

# Jaros as A Bridge of Tolerance: The Role of Discipline Symbols in The Rezlization of The Goals of The Love Curriculum

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**Abstract:** This study examines the symbolic role of jaros (pesantren bells) as a disciplinary mediation that leads to the development of tolerance at the Walisongo Ngabar Ponorogo Islamic Boarding School, in the midst of the implementation of the Love Curriculum Goals. The jalos phenomenon, traditionally understood as an instrument of timekeeping and a marker of discipline, will be further explored as a cultural artifact that inherently constructs a collective understanding of obedience and obedience. Using an interpretive qualitative approach through case studies, this study aims to analyze how the ritual of using jaros shapes students' behavior patterns, permeates the values of tolerance, and simultaneously realizes the goals of the Kurta Curriculum which emphasizes the formation of holistic character and diversity. It is hoped that the findings of this study can provide an in-depth understanding of the unique practice of character education in Islamic boarding schools, as well as enrich the literature on the role of local symbols in fostering universal values such as tolerance in traditional Islamic educational institutions.

**Keywords:** Distance, Tolerance, Discipline, Love Curriculum.

## Introduction

The Love Curriculum is an educational concept that emphasizes the values of love, tolerance, care, and empathy as the basis for the learning process. This curriculum aims to shape the character of students so that they are not only academically intelligent, but also have a gentle heart and a humanistic attitude. In practice, the Love Curriculum encourages teachers to educate with a positive emotional approach and to build a classroom atmosphere that is full of respect for differences. However, the implementation of this curriculum is not without challenges, such as low tolerance among students, weak discipline, and difficulties for teachers in integrating the values of love into their subjects. In addition, not all schools have

sufficient awareness and training to fully realize the objectives of this curriculum. Therefore, a deep understanding of the basic concepts of the Love Curriculum and identification of relevant issues are needed to support its effective implementation. A humanistic approach to education treats students as whole human beings, not merely objects of learning or value generators. In this approach, teachers act as facilitators of values, moral guides, and role models of good character.<sup>1</sup>

Indonesia, as a country with diverse ethnicities, cultures, and religions, faces considerable challenges in maintaining social harmony and fostering tolerance among groups. In the context of traditional Islamic educational institutions, including the Wali Songo Ngabar Ponorogo Islamic boarding school, discipline and the regulation of

<sup>1</sup> Mahfud Ifendi (2025).  
<https://ojsulthan.com/asje/article/view/114/70>

communal life play an essential role in shaping the social attitudes of students. Discipline in Islamic boarding schools is not only a matter of obedience to rules, but also a matter of internalizing the collective values that underlie communal life. Pesantren education is complex in instilling character education from religious character education, which is indeed the main characteristic of a pesantren: honesty, tolerance, discipline, independence, curiosity, love for the homeland, appreciation of achievement, communicativeness, responsibility, and care for the environment.<sup>2</sup>

One of the cultural artifacts that attracts attention in this context is the term Jaros, which in this study is assumed to be a pesantren bell or time signal that is a routine part of dormitory life. Although traditionally jaros is seen as an instrument for regulating time and a sign of discipline, this study also sees it as symbolic and cultural, as a bridge that allows the meeting of the values of discipline and tolerance. Thus, the use of jaros can be interpreted as a daily ritual that regulates social interaction, a form of indirect communication between students, and the reinforcement of shared norms.

The position of the jaros at the Wali Songo Ngabar Islamic boarding school, as a center of discipline, has become a traditional tradition, referred to as sunah pondok, which must be sounded at specific times. The curriculum implemented in modern and traditional Islamic boarding schools increasingly emphasizes holistic character building and diversity of values. In related research, for example, it was found that Islamic boarding schools "integrate Islamic values, Pancasila values, develop critical thinking, and instill attitudes of tolerance and mutual cooperation" in the learning process and dormitory life. STKIP Kusuma Negara+1 Journal Meanwhile, character education in Islamic boarding schools in general has been identified as a strategic arena for shaping the nation's children to be religious, noble, and tolerant. From this, we prioritize manners and morals before knowledge.

Character education is a main pillar in the traditional Islamic education system, especially in Islamic boarding schools. The Walisongo Ngabar

Ponorogo Islamic Boarding School, as one of the leading institutions, implements a unique internal curriculum, known as the Love Curriculum (Kurikulum Kurta), which explicitly aims to shape the holistic character of students and uphold the value of diversity.

