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## THE IMPLEMENTATION OF CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOL

Nur Hidayat<sup>1</sup>, Dian Andesta Bujuri<sup>2</sup>

<sup>1</sup>UIN Sunan Kalijaga Yogyakarta, <sup>2</sup>UIN Raden Intan Lampung

<sup>1</sup>Jl. Marsda Adi Sucipto Yogyakarta,

<sup>2</sup>Jl. Letnan Kolonel H. Endro Suratmin, Sukarame, Kota Bandar Lampung

Email: bos\_hidayat@yahoo.com<sup>1</sup>, dianandesta819@gmail.com<sup>2</sup>

### Abstract:

The aim of this research was to find out the implementation of character education in Islamic boarding school (Ponpes) of Ibnul Qoyyim in Yogyakarta and Al-Hidayah in Jambi. The method used of this research was qualitative method with case study approach. The data were obtained through interview, observation, and documentation. The research subjects were selected using purposive sampling. Data analysis technique used referred to Miles and Huberman model, namely reducing data, displaying data, and concluding. The findings indicated that there were similar methods applied to teach character education in both Ponpes. Both of them integrated vision, mission, and all activities program into character education values through co-curricular, intracurricular, extracurricular, and habituation. Islamic students (Santri) practiced the values such as religious, politeness, discipline, honest, hard work, independent, responsible, mutual help, tolerant, caring the social environment in daily activities. The minimum control was able to give opportunity for Santri to avoid negative behavior. The character education which was programmed and integrated to all activities in those Ponpes was quite effective to build Islamic students' character which needed intensive collaboration between parents and society to educate and to control Santri when they were outside Ponpes area.

### Abstrak:

Tujuan penelitian ini adalah untuk mempelajari pelaksanaan pendidikan karakter di pesantren Ibnul Qoyyim di Yogyakarta dan Al-Hidayah di Jambi. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan menggunakan studi kasus. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Subjek penelitian dipilih menggunakan *purposive sampling*. Teknik analisis data yang digunakan mengacu pada model Miles dan Huberman, yaitu mereduksi data, menampilkan data, dan menyimpulkan. Hasil penelitian menunjukkan adanya kesamaan metode yang digunakan kedua Ponpes tersebut. Keduanya mengintegrasikan visi, misi, dan program kegiatan ke dalam nilai-nilai pendidikan karakter melalui ko-kurikuler, intrakurikuler, ekstrakurikuler, dan habituasi. Santri mempraktikkan nilai-nilai seperti agama, kesopanan, disiplin, jujur, kerja keras, mandiri, bertanggung jawab, saling membantu, toleran, peduli terhadap lingkungan sosial dalam kehidupan sehari-hari. Kontrol minimum mampu memberi kesempatan bagi Santri untuk menghindari perilaku negatif. Pendidikan karakter yang diprogramkan dan terintegrasi ke semua kegiatan di Ponpes cukup efektif untuk membangun karakter Santri yang membutuhkan kolaborasi intensif antara orang tua dan masyarakat untuk mendidik dan mengontrol Santri ketika mereka berada di luar wilayah Ponpes.

### Keywords:

Implementation, Character Education, Islamic Boarding School

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## INTRODUCTION

It is undeniable that formal and non-formal educations have an important role to develop Santri' skill, knowledge, and noble personality. Through education, Santri also are given a number of knowledge so that they can make well decision. In this modernity era, the education world faces more severe challenge on the character context. No a few students in Indonesia experience moral degradation (Bujuri, 2018). According to Kurniawan (2015) the decline of moral quality of nation is one negative impact of globalization. The cause of Western culture (hedonist) with a glamorous lifestyle, promiscuity, and development of mass media and internet containing negative content massively which is not well consumed by students. As reported through mass media, many criminals act occur such as theft, rape, and rise of drug addict are not only done by adults but also are done by young people, even students of elementary school and high school.

