Improving Santri's Noble Characters Through Qur'an Based Learning Management in Pesantren Jaohar

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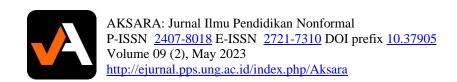email: srinurhayati@ikipsiliwangi.ac.id

Abstract

This research aims to describe the management of Qur'an-based learning in Pesantren Jaohar in an effort to improve the noble characters of the students. This research is descriptive research with a qualitative approach. The Chairman / Administrator of Pesantren (Kiai), the staff of learning, teachers, and The Students of Pesantren Al-Jaohar Village Sandingtaman Panjalu District Ciamis were the research subjects. Techniques for data collection include interviews, observations, and documentation. Later in the analysis, data is collected using an interactive model developed by Miles and Huberman, which includes stages for data reduction, data visualization, and generating conclusions/verification. The findings indicated that (1) learning management planning begins with the identification of Qur'an-based learning programs, the formulation of syllabuses, and the development of a Learning Program Design (LPD), and (2) implementation of Qur'an-based learning begins with piety activities, core activities, and final activities. Historically utilized techniques of education (wetonan, sorongan, and bedongan). Pesantren education places a premium on Qur'anic and noble character teachings. This construction and supervision are carried out in conjunction with direct examination by Kiai (head of the pesantren) and teachers as an extension of Kiai's hand, ranging from worship to daily affairs of santri (pesantren's students); (3) evaluation is conducted in a summative and formative manner to measure and map santri's competence. (4) Qur'anic education is effective and has the potential to improve the quality of santri's noble character. Santri is not only able to read the Qur'an, but they are also prepared and taught how to improve and implement noble characters (*adab* and *akhlaq*) correctly, setting an example for his companions.

Keywords
Noble Characters, Qur'an-based learning management, Santri

INTRODUCTION

Morals or characters have a tremendous impact on both the individual and the nation. Morals are a representation of the conditions that exist within the soul. Human acts can be both beneficial and detrimental. These positive characteristics can be realized in morality (commendable characteristics), whereas negative characteristics can be achieved in morals *mazmumah* (despicable traits). In accordance with Habibah (2015), "Morality is inextricably linked to *aqidah* and *sharia*. Thus, morality or character is a pattern of behavior that incorporates elements of belief and obedience and manifests itself through appropriate behavior." According to Baharun and Ummah (2018), akhlaq has four characteristics: first, akhlaq is an act or action that leaves a significant imprint on a person's soul, hence forming his identity. Second, akhlaq is a spontaneous activity or
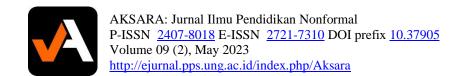
action. Thirdly, akhlaq is an act that occurs spontaneously within a person without external assistance. Fourthly, akhlaq is an act or action motivated by truth.

Numerous occurrences in life exhibit alarming signs related to the nation's generation's characters. The most concerning aspect is that the moral anomaly is not the only one that arises in the educational environment, even when educational actors are involved. These troubling trends include student conflicts, promiscuity, students involved in drug cases, and school-aged teens committing immoral behaviors. We can prevent or overcome the phenomena associated with the fall of ahlak in this nation's youngsters early on through education, both official and informal. According to the National Education System Law No. 20 of 2003, education strives to develop learners' potential to become persons who believe in and respect God Almighty, who are noble, healthy, knowledgeable, capable, creative, and self-sufficient, as well as democratic, responsible citizens (Sistem Pendidikan Nasional No 20 Tahun, 2003).

