every behavior. When the students saw their ustadzah being gentle and fair, they slowly imitated him.”*

Meanwhile, Ustadzah Mardiana emphasized the importance of evening muhasabah activities and book study as a means of touching the hearts of students, which has proven effective in motivating changes in attitudes.

Several true stories also strengthen this finding. For example, a student with the initials "F", who was initially known as stubborn and disobedient to the rules, experienced an extraordinary transformation after receiving guidance from Ustadzah Khairunnisa. Through a personal approach, F began to open up, took part in remembrance activities, and is now an active student and is trusted as group leader. Ustadzah Khairunnisa said,

*“The key is that we patiently accompany them. Don't judge right away from the start, because many of them just need time and attention.”*

Ustadzah Jamilah said the same thing, who saw the change from students who used to be selfish and easily angered to become people who were patient and liked to help. These testimonials are proof that moral development strategies carried out with heart, patience and consistency are able to shape the character of students as a whole, both physically and mentally, and make Islamic boarding schools an effective space for instilling moral and ethical values.

#### Relations between Ustadzah and Santri

Table 3 Relations between Ustadzah and Santri

Relationship Aspect	Information
Relationship Aspect	Built through the ustadzah's attention and empathy towards the needs of the students
Emotional closeness	Open, warm and non-judgmental, creating a feeling of comfort for students
Interpersonal communication	Ustadzah provides motivation and guidance when students face problems
Psychological support	Strong relationships facilitate the internalization of moral values and changes in attitudes
Influence on morals	Santri tend to imitate the attitudes and words of ustadzah who are role models

The relationship between ustadzah and students at the Darunnaim Putri Pontianak Islamic Boarding School is one of the main pillars of successful moral development. The relationship that is built is not simply that of teacher and student, but has developed into an emotional relationship that resembles that between parents and children. This closeness makes it easier for the ustadzah to convey advice and instill moral values because the students feel appreciated, listened to, and cared for personally. Ustadzah is often a place to confide in, soothe the heart, and even be a motivator when students face study pressure or personal problems. This warm interaction not only creates a comfortable learning atmosphere, but also fosters respect, love and trust from the students towards the ustadzah. In an interview, Ustadzah Mardiana said, *"The key to our success is two-way communication. When students feel heard, they open up and are easier to direct."*

#### Moral Construction Model

From the results of observations and interviews, it can be concluded that the Darunnaim Putri Islamic Boarding School applies a model of moral development that is integrative and humanist. This model combines elements of example, habituation, emotional approach, and religious activities as one complete unit. The Ustadzah not only plays a role as a transmitter of Islamic material, but also as an inspirational figure and spiritual companion for the students. Coaching is carried out in stages, starting from introducing moral values, strengthening them through daily practice, to monitoring and evaluating in everyday life. The approach used is flexible, adapting to the individual conditions of the students and the social dynamics of the Islamic boarding school. With this approach, a coaching pattern is formed that not only touches cognitive aspects, but also affective and psychomotor.

Table 4 Moral Construction Model

Construction Model Components	Explanation
Ustadzah's example	Ustadzah is a role model in morals and worship
Daily Habits	Santri are trained to carry out Islamic etiquette consistently in their daily routine
Lectures and Reflections	Delivered regularly to strengthen self-awareness and introspection
Emotional and Personal Approach	Building through empathy, love, and individual communication
Structured Religious Activities	Such as halaqah, dhikr, book study, as a means of spiritual strengthening

#### Discussion

The results of the research show that the role of the ustadzah in developing the morals of students at the Darunnaim Putri Pontianak Islamic Boarding School is very significant and multidimensional. Ustadzah not only acts as a teacher in a formal context, but also as a spiritual guide, role model figure, and even a substitute parent figure for the students. Through intense interaction and a personal approach, the ustadzah is able to build strong emotional relationships with the students, which ultimately facilitates the moral development process. The approach used by the ustadzahs is also very humanistic, adapting to the needs and backgrounds of each student, who come from different environments and with different characters. The ustadzah's patience, patience and consistency in undergoing this coaching process are key factors for success in forming better character for the students.

Furthermore, moral development in this Islamic boarding school is not only carried out through lectures or formal teaching, but also through methods of habituation and real example in everyday life. Santri are accustomed to maintaining etiquette in eating, speaking, dressing

and behaving, with the ustadzah as a living example of these values. Apart from that, religious activities such as halaqah, dhikr, and book study are effective vehicles for deepening understanding and appreciation of Islamic moral values. However, this process is also faced with a number of challenges, such as the negative influence of social media, limited resources, and the students' diverse backgrounds. However, thanks to the support of the Islamic boarding school leadership, cooperation between religious teachers, and the enthusiasm and sincerity of the educators, moral development at the Darunnaim Putri Islamic Boarding School can continue to run effectively and sustainably.

## **CONCLUSION**

Based on the research results, it can be concluded that ustadzah has a very important role in developing and improving the morals of students at the Darunnaim Putri Pontianak Islamic Boarding School. This role includes functions as an educator, spiritual guide, role model in behavior, as well as a mother figure who provides an emotional approach to the students. The strategies used include familiarization with daily etiquette, direct example, routine lectures and advice, personal approaches, and involving students in religious activities such as halaqah and book study. The success of coaching is supported by strong Islamic boarding school leadership, cooperation between religious teachers, and adequate facilities, although it still faces challenges from the influence of social media, diverse backgrounds of students, and the limited number of teaching staff. Overall, the moral development carried out by the ustadzah shows positive results through changes in the behavior of students for the better, indicating that the pattern of guidance in this Islamic boarding school is worthy of being a reference for other Islamic educational institutions.

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