Those facts are evidence that there has been character degradation for Santri in Indonesia. Certainly, that reality is alarming and very dangerous if it is not taken seriously. In education aspect, demoralization above is also caused by a learning process which tends to teach moral education and character to be merely textual (Ramdhani, 2014). Thus, there has to have effective effort, both from the government and the society through education so that students have strong characters and avoid negative behavior. One effort can be performed by educational institution in Islamic boarding school (Ponpes) which is one of educational institution also has no few responsibility in building Santri's character (Zuhriy, 2011). Ponpes organizes teaching and learning activity (KBM) by positioning the knowledge and Islamic values as a spirit or basis to make students realize not only being knowledgeable but also have morality (character).

Each Ponpes has a different program or activity and its own characteristic, including Ponpes Ibnul Qoyyim Sleman of Yogyakarta and Al-Hidayah of Jambi. The interview and observation results in the pre-study (2018), the researchers attained data that one mission of those two Ponpes is to form Islamic students (Santri) who have morality and noble character. The character element which is one mission of those Ponpes is also emphasized in its educational goal, namely increasing intelligence, knowledge, personality, noble character and skill for independent living and studying in further education. In Ponpes Ibnul Qoyyim Sleman Yogyakarta, Character values are also written in regulation, obligation, and prohibitions that have to be obeyed by Santri including adhering to the true Islamic faith (Aqeedah Islamiyah) based on Qur'an and As-Sunnah, upholding Islamic values and maintaining it in everyday life, maintaining order, cleanliness, and security of Ponpes Ibnul Qoyyim Sleman Yogyakarta.

Implementation of character education is not only during the teaching and learning activity in classroom, but also is carried out as integrated in every process outside classroom as extracurricular activity and other routine activity in Ponpes. Every activity

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conducted in Ponpes contains character values which are always taught to Santri which eventually become a habit and are applied in daily activity (Observation, 2018). The activities in those two Ponpes are related to character education comprehensively. The researchers describe in this article concerning to the implementation of character education in Ponpes Ibnul Qoyyim Sleman Yogyakarta and Al-Hidayah Jambi.

Researches about character education have actually carried out by several researchers. One of them was conducted by Yusoff & Hamzah (2015) entitled "Direction of moral education of teachers to enrich character education". This research finding indicated that a moral human being should possess the components categorized as concept, that is, the rules and principles which are deemed necessary to be used in actions and feelings or emotions which support the belief that a concept or action should be carried out. Apart from that, a moral human being should have the moral knowledge of the surroundings, know how to interact and act according to the decisions made. Character education will enable one to be a moral human being who should know the good, desire the good and do good. In addition, Agung (2011) found that it is the time to integrate the character education with the school's lessons, particularly in the social studies or IPS in the level of junior high school. In this case, the lesson is expected to be a tool and opportunity for students to develop various good characteristics such as religious, honest, integrated, tolerant, discipline, independent, hard worker, creative, patriotic, and friendly qualities. A. Kamaruddin (2012) also found that the form of character education program has been done both formally and informally. It's intended as one of the supporting ideas for follow-up in the form of design activities. Character education should basically refer to the vision and mission of the institution concerned.

These studies focused on character education from theoretical aspects and practical aspects which only focus on integrated learning in certain subject. In this study, researchers discussed comprehensively related to the implementation of character education integrated in every activity at Ponpes, both the curricular, intra-curricular and extracurricular activities which were studied from the planning, implementation, and evaluation aspect at the Ponpes Ibnul Qoyyim Sleman Yogyakarta and Al-Hidayah Jambi. Through this research, it was discovered a new understanding of character education implementation completely and comprehensively which was able to be used as a reference by educational stakeholders in various educational institutions, academician, and readers generally.

## **RESEARCH METHOD**

This study used qualitative research method with case study approach. The research informants were selected through purposive sampling, namely a sample determination technique with certain consideration. For example, someone who is considered to know the fact about the study object researched and other logical reasons (Sugiyono, 2009: 85 & John, 2016). The informants in this study were the director of Ponpes, caregivers, teachers, religious teachers (ustad), educational staff, society, and Santri in Ponpes Ibnul Qoyyim Sleman Yogyakarta and Al-Hidayah Jambi. The researchers collected data through

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participatory observation, structured and in-depth interview, and documentation. Data analysis technique used referred to Miles and Huberman model, namely reducing data, displaying data, and concluding. The data obtained were tested for validity through data triangulation technique, namely by testing the data attained of interview, observation, and documentation result.