There are numerous ways for pupils to attend school and realize their potential while being noble and healthy. Similarly, Hasan and Nurhayati assert that the scope of community education services (non-formal education) is as vast as human life. From early childhood to adult schooling(Hasan & Nurhayati, 2012). Educational institutions are accountable for developing such qualified human beings, particularly in educating learners to become persons capable of optimizing their potential (Hermawati et al., 2021; Nurhayati, 2021; Nurhayati et al., 2021; Nurmalia et al., 2022). Additionally, educational institutions that impart religious ideals and the nation's noble values will produce religious individuals referred to as Kamil in Islam. According to Maharani, AY, and Arifin (2018), everything must be done cleanly, correctly, and methodically in accordance with Islamic beliefs. Correct procedures must be followed. Something cannot be carried out rashly. Similarly, when it comes to managing an educational institution, management is critical to success because it dictates the school's seamless operation. According to Farida and Kamalia (2020), management must be conducted in a systematic and consistent manner via management functions.

Along with education management, character education (akhlaq) is a powerful medium for instilling positive character traits in Pesantren students (Anugrahwanto & Nurhayati, 2020; Mulyati & Nurhayati, 2020; Patimah & Nurhayati, 2020). It is inextricably linked to school management, which is defined in this context as planning, organizing, implementing, and supervising pesantren activities. Learning the Qur'an and hadith is one approach to educate children to practice both religiously and communally. The study of Qur'an hadith at Pondok Pesantren Al-Jaohar in Sandingtaman Village of Ciamis Regency's Panjalu District highlights the process of learning activities geared toward the fundamental qualities that a Muslim must possess toward both sources of instruction. Among them are the capacities for reading, writing, memorizing, interpreting, comprehending, and practicing the Qur'an and hadith. To satisfy Al-Jaohar students' learning objectives, educators must undoubtedly plan the instructional strategies that will be employed to convey their curriculum. Additionally, a skilled educator must develop effective learning tools and media for the delivery of learning objectives. Educators at Pondok Pesantren Al-Jaohar must also nurture their students so that they are not only smart and capable in the pesantren or school environment, but also capable of socializing with the surrounding community. Of course, with proper noble character (akhlaq), the learning and training that becomes a program of al-Jaohar boarding school is expected to

be community-oriented. In light of the foregoing, the researchers were interested in investigating and debating the management of Qur'an-based learning in Jaohar Pesantren with the purpose of fostering santri's noble characters (akhlaq).
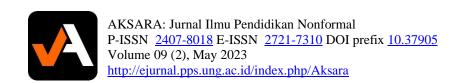
Management
Management, according to George R. Terry (Nawawi, 2001), is the process of achieving a predetermined organizational goal with the assistance of others. According to Hamalik (2020), management is a social process that involves the management of all human endeavors with the assistance of other humans and external sources, utilizing efficient and effective means to accomplish predetermined goals. Based on the perspectives of the aforementioned experts, it can be concluded that management is a series of tasks whose application enables resources, whether human, monkey, or material, to operate effectively and efficiently in order to accomplish predefined goals. Henry Fayol (N. Sudjana, 2006) classified managerial functions into five categories: planning, organizing, commanding, coordinating, and controlling. This collection of functions is abbreviated POCCC. Another viewpoint expressed by Arikunto (2010) is that there are five primary functions of management activities: planning, organizing, directing, coordinating, and evaluating. The success or failure of the teaching and learning process in an education unit is determined by the principal's and educators' management of learning. Learning management is critical in each unit of education since it has a direct impact on the quality of graduates. According to experts such as Ambarita (2006), learning management refers to instructors' ability to utilize available resources through activities to foster and promote cooperation in order to shape learning in order to achieve educational goals effectively and efficiently in the classroom. Learning management in pesantren likewise begins with planning and implementation, and concludes with evaluation, but these management stages are distinct from those used in formal learning management. Both modern and traditional boarding schools have their own systems for managing their students' learning. Particularly in traditional pesantren, pesantren parties organize and implement learning only until the evaluation is not documented explicitly but is made by each party holding the subject or Teacher / Teacher / Ustadz.

