



Strategies of *Ustadzah* in Shaping Female Students' Learning Ethics through Qur'anic Instruction at *Baitul Qur'an* Islamic Boarding School, Wonogiri

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Abstract:

This study aims to analyze the strategies employed by *ustadzah* in shaping the learning ethics of female students through Qur'anic instruction at Baitul Qur'an Islamic Boarding School, Wonogiri. The research adopts a qualitative approach with a case study design to gain an in-depth understanding of the pedagogical practices and ethical internalization processes within the *pesantren* context. The objectives of this study are to identify the instructional strategies used by the *ustadzah*, to examine the process of internalizing learning ethics among female students, and to evaluate the effectiveness of these strategies in fostering ethical learning behavior. The methodology involves data collection through in-depth interviews, participant observation, and documentation. The research sample consists of 30 female students who actively participate in Qur'anic learning programs. Data analysis is conducted using an interactive model, including data reduction, data display, and conclusion drawing, to ensure the validity and reliability of the findings. The results indicate that the strategies implemented by the *ustadzah* include modeling (*uswah hasanah*), habituation, motivational reinforcement, and individualized guidance. These strategies significantly contribute to the development of students' learning ethics, reflected in discipline (83%), responsibility (80%), respect toward teachers (87%), and consistency in Qur'anic learning practices (85%). The findings demonstrate that Qur'anic-based instruction plays a crucial role in strengthening ethical learning behaviors among female students in the *pesantren* environment.

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Introduction (مقدمة)

Islamic education within the *pesantren* environment plays a strategic role in shaping students' character and learning ethics, particularly through Qur'anic instruction as the primary source of values. Learning ethics constitutes a fundamental foundation for the success of the educational process, as it encompasses not only cognitive aspects but also affective and spiritual dimensions. In this context, the role of *ustadzah* as female educators occupies a central position in guiding female students to develop learning ethics aligned with Islamic values.

Pesantren as traditional educational institutions have undergone transformations in their instructional approaches, particularly in integrating character values into the educational process. Qur'anic learning is not solely focused on reading and memorization skills but also emphasizes the internalization of ethical values embedded within the Qur'an. This perspective is consistent with findings indicating that Qur'an-based education can foster discipline and responsibility among students (Rahman, 2021: 45).

The development of studies on learning ethics in Islamic education indicates an increasing scholarly focus on the role of teachers in shaping students' character. *Ustadzah* possess distinct advantages in employing emotional and spiritual approaches toward female students, enabling a more effective guidance process. Research by Suryani (2022: 78) demonstrates that personal approaches implemented by female educators can enhance students' discipline and learning motivation.

Previous studies have also revealed that instructional strategies based on exemplary conduct (*uswah hasanah*) exert a significant influence on students' character formation. A study by Hidayat (2020: 112) found that teacher exemplarity serves as a dominant factor in shaping ethical behavior among students in *pesantren*. This highlights the importance of the *ustadzah* as role models in providing concrete examples in daily life.

In addition, the habituation approach in Qur'anic learning represents an effective strategy for developing learning ethics. Routine activities such as *muroja'ah*, *tilawah*, and the cultivation of proper learning manners have been shown to foster positive habits among students (Nasution, 2023: 59). Such habituation becomes an integral component in the continuous internalization of ethical values.

Other studies indicate that the integration of moral values within Qur'anic instruction contributes to the formation of students' religious character. According to Fauzi (2021: 134), Qur'anic learning accompanied by moral value inculcation can enhance students' ethical awareness in their daily lives.

A research gap remains in studies that specifically examine the strategies employed by *ustadzah* in shaping the learning ethics of female students. Most existing research tends to focus on the general role of teachers or on the cognitive aspects of Qur'anic learning. Studies integrating gender roles, pedagogical strategies, and learning ethics remain limited.

The context of female *pesantren* also presents distinct characteristics compared to *pesantren* in general. The interaction between *ustadzah* and female students allows for a more intensive guidance process, particularly in the formation of learning ethics. This condition provides opportunities to explore strategies implemented within this specific context.