## **RESULT AND DISCUSSION**

Based on the research result, character education at Ponpes Ibnul Qoyyim Yogyakarta and Al-Hidayah Jambi were well programmed in the planning, implementation and evaluation stage. At the planning stage, the teachers and education staff hold a meeting about the character values which would be applied to Santri. The character values applied were entirely based on the values taught in Islam referred on the Al-Qur'an and Hadits integrated into all educational components in both Ponpes as the vision and mission of Ponpes, curriculum, and implemented in the form of routine activities as daily, weekly, monthly, semester, and annual activities. This habituation method was a top priority to build Santri's Islamic character (Interview and Observation, 2018). Character education in those both Ponpes was really planned structurally and comprehensively through all activities in Ponpes. In the following, researchers described the implementation stage of character education in the Ponpes of Ibnul Qoyyim Yogyakarta and Al-Hidayah Jambi:

### **Implementation of Character Education in Ponpes Ibnul Qoyyim in Yogyakarta**

Cultivation of character was the main aim of education in Ponpes Ibnul Qoyyim. The character education implemented was not only practiced in the classroom but it became the main focus of Santri's daily life. Within 24 hours, the administrators always controlled them. They were the 5th grade KMI senior or class X MA who had role as Mudabbir or commonly called Organization of Santri Ibnul Qoyyim (OSIQ) or OSIS in public schools. The Mudabbir had obligation to monitor, foster, maintain, and provide reward and punishment needed. It was addressed to all Santri and at the same time they were also fully monitored by ustad who was always actively applied character education for Santri in Ponpes (Interview, 2018).

All educators and educational staff in Ponpes have active role in educating Santri. It was stated in the five points of Panca Jiwa Pondok which must be understood, internalized, and actualized, namely; sincerity, simplicity, self-reliance, Islamic ukhuwah, and freedom. Panca Jiwa Pondok was a real manifestation and purpose of establishing a modern Ponpes. The priority of character education at the Ponpes Ibnul Qoyyim was also contained in the vision and mission Ponpes which was the principal objective of education at Ponpes. The vision was to build Mu'min, Mu'allim, Mubaligh, Mujahid, and Mukhlis generation by using indicators; firstly, mu'min generation meant that the Santri had personality in accordance with the Qur'an and Hadith, carry out religious teaching in daily life both inside and outside the Ponpes, good religious knowledge and personality, trusted and responsible to mandate given. Secondly, mu'allim which meant Santri had educator spirit and noble character, familiarize themselves with good things, ability to educate and to teach, and disciplined

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soul with task given. Thirdly, muballigh meant that Santri had ability to direct others to right guidance, making education as a mean of da'wah and tabligh (religious proselytizing), and using language skill as an instrument to explore Islamic sources and to preach to muslim. Fourthly, mujahid meant that Santri had a good leadership and management (organizational) spirit, seriousness in learning, and practicing Islamic teaching. Fifthly, mukhlis meant that Santri became sincere person and far from a commercialism attitude, carrying out duty and obligation inside and outside of Ponpes sincerely and full responsibility. Based on this vision, Islamic boarding school wanted to educate Santri who were insan kamil (perfect human) which meant Santri had faith, piety, and scientific.

The vision of Ponpes Ibnul Qoyyim was realized by making steps as outlined in the mission of implementing and developing Islamic boarding school based pesantren education, strengthening the regeneration system to form akhlaqul karimah, developing Arabic and English language skill as a mean of da'wah, instilling and broadcasting Islamic values, implementing organization in order to form a strong leadership, instilling a spirit of sincerity, simplicity, self-reliance, ukhuwah islamiyah (Islamic Brotherhood), thinking freedom based on Qur'an and As-Sunnah (Documentation, 2018).

The focus of character educational program in Ponpes Ibnul Qoyyim was divided into two, namely; modern system as formal school in the morning and Ponpes system in the afternoon. Formal school normally entered at 07:00 AM and returned at 02:30 PM. In the afternoon, learning was continued in Ponpes with tausiyah and extracurricular activities such as public speaking, memorizing Qur'an, and others. Every day, Santri were fully given various activities which aimed to shape Santri's skill and character (Interview, 2018). The purposes of these activities were to train and to accustom Santri so that they were always discipline and independent.