Qur'an-based Learning
Learning is a crucial component of educational activities. According to Corvey (2012), another definition of learning is a process in which a person's environment is purposefully managed to enable that person to engage in specific actions under specific circumstances or to develop a reaction to specific situations. It can be concluded that learning is an activity that conditions the learning environment in such a way that learners are motivated to learn something new and motivated to do so in accordance with the teacher's aims. The role of ustad and pesantren administrators is to construct their learning environments in such a way that students are encouraged to learn in order to get the competency of predetermined graduates.
Islamic religious education is organized into four divisions of study within the madrasah/pesantren framework, including the field of Qur'an hadith. Qur'an hadith is the planning and implementation of a teaching program for reading and interpreting specific Qur'anic verses and hadiths that is tailored to the interests of students at each level of the madrassa in order to build capital for the ability to learn, permeate, and live the Qur'an's

points and to draw the wisdom contained in it as a whole. According to Daradjat (2012, p. 174), the function of Qur'anic learning is threefold:

1. Assist students in recognizing, comprehending, and putting into practice the content of the Qur'an and al-holy Hadith's verses.
2. Promote additional subjects of study within Islamic religious teaching groups, particularly moral aqidah and shari'ah.
3. It serves as a link in guiding students' personalities toward the central figure in accordance with religious standards.

Qur'anic instruction encompasses highly sophisticated abilities that require extensive practice and habituation. The teaching of the Qur'an cannot be compared to the teaching of writing in primary school, because students learn letters and words they do not understand. The most critical aspect of teaching qira'at Qur'an is the ability to read the Qur'an correctly according to the guidelines stated in Tajwid Science. Additionally, it is recommended to read the Qur'an while familiarizing oneself with its meaning in order to comprehend what is read.

Improving Noble Characters

In the ordinary sense, morals or characters are synonymous with ethics, decency, and manners in Indonesian and are identical to the English definition of moral ethics. Man will attain perfection if he possesses admirable morals and abstains from all reprehensible morals. Morals, Nasirudin (2010) asserted, is an etymological variant of *jama'* from *khuluq*. The term *khuluq* is the polar opposite of the term *Khalq*, with *khuluq* referring to the inner form and *Khalq* to the birth form. *Khalq* is perceived through the eyes of body (Bashar), whereas *kuluq* is perceived through the inner eye (Bashirah). Both terms are derived from the Arabic word *khalaqa*, which means creation. To achieve optimal results and accomplish the goal of moral or character development, several methods must be employed. The most frequently used methods include all methods for improving a person's characters, as well as methods for implementing moral or character coachings, such as:

a. Accustomed

Through several hadiths, the Prophet (peace be upon him) confirmed the concept of education through habituation. Because it is based on attention and followers, habituation is the most powerful pillar of education and the most effective method of shaping a child's faith and morals. Additionally, devoting his entire attention to Islamic education, diligently, steadfastly, and patiently, and educating and acclimating children from infancy is almost certain to produce results (Partoyo, 2008). Moral formation is one method for molding the human mind into a person of noble character. In this process, as indicated by the Qur'an and hadith of the Prophet Muhammad (peace be upon him), the construction, education, and cultivation of al-moral karimah's values is extremely appropriate for shaping his mental development. A person who has developed a particular habit will be able to carry it out effortlessly and joyfully. Everything that develops into a habit at a young age is difficult to break and persists until old age.

b. Commendable

An example is a method that most convincingly demonstrates its success in preparing and shaping children's moral (character) development, in which parents or educators serve as an example of honesty and trustworthiness. Exemplifying methods can be used to deliver lectures to students by demonstrating the Prophet's (peace be upon him) good behaviors that should be examined in everyday life. Grow in the manner of that educator, Allah SWT.