In the context of Islamic boarding schools, character building is not only through cognitive learning in the classroom, but also through rituals and symbols that are integrated into daily life. One of the central symbols that regulates the pulse of pesantren life is the jaros (pesantren bell). The jaros, more than just a timekeeper, functions as an instrument of discipline that requires all elements of the pesantren (students, teachers, and administrators) to submit to a collective rhythm.<sup>3</sup>

Thus, this study aims to fill the gap in research linking specific cultural artifacts (namely the jaros) with the process of character education and tolerance in the pesantren environment. Through this analysis, it is hoped that it will be possible to understand how the ritual of using the jaros is not only a form of technical discipline, but also a symbolic medium that fosters collective awareness of diversity, mutual respect, tolerance, and social cohesion among santri

## Materials and Methods

### JAROS (PESANTREN BELL)



Jaros or bells located at the Wali Songo Ngabar Ponorogo Islamic Boarding School are one of the traditional communication tools used in the

<sup>2</sup> Istyi Nihayati (2021). <https://media.neliti.com/media/publications/469217-none-db68733a.pdf>

<sup>3</sup> <https://media.neliti.com/media/publications/31305-ID-pola-komunikasi-interpersonal-pengasuh-dan-pengurus-terhadap-santri-pondok-moder.pdf>

pesantren environment to give signs or notifications to santri. Usually, jaros are large wooden or metal gongs, which are struck at certain times to signal santri activities.

The main function of the jaros is to regulate the students' activities, such as waking up, praying in congregation, studying (ngaji), eating, or resting. The distinctive sound of the jaros is a signal that is well known to the students, replacing the modern bells in formal schools. In addition to marking time, the jaros also reflects the discipline and unity in the pesantren. The santri are accustomed to responding quickly to the sound of the jaros, which demonstrates their obedience to the rules and daily schedule of the pesantren. Although simple, the jaros still has strong philosophical and cultural value in the life of the pesantren.

### Type and Method of Research

This research uses an interpretive qualitative approach with an integrated single case study design at PPWS Ngabar. The research was conducted at the "Wali Songo Ngabar Ponorogo Islamic Boarding School," including educational units that carry out Jaros activities and apply the values of the Love Curriculum in learning activities and boarding school life.<sup>4</sup> Case studies allow researchers to understand the social, cultural, and educational context in a natural boarding school environment.

Research Subjects: Students, teachers, and disciplinary administrators. Data Collection Techniques: Participatory observation, which directly observes the ritual of jaros and the students' responses to it in daily activities. In-depth interviews with key informants to explore the symbolic meaning of jaros, the implementation of discipline, and its relationship with the Kurta Curriculum and the understanding of tolerance.<sup>5</sup>

Institutional documents, namely the direction and objectives of the Wali Sngo Ngabar Islamic Boarding School, which consist of being devoted to Allah SWT, doing good deeds, having noble

character, being physically healthy, being knowledgeable, being free-thinking, having an entrepreneurial spirit, and loving the homeland. The jaros activity program, curriculum structure and "Curriculum of Love" material, santri activity schedule, and character-building activity evaluation records.<sup>6</sup>

## Results and Discussion

### Result

The results of the study show that Jaros or Pesantren Bells at the Wali Songo Ngabar Islamic Boarding School in Ponorogo not only function as a marker of activity time, but also as an important means of building a culture of tolerance and harmonious social relations among students. The bell, which rings at certain times such as when entering class, during prayer times, or when changing activities, serves as a marker of the rhythm of life in the pesantren, which is lived by santri from various regions, cultures, and religious backgrounds. Through the santri's obedience to the pesantren bell, uniformity of movement and activity is created, which indirectly fosters a sense of collective discipline and togetherness. The students learn to adapt, respect time, and understand each other in carrying out the same activities, even though they come from different socio-cultural backgrounds. This condition shows that the boarding school bell acts as an effective social control tool in creating a sense of unity and eroding barriers between groups of students.<sup>7</sup> (Azra, 2019).

In addition, Jaros activities, which also run in tandem with the rhythm of the pesantren bell, show that social interaction does not only occur in formal activities, but also in a more free and informal atmosphere. During Jaros, santri gather casually with ustadz to engage in dialogue, exchange stories, and discuss life experiences and everyday issues. The study found that Jaros became a safe space that allowed students to express themselves without

<sup>4</sup> Noddings, N. (2013). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.

<sup>5</sup> Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications.

