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Character Education at Pesantren: A Case Study at Cipari Islamic Boarding School in Garut City

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Abstract

This research described the implementation of character education in Cipari Islamic Boarding School in Garut City that involved 1 Kyai, 1 Ustadz, and 2 santri. The main problem of this research was: How was the implementation of character education in the Cipari Islamic Boarding School in Garut City? In detail, the main problems was described in the form of research questions as follows: 1) Why was character education carried out in Cipari boarding schools? 2) How was the implementation of character education in the Cipari boarding school in Garut City? 3) What factors influence the implementation of character education in the Cipari boarding school in Garut City? This research method was a case study with a qualitative approach. The data was collected through observation, interviews, documentation and literature studies. Data was analyzed in several stages, namely: organizing data, describing it into units, synthesizing, arranging into patterns, choosing the important one to analysed and making the conclusions. The findings of this study indicated that there were five reasons underlying Cipari boarding schools carrying out character education to their students; Cipari boarding schools did not have a written program on character education but Cipari boarding schools implemented it through the application of rules and sanctions (*nidzomul ma'had*), habituation, reward, and a 24-hour education system, source of value, and evaluation; and there were two factors that influenced the implementation of character education in Cipari boarding schools, namely supporting and inhibiting factors.

Keywords: character education, Islamic boarding school, Akhlak education, Santri

Pendidikan Karakter di Pesantren: Studi Kasus di Pondok Pesantren Cipari Kabupaten Garut

Abstrak

Penelitian ini membahas tentang pelaksanaan Pendidikan Karakter di Pesantren Cipari Kabupaten Garut dengan melibatkan 1 orang Kyai, 2 orang ustadz, dan 1 orang santri. Masalah pokok yang menjadi kajian dalam penelitian ini adalah: Bagaimana pelaksanaan pendidikan karakter di Pesantren Cipari Kabupaten Garut? Secara rinci masalah pokok ini dijabarkan dalam bentuk pertanyaan penelitian sebagai berikut: 1) Mengapa di Pesantren Cipari diselenggarakan pendidikan karakter? 2) Bagaimanakah program pendidikan karakter di pesantren Cipari Kabupaten Garut? 3) Faktor-faktor apa saja yang mempengaruhi pelaksanaan pendidikan karakter di pesantren Cipari Kabupaten Garut? Untuk menjawab pertanyaan tersebut, data dikumpulkan melalui observasi, wawancara, studi dokumentasi, dan studi literatur. Metode yang digunakan dalam penelitian ini adalah studi kasus. Analisis data dilakukan dengan beberapa tahapan, yaitu mengorganisasikan data, menjabarkannya ke dalam unit-unit, melakukan sintesa, menyusun ke dalam pola, memilih mana yang penting dan yang akan dipelajari, dan membuat kesimpulan yang dapat diceritakan kepada orang lain. Temuan penelitian ini menunjukkan ada lima alasan yang melandasi pesantren Cipari melaksanakan pendidikan karakter kepada para santrinya; pesantren Cipari tidak memiliki program tertulis mengenai pendidikan karakter namun pada praktiknya pesantren Cipari melaksanakannya melalui penerapan aturan dan sanksi (*nidzomul ma'had*), pembiasaan, pemberian penghargaan, dan sistem pendidikan 24 jam, sumber nilai, serta evaluasi; dan ada dua faktor yang mempengaruhi pelaksanaan pendidikan karakter di pesantren Cipari yaitu faktor pendukung dan faktor penghambat.

Kata kunci: pendidikan karakter, pesantren, pendidikan akhlak, santri

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INTRODUCTION

Formally, the instrument for building the moral and character of the Indonesian nation has existed in the education curriculum since the past, namely through the subjects of Citizenship Education (PKn) or previously subjects of Pancasila Moral Education (PMP) and Pancasila Education and Citizenship Education (PPKn) were given since elementary school. However, the government feels that it is still not maximal because it is still focused on the students cognitive and affective aspects, while in shaping one's character requires a more comprehensive effort that is not merely a transfer of knowledge but also as a process of internalizing the good values to students so that it can be implemented into the character and personality of students, on the basis of which the government formulates a more comprehensive character building instrument that is through character education, which will be integrated into all subjects not only in Civics and religious education subjects.

Character education was first launched by the Ministry of National Education in 2010, namely in the era of President Susilo Bambang Yudhoyono's leadership in the hope that the quality of Indonesia's human character could improve towards a better one. It departs from the understanding that character formation must be done early to instill good values to students, where schools not only emphasize cognitive development through memorizing concepts that are characteristic of the left brain, but also developing the right brain by emphasizing feelings, love, habituation, and good deeds in family life, school and society (Puskur, 2009). Without feeling the implementation of character education in various educational institutions and schools has been going on for 8 years, certainly not a short time.

But over time, whether it is recognized or not, the reality is that the implementation of character education in schools has not been successful, because the problems of immorality in students are even more varied. It must be understood, that character education is only one of the efforts and efforts of the government to improve the quality of the character of Indonesian people, therefore, there is a need for continuous improvement in the implementation of character education in school and educational institution.

The cause of unsuccessful character education in school today is not due to a lack of character values offered or set by the government or school, but the process of conveying and transferring those characters still needs to be more improved. For example, the learning method is still weak because it focuses too much on low-level cognitive aspects such as recall, for example, but has not stimulated cognitive moral development aspects where teachers only require students to know, memorize concepts and truth without touching feelings and conscience which is cognitive moral orientation development. This fact is in accordance with the opinion of Hanafi (2017) in his research which describes that current character education design makes teacher is not focus on touching the students' personalities so that character values are not fully embedded into the character and personality of students, so that the value of character is just memorizing. When character education was viewed from a psychological and philosophical perspective according to Cooley (2008) requires a pedagogical and appropriate methodology strategies to instill good values for students through learning in schools or other educational institutions, because of inaccurate method which is used to cause character education to be ineffective.