c. Consideration

Attention will always be paid to children's moral and moral development, spiritual and social preparation, and to the state of physical education and the persuasive power of scientific findings. When applied to our children, this method of education is quite straightforward. It will be a source of comfort, developing into a godly society, with a noble soul, noble ethics, and beneficial to the populace (Partoyo, 2008). Attention is paid here by observing each santri, particularly those with a less than ideal moral character. When we encounter a santri with questionable character, Kyai will counsel the santri and warn him not to repeat the offense.
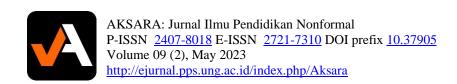
d. Discipline

Discipline can be implemented and taught in pesantrens by establishing some sort of rule or order that each child must follow. The rules are written in a flexible but firm manner. In other words, the regulations are tailored to the specific conditions of santri development and are rigorously enforced. If there is a completed santri, it must accept the agreed-upon consequences.

METHOD

This research employed a qualitative approach to elicit descriptive data from people and observed behaviors via written or oral statements. This research falls under the category of field research, which aims to conduct research on-site in order to obtain more accurate, thorough, and complete data. The research was conducted at Pesantren Al-Jaohar in Sandingtaman Village, Panjalu District, Ciamis Regency, with research subjects including the chairman / administrator of the pesantren, the learning staffs, teachers, and santri.

Data collection techniques include observation, interviews, library research, and document review. Observation is conducted directly on the research object in order to observe up close the activities conducted by Pesantren Al-Jaohar in fostering students' noble characters (akhlaq), particularly in learning management. The technique of observation used in this study was one of non-participant observation. These are techniques in which observers perform a single function, namely making observations. Interviews were conducted directly with individuals associated with research objects in order to elicit data that cannot be obtained through observations or documentation. The interview technique used in this study is a structured interview, which is one in which the interviewer establishes the problem and organizes the questions to be asked neatly and strictly. The study of literature, which is the comprehension of concepts or theories derived from books, e-books, journals, and e-journals. Because the author's research is based on academics, literature studies are conducted. The method of documentation used to collect written data pertaining to the management of learning development in Pesantren Al-Johar. These data include organizational structure, student enrollment data, activity programs, activity schedules, lesson schedules, and school organization. The data was

collected and then analyzed using miles and Huberman model data analysis techniques (1994). This was accomplished in several steps, including the following:

1. Data reduction is the process of summarizing, selecting the essentials, concentrating on the critical, and searching for themes and patterns. Thus, the reduced data will provide a more complete picture and will make it easier for researchers to collect and locate additional data as needed.
2. Data visualization is the presentation of data in order to see the big picture or specific aspects of the big picture.
3. Data verification is the process of removing and verifying data.
4. Drawing Conclusions may address the problem formulation formulated at the outset, but they may also not, as the problem and problem formulation are transient and will evolve during the researcher's fieldwork. If the researcher's early conclusions are supported by valid and consistent evidence when he or she returns to the field to collect data, the researcher's findings are credible.
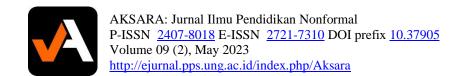
RESULTS AND DISCUSSION
Result
Qur'an-Based Learning Planning at Pesantren Al-Johar
Pesantren Al-Johar is a religious education program provider that is structured around non-formal education pathways and adheres to a particular method of learning planning. According to the informant, it is necessary to plan the learning process within a specified time frame in order to accomplish the learning process's objectives in an educational institution. Under the direction of the Chairman / kyai Pondok Pesantren Al-Jaohar, ustadz / lecturers at Pondok Pesantren Al-Jaohar collaborated with the leadership and other education and teaching staff to compile syllabus materials and create a learning format. While ustadz / lecturers of qur'anic studies hadith develop learning activities that adhere to traditional learning systems and are aligned with a syllabus or curriculum. Thus, each ustadz / teacher may develop a learning system consistent with the provisions and conditions of Pesantren Al-Johar.