Baitul Qur'an Islamic Boarding School in *Wonogiri* represents one of the educational institutions that emphasizes Qur'anic learning as the primary foundation for students' character development. A conducive learning environment and a structured educational system provide opportunities for *ustadzah* to implement various strategies in shaping female students' learning ethics.

The novelty of this study lies in its focus on integrating *ustadzah* strategies, Qur'anic

learning, and the formation of female students' learning ethics within a single analytical framework. This research also highlights the dimension of pedagogical practices implemented directly within the *pesantren* context.

The approach employed in this study contributes to the development of Islamic education theory, particularly in the aspect of forming learning ethics based on Qur'anic values. In addition, this study provides empirical insights into educational practices conducted by *ustadzah* in the *pesantren* environment.

The practical contribution of this study is expected to serve as a reference for Islamic educational institutions in developing effective instructional strategies to foster students' learning ethics. The findings may also serve as a basis for formulating educational policies oriented toward character strengthening.

This study further provides implications for the development of *ustadzah* competencies as professional educators within the *pesantren* context. The identified strategies may serve as models for improving the quality of Qur'anic instruction.

This research enriches the literature on *pesantren*-based education, particularly in the domain of forming learning ethics among female students. This is essential in efforts to enhance the quality of Islamic education in the era of globalization.

The relevance of this study also lies in addressing the challenges of character education amid rapid social changes. Qur'anic learning serves as one of the solutions for shaping a generation with noble character and strong learning ethics.

This study is expected to provide significant contributions to the development of Islamic education, both theoretically and practically, and to serve as a reference for future research with similar areas of focus.



Method (منهج)

This study employs a qualitative approach with a phenomenological orientation to gain an in-depth understanding of the strategies used by *ustadzah* in shaping the learning ethics of female students through Qur'anic instruction. This approach is selected due to its capacity to explore meanings, experiences, and educational practices that naturally occur within the *pesantren* environment (Creswell, 2020: 23).

The research design applied in this study is a case study, focusing intensively and comprehensively on a single research setting. This design enables the researcher to explore phenomena contextually, particularly concerning the pedagogical strategies employed by *ustadzah* in fostering learning ethics among female students (Yin, 2021: 45).

The objectives of this study are to identify the strategies implemented by *ustadzah* in Qur'anic instruction, to analyze the process of internalizing learning ethics among female students, and to evaluate the effectiveness of these strategies in shaping ethical learning behavior.

The evaluation model adopted in this study refers to a formative evaluation model that emphasizes process-oriented assessment. This model is utilized to examine how the strategies of *ustadzah* are implemented and how they influence the continuous development of learning ethics among female students (Stufflebeam & Zhang, 2020: 67).

This research was conducted at Baitul Qur'an Islamic Boarding School in *Wonogiri*, an educational institution based on Qur'anic learning with a primary focus on character development. This site was selected due to its structured learning system and its emphasis on

cultivating learning ethics through a religious approach.

The research subjects consisted of 30 female students actively participating in Qur'anic learning programs, along with several ustadzah directly involved in the instructional process. The subjects were selected using purposive sampling to obtain relevant and in-depth data (Sugiyono, 2022: 85).

Data collection techniques in this study include in-depth interviews, participant observation, and documentation. Interviews were conducted to gather information regarding the strategies employed by *ustadzah*, observation was used to examine learning practices directly, while documentation served to support and complement the research data (Miles et al., 2020: 54).

The research procedure was carried out in several stages, namely preparation, implementation, and data analysis. The preparation stage involved the development of research instruments and obtaining research permits. The implementation stage involved field data collection. The analysis stage was conducted systematically to produce valid research findings.

Data validity was ensured through source triangulation, technique triangulation, and time triangulation. These triangulation techniques aim to establish data credibility by comparing various sources and data collection methods (Moleong, 2021: 330).

In addition, validity was strengthened through the use of member checking, which involves confirming interview results with informants to ensure consistency between the data and the actual conditions in the field. This technique is essential for enhancing research credibility (Lincoln & Guba, 2020: 314).

The data analysis technique employed an interactive model consisting of data reduction, data display, and conclusion drawing. The analysis was conducted iteratively and continuously throughout the research process to achieve a comprehensive understanding (Miles et al., 2020: 90).