In addition, as stated by Purnomo (2014) that the understanding of educators, students, families, and even the community on the urgency of character education is very important thing in the success of character education, so that it will facilitate the process of transferring good values to students. Character education is not easy and is something quite complicated, but it can all be done if all parties supports each other and it is supported by an environment and conducive teaching and learning process (Megawangi, 2010).

Departing from the concerns and phenomena of the unsuccessful implementation of character education in public school by the former Minister of National Education, Muhammad Nuh was taken seriously. He will follow the example of applying the existing character education model in Islamic boarding schools to public schools. Because the character education model was developed by pesantren according to him has been successful (Nurhidayat, 2016). The purpose of transferring character education from pesantren is to shape school culture which is done through habituating positive values that exist in schools. According to Hidayat (2008) there are several important things that can be transferred from the pesantren model system to public education institutions, such as exemplary, habituation, personality, leadership, and authority.

The success of the pesantren in shaping the character of the santri because of the education of the pesantren was organized in the cottage under the guidance and supervision of the Kyai, the authority and exemplary of the Kyai as the pesantren leaders and the religious atmosphere in the pesantren. In addition, the process of pesantren education places more emphasis on aspects of aqeedah, compassion and morality with a distinctive educational approach, such as ukhuwah, obedience, exemplary, simplicity, independence, freedom, sincerity, and pluralism (Dawam, 1995).

Looking at the above phenomenon, the researcher is interested in exploring the implementation of character education in Islamic boarding schools through various kinds of santri activities and their contribution to the education character of students. So that it is expected to at least find a solution in the form of improvement from methodological and pedagogical aspects, namely best practice character education in pesantren which might be adapted in public school especially in elementary school. Therefore this research takes the theme "*Character Education in Islamic Boarding Schools (A Case Study in Cipari Islamic Boarding School in Garut Regency)*".

METHODS

This research is a type of field research with a qualitative approach. Kirk and Miller define qualitative research as a particular tradition in social science which is fundamentally dependent on human observation both in insight and in terminology (Moleong, 2009).

The qualitative approach was used in this study is to know and describe clearly and in detail about character education in the Cipari boarding school in Garut Regency, regarding the reasons why Cipari boarding schools conduct character education; character education program at Cipari boarding school; and the factors that influence the implementation of character education in Cipari boarding schools. So the researchers was conducted a series of activities in the field ranging from explorations to the location of research, orientation studies, and continued with focused studies at the Cipari boarding school.

This study was use a case study research design. The three reasons why the researcher used the case study method, first; case studies can provide important information about the relationships between variables and processes that require a broader explanation and understanding. Second; Case studies provide an opportunity to gain insight into the basic concepts of human behavior, through intensive investigation researchers can find characteristics and relationships that (may) not be expected or previously suspected. Third; case studies can present data and findings that are very useful as a basis for building a background of problems for larger and deeper research planning in the context of developing social sciences.

In the process, the steps that will be carried out by the researcher are observing how the process of carrying out the implementation of character education carried out by the pesantren, the daily activities of the santri, the educational programs carried out in the Cipari boarding school, the values of characters instilled in Cipari pesantren, then to support the data requirements researchers will interview 1 Kyai / leadership of the

institution, 2 ustadz, and 1 santri in Cipari Islamic boarding school who will provide access and supporting information to support this research. The teaching staff / clerics, clerics, and santri were interviewed to give their views and experiences about character education at the Cipari Islamic Boarding School. In addition, researchers also conducted extensive observations for 2 months, namely in January-February 2019.

The data source triangulation technique was intended in this study so that in the data collection researchers was use multi-source data, namely by using data sources such as through informants through interviews with Kyai, Ustadz, and santri in Cipari boarding schools, phenomena that occur through observation of santri is through activities carried out by santri in efforts made by pesantren to implement character education, and other supporting documents such as the history of the Cipari boarding school, the number of santri, the number of religious teachers, the state of santri and ustadz, organizational structure, facilities and infrastructure , learning schedules, and santri activities. The researcher used interview and observation methods to check the correctness of the data. In addition, researchers also use different informants to check the correctness of the information. the data was analyzed in several stages, namely: organizing data, describing it into units, synthesizing, arranging into patterns, and making conclusions that can be told to others. As processing and analyzing data was an effort to systematically organize data.

FINDINGS AND DISCUSSION

In this study, researchers got the results discussed in three major points, namely:

- 1) The basic reasons for Cipari boarding schools are character education.
- 2) Character education program at Cipari boarding schools.
- 3) Factors that influence the implementation of character education in Cipari boarders.

Table 1. Character Education at Cipari Boarding School

Research Findings	Description
The basic reason for the Cipari boarding school is Character education	<ol style="list-style-type: none"> 1) Juridical / Normative Platform 2) Ethical / Moral Platform 3) Historical / Empirical Foundation 4) Philosophical foundation 5) Theological / Religious Foundation
Character education program at Cipari boarding school	<ol style="list-style-type: none"> 1) Application of rules, prohibitions and sanctions for pesantren (nidzhomul ma'had). 2) Habit with various activities that lead to the planting of character values. 3) Giving awards to outstanding students. 4) 24 hour education system support. 5) Source of value for Cipari boarding schools. 6) Evaluation
Factors that influence the implementation of character education	<ol style="list-style-type: none"> 1) Supporting factors 2) Obstacle factor

Basic Reasons for Cipari Islamic Boarding School Organizing Character Education

Based on the results of interviews with boarding school leaders and 2 ustadz, five research findings were obtained regarding the reasons underlying the implementation of character education in Cipari boarding schools, as follows:

1. Juridical/Normative Platform

In the research findings was revealed that the juridical / normative foundation of character education in the Message of Cipari was based on two main Islamic teaching

sources namely the Qur'an and the hadith of the Prophet Muhammad. Thus, Cipari boarding schools use the size and standard of reference regarding good and bad in educating characters in accordance with Islamic teachings, which are based on good and bad according to the Qur'an and the sunnah of the Prophet Muhammad, not good and bad according to size or general human thought (Marzuki, 2015).