Table 1. Qur'an-based Learning Planning

No	Learning Planning Components	Sub components
1	Learning Planning	a. Identifying Qur'an-based and non-Qur'an-based learning programs
2	Syllabus Development	a. A team comprised of Pesantren Leaders, Curriculum Coordinators, and teaching staff that develops or creates written and structured syllabuses.
3	Learning Development Plan (LDP)	b. The development team created LDP template c. The development team created LDP's structure d. The development team created LDP's attachments

identifying the components of learning planning, we compiled indicators for each component to aid in determining whether or not learning planning was accomplished. Planning based on the Qur'an, assisted by ustadz-ustadz based in Pondok Pesantren Al-Jaohar. Curriculum management at Pesantren Al-Jaohar begins with planning because it is the first step in carrying out the management stages. Curriculum planning at Pondok Pesantren Al-Jaohar begins with establishing goals, selecting and defining subject matter, and evaluating the effectiveness of learning.
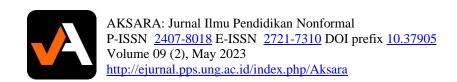
Within a program, particularly for qur'anic learners constructing ahklak santri, each Kiai / Teacher / Ustad already has a plan based on the program's materials or lessons or methods of classical or traditional learning that are typically done or used by traditional pesantren, because every pesantren that continues to use traditional methods has the same teaching method, for example, *wetonan*, *sorongan*, and *bendongan*. Similarly, with the material or subjects studied in traditional pesantren, namely the Yellow Book, the Qur'an, Al-Hadith, Fiqh, Balagoh, Nahu, Shorof, Mantek, Usul Fiqh, Tawhid, Tasouf, Tafsir Qur'an, and Akhlak. The competence that this pesantren wishes to develop is that of a santri with noble manners and character who prints a cadre of leaders who are knowledgeable about the Qur'an and Sunnah and who adhere to the vision and mission of Pesantren Al-Johar. This compels the teacher of Pondok Pesantren Al-Jaohar to inventory the subject and divide it into its learning structure in order to print his santri into a cadre of community leaders who are knowledgeable about the Qur'an and Sunnah.

Qur'an Based Learning Implementation in Pesantren Al-Jaohar

In the pesantren, the education process lasts 24 hours. Scheduling study time is not overly strict in traditional boarding schools. The timing and allocation of time for studying a book are typically mutually agreed upon by Kiai and santri after taking into account shared needs and interests. It can be 24 hours, but only five to six hours are reserved for rest, with the remainder devoted to the process of teaching and worship, both collectively and individually. Pesantren education places a high premium on Qur'anic and moral teachings. Here, education is a process of coaching and supervising santri's character and behavior to ensure that it reflects the acquired knowledge. This construction and supervision take place in conjunction with direct examination by Kiai and teachers acting as an extension of Kiai, ranging from worship to daily santri affairs.

According to the findings of field observations on all subjects, particularly the learning of the Hadith Qur'an in fostering students' ahklak, the stages of the teaching and learning process followed by Pondok Pesantren Al-Jaohar are as follows:
1) Early childhood activities
   The lesson begins with a greeting followed by a prayer led by Ustad or the teacher. Ustad occasionally conducts a pretest to ascertain comprehension of the subject matter covered the previous week and briefly repeats the lesson before moving on to the core material.
2) Fundamental activities - Ustad immediately clarified the subject. Activities do not begin with an explanation of the teaching mission and the subject matter covered at each meeting. This is due to the fact that Ustad lacks a syllabus and LIP.

- The lecture's method of delivering the material. This interactive lecture method is used to teach the Yellow Book, the Qur'an, Al-Hadith, Fiqh, Balagoh, Nahwu, Shorof, Mantek, Usul Fiqh, Tawhid, Tasouf, Tafsir Qur'an, and Akhlaq.
- During instructional activities, teachers or ustadz make use of tools such as whiteboards, markers, and books or books distributed to students to assist them in comprehending the subjects.
- Ustad brought the subject to a close. It typically concludes by summarizing some of the key points discussed.
3) Final activities - Initiating a question-and-answer session with students, particularly if the material delivered is not yet clear.
Ustad communicates the material that will be discussed and reviewed at the following meeting. Then, Conclude the teaching and learning process with a prayer following the conclusion of the science assembly. Last, Ustad concluded with his greetings.