In teaching and learning activity (intra-curricular), all subjects were integrated with character values contained the Ponpes vision. For example, in natural science learning, teacher formed study group led by one of Santri in turn to instill mujahid value, as well as in other subjects. At the end of meeting, the teachers gave an important explanation about the values that had been practiced by the Santri during learning session. In curricular aspect, the assignments given were also integrated to be discipline, responsibility, and others. In the extracurricular aspect, character values were integrated through routine activity carried out in order to build Santri's character. The routine activities were daily, monthly, and weekly activities. Each activities were always supervised by the caretakers and daily administrators of Ponpes Ibnul Qoyyim (Interview, 2018). Those routine activities were described as follows:

### ***Daily Routine Activities***

Santri performed routine activities, including; the first was Qiyamullail. This activity was an obligation routine activity for Santri. They were required to practice resisting sleepiness by waking up at 4:00 AM. They were asked to do congregated or alone prayer (Observation, 2018). This activity aimed to foster Santri's attitude and behavior in relation to Allah (hablumminallah) by sparing their rest time for evening prayer. The second was congregated prayer and Qiro'atul Qur'an (reciting Qur'an). It was emphasized to all Ponpes

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residents who were living in the Ponpes. Congregate prayer can foster ukhuwah islamiyah which was highly emphasized as one of the Five Souls of Ponpes (Interview, 2018). In the Qiro'atul Qur'an, all Santri were asked to read Qur'an and to do the dhzikir while waiting for the dawn call to prayer. Some others also memorized Al-Qur'an to be tested by Ustadz who was holder of halaqah. Both of these activities served as learning for Santri to increase devotion to Allah.

The third was daily picket. This activity was a form of Santri devotion to Ponpes which was their residence place for 24 hours. The Santri had to protect surrounding environment by cleaning yard, mosque, class, and kitchen. It aimed to practice caring to environment, discipline, and responsibility. The fourth was activity of eating together. In this activity, the togetherness of Santri was clearly seen when they use a large tray as a base to eat. One large tray was provided for around five Santri. The fifth was extracurricular activity. It was a superior activity to dispense Santri's talent and interest. Santri had free to express themselves and their talent. Santri who was talented in sport could improve his/her talent in sport. Santri who was talented in arts can join into arts community as calligraphy, qiroah, and other activities held three times a week.

The sixth was tahfidzul Qur'an. It was one leading program in Ponpes Ibnul Qoyyim which was routinely carried out after Maghrib prayer or at 6:00-19:00 PM. All Santri were routinely tested their memorization of Qur'an verses to Ustadz who was the holder of halaqoh tahfidz. All Santri memorized the verses every time after praying Fajr and Asr. This habituation was conducted to train Santri to be religious and independent (Observation, 2018). The seventh was night study. The Santri helped one another and shared with each other about lessons learned during class in the morning until noon (Interview, 2018). In this activity there was also an interaction between Santri as senior helping their junior to perform their assignment and junior could ask to senior about the lesson. Through those activities, character values which were routinely practiced by Santri are responsibility, discipline, obedience, togetherness, perseverance, patience, caring for environment, hard work, sportsmanship, empathy, communicative, help, and respect among other.

### ***Weekly Activities***

Weekly activities at Ponpes Ibnul Qoyyim were as follows; the first was ilqoul mufrodat (memorizing words) which was held every Monday and Thursday at 05:00-05:30 AM. It must be attended by all Santri from class I MTs to class II MA guided by administrator in class II MA. The main purpose of this activity was to improve Arabic or English vocabulary. Furthermore, the vocabulary was used in daily conversation by Santri during living in Ponpes area. The second was muhadhoroh or public speaking. This activity was also a flagship activity at Ibnul Qoyyim Ponpes. Through this activity, Santri must perform speeches in English, Arabic or Indonesian in accordance with the schedule set by the board.