Even so, it does not mean that Cipari pesantren ignores good or bad standards or measures other than those sourced from the Qur'an and the hadith of the Prophet in determining the values of character and morality that will be instilled in the santri. Other standards referred to are conscience, reason, tradition, culture, customs and values agreed upon by the community as long as they do not conflict with the teachings of the Qur'an and the sunnah of the Prophet Muhammad.

While the juridical / normative foundation of character education in Indonesia is oriented towards the formation of human beings who are noble and noble personalities. This can be seen in Law Number 20 of 2003 concerning the National Education System in the article stating:

"Education is a consciously planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-recognition, personality, intelligence, noble character, and skills needed by themselves, society, nation and state".

In the article, it can be implicitly concluded that national education functions and aims at forming character (character) of students to become perfect human beings.

2. The Basis of Ethic/Moral

In addition to being an educational institution, Cipari Islamic Boarding School is also a social institution, meaning that Cipari boarding schools cannot be separated from the social life order of the community that has a role, duty, and moral responsibility in fostering and educating the students. positive community socialization wherever students are. This is based on the number of parents who enter their children into Cipari boarding schools because their behavior or morality deviates, parents and society have hopes that their children will have better character and character than before when educated by boarding education.

These findings are in accordance with the opinion of Tahir (2014) regarding the three functions and roles of pesantren, which will be explained as follows:

a. As an Educational Institution

To achieve this goal, pesantren try to provide and organize formal education such as madrasas starting from the level of MI, Mts, MA, and some even go to university level, in the education process pesantren specifically teach religion which is strongly influenced by the thoughts of scholars such as fiqh (legal studies relating to ritual obligations), hadith (the words and deeds of the Prophet Muhammad), interpretations (explanations of the meanings of the verses of the Qur'an from mufassir scholars), tauhid (knowledge of the unity of God or monotheism), tasawwuf (Islamic mysticism), Arabic, namely nahwu (grammar), shorof (morphology), balaghoh (literature) and tajwid (correct and correct pronunciation in reading the Koran), mantiq (logic) and morality.

As an educational institution, Islamic boarding school takes responsibility for the process of empowering the nation as a whole, while specifically boarding schools are responsible for maintaining religious (Islamic) traditions in a broad sense. From this point on, pesantren choose a special model that is considered to fully support the purpose and nature of human education itself, namely to form people who have moral and intellectual qualities.

b. As an Social Institution

As a social institution, Islamic boarding schools accommodate prospective santri from all segments of society without distinguishing their parents' socio-economic status. The cost of living in boarding schools is relatively cheaper than schools in general, because usually the costs are charged only for the cost of daily living such as personal equipment of students, meals and places of residence for students, even some of them free, especially for underprivileged children or orphaned.

Some prospective santri came to the pesantren to devote themselves to Kyai (teachers and leaders in pesantren), and also many parents who sent their children to pesantren to be educated, because they believed that the teachings of the Kyai were not misleading, but instead, parents still believe in the blessings of the Kyai, making children better later. In addition, many children who have deviant behaviors are sent to boarding schools by their parents in the hope that children are better in character.

c. As a Religion Broadcasting Institution

Since its inception, Islamic boarding schools are the center of the spread of Islam both in matters of belief or sharia (Islamic law) in Indonesia. The function of the pesantren, as a religious broadcasting, can be seen from the main element itself, namely the pesantren mosque which also functions as a public mosque, namely as a place of religious learning and worship in general.

Islamic boarding schools are often used to hold religious discussions by the general public. In this case, the community as jama'ah used the pesantren mosque to obtain religious knowledge and participate in other activities organized by the pesantren mosque. This proves that the existence of pesantren indirectly brings positive action to the community. Over time, the functions of boarding schools run dynamically, change, and develop.

John Dewey (in [Maemonah, 2012](#)) argues that moral education is the main thing for each school's mission. Dewey's view is in the background of increasingly complex social reality, on the one hand, and the function and purpose of education on the other. Dewey's view above shows that it is indeed the first time and the most important thing in education is moral education. Therefore, in character education there are main aspects which even become the main elements of the existence of character education, namely moral education or morality itself.

[Maemonah \(2012\)](#) argues that morals can be classified as follows; (1) Moral as a decency teaching means that everything related to the demand to do good deeds and leave bad deeds that are contrary to the provisions in force in a society; (2) Moral as a rule, means the provision used by the community to judge whether one's actions are good or vice versa is bad; (3) Moral as psychiatric symptoms that arise in the form of actions, such as: courage, honesty, patience, passion, and so on. Based on the description above, the Cipari boarding school as well as an educational institution, social institution, and religious institution is also a moral institution meaning that the Cipari boarding school is an institution that functions to maintain, foster, and become a reference of morality itself. So that in the process of implementation, the first and foremost formed and nurtured is the moral, adab, and ethics of the students from the very beginning they entered the pesantren, especially adab and ethics towards the Kyai, the Ustadz and the knowledge itself.

3. Historical/Empirical Platform

In the explanation of Indonesia's macro character education strategy, it has previously been revealed that historically and empirically character education in Indonesia considers best practices from the history of national figures, non-formal

education such as Islamic boarding schools and cultural groups in Indonesia. Likewise the Cipari boarding school, where in educating and fostering morals and the character of the santri into santri who are noble (akhlakul karimah) is not new, but has a long history and has been carried out by Kyai since the establishment of the pesantren in 1936.