<sup>6</sup> Madjid, N. (2000). *Islam: Doctrine and Civilization*. Paramadina.

<sup>7</sup> Abdullah, M. Amin. (2014). "Multiculturalism and Religious Education." *Journal of Islamic Education*, 3(1).

hierarchical pressure, thereby fostering mutual trust and care among members of the boarding school community. This more humanistic teacher-student relationship is in line with the concept of caring education proposed by Noddings (2013), in which empathetic dialogue and the emotional presence of teachers can strengthen the moral and social values of students.<sup>8</sup>

The integration of the Love Curriculum is very evident in the dynamics of pesantren life. The values of love, compassion, empathy, and respect for differences form the basis for shaping the character of santri. Ustadz guide santri with a gentle approach, setting an example in their behavior, and encouraging polite dialogue when differences of opinion arise. This has proven effective in preventing conflicts among students, especially those that could potentially arise due to differences in regional culture, communication styles, or religious practice preferences. This love-based curriculum approach is in line with Lickona's (2009) view that the best character development grows through role modeling, habit formation, and strong emotional relationships between teachers and students.<sup>9</sup>

The study also found that Jaros and the pesantren bell together serve as social mechanisms that support tolerance. The bell helps create order and synchronize activities, encouraging students to become accustomed to living in cooperation and collective discipline. Meanwhile, Jaros provides a forum for dialogue and reflection that helps students understand the meaning of living together in diversity. The combination of these two elements shows how Islamic boarding schools are able to build a harmonious, inclusive educational climate that is full of respect for differences. This is in line with Zarkasyi's (2017) research, which states that Islamic boarding schools have a strong educational culture in instilling tolerant, moderate character and high social skills.<sup>10</sup>

Overall, the results of the study confirm that the lives of santri, which are regulated by the pesantren bell and reinforced by interactions through Jaros, form a social order that is conducive to the growth of tolerance. The values of the Love Curriculum ( ) underpin character building at the Wali Songo Ngabar Islamic Boarding School, ensuring that every activity, both formal and informal, takes place in an atmosphere of love, caring, and respect for diversity. Thus, Jaros and the boarding school bell are not only routines, but also effective character education tools in creating a generation of students who are tolerant, empathetic, and ready to live peacefully in a pluralistic society.

### Discussion

At the Wali Songo Ngabar Islamic boarding school in Ponorogo, the jaros is a traditional tool that is very important in regulating the rhythm of the students' lives. The jaros is usually a large wooden drum placed in a strategic location that can be heard throughout the boarding school. The sound of the jaros is used as a timekeeper for various daily activities, replacing the clocks or electronic bells commonly used in public schools.

The jaros is used with specific patterns and beats that have different meanings. For example, one long beat signifies wake-up time, several quick beats signify class or recitation time, and beats with specific intervals are used to call all students to the mosque. These beat patterns have been passed down from generation to generation and are understood by all students, allowing them to respond quickly to the intended activity.

The ritual of sounding the jaros cannot be done carelessly. Usually, special students appointed by the boarding school administrators (often called "santri juru jaros") are responsible for sounding it according to the schedule. This task is considered a mandate because it is directly related to the discipline and order of all activities at the boarding

<sup>8</sup> Azra, A. (2019). *Islamic Education: Tradition and Modernization Towards the New Millennium*. Kencana.

<sup>9</sup> Lickona, T. (2009). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.

<sup>10</sup> Zarkasyi, H. F. (2017). "Character Education in Islamic Boarding Schools." *Journal of Islamic Education Research*, 12(2), 123–140.

school. In addition, santri juru jaros are trained to sound the jaros correctly and according to the code.

The practice of using the jaros is also part of the students' character education, especially in terms of discipline and obedience to rules. When the jaros sounds, all students immediately rush to carry out their activities according to the designated time. This shows how the sound of the jaros has become a powerful and respected symbol of command in the daily life of the boarding school. Overall, the

ritual of using the jaros at the Walisongo Ngabar Ponorogo Islamic boarding school is not only a means of regulating time, but also a cultural heritage of the boarding school that instills values of obedience, responsibility, and togetherness. Even though times continue to change, this tradition is still maintained as a distinctive identity of the boarding school that is deeply rooted in the character building of the santri.