The third was scouts. This activity must be attended by all Santri of Ponpes Ibnul Qoyyim. Santri attended scout activities every Tuesday after praying Asr together. Santri were divided into group according to grade level. Scouting materials presented were

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various activities. Some of them were theoretical or practical such as marching lines, scouting knots, semaphore techniques, and other activities. The fourth is *tausiah*. This activity was often carried out at the *Mush'ab Bin Umair* mosque which was located within *Ibnul Qoyyim Ponpes*. The speakers of *tausiah* were not only filled by *kiyai* (chaplain) but also by several figures of *Pondok Ibnul Qoyyim*. The material presented in *tausiah* was to help *Santri* increasing devotion to Almighty God and fostering enthusiasm in seeking knowledge (Interview, 2018). The character values contained in those activities were courage conveying a new knowledge, high self-confidence, social attitude, communicative, respect, discipline, hard work, responsibility, independence, perseverance, leadership, caring for environmental, cooperation, sportsmanship, solidarity, resignation, humble, tolerance, and respect.

### ***Monthly Activities***

Character education at *Ponpes Ibnul Qoyyim* was also realized through monthly activities, namely repatriation activity. *Santri* were allowed to return to their home after studying for one month. In this activity, they could go home when they had taken achievement of *Al-Qur'an* memorization target so that it motivated *Santri* to memorize *Qur'an* (Interview, 2018). Through this activity, the character values taught to *Santri* were the values of hard work, perseverance, patience, and responsibility.

In addition to these routine activities, the implementation of character education in *Ibnul Qoyyim* boarding school was also implemented through rules or regulations such as time discipline in every activity, no smoking and drugs, no smartphone in *Ponpes*, no garbage, no communication with women (dating) without control of *kiyai*, *ustad*, and caretaker. They were not fighting, not mocking fellow friends, and not doing damage or other negative restriction.

If *Santri* broke the rule, they got punishment in accordance with the type of violation such as cleaning *Ponpes* yard, not allowed to follow *Ponpes* activities for temporary time. The most severe sanction was disrespectfully excluded from the *Ponpes* if *Santri* was found using drug and doing adultery (Interview, 2018). The application of these rules became a warning for *Santri* not to do negative behavior. Through this regulation, all of the *Santri* were educated to always control themselves and be careful in speaking and behaving both inside and outside of *Ponpes* environment.

Based on observation, documentation, and direct interview to *Kyai*, *Ustad*, employees, and *Santri*, the researchers concluded that generally the *Santri* had good character. It could be seen from their daily life that have adopted noble character as being obedient in worship (prayer and memorizing *Qur'an*), routinely cleaning *Ponpes* yard, throwing trash in its place, being polite to *Ustad*, senior, *Kyai*, and guest. They practice religious value, honesty, responsible, trustful, independent, working hard, *tawakkal*, *tawadhu*, *istiqamah*, communicative, creative, social care, caring for environment, help helping, mutual cooperation, and time discipline through routine activities and *KBM* in *Ponpes*.

The positive character possessed by the *Santri* that they were not only formed through knowledge (knowing), but rather more method, practice, exemplary, and

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habituation through routine activities in their social daily life applied in Ponpes. In this case, the practice method, role model, and habituation in Ponpes were already quite good. But it still needed improvement, especially Santri's activity outside of Ponpes. As reported by the caretakers of Santri, there were a number of Santri doing negative behavior outside boarding school area because it was out of control from the teaching staff and education staff in Ponpes such as littering, not praying in the mosque, and lacking discipline. Therefore, supervision or control to Santri needed to be performed intensively by the Kiyai, Ustad, caretaker, and administrator, especially boarding school leader who had full right in determining policies in Ponpes.

### **Implementation of Character Education in *Ponpes Al-Hidayah* in Jambi**

The focus of Ponpes Al-Hidayah Jambi was to educate Santri so that they had good attitude and character in themselves. Related to the principle and practice, it was not much different from the Ponpes of Ibnul Qoyyim Yogyakarta which was to build character massively and integrated into all aspects, both vision and mission, academic and non-academic programs, curriculum, and all activity in Ponpes Al-Hidayah. The difference was only the content of curriculum, vision and mission, and some activities.