Departing from that historical basis, the Cipari boarding school has its own peculiarities and uniqueness that distinguishes Cipari boarding schools with other pesantren or with other general educational institutions in terms of educating and fostering the character of their students. Cipari Islamic Boarding School has a principle in fostering santri namely science must give birth to charity, charity must give birth to good character and morals, meaning that the more santri knowledge, the better the deeds (worship to Allah), and if the santri worship is better then the result of worship it must produce good character and character in the practice of life, then the knowledge possessed by santri is called useful knowledge. But on the contrary if the knowledge gets higher, the knowledge is broader, but it cannot produce good deeds (charity), character and character, so that knowledge has not been said to be useful knowledge. This is in accordance with the opinion of [Hakam \(2015\)](#) which explains that one's beliefs and knowledge of values, morals and norms will be reflected in one's thinking, attitudes and actions. A person's belief in the value, awareness and maturity of a person in morals, and the appreciation and obedience of a person towards the norm are the results of his education and experience.

4. Philosophical Foundation

Based on interviews with the current pesantren leaders, the founders of the Cipari boarding school indirectly mandated a clear vision of the direction of the struggle and the purpose of establishing the Cipari boarding school, although its vision and mission were not documented in writing but for decades through a system of moral teaching and culture at the pesantren, the Cipari boarding school is not only a place to explore the knowledge of Islam for its santri but a place to train students how to practice their knowledge and instill and familiarize noble moral values in accordance with the guidance of Islamic teachings in the lives of their santri. As the opinion expressed by [Lickona \(1997\)](#) which defines character education as a deliberate effort to foster kindness. Likewise with the opinion of [Zubaiedi \(2011\)](#) which states that schools are not only obliged to improve academic achievement, but also responsible for the formation of good character are two integral missions that must receive school attention. This is in line with the opinion of [Haedari \(2004\)](#) explaining that Islamic boarding schools are a traditional Islamic educational institution in Indonesia to explore Islamic studies and practice them as guidelines for daily life.

Philosophically, [Nurdin \(2010\)](#) explains that national character building is a basic need in the national process because only a nation has a strong character and identity that will exist and be able to compete with other countries. Whereas according to [Wiyani \(2013\)](#) the importance of philosophical character education can be reviewed in the perspective of human philosophy, Pancasila philosophy, and the philosophy of education, with the following explanation:

a. Human Philosophy

Humans are created by God in semi-finished form, meaning that in the process of their development towards adulthood it is not necessarily a complete human being. So that to become a full human child requires the help and guidance of adults in every process and stage of development, this is where the importance of education. Human character can be worse than animal character, therefore character education is very necessary for humans throughout their lives, in an effort to make it a good character ([Wiyani, 2013](#)).

b. Pancasila Philosophy

The Indonesian nation which has the basis of the Pancasila, should also have a behavior/character which is always inspired by the values contained in the five precepts of Pancasila, namely: the Nation which has the One and Only God; A nation that upholds a just and civilized sense of humanity; A nation that emphasizes unity and unity for Indonesia; A democratic nation and upholds the law and human rights; Nation that promotes social justice and welfare for all Indonesian people (Wiyani, 2013).

c. Educational Philosophy

Someone who has an intact personality is described by internalizing the values of various worlds of meaning (values), namely symbolic values that exist in language, religious rituals, and mathematics; Empirical values are found in Science and Social Sciences; aesthetic values contained in art; ethical values are developed through moral education; which is reflected in a unique and very impressive life experience that is able to change behavior; and synoptic values which summarize the overall value and are present in religious education, history and philosophy (Wiyani, 2013). From this description it can be concluded that the process of implementing character education can be integrated into various subjects taught in formal and non-formal education.

According to the Ministry of National Education (2011) in his book "Grand Design Character Education" explained that in macro character development is divided into three stages, namely planning, implementation, and evaluation of result. At the planning stage a character set that was excavated, crystallized, and formulated using various sources was developed, including (1) philosophical considerations: Pancasila, the 1945 Constitution, and Law No. 20 of 2003 along with its derivative provisions; (2) theoretical: theories about the brain, psychological, educational, values and morals, and sociocultural; (3) empirical: in the form of experiences and best practices, including figures, superior formal and non-formal education units, Islamic boarding schools, cultural groups, etc.

5. Theological/Religious Foundation

The research findings reveal that the religious / theological reasons for the implementation of character education in Cipari boarding schools are one of the bases, Cipari boarding schools see that educating and fostering the morals of the santri is an obligation in the teachings of Islam, because according to the mission and main tasks of the Prophet Muhammad to the world is to perfect human morals. Allah SWT and His Messenger advocated for humans to always have good character / character, where the personality of the Prophet Muhammad was the reflection to be a role model. Very clearly explained in the Qur'an in surat al-Qalam verse 4 which means "*Surely you (Muhammad) are truly noble character*" and the hadith that the Prophet Muhammad was sent to earth to perfect the morals of his people. The nobility of the Prophet Muhammad, he has shown since he was a child. So that there can be no doubt that in the Prophet Muhammad there was a good example (uswatun hasanah) for humans.

Cipari Islamic Boarding School in instilling moral values does not yet have a specific curriculum and details, but pesantren see again that the purpose of the Prophet Muhammad was sent to earth is to perfect human morals, departing from that understanding the Cipari boarding school implements moral values according to guidance and the example of the Prophet Muhammad, as well as cultivating and getting used to doing various good things done by the Kyai, the ustadz, and all the santri together. This is in accordance with the opinion of Maskawaih (1398) which states that the importance of good character in humans is important in Islam, therefore the Prophet Muhammad SAW was sent by Allah to perfect human morals, and the Prophet Muhammad was as Uswatun Hasanah (best example) that must be emulated by all humans. In line with the opinion of

Maskawaih, in his research [Berkowitz & Bier \(2005\)](#) concluded that "**effective character education is not adding a program or set of programs, rather it is a transformation of culture and life of the school**". The point is that effective character education is not only dependent on the number of programs carried out in schools, but also a transformation of culture and life both in schools, families and communities.

