



## ISLAMIC BOARDING SCHOOL AND CHARACTER EDUCATION AT KHALAF ISLAMIC BOARDING SCHOOL (RESEARCH AT THE BAITUL MUSLIM ISLAMIC BOARDING SCHOOL, LABUHAN RATU SATU VILLAGE, WAY JEPARA DISTRICT, EAST LAMPUNG REGENCY, LAMPUNG PROVINCE)

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### **Abstract :**

This research on the Khalaf Islamic Boarding School and Character Education was carried out using a qualitative approach. Data collection in this research was carried out through interviews, documentation and observation. Islamic boarding schools with various types and models that have developed in all corners of the country are the biggest contributor to the maintenance of the values of the nation's character, where up to now there are still very few events that indicate the uprooting of the nation's noble values in social, national and state life. . The results of the research show that the Baitul Muslim Way Jepara East Lampung Islamic Boarding School is one of the Khalaf Islamic Boarding Schools which is an alternative choice as an Islamic Education Institution that is able to adapt to various advances and developments in modern science and is integrated with moral/character education launched by the Indonesian government as a means of learning, instilling, internalizing the nation's noble values, and forming the character of students at all levels of educational units are the central points of national education development through the Pancasila Student Profile Strengthening Project.

**Keyword :** *Khalaf Islamic Boarding School, Character Education, Integrated.*

### INTRODUCTION

Based on the Republic of Indonesia Law Number 18 of 2019 concerning Pesantren, it is stated that Pesantren is a community-based institution established by individuals, foundations, Islamic community organizations, and/or the community that instills faith and piety to Allah Swt., cultivates noble character, and adheres firmly to the teachings of Islam rahmatan lil'amin, which is reflected in attitudes of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary behavior, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Pesantren are organized with the aim of shaping individuals who excel in various fields, understand and practice the values of their religion, and/or become religious scholars who are faithful, pious, noble in character, knowledgeable, independent, cooperative, balanced, and moderate. They aim