Pesantren Pondok Al-Jaohar established a schedule for santri study from 05.00 WIB to 23.00 WIB, with several breaks or periods of rest lasting five to six hours. According to the results of interviews with informants regarding teaching and learning schedules, the teaching and learning process occurs each morning between 05.00 and 6.30 WIB. Evening hours are from 20.00 to 23.00 WIB. Using field data such as an analysis of annual lesson schedule documentation and comments from some students, it is determined that the curriculum and arrangement of subjects taught in this pesantren are consistent with the learning methods used in pesantren-pesantren that continue to use traditional learning.

Pondok Pesantren Al-institutional Johar's goal is to print a cadre of leaders who are knowledgeable about the Qur'an and Sunnah, which means that each semester, the fundamental material of Islam must be scheduled in an orderly and systematic manner. Nonetheless, obstacles frequently arise during the learning process. To ascertain the source of the problem in this pesantren, researchers elicited information from one of the teachers; the interview revealed the following: With diverse backgrounds, both economic and familial, the Teaching Board faces unique challenges in directing and guiding the students toward becoming privately polite and religious, particularly practicing and characterful. Thus, in the process of learning about this external factor in the sense of santri, the non-remainder of the subjects given is the variety of santri backgrounds, requiring the subject to adjust to the santri that enter each generation. They are extremely diverse. Some people comprehend the fundamental religion, while others do not. As a result, the subjects' scope must be adapted to the santri. Thus, when a teacher wishes to provide hours of Arabic instruction, such as, although the science of tools is not taught every semester because we only provide introductions and not in-depth instruction.

Learning Evaluation
In the evaluation condition, learning is a systematic process used to ascertain the extent to which Santri's teaching objectives have been met. On the pesantren notice board, the objective of evaluation on the cognitive side is to determine the progress of memorization of the Qur'an each day, each week, and the value of each subject at the end of each semester. The affective side, which consists of attitudes and values, can be observed in

speech and daily santri attitude, while the psychomotor side can be observed in santri skills such as the art of Qur'an reading with performance and communication skills in Arabic.

The tests and questions used in formative and summative evaluations are designed to quantify and map santri's ability. The results of field observation, formative evaluation is an assessment that occurs at the conclusion of the implementation of learning in the subjects of Tahsin or improvement of the Qur'an recitation, Muroja'ah (Depositing memorization of the Qur'an and Al-Hadith). On the other hand, teachers apply summative evaluation to the subjects of Aqidah, Ulumul Qur'an, Hadith, Ushul Fiqh, Da'wah Fiqh, and Arabic at the conclusion of each program.
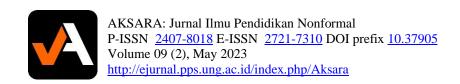
During the interview, the informant also discussed the assessment system for these subjects, stating that the final form of assessment per year is for each Ustad to create a problem. Additionally, those who undergo direct eye examination are subjected to assessments such as lecture training and rote deposits. Another type of formative evaluation is the examination of attendance records and student discipline. If a santri commits serious offenses such as courtship, smoking, and consuming alcoholic beverages and drugs, the santri may be issued with contempt. Teachers constantly assess their teaching methods and the number of Ustad attendees by conducting weekly teacher meetings to ascertain the progress of learning in Pesantren.