The position of religion in character education in Cipari boarding schools, besides being a foundation also contributes to the good values contained in the teachings of Islam to then be instilled and accustomed to the daily life of the santri while in the pesantren. Without placing religion as one aspect in formulating goals and planting values in it, it will make dry character education from dynamic nuances in it ([Nurdin, 2010](#)). In a religious perspective, education is related to a theological value, for which education is a blend of spiritual excellence with culture. Thus, humans who are committed to religion, as a form of obedience to religious teachings, will encourage the formation of personalities that have good character in both individual and social contexts.

[Maemonah \(2012\)](#) reveals that aspects which cannot be separated from the content of concepts, curriculum, and learning of character education are religious or religiosity aspects, both in form, teachings, moral principles, and values that are carried. In fact, religion can be an inexhaustible resource in building formulas, concepts, ideas and teaching materials for character education. The same thing was stated by Michael Novak ([in Lickona, 2012](#)) he explained that the process of identification of character cannot be separated from religious traditions. Even though it only shows religion's position without explaining how the role of religion itself in character education, this view emphasizes that religion cannot be completely removed from the conversation about character.

Cipari Islamic Boarding School Character Education Program

Based on the results of interviews and observations in Cipari boarding school it was revealed that pesantren did not have a specific and documented program and curriculum on character education, although Cipari boarding schools did not have specific curriculum and programs written in the implementation of character education but in practice Cipari pesantren included all elements of activities existing as a means to foster and instill good moral values and character for all students. The pesantren curriculum is mainly in traditional pesantren, the term curriculum cannot be found, even though the material is in the process of teaching, spiritual guidance and skill training in daily life in the pesantren. Even in the study or results of systematic research on pesantren curriculum discussions are rarely found, such as the results of the [Steenbrink \(1994\)](#) study which has been recorded under the title "School Madrasa Islamic Boarding School: Islamic Education in the Modern Period" when discussing pesantren education systems, put forward more narrative, namely explaining the interaction of santri and kyai and the description of Islamic religious teachings, including the Koran and the books that are used daily, as well as the daily activities carried out by the santri.

However, the Cipari boarding school educates and fosters its santri characters through the following:

1. Nidzomul Ma'had (pesantren rules)

Wherein it contains rules and regulations in the form of santri rights and obligations, daily, weekly, monthly, and annual schedule of activities that must be followed by all santri, the rights and obligations of parents of santri guardians, types of prohibitions and sanctions, dormitory rules, food order to sports and arts activities that can be followed by santri. The instrument proved to be quite effective in educating the character of the santri, in addition to limiting the behavior of the santri from deviant behaviors, as well as a means of training, getting used to, and practicing good values in

the lives of the santri. The obligation of pesantren in this case Kyai and the clerics is to remind and reprimand their students if they make mistakes, by correcting the mistake with good advice, even if they cannot be reminded by reprimand and advice then the final way is to give punishment, but the punishment given the santri at the Cipari boarding school were not based on feelings of hatred but rather a feeling of affection for the santri so that the santri could turn out to be a better person in the future.

2. Reward for Achieving Santri

In addition to giving punishments, Cipari boarding schools will also give rewards to their outstanding and well-behaved students, giving scholarships to outstanding students is one of the efforts to provide motivation to other santri to achieve the same achievement even exceeding the achievements of his friends. This is in accordance with the opinion of [Pradjarta \(1994\)](#) if an educator finds irregularities that occur in students, then in Ibn Sina's perspective an educator must correct, correct the irregularities by showing the students' mistakes with direction, hospitality or must with a pleasant sentence for him. This means that punishment is loving because human instincts always want to be loved. Punishment is taken as an end result if a warning, warning has not been able to prevent a child from committing a violation. In addition to giving a sentence the teacher is also required to give gifts or awards to students who are of good behavior or who excel. Gift giving aims to motivate other students as well as a form of appreciation for the achievements that have been achieved by students.

3. Institutional Elements in Cipari Islamic Boarding School

Besides that the institutional elements in the Cipari boarding school have a very important role in the moral formation of the santri, all the elements in it have their respective functions and responsibilities which support each other. In simple terms the elements in the pesantren are characteristic that distinguish Islamic boarding schools from general education institutions in educating their students, namely:

a. Kyai/Leader of Pesantren

Kyai or caregivers of Islamic boarding schools are elements that are very essential for a pesantren. In general, the figure of Kyai is very influential, charismatic, and authoritative so that he is highly respected by the community in the Islamic boarding school environment. In addition, usually the Kyai boarding school is also the initiator and founder of the pesantren. Thus, it is very natural that in its growth, Islamic boarding schools are very dependent on the role of a Kyai ([Haedari, 2004](#)).

b. Santri/Learners

According to the pesantren tradition, santri consist of two categories: 1) Santri mukim, namely students who come from areas far and settled in the pesantren group. The longest staying santri (senior santri) in the pesantren is usually a separate group responsible for managing the daily interests of the pesantren. Senior santri had the opportunity to foster santri who came later and were even responsible for teaching young santri about basic and secondary books; 2) Bats Santri, namely students who come from villages around the pesantren and do not settle in boarding schools. Santri kalong has a parent's house that is located not far from the pesantren, allowing them to return to their homes every day after the learning activities end ([Dhofier, 2011](#)).

c. Boarding school management

Boarding schools are a number of pesantren members who are not Kyai, ustadz or santri. But their existence is very necessary to participate in managing and advancing