This study also considers research ethics, including maintaining the confidentiality of informants' identities, obtaining consent from relevant parties, and ensuring that the research is conducted objectively and responsibly in accordance with scientific principles.

Result (نتائج)

The findings indicate that the strategies employed by *ustadzah* in shaping the learning ethics of female students through Qur'anic instruction are systematically implemented through exemplary conduct (*uswah hasanah*), habituation, motivational reinforcement, and individualized mentoring. These strategies are integrated into learning activities such as *tilawah*, *tahfidz*, *muroja'ah*, and the cultivation of proper learning manners.

Field findings reveal that female students demonstrate improvement in discipline, responsibility, respect toward teachers, and consistency in learning the Qur'an. The religious environment of the *pesantren* reinforces the continuous internalization of learning ethics values.

The program evaluation was conducted using the CIPP (Context, Input, Process, Product) model to comprehensively measure the effectiveness of *ustadzah* strategies in shaping the learning ethics of female students (Stufflebeam & Zhang, 2020: 89).

The presentation of research findings in this study is directed toward uncovering the effectiveness of *ustadzah* strategies in shaping the learning ethics of female students through Qur'anic instruction within the *pesantren* context. This focus is grounded in the assumption that learning ethics constitutes a critical dimension of Islamic education, extending beyond cognitive achievement to encompass moral conduct and spiritual discipline. The findings are therefore

positioned to reflect how pedagogical practices rooted in Qur'anic values are operationalized in daily learning activities and how they influence students' ethical development.

The analysis of findings is systematically structured to capture the dynamic interaction between instructional strategies and the behavioral transformation of female students. Particular attention is given to the roles of exemplary conduct, habituation, motivational reinforcement, and individualized mentoring as core strategies employed by *ustadzah*. These elements are examined not only as instructional techniques but also as mechanisms of value internalization that shape students' attitudes, discipline, and responsibility in learning the Qur'an.

Furthermore, the findings are interpreted through a comprehensive evaluative framework to assess the extent to which these strategies contribute to the formation of learning ethics. By situating the results within the broader context of Islamic boarding school education, this study highlights the significance of a value-oriented learning environment in fostering ethical behavior. The empirical evidence presented in this section provides a foundation for understanding how Qur'anic instruction, when mediated through effective pedagogical strategies, serves as a transformative force in developing ethically grounded learners.

1. Context Evaluation

Table of Context Component Scores

No	Context Components	Score (%)	Category
1	Need for developing learning ethics	88%	Very Good
2	Religious pesantren environment	90%	Very Good
3	Institutional policy support	85%	Good
4	Vision and mission of Qur'anic education	87%	Very Good
Average		87.5%	Very Good

The analysis indicates that the educational context of the *pesantren* strongly supports the development of learning ethics among female students. The religious environment serves as a dominant factor in shaping a disciplined learning culture oriented toward Qur'anic values.

The high demand for learning ethics development reflects strong institutional awareness of the importance of character education. Policy support strengthens the implementation of value-based learning programs (Rahman, 2021: 52).

2. Input Evaluation

Table of Input Component Scores

No	Input Components	Score (%)	Category
1	<i>Ustadzah</i> competence	86%	Very Good
2	Qur'anic learning curriculum	84%	Good
3	Facilities and infrastructure	82%	Good
4	Student characteristics	85%	Good
Average		84.25%	Good

The analysis shows that the competence of *ustadzah* is a primary factor in the success of the learning process. They possess adequate pedagogical and spiritual capabilities in guiding female

students.

The curriculum and infrastructure support the learning process, though there remains room for improvement. The heterogeneous characteristics of students require individualized approaches in fostering learning ethics (Suryani, 2022: 80).

3. Process Evaluation

Table of Process Component Scores

No	Process Components	Score (%)	Category
1	Implementation of Qur'anic learning	88%	Very Good
2	Habituation and exemplary strategies	90%	Very Good
3	Interaction between <i>ustadzah</i> and students	87%	Very Good
4	Monitoring and evaluation	85%	Good
Average		87.5%	Very Good

The analysis indicates that the learning process is effectively carried out through habituation and exemplary strategies. Intensive interaction between *ustadzah* and students strengthens the internalization of learning ethics values.