Improving Santri's Noble Characters
As for the results of the first study, which concentrated on the process of learning the Qur'an, the second examined the effectiveness of the Qur'an's learning activities. One way to determine the effectiveness of Qur'anic learning activities in improving the quality of santri's noble characters in Pondok Pesantren Al-Jaohar Sandingtaman Village, Panjalu District, Ciamis Regency is to examine the goals or targets established by ustadz and boarding schools that have conducted such activities, with the goal of preparing students who are experts in the field of Qur'an. While the goal is that after students graduate from Pondok Pesantren Al-Jaohar, there will be no one who cannot read the Qur'an and serve as a santri, the vision of Pesantren Al-Jauhar is to print a cadre of leaders who are knowledgeable about the Qur'an and Sunnah and have good manners. Additionally, a program's effectiveness is influenced by how it is implemented, both during the teaching-learning process and outside of activities. The third is a factor that both supports and inhibits the Qur'an's learning activities. External factors such as family, institutions, and environmental factors all contribute to this activity's success. In contrast, the internal factor is the desire or interest that arises in santri to follow the learning process.

Discussion
Learning planning is a critical component of any learning process; it influences both the good and bad quality of learning implementation. The quality of graduates from education units will be influenced by learning planning. As a result, the government establishes government regulations governing national educational standards in order to manage education. According to Article 20 of PP No. 19/2005 on National Standards of Education, "learning process planning" includes "a syllabus and a learning implementation plan that include at a minimum learning objectives, teaching materials,

teaching methods, and learning resources." At Pondok Pesantren Al-Jaohar, each ustadz / teacher is responsible for learning administration, which includes annual programs, semester programs, syllabuses, and learning implementation plans (LIP). In planning for learning, the following components must be included: the objectives to be accomplished, the strategies to be used, the supporting media, and the evaluation methods to be used. As a result, each planning exercise must include at least four components:

1) Objectives must be met
2) A strategy has been devised to accomplish the objective.
3) Affordability of resources
4) Every decision must be carried out.

According to Muhaimin (2003, p. 133), the process of developing a learning plan consists of the following four steps:
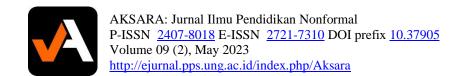
1. Define specific goals; Learning experience; Santri are encouraged to engage in certain activities actively during this learning experience. Santri is urged to conduct his or her own investigation.
2. Teaching and Learning Activities; the teacher determines the methods to use during this teaching and learning activity. The methods used must be varied in order to maintain santri's interest and motivation to learn, as well as being relevant to the material being delivered.
3. The individuals involved; individuals involved in learning who serve as resources for learning include instructors, teachers, and professionals.

After establishing a clear objective and a strategy for achieving it, the teacher can incorporate materials into the learning process by asking questions, presenting pictures, demonstrating, feeling, observing, and actively engaging Santri in the learning process. The pesantren begins learning by engaging in a variety of activities, which are similar to those undertaken by pesantren following the following development:

1. Initially, activities such as opening and pre-testing are performed.
2. Core activities include delivering the syllabus and LIP, explaining the purpose of teaching and the subject matter, defining the purpose of learning, and delivering the lecture material using the selected methods. This method of interactive lecture is used, along with learning media and strategies for learning.
3. The final activity includes a question and answer session with the students about the material that is still unclear, conducting tests both orally and in writing about the lessons that have been given to determine the extent to which santri understands the material presented, announcing the material to be discussed and studied at the next meeting, and concluding the teaching and learning process with prayer.

Sudjana (2010, p. 136) defined implementation as "a process that is structured in such a way that it achieves the desired results in accordance with certain measures." This is in accordance with Majid's arguments (2009). Learning activities are divided into stages, which include the following:

a. The preparatory activity is designed to motivate Santri, focus her attention, and ascertain her level of proficiency with the material to be studied. This activity can
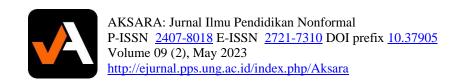
be accomplished through the use of perception, the development of readiness for learning, and the establishment of a democratic learning environment.

b. core activities, the purpose of which is to instill and develop knowledge, attitudes, and skills pertinent to the study materials in question. This activity entails the following: (a) delivering learning objectives; (b) delivering instructional materials through the use of appropriate approaches and methods, means, and tools/media; and (c) assessing Santri's comprehension. In addition to individual activities, core activities can be completed in a group setting.

c. Closing, this activity serves as an affirmation or conclusion to the study materials assigned to core activities, as well as an assessment of the student's mastery of those materials. The teacher, in consultation with Santri, came to conclusions. Final and follow-up activities must include the following: a) Conduct final assessments; b) Provide tasks and exercises; and c) Motivate/tutor students.