Islamic boarding schools with other elements of the actors. However, generally they are also Kyai, Ustadz, senior santri, and alumni of the pesantren. Their roles are not limited to managerial, physical development, and other non-educational matters, but also provide religious instruction, guide the santri and give judgment to the Kyai. In terms of safeguarding values in Islamic boarding schools, administrators are also grouped into two, namely administrators who assist Kyai in maintaining absolute truth values and administrators who assist Kyai in practicing religious values with relative truth (Mastuhu, 1994).

d. Ustadz/Teachers

In the treasures of Islamic thought, the term teacher has several terms, such as "ustadz", "mu'allim", "muaddib", and "murabbi". Some terms for the term "teacher" are related to several terms for education, namely "ta'lim", "ta'dib", and "tarbiyah". The term mu'allim emphasizes more on teachers as instructors and the delivery of knowledge and science, the term muaddib emphasizes more on teachers as fostering morality and morals of students with exemplary, while the term murabbi emphasizes development and maintenance of both physical and spiritual aspects. Whereas the term commonly used and has a broad and neutral range of meanings is ustadz which in Indonesian is translated as "teacher" (Marno & Idris, 2008).

e. Pondok/Place to stay

Pondok as a place to live together between the Kiai and his students, they use lodges in order to work together to meet their daily needs, this is what differentiates them from other educational institutions. Not only that, pesantren also accommodate students who come from areas far enough to settle. At first the cottage was not solely intended as a residence or dormitory for the santri, but to take good lessons provided by the Kyai and as a training ground for the concerned santri to be able to live independently in society (Hasbullah, 1996).

f. Mosque

The existence of a mosque is inseparable from the world of Islamic education because it is one of the centers of the development of Islamic teachings in the early days of Islam. Its very vital existence demands Islamic boarding schools to build mosques in Islamic boarding schools as a place to educate santri, pray five times a day, and recite classical books. A Kyai who wants to develop a boarding school usually first builds a mosque near his house (Anwar, 2016).

Islamic boarding schools always maintain the tradition, that the Kyai teaches santri in mosques and considers mosques as the most appropriate place to instill discipline of the santri in carrying out the obligations of the five daily prayers, obtain religious knowledge, and other religious obligations (Dhofier, 2011). In addition, mosques and Kyai are two things that are closely related to each other. The mosque is used by the Kyai as a center of activity which is not only in the form of transmission of Islamic science, but also an emotional connection between the Kyai and the santri which results in sincere respect for the santri to the Kyai (Damopolii, 2011).

g. Pengajian kitab kuning/Recitation of the yellow book

Another key element that distinguishes Islamic boarding schools from other educational institutions is that Islamic boarding schools are taught classic books written by earlier scholars, on various kinds of Islamic and Arabic sciences. The lesson begins with simple books, then continues with the books on various profound sciences. The level of a pesantren and its teaching are usually known from the types of books taught (Anwar, 2016).

4. 24 hours Educational System

The 24-hour education system at the Cipari boarding school is also one of the distinctions that distinguishes the implementation of character education in public education institutions. The role and responsibility of Islamic boarding schools for character and moral education of all students is not only limited to learning activities in the school or recitation activities, but is a full 24 hour responsibility. The purpose of 24-hour education here is not 24-hour learning but where the Kyai and the Ustadz play their role as parents of santri, examples of santri, instructors and educators (murobbi) for santri who must oversee their santri's behavior throughout the day and are always ready to serve the needs of their students at all times .

The most prominent characteristic of education in boarding schools compared to public school institutions is 24-hour education. In carrying out its role and function as an educational institution as well as a religious institution, pesantren use a holistic approach. That is, in Islamic boarding schools all teaching and learning activities and life activities, including religious activities are a complete blend in the totality of daily life (Mastuhu, 1994). This reality may be considered by some people as not the ideal education system, but that is the reality. The pesantren with its argument saw that this approach was more effective, rather than a measurable approach, but the results were nil and far from expected (Dhofier, 2011).

In the 24-hour education system, the interaction between the Kyai, the ustadz, and the santri was very intense. Interaction in education is built on the cultural foundation of the pesantren and the strong akhlakul karimah. The days of the santri were days of interacting with their peers as well as the Kyai and the ustadz. The routine of activities from morning to night to see morning again, they face the same living beings, the same people, the same environment, the same dynamics and romance (Azra, 1999).

5. Source of value in Cipari boarding schools

Regarding the planting of character and moral values in the Cipari boarding school, basically the values instilled by pesantren are not specifically directed, certain activities are to inculcate certain values, but are more comprehensive, all personality aspects of the santri are trained and accustomed through pesantren activities. especially regarding the religious values of santri such as fluent in reading Qu'an. Islamic boarding schools hope that graduates of the Cipari boarding school will become pious children and have moral virtues that can benefit the community wherever the santri are located, at least for the family and the students themselves.

According to Mardiatmaja (Mulyana, 2004) revealing the purpose of character education is to help students realize and experience values and place them integrally in their whole lives. Whereas according to Hakam (2002) explains that character education as a process of cultivating value to students is education that considers objects from a moral and non-moral point of view, including aesthetics, namely valuing objects from the point of view of beauty and personal taste, and ethics, namely assessing right or wrong in interpersonal relationships. This is in line with the opinion of Lickona (2012) which explains that there are two kinds of values in this life, namely moral and non-moral. Moral values such as honesty, responsibility, and justice are things that are required in this life. So that people will feel sued to keep promises, pay various bills, provide care for children, and be fair in getting along with the community. The point is moral values ask someone to do what should be done. So he had to do it even though he really didn't want to do it.

The main source of reference from the good values instilled by the Cipari boarding school to all of its santri comes from the Qur'an, Hadith, and the uswatun hasanah of the Prophet Muhammad. According to Daradjat (1992) al-Qur'an is the word of God in the form of revelations delivered by the angel Gabriel to the Prophet Muhammad, whose content consists of various theoretical and practical topics as guidelines for humanity. If all

the teachings are implemented, humans will get happiness in the world and in the hereafter, the Qur'an is the first and foremost source of value, whose existence has not changed, even though its interpretation has changed, according to the context of the times, circumstances and places.