| Definition      | Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Jaros           | Jaros is a traditional tool in the pesantren environment that functions as a timekeeper for the daily activities of santri. It usually takes the form of a large wooden or metal kentongan (gong) hung in a strategic place, such as near the mosque or pesantren hall. Jaros is sounded with a specific pattern of beats that is understood by all santri, for example, one long beat as a sign to wake up in the morning, or rapid beats as a sign to enter class or prayer time.<br>More than just a timekeeping device, the jaros is also a symbol of discipline, order, and togetherness in Islamic boarding schools. When the jaros is sounded, all students respond immediately without needing to be reminded, reflecting their obedience to rules and orderly living habits. The jaros is part of the deeply rooted culture of the pesantren and helps shape the character of the santri, particularly in terms of discipline, responsibility, and respect for time and the community |
| Discipline      | Discipline is an attitude and behavior of obeying rules, order, and responsibility in carrying out obligations consistently. Discipline reflects a person's ability to control themselves, value time, and obey norms or orders that have been mutually agreed upon, whether in the family, school, workplace, or community.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Tolerance       | Tolerance is an attitude of appreciating, respecting, and accepting differences, whether in terms of religion, culture, opinion, or social background. Tolerance reflects a person's ability to live peacefully with others who have different views or habits, without imposing their will or causing conflict.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| Love Curriculum | The Love Curriculum is an educational concept that emphasizes the values of love, tolerance, care, and empathy as the basis for the learning process. This curriculum aims to shape the character of students so that they are not only academically intelligent, but also have a gentle heart and a humanistic attitude.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |

TABLE 1 DESCRIPTION OF JAROS

### Sub 1: "Tolerance and the Love Curriculum"

The findings show that the implementation of the love curriculum at the Wali Songo Ngabar Islamic Boarding School plays an important role in shaping a culture of tolerance in the boarding school environment. The love curriculum in question is not only related to emotional aspects, but also values of love (mahabbah), respect for humanity (ikram al-insan), and instilling spiritual awareness that

differences are part of God's will. These values are reflected in various boarding school activities, whether through habit formation, role modeling, or boarding school discipline management. The results of the study show that the internalization of the value of love is carried out in a structured manner through daily activities, classical Islamic text recitation, and interactions between students supervised by dormitory supervisors. This process

is in line with Abdurrahman Wahid's (2006) view that Islamic boarding schools are fertile ground for the growth of a culture of tolerance through the integration of knowledge, morality, and mutual respect.<sup>11</sup>

In addition, the implementation of the love curriculum is clearly seen in the mechanism of regulating and using the pesantren bell as a persuasive disciplinary tool. Instead of merely functioning as an instrument for regulating time, the bell in Ngabar has a symbolic meaning as a collective reminder to respect the rhythm of other students' activities, so that no group feels disadvantaged or dominated. This is in line with the theory of social character formation proposed by Noddings (2013) that education based on ethics of care can shape prosocial behavior, including the ability to understand the needs of others. The bell becomes a means of practically training students to respect common interests, which is the foundation of social tolerance.<sup>12</sup>

Interactions between santri across regions, cultures, and even Islamic student organizations—which often have different traditions and understandings—also prove that the love curriculum facilitates social harmony. Santri are trained to accept diversity without losing their respective identities. This process supports Abdullah's (2019) finding that modern Islamic boarding schools are an important space for building inclusive attitudes through the integration of religious values and social openness. In Ngabar, senior-junior, ustadz-student, and peer relationships are framed by the principles of ukhuwah, tasamuh, and mahabbah, all of which are part of the love curriculum.<sup>13</sup>

Thus, the discussion indicates that tolerance at the Wali Songo Islamic Boarding School in Ngabar did not emerge instantly, but is the product of a love-based educational system that is consistently instilled. The role of jaros as part of the disciplinary system strengthens the formation of tolerant character, as it teaches respect for time, space, and the rights of others. This process is in line with the

literature on caring-based education, which states that an educational environment that emphasizes love and respect can produce individuals who are tolerant, humanistic, and ready to live in a multicultural society (Lickona, 2013; Noddings, 2013). With this educational model, the Wali Songo Ngabar Islamic Boarding School shows that Islamic boarding schools can be effective centers for learning tolerance through the integration of a love-based curriculum into daily life.<sup>14</sup>