The priority of character education in this Ponpes is also in accordance with the vision and mission of Ponpes. The vision is to be an educational institution of "Insan Qur'an and competitive". While the mission was to integrate Qur'an-based curriculum with the life reality and organizing Islamic education, modern and dynamic, optimizing education service, care which was appropriate and satisfying, and giving competitive graduates (Documentation, 2018). Those were based on the content in Qur'an. This was also relevance to the purpose of Prophet Muhammad Saw as messenger, namely as *li utammima makārim al-akhlāq* (to perfect moral) and as a mercy for all nature. Nurture was also evidence that Ponpes has a strong and clear commitment to educate Santri to have good character.

The implementation of character education in this Ponpes was also integrated into intra-curricular activities (teaching and learning), co-curricular (assignments), and extracurricular activities through routine activities described as follows:

#### ***Daily Routine Activities***

Daily routine activity was activities carried out routinely every day by Santri in Ponpes. First, the Santri queue to perform ablution when they want to pray five times a day. The Santri perform praye, wirid dan or dzikir, and read the Qur'an. Second, they eat together at breakfast, lunch and dinner. After eating, the Santri clean their eating place and wash their dishes, spoons and glasses (Interview, 2018). Third, Santri do sport activity in the afternoon on a mini field in the middle of Ponpes. Santri also clean Ponpes yard like picking up trash and sweeping the yard. Then proceed with the routine activity of washing personal clothes and cleaning each room.

The fourth was joint learning and night activities. Santri were given material in English and Arabic by Mudabbir. They were also given memorization of vocabulary (Arabic and English) by Mudabbir to be practiced in muhadharah activity. Santri must also attend



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night activity with Ustad or Mudabbir at 10:00 PM. Through those activities, many character values were practiced as discipline, patience, orderliness, responsibility, independence, caring for environment, work hard and mutual cooperation.

### ***Weekly Activities***

Weekly activity was conducted at every Saturday and Sunday. The first was muhadharah. Santri were instructed to give English and Arabic speeches in front of other Santri in turn every Saturday and Sunday at 09:00-10:00 PM. The second, morning jogging activity was held every Sunday at 05:15-06:00 PM while they also picked up trash scattered on the highway. Third, Santri also routinely carry out community service activity every Sunday at 02:00-03:30 PM to clean the yard. The values practiced by Santri in these activities were working hard, responsible, communicative, disciplined, to help, mutual assistance, and care for the natural environment (Observation, 2018).

### ***Semester and Annual Activities***

Semester and annual activity was activity held once during a semester or a year. Firstly, semester activity done at the end of each semester was class meeting. This activity contained various competitions as calligraphy, three language speeches (Indonesian, English, and Arabic), Qur'an memorization, cleaning the class, and sports competition (Interview, 2018). This activity trained Santri's character to face to try, independent, creative, religious, communicative, istiqamah, tawadhu, to help, and mutual cooperation.

Secondly, annual activity was activity such as Gebyar Fantasy Al-Hidayah which was held in commemoration of the anniversary of Al-Hidayah Ponpes. It was enlivened by various activities and performances from Santri such as tilawah Al-Qur'an, tahfidz Al-Qur'an 30 juz, group prayer, and other performance. Other annual activity was held to commemorate major holidays as celebration of Eid al-Adha by slaughtering sacrificial animal, social service, sharing takjil in ramadhan, muharam, Santri commemoration day filled with recital, and independent day celebration of Republic of Indonesia (Interview, 2018). There were many values which were practiced by Santri through those activities such as courage, istiqamah, responsible, hard work, religious, to help, mutual assistance, tolerant, and to care for others without discriminating ethnic background, religion, race, and class.

### ***Extracurricular Activities***

Extracurricular activity in Ponpes Al-Hidayah Jambi Ponpes was scouting, Arabic and English, Tahfidz, Muhadharah, Tapak Suci, Marching Band, The Classical Book (Turats), Mathematics, Natural Science, Journalist, Basketball, Futsal, Volley Ball, Calligraphy, Recycling, Painting, Gymnastics, Papers, Nahwu/Sharaf, Band, Design, Companion, Badminton, Berzanji, Dance, Takraw, And Table Tennis. Each Santri might choose his own extracurricular activity (Documentation & Interview, 2018). The values practiced by Santri were accustomed to discipline, always trying, working hard, confident, dare to try, creative, responsible, and trustworthy.