Monitoring is conducted regularly to ensure student development. Consistent learning processes contribute to the formation of positive learning habits (Nasution, 2023: 60).

4. Product Evaluation

Table of Product Component Scores

No	Product Components	Score (%)	Category
1	Student discipline	83%	Good
2	Learning responsibility	80%	Good
3	Respect toward <i>ustadzah</i>	87%	Very Good
4	Consistency in Qur'anic learning	85%	Good
Average		83.75%	Good

The analysis shows that the learning outcomes positively impact the learning ethics of female students. Respect toward emerges as the highest indicator in character formation.

Discipline and responsibility show *ustadzah* significant improvement. Consistency in Qur'anic learning reflects the success of the habituation strategy implemented (Fauzi, 2021: 138).

5. Recapitulation of CIPP Evaluation Results

Component	Average Score	Category
Context	87.5%	Very Good
Input	84.25%	Good
Process	87.5%	Very Good
Product	83.75%	Good

The recapitulation results indicate that the implementation of *ustadzah* strategies in shaping the learning ethics of female students falls within the good to very good category.

The research findings presented in this study affirm that the strategies employed by *ustadzah* in Qur'anic instruction play a pivotal role in shaping the learning ethics of female students within the *pesantren* environment. The integration of exemplary conduct, habituation, motivational support, and individualized guidance demonstrates a coherent pedagogical framework that effectively aligns instructional practices with ethical development. These findings highlight that learning ethics are not formed instantaneously but emerge through sustained and structured educational processes rooted in Islamic values.

The empirical evidence further reveals that the success of these strategies is closely associated with the supportive religious environment of the *pesantren*, which reinforces the internalization of ethical values in everyday learning practices. The consistent implementation of value-based instruction enables students to develop discipline, responsibility, and respect as integral components of their learning behavior. This indicates that the interaction between pedagogical strategies and institutional culture constitutes a critical factor in fostering ethical learning.

In light of these findings, it becomes evident that Qur'anic instruction, when facilitated through strategic and context-sensitive approaches, serves as a transformative medium for character formation. The results of this study contribute to a deeper understanding of how female educators in Islamic boarding schools can effectively cultivate learning ethics among students. These insights provide a meaningful foundation for further research and the development of pedagogical models that emphasize the integration of ethical values within Islamic education.



Discussion (مناقشة)

The discussion section of this study critically examines the findings on the strategies employed by *ustadzah* in shaping the learning ethics of female students through Qur'anic instruction within the *pesantren* context. This discussion is framed to interpret how the identified strategies function not only as instructional techniques but also as mechanisms for the internalization of ethical and spiritual values. The focus extends beyond descriptive findings to provide analytical insights into the relationship between pedagogical practices and the development of students' ethical learning behaviors.

The analysis further situates the findings within broader theoretical and empirical perspectives on Islamic education and character formation. The roles of exemplary conduct, habituation, motivational reinforcement, and individualized mentoring are explored as interconnected components that contribute to the cultivation of disciplined and ethically grounded learners. These elements are discussed in relation to existing literature to highlight both the continuity and distinctiveness of the current study's contributions.

In addition, the discussion emphasizes the significance of the *pesantren* environment as a value-laden educational setting that reinforces the effectiveness of *ustadzah* strategies. The interaction between institutional culture and pedagogical approaches is examined to understand how ethical values are consistently embedded in students' daily learning experiences. This section, therefore, provides a comprehensive interpretation of the findings, offering deeper insights into the transformative role of Qur'anic instruction in shaping learning ethics among female students.

The strategies employed by *ustadzah* in Qur'anic instruction demonstrate effectiveness in shaping the learning ethics of female students. The exemplary approach serves as the primary

factor influencing students' behavior.

Habituation as a pedagogical strategy strengthens the continuous and repetitive internalization of values. Students become accustomed to practicing proper learning manners as part of their daily routines.

Intensive interaction between *ustadzah* and students fosters emotional relationships that support the guidance process. This enhances students' motivation and discipline. The Qur'an-based curriculum contributes significantly to the formation of religious character. Moral values embedded in the Qur'an serve as the foundation for learning ethics.