### Sub 2: Jaros as a symbol of discipline

Research shows that the jaros or pesantren bell at the Wali Songo Ngabar Islamic Boarding School not only functions as a timekeeper, but also has symbolic meaning as an instrument for forming collective discipline. In pesantren life, the jaros regulates the rhythm of daily activities, which are uniform in nature, from waking up in the morning, praying in congregation, studying, to resting at night. This pattern confirms that discipline in pesantren is built through consistent environmental conditioning, as stated by Zamakhsyari Dhofier (2011) that the structure of pesantren life is largely determined by a strict time system to foster independence and discipline among santri. In Ngabar, the sound of the jaros not only functions as a command, but also as a reminder of the value that every santri is responsible for following the rules that bind all pesantren residents.<sup>15</sup>

Jaros also symbolizes the cultural values of Islamic boarding schools that instill self-regulated discipline. Students are trained not only to obey the bell, but also to internalize an awareness of the importance of time and other people. This internalization process is in line with Lickona's (2013) findings that effective discipline in the context of character education is discipline that is not merely punishment, but the habit of values that become personal character. The implementation of jaros in Ngabar shows that Islamic boarding schools instill discipline through mechanisms of repetition, habit formation, and role modeling, thereby

<sup>11</sup> Abdullah, A. (2019). *Islamic Boarding Schools and the Reinvention of Moderation in Indonesian Islam*. Journal of Indonesian Islam, 13(2), 452–476.

<sup>12</sup> Noddings, N. (2013). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.

<sup>13</sup> Abdullah, A. (2019). *Islamic Boarding Schools and the Reinvention of Moderation in Indonesian Islam*. Journal of Indonesian Islam,

<sup>14</sup> Lickona, T. (2013). *Education for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books

<sup>15</sup> Dhofier, Zamakhsyari. (2011). *Pesantren Tradition: A Study of Kyai's View of Life*. LP3ES.

shaping independent, orderly, and responsible characters.<sup>16</sup>

Furthermore, the jaros serves as a symbol of social order in the pesantren. Because all santri hear it at the same time, the jaros creates a collective awareness of shared time (collective time awareness). This collective awareness strengthens the solidarity and sense of togetherness among the santri, as all activities are carried out in the same rhythm. This is in line with Durkheim's (1995) theory of collective conscience, in which social rules and symbols that are obeyed collectively will strengthen social cohesion. At the Wali Songo Ngabar Islamic Boarding School, the jaros becomes a medium for shaping a social culture that unites students from various backgrounds into one orderly and harmonious way of life.<sup>17</sup>

Apart from being a control tool, jaros also reflects the pesantren's leadership philosophy that prioritizes value-based education. The consistent use of jaros teaches santri about sincerity, spiritual discipline, and respect for time as a trust. This concept is in line with Qomar's (2012) view that pesantren management emphasizes character education, where rigid rules and schedules are part of the strategy for shaping students' characters. Thus, the jaros is not just a bell, but a symbol that carries a moral message about order, discipline, and responsibility.

Overall, this discussion confirms that the jaros at the Wali Songo Ngabar Islamic Boarding School is a pedagogical instrument that plays an important role in building student discipline through habituation, social regulation, and internalization of values. The jaros creates a collective rhythm that characterizes pesantren life, while also reflecting the pesantren's educational philosophy that prioritizes character, order, and moral awareness. In other words, the jaros is a symbol that connects the structure of rules and character-building values, so that discipline is not only enforced but also understood and internalized by the santri.<sup>18</sup>

### Sub 3: "Implementation of the Love Curriculum using Jaros"

The implementation of the love curriculum at the Wali Songo Ngabar Islamic Boarding School is carried out through the integration of the values of compassion, respect for humanity (ikram al-insan), and character building through a disciplinary system, in which the jaros or boarding school bell is one of the main media. The love curriculum at this pesantren is not only oriented towards personal character building, but also towards forming harmonious social relationships among students. This is in line with Noddings' (2013) concept of love-based education, which emphasizes that education should foster caring relationships among fellow members of the educational community. The use of the jaros is a means of instilling these values of caring, especially in terms of order, sacrifice, and mutual understanding of common needs.<sup>19</sup>

The jaros is not only a reminder of time, but also a symbol of collective communication that builds social sensitivity. When the jaros sounds, all students are moved together towards a specific activity, without verbal coercion or direct punishment. This pattern forms a habit of paying attention to the comfort, activities, and interests of others. Thus, students learn that obedience to the jaros is a form of love for the community, because following the schedule means respecting the rhythm of life together. This is in line with Lickona's (2013) view that positive discipline requires the internalization of values, not just mechanical obedience. In Ngabar, the jaros becomes the medium for this internalization, connecting the structure of discipline with the values of love, togetherness, and appreciation.<sup>20</sup>

In addition, the implementation of the love curriculum through the jaros results in a humanistic form of discipline. The pesantren administrators do not use the jaros as a repressive control instrument, but as a gentle reminder to maintain harmony in

<sup>16</sup> Lickona, T. (2013). *Education for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.