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### ***Incidental Activities***

Incidental activity was activity carried out in a reflective or direct manner such as when there was a natural disaster, Santri were invited to raise fund and aid given to affect relative regardless of ethnicity, religion, race, and class. The values practiced through this activity were helping, caring socially, being honest, and being tolerant to fellow human being.

Apart from the activities described earlier, character education at Ponpes Al-Hidayah Jambi was also integrated to discipline of Ponpes. This code of conduct was determined by Santri's caretaker council based on joint agreement of all teaching staff and education staff. The rules must be followed and obeyed by Santri during their education in Ponpes (Interview, 2018). The order that was applied was to obey syaria (Islamic rules), aqidah and perform worship appropriated with Qur'an and Hadith. Noble character (*akhlakul karimah*), maintaining the good name of the Ponpes. Actively participates in entire activities (education and parenting), and actively used official languages (Arabic and English), protecting private property, maintaining personal hygiene and peripheral Ponpes. Comply with written and unwritten regulations, and obedient to the leaders of the pesantren and staff.

At the evaluation stage, the system used both Ponpes was slightly different, namely by direct and indirect evaluation (overall) at the end of the semester. The direct evaluation in question was to provide sanctions (punishment) directly to the Santri through rules that had been made with the classification of minor, moderate, and severe violations. Punishment for minor violations namely; Santri were given a direct reprimand, clean the boarding school facilities, memorize some surah in Qur'an, write and memorize mufrodat or maqolah in Arabic and English, and other punishment in other ways within reasonable limits. Sanctions for moderate violations, namely public display, balding and wearing a cap wherever and whenever for one month, prohibited to leave the Ponpes area for one month, make a statement, being the guardian of the Santri, carrying out the tauki 'jidar (list attendance at least two weeks), being a *jasus* (spy) for his friends, and other punishment in other ways within reasonable limit.

If they often commit minor or moderate violations, Santri would receive severe sanctions such as interrogation, their parent or guardian would be called then Santri wrote a letter of agreement not to repeat the mistakes again and signed by parents, caretakers, and known by the leader or director of the Ponpes. The Santri were suspended for a minimum of two months to one year, and were reported to the authorities if there was a serious problem, even dismissing the Santri disrespectfully (Documentation, 2018). This application provided an appeal and limitation to Santri. Thus, negative behaviors rarely happened. Moreover, it was also educational way, no negative sanction such as mental violence and physical violence that could lead to stress, frustration, and mental disorders.

The researchers concluded that in general the character of Santri was good. This was evident from the daily life of Santri who have adopted noble character such as being obedient (prayer and memorization of Qur'an), routinely cleaning the Ponpes yard, throwing trash in its place. Behave politely towards Ustadz, seniors, Kyai and guests. Santri

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routinely practice religious values, honesty, responsibility, trustworthy, independent, hard-working, tawadhu, istiqamah, communicative, creative, caring for social, caring for the environment, helping, mutual cooperation and time discipline through routine and KBM activities in Ponpes (Documentation & Interview, 2018). The positive character possessed by Santri in Al-Hidayah Jambi Ponpes was formed not only through the method of knowing but rather practice, example, and habituation through routine activities that were applied.

The implementation of character education in Ponpes Al-Hidayah was slightly different from Ibnul Qoyyim, but the activities implemented in Ponpes Al-Hidayah were more than the activities implemented in Ibnul Qoyyim. In general, there were similar methods applied to teach character education in both Ponpes; they were practice and habituation methods through routine activities. Although initially Santri practice activities by force, but because they continuously practiced it eventually became a routine activity (Interview, 2018). Routine activities that contained noble value performed by Santri in Ponpes automatically had an impact on the construction of a positive character. This character was intensely shaped through co-curricular, intra-curricular and extracurricular, daily, weekly, monthly, semester, yearly, and spontaneous activities. Methods of practice and habituation were applied through these activities. Habituation method was one of the effective methods in terms of character education (Aeni, 2014) which was also in line with the research conducted by Hasibuan & Rahmawati (2019).