According to the explanation of learning implementation, it can be concluded that learning implementation is a process of teaching and learning activities that also contribute to the success of learning learners. Learning implementation is a process that involves interactive activities between teachers and students, as well as reciprocal communication in educational settings, in order to accomplish learning objectives. Teachers and students are inextricably linked in the process of instructional design.

Following that, the learning environment at Pondok Pesantren Al-Johar will be evaluated. In the evaluation condition, learning is a systematic process used to ascertain the extent to which Santri's teaching objectives have been accomplished. Evaluation is a process that objectively and validly quantifies and assigns value to an object, determining whether some of the service's benefits have been realized based on the object's objectives and the actual effectiveness and efficiency of implementation. According to Ralph Tyler (Suharsimi and West Java 2010), "Evaluation is the process of gathering data to ascertain the extent, scope, and mode of achievement of educational goals." If not, how and why" An evaluation of learning outcomes is one that is conducted with the objective of determining learning outcomes. These objectives align with the learning objectives, which include cognitive, affective, and psychomotor components. Formative and summative evaluations are used to assess students' progress. Formative evaluation is the process of evaluating tests (questions or questions) administered to students after they have studied a particular subject. Summative evaluation is the evaluation of tests administered following the completion of the teaching and learning process within a specified time period, such as one semester or every four months.

According to the research findings, the santri's noble characters can be improved through the development of learning, particularly Qur'an-based learning. According to the results of this study, it can be concluded that learning the Qur'an in order to improve the quality of Akhlak (character) santri in Pondok Pesantren Al-Jaohar Village Sandingtaman Panjalu District Ciamis was one of the activities that involve reading the Qur'an. Apart from teaching students how to read the Qur'an, they are also taught about noble character education, so that Santri is not only able to read the Qur'an, but also equipped and taught how to apply and improve noble characters.

CONCLUSION

The management of learning based on the Qur'an is one of the efforts made by Pesantren Jaohar to instill moral values in its students. Planning, implementing, and evaluating learning are all components of learning management. The process of learning planning begins with the identification of Qur'an-based learning programs and initiatives, the formulation of syllabuses, and the development of a Learning Program Design (LPD). Qur'an-based education begins with the introduction, continues with the core activities, and concludes with the concluding activities. Traditionally used methods of education (*wetonan*, *sorongan*, and *bedongan*). Pesantren education places a high premium on Qur'anic and moral teachings. Here, education is a process of coaching and supervising santri's character to ensure that it reflects the acquired knowledge. Construction and supervision are carried out in conjunction with direct examination by Kiai and teachers acting as an extension of Kiai, encompassing everything from worship to daily santri affairs. Additionally, the evaluation is conducted in a summative and formative manner in order to quantify and map santri's characters. Each completed material is evaluated in written or rote tests at the end of the semester. Another type of formative evaluation is the examination of attendance records and student's discipline. The Qur'an-based learning management is proven to be effective and has the potential to improve the quality of santri's noble character. Santri is not only capable of reading the Qur'an, but they are also equipped and taught about how to implement and also improve noble characters, setting an example for his friends. This activity is supported by a number of factors, including external factors such as family factors, institutional factors, and environmental factors. While the internal factor is santri's desire or interest in following the learning process.

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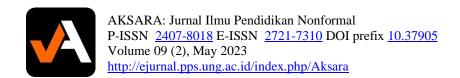
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