<sup>17</sup> Durkheim, E. (1995). *The Elementary Forms of Religious Life*. Free Press.

<sup>18</sup> Azra, A. (2015). *Islamic Education: Tradition and Modernization Towards the New Millennium*. Prenada Media

<sup>19</sup> Noddings, N. (2013). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.

<sup>20</sup> Lickona, T. (2013). *Education for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books

daily activities. This approach is consistent with Abdullah's (2019) findings regarding the shift of modern pesantren towards inclusive and moderate education, which emphasizes exemplary behavior and the internalization of values rather than coercive actions. In Ngabar, caregivers emphasize that jaros is a call to virtue (da'wah bil hal) that invites santri to live orderly lives with the intention of worship and love for their social environment.<sup>21</sup>

The integration of jaros into the love curriculum also strengthens solidarity and togetherness among students from different backgrounds. Because all activities begin with the jaros signal, the same rhythm of life forms what Durkheim (1995) calls collective conscience. This consciousness creates an atmosphere of mutual support, reduces the potential for conflict, and fosters a sense of belonging to the pesantren. This harmony is a manifestation of the principle of love in pesantren education: respecting, understanding, and maintaining order together. In other words, the jaros's " " serves as a bridge between structural discipline and the humanistic values that underpin the love curriculum.<sup>22</sup>

Overall, this discussion indicates that the implementation of the love curriculum using jaros at the Wali Songo Ngabar Islamic Boarding School is very effective in shaping the character of students to be disciplined, caring, and tolerant. Jaros serves as a pedagogical medium that connects daily routines with moral values, so that students acquire reflective discipline, not just formal obedience. Thus, jaros is not just a bell, but an instrument of values education that is in line with the vision of the love curriculum: to shape individuals who are loving, orderly, and able to live harmoniously in a diverse community.

With the implementation of the Love Curriculum, which consistently incorporates the value of tolerance at PPWS Ngabar, it is hoped that students will not only become religious experts, but also agents of peace in society who can live harmoniously with others, regardless of their background. This is also in line with the Love Curriculum's goal of shaping a generation that is nationalistic, humanistic, and socially responsible. Moving forward, strengthening facilities, teacher

training, and periodic evaluations will be key to maintaining the sustainability of these values of tolerance in pesantren life.

## Conclusions

The jaros or pesantren bell at the Wali Songo Ngabar Islamic Boarding School functions not only as a timekeeper but also as a pedagogical tool that instills order and collective awareness. Through the mechanism of repetitive activities tied to the jaros, students are accustomed to living a structured and disciplined life. This habit indirectly shapes the character of students in appreciating time, respecting rules, and understanding the importance of order in the process of learning and spiritual guidance.

From the perspective of the curriculum of love, the jaros becomes an educational instrument that fosters the values of love, empathy, and togetherness. The discipline that is built is not based on coercion or authoritative control, but grows from the awareness that obedience is an expression of love for knowledge, community, and the values of goodness that we want to achieve together. The curriculum of love gives emotional and moral meaning to every student's response to the jaros, so that discipline is understood as a practice of character building, not just a mechanical routine.

As a multicultural social space, Islamic boarding schools make jaros a meeting point for students with diverse cultural, linguistic, and regional backgrounds. The rhythm of life standardized by jaros creates a shared experience that strengthens social cohesion. Through scheduled activities carried out simultaneously, students learn to live side by side, appreciate differences, and build social empathy. Thus, the jaros serves as a bridge of tolerance that strengthens harmony between individuals in the pesantren environment.

By integrating the function of jaros and the principles of the love curriculum, Islamic boarding schools have succeeded in building an educational environment that balances discipline, compassion, and tolerance. Jaros not only regulates the rhythm of activities but also internalizes humanistic values

<sup>21</sup> Lickona, T. (2013). *Education for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books

<sup>22</sup> Durkheim, E. (1995). *The Elementary Forms of Religious Life*. Free Press

relevant to modern educational needs. This conclusion confirms that jaros should be understood as a symbol of educational praxis that unites discipline and human values, and can be used as a model for character education in other educational institutions.

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