As-Sunnah is the second source of teaching after the Qur'an, As-Sunnah is the words, deeds or acknowledgment of the Prophet Muhammad. According to [Ramayulis \(in Izzan & Saehuddin, 2012\)](#) explained that the basic conception of education exemplified by the Prophet Muhammad was as follows:

- a) Delivered as rahmatan lil'alam.
- b) Delivered universally and thoroughly.
- c) What is conveyed is absolute truth.
- d) The presence of the Prophet as an evaluator for all educational activities.
- e) The behavior of the Prophet as an identification figure for *uswatun hasanah* (a good example) for his people.

So in fact, indeed the initial goal of the establishment of an educational institution called Islamic boarding schools was to build Muslim personalities so that they always always rested on the noble values that exist in the Qur'an and al-Hadist as the main and second source of Islamic teachings. So that it becomes very reasonable, if every aspect and process of education in Islamic boarding schools certainly cannot be separated from Islamic values sourced from the Qur'an and Hadith.

6. Evaluation

Evaluation and assessment, as well as in the implementation of character education, especially in pesantren to measure the extent of success, and formulate efforts that must be made to increase the success of the character education program. The research findings revealed that Cipari boarding schools did not yet have a special evaluation tool to measure the success of the implementation of character education for their students. But it turns out that the problems faced by pesantren regarding the absence of evaluation tools in the implementation of character education are also faced by other public schools, [Sugiharto & Wijono \(2016\)](#) revealing the main problems faced by schools in the evaluation of character education are the lack of guidelines operational in evaluating character education. Schools up to now do not have a character education evaluation model that is able to evaluate student character education appropriately, efficiently and effectively. With the evaluation model, schools are expected to be able to capture information about the current state of character of students, so that improvements can be made correctly.

Cipari Islamic Boarding School does not yet have a special evaluation tool regarding character education, but Islamic boarding schools use attendance and study students as evaluation tools for santri. The function of absenteeism and recitation is not just to find out whether a santri is praying in congregation or not, reciting or not, for example a santri for one month does not study for 20 times means that the students get so much, precisely from the data the supervisor must look for ways so that the santri will not miss reading or praying in congregation again, looking for a special approach so that the santri does not make the same mistake again, then the following month will be monitored again how the santri changes, so that attendance at the Cipari boarding school is used for student control. various activities that have been set up in the pesantren to later be used as material for future evaluation and improvement.

[Koesoema \(2010\)](#) argues that the assessment of character education is essentially an evaluation or continuous learning process from individuals to live their roles and freedoms together with others in a school environment for the growth of their moral integrity as humans. Character education assessment is closely related to the understanding, motivation, will, and practical elements of the individual. Character education is increasingly growing when motivation in individuals becomes a driving force

for moral actors in being together with others. From this essence we can draw conclusions about the purpose of character evaluation.

Factors Affecting the Implementation of Character Education

Based on the results of interviews with Kyai (pesantren leaders), ustadz, and santri, this research found the factors that influence the implementation of character education in Cipari boarding schools, namely as follows:

1. Supporting Factors the implementation of character education in Cipari boarding schools
 - a. The central figure of the Kyai besides being the head of the pesantren, maintaining and maintaining the culture of the pesantren, also as a good role model for his santri.
 - b. Interventions from Kyai and their ustadz, where any slightest mistake will be reminded and reprimanded.
 - c. The environment of the community around the pesantren which also has the responsibility to foster the character and character of the santri, where the community admonishes if there are santri who take unfavorable actions, or report to the pesantren if they see santri who do bad deeds outside the boarding Cipari.
 - d. Communication and cooperation between the Kyai and the ustadz also with parents
 - e. The existence of trust and confidence in the santri that by having good morals, especially to the Kyai and the ustadz, they will get "barokah" knowledge from the Kyai.
 - f. Peers of fellow santri.
 - g. Enforcement of rules, rules, prohibitions and sanctions (nidzomul ma'had) in Cipari boarding schools.
 - h. The role of parents is as moral control of the santri at home.
 - i. The existence of a black and white agreement signed on a stamp by the parents, in which it emphasizes that parents have fully given full responsibility to the pesantren to educate their sons/daughters.
2. Inhibiting factors for the implementation of character education in Cipari boarding schools
 - a. Community environment, because in addition to being able to have a positive influence, it must be admitted that sometimes raising a little concern for the pesantren will bring a bad influence to the behavior of the santri.
 - b. The negative impact of technological progress is also alleged to be one of the obstacles that will affect the character of students in the Cipari boarding school.
 - c. Awareness and willingness of the students themselves.

[Romlah \(2008\)](#) explains that according to a holistic approach there are four factors which are divided into internal and external factors. It will influence the formation of individual character or morals where the four factors are interconnected and influence, including:

1. Internal Factor
 - a. Spiritual (religious) needs. Spiritual needs are human nature and basic needs. Religion contains moral, ethical, and legal values that every human being must obey. Every person needs religion as a spiritual need to be used as a guide and guidance in his life. By following and adhering to religious values, one can be said to have strong moral, ethical, rules and religious character. Religion as a spiritual need to be used as a guide and guidance in life. By following and adhering to religious values, one can be said to have strong moral, ethical, rules and religious character. Spiritual needs are not only needed by adults, but also needed by children. [Safarina \(2007\)](#) reveals that every child has spiritual needs that must be

fulfilled in his life. This basic religious need (spiritual needs) if fulfilled will lead to a safe, and peaceful situation in a child's life.