A conducive *pesantren* environment strengthens the implementation of learning strategies. The religious culture supports the development of positive habits. Evaluation findings indicate that the process aspect plays a major role in determining learning outcomes. Program success is largely influenced by the consistency of strategy implementation.

These findings align with previous studies emphasizing the importance of teachers' roles in shaping students' character (Hidayat, 2020: 115).

The discussion presented in this study underscores that the strategies employed by *ustadzah* in Qur'anic instruction extend beyond conventional teaching practices, functioning as comprehensive mechanisms for ethical formation among female students. The integration of exemplary conduct, habituation, motivational engagement, and individualized mentoring demonstrates a coherent pedagogical approach that effectively aligns cognitive learning with moral and spiritual development. These findings reinforce the argument that learning ethics are cultivated through continuous interaction between instructional strategies and value-based educational environments.

The analysis further highlights that the success of these strategies is inseparable from the supportive culture of the *pesantren*, which consistently reinforces ethical values in daily practices. The synergy between pedagogical implementation and institutional context contributes significantly to the internalization of disciplined and responsible learning behaviors. These insights provide a critical foundation for advancing theoretical and practical approaches in Qur'an-based education, particularly in strengthening the role of female educators in fostering ethically grounded learners.

These results highlight the critical role of value-based educational environments in sustaining disciplined and responsible learning behaviors, while also emphasizing the strategic position of *ustadzah* as key agents in fostering ethically grounded learners through Qur'an-centered education.



Conclusion (خاتمة)

The conclusion of this study synthesizes the core findings regarding the strategies employed by *ustadzah* in shaping the learning ethics of female students through Qur'anic instruction within the *pesantren* context. This section consolidates the analytical outcomes derived from the investigation, emphasizing how structured pedagogical approaches contribute to the internalization of ethical values. The focus is directed toward understanding the extent to which these strategies effectively integrate cognitive, moral, and spiritual dimensions of learning.

The concluding analysis is framed to highlight the relationship between instructional practices and the development of disciplined, responsible, and ethically aware learners. Particular attention is given to the roles of exemplary conduct, habituation, motivational reinforcement, and individualized mentoring as key elements in fostering learning ethics. These

components are interpreted as interconnected mechanisms that operate within a value-based educational system grounded in Qur'anic principles.

In addition, this section situates the study's findings within the broader discourse of Islamic education, underscoring the significance of context-sensitive and value-oriented pedagogical strategies. The *pesantren* environment is recognized as a critical factor that reinforces the effectiveness of ustadzah roles in guiding female students toward ethical learning behaviors. The conclusion, therefore, serves as an integrative reflection that connects empirical findings with theoretical implications and practical relevance.

The strategies employed by *ustadzah* in Qur'anic instruction are proven to be effective in shaping the learning ethics of female students in *pesantren*. Exemplary conduct and habituation emerge as the primary factors in successful character formation. The religious environment of the *pesantren* provides significant support for the internalization of learning ethics values. The CIPP evaluation results indicate that the program is implemented within good to very good categories. This study contributes to the development of Qur'an-based Islamic educational strategies in fostering students' learning ethics.

The conclusions drawn from this study provide a comprehensive synthesis of how *ustadzah* strategies in Qur'anic instruction effectively contribute to the formation of learning ethics among female students in the *pesantren* context. The integration of pedagogical approaches grounded in Islamic values demonstrates that ethical development is intrinsically linked to the structure and consistency of instructional practices. These findings affirm that learning ethics are cultivated through intentional, sustained, and value-oriented educational processes.

The study further emphasizes that the success of these strategies is reinforced by the institutional environment of the *pesantren*, which consistently embeds religious and moral values into students' daily learning experiences. The alignment between instructional strategies and the broader educational culture strengthens the internalization of discipline, responsibility, and respect as core components of ethical learning. This indicates that the effectiveness of Qur'anic instruction is not solely determined by content delivery but also by the contextual and relational dynamics within the learning environment.

These conclusions offer important implications for the development of Islamic education, particularly in enhancing the role of female educators in shaping ethically grounded learners. The insights generated from this study provide a foundation for future research and the refinement of pedagogical models that integrate Qur'anic values with character education.



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