Habituation was an intensive effort to create an environment as a source of behavior that tended to be continuously practiced by individuals. This was a process of internalizing values and norms that exist in their environment (Hidayat, Hadi, Basith, & Suwandi, 2018: 82). These norms were realized through the implementation of routine activities of the Ponpes. The amount of environmental effect in shaping the character of Santri in Ponpes Ibnul Qoyyim Yogyakarta and Al-Hidayah Jambi was strongly relevant to the learning by social learning theorists, Albert Bandura. According to Bandura, environmental factors would affect one's cognitive and behavior (Santrock, 2011: 266). The learning environment is created through routine activities facilitated, guided, and frequently controlled by Ustadz and Mudabbir in educating Santri to be a practice in realizing character values in Ponpes.

The positive environment established in those Ponpes was not only through routine activities implemented, but also exemplary. Exemplary was a process of instilling value by giving enormous example as word, behavior, and way of thinking (An-Nahlawi, 1992: 41). As research discovery in the field, the example exemplified by Ustad, Mudabbir, and education staff in Ponpes influenced Santri's mindset and behavior. It was evidenced by the Santri's statement that it was true that Ustad and Mudabbir were pious, kind, diligent in teaching, well-dressed, therefore, the students imitated what the ustadz was doing (Interview, 2018). This answer proved that the exemplary method was also pivotal to be applied in the character education process. Consistency in teaching character education was not only through verbal communication, but must be displayed by educators in front of Santri, it was called exemplary (Koesuma, 2015: 214-215).

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Based on the fact explained in this research, character education integrated into all aspects of activities in Ponpes by stakeholders had proven to be more effective to build children's character compared to only being implemented through one aspect. Citra (2012) emphasized in character education, all components (stakeholders) must be involved, including the components of education itself. The best way to carry out character education was through a comprehensive and holistic approach by involving and integrating it into all aspects of life in school (Sudrajat, 2011). This principle is relevant to the theory put forward by Koesuma (2015) that character education had to be complete and comprehensive.

In contrast to character education which was only integrated through KBM-as research conducted by Khusniati (2012) regarding the integration of character education in natural science learning and Afandi (2011) about character education integration in social studies learning-certainly was not be maximal because teaching and learning was limited by short space and time, beyond that there was plenty of free time for children who if not filled with intense character education and control activity would provide freedom of behavior. Therefore, character education integrated into all activities in Ponpes became a necessity to the Santri's full character as applied in the two Ponpes in this study.

Nevertheless, negative character was still often practiced at Ponpes Ibnul Qayyim. As the guardians' report, there were still a number of Santri doing negative behaviors outside the Ponpes because they thought they were not controlled by the teaching and education staffs in Ponpes such as littering, not praying togetherness in the mosque, and lack of discipline. It was happened because there was still enough time for Santri to do activity outside Ponpes and lack of supervision of Santri by the Ponpes. In contrast to Ponpes Al-Hidayah which had a lot of programs and activities which more dense so that there was very little free time for Santri to do activities outside, and there was very intense supervision of all activities of Santri as researchers described in the previous chapter.

Those differences were proved to have a different impact to Santri's character in each Ponpes. Therefore, it was not enough to instill character in Santri by practicing, habituating, and exemplary method, but there was needed a collaboration between educator and education staff with parents, and surrounding society to provide intense supervision to Santri of all activities. By this study results, it was concluded that an effective character education process was inseparable from the entire stakeholders of three education centers (educational institution, parent, and society).

## **CONCLUSION**

Character education in both Ponpes was proved to be quite effective to build Santri's character because it was the main goal to be implemented intensively in educational aspect integrated into the vision, mission, and all activities of each Ponpes such as curricular, intra-curricular and extracurricular, daily, weekly, monthly, semester, yearly and spontaneous activity by all stakeholders in Ponpes. Through those activities, Santri were accustomed to practice positive values. Related to the negative behavior which was still being carried out by a number of Santri was evidence that intense collaboration between

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educator, education staff, Santri's parent, and surrounding society (three education centers) was needed to provide intense supervision to Santri's all activities both in Ponpes, in home, and in the social environment. Without the role of all three components of the education center, character education certainly would not be success optimally.

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