- b. Biological Needs. Biological needs are physical needs, including the central nervous system (brain). Biological development starts from conception, baby, childhood, adolescence, adulthood and to old age. Its development requires nutritious, halal food and is free from harmful diseases. Good biological needs will determine the extent of the development of the central nervous system (brain) and the physical conditions of other organs.

2. External Factor

- a. Pattern of formal education. Child character development is greatly influenced by the attitudes, ways, and personality of the teacher whom educates them. In the formation of a child's character there is a process of imitation and identification of the child towards the person he sees. So in this case, the teacher must provide examples of positive behavior, attention, affection, and habituations of good attitudes such as; openness, self-control, and trust in people. If the process of education for children runs well, the development of children's character will develop optimally.
- b. Socio-culture. Socio-cultural conditions are one of the factors for child development in the process of character building. Very rapid socio-cultural changes at this time (as a result of globalization, modernization, and the development of science and technology) have a positive and negative impact on changes in the values of social, cultural and religious life. Positive impact and globalization, including; easy access to information via the internet and the availability of interactive learning media that help children learn. Whereas among the negative impacts caused is the declining child politeness in parents, promiscuity, juvenile delinquency, individualistic, materialistic, fading of religious practices. So socioculture is always changing rapidly will affect the development of children's character both directly and indirectly.

Based on the above theories, pesantren is one of the institution that can be said to be right in fostering, developing and building the character of students. From the aspect of religious formation (pesantren) as an Islamic education institution is a place to deepen the knowledge of religion for its santri, both education about Aqidah, Shari'ah (religious orders), mu'amalah (fellow human relations), also moral (personality) in which moral values, ethics, adab, which are derived from the teachings of the Qur'an and the hadith of the Prophet Muhammad. The students get the knowledge through the transfer of knowledge from the Kyai and the ustadz in the study of the yellow books, but besides getting knowledge through teaching, there is also a process of transfer of value through the example of the Kyai, habituation, moral culture in the pesantren, which continuously and conditioned to be trained and practiced in the daily life of the santri.

The environment of a conducive boarding school also helps in the process of developing the character of the santri, where all pesantren (Kyai, ustadz, Kyai families, and all staff in it) in their daily practice practice good values. The 24-hour education pattern and boarding system (boarding school) make supervision and control of santri behavior more intensive and can reduce the negative influence from outside the pesantren environment. Strong brotherhood of fellow santri, a sense of belonging to each other, the value of empathy, solidarity and a sense of shared fortune make the santri become people who are not individualistic and put forward togetherness in all things. Enforcement of the rules and regulations that apply in Islamic boarding schools will also limit santri from doing things that are not good, there are restrictions and sanctions (ta'zir) to train santri to deal with situations where santri must choose and consider each choice of actions that will taken, based on the knowledge of the morals he got, the moral values he used to do, as well as the rules and culture that prevailed where the santri were.

In the end, it is the built-in factors and the environment that will predominantly influence the character of the individual, because genetic factors (innate) will only appear when the individual is in a precarious and depressed state. In carrying out its role and function as an educational institution as well as a religious institution, pesantren use a holistic approach. In Islamic boarding schools, all teaching, learning, and life activities, including religious activities are intact unity which leads to the formation of santri character and character in the totality of daily life.

CONCLUSION

The implementation of character education in Cipari boarding schools is not only narrowly understood, but also understood more broadly. Where to realize character values and morality in the santri, is not only done through the integration of character values into general subjects in school, and the study of the yellow books only but also through the creation of moral atmosphere and culture developed in Islamic boarding schools, as well as the example of all pesantren (Kyai, clerics, clerical families and all staff working in it) as an inseparable part of the santri's character education process in accordance with the vision and mission of the pesantren who want to produce noble graduates (*akhlakul karimah*).

The implementation of character education in public schools, especially in elementary schools (SD) can pay attention to the characteristics and adapt to best practice character/moral education in Islamic boarding schools, namely: the existence of Kyai, here the principal acts as a Kyai and the teacher is as an *ustadz/ustadzah* (*murobbi*), meaning besides teaching also plays a role as *uswatun hasanah* (role model) for their students; and they can treat students as well as santri (*Nyantri*: serve, serve, and maintain the morality of courtesy obtained from the teacher), so students have closeness and emotional connection with the principal and teachers; the existence of the yellow book recitation, means that the school must be a vehicle for students to get enough religious knowledge, a place to foster and develop the morals of students, also as a place where students practice practicing good values derived from the teachings of Islam in this matter; the existence of a place of worship/mosque, where the school maximizes the function of the mosque and makes it an inseparable part of a learning process through habituation and conditioning activities to its students such as *sunat dhuha* prayers in congregation, midday prayer and *Asr* in congregation, reciting *dzikir* after prayer, prayer together, giving lectures and *mauidzotul hasanah* (giving good advice) every once a week for example those delivered by the teacher or head of the school or occasionally inviting Kyai or *ustadz* from outside, the activity and habituation to bring students closer to the place of worship; and the existence of a hut, meaning that the school does not make a dormitory but a school that creates a moral culture and a conducive atmosphere to create a context or atmosphere of life that reflects Islamic values in the style of a cottage in a pesantren.

So that all school people (principals, teachers, and staff) must create a conducive school atmosphere, provide good example in daily life in school, create a moral culture in school both in relationships between teachers and relationships between teachers and participants his students, increasing cooperation with parents by doing moral coaching to parents both through parents day, recitation of *ta'lim* assemblies of parents of students who were filled by teachers in schools, this was to harmonize the vision and mission and goals of the school and parents namely together want to have children who are character and noble.

For the next researcher, the results of this study focused on the implementation of character education of students during their stay in the cottage, not yet in-depth study of the implementation of character education of students in formal schools (MTs and MA Cipari), how the synergy between character education programs in schools with education the character in pesantren, also about the role of parents and the community around the

pesantren in fostering the character of the santri. So that the next researcher should follow up by conducting in-depth research on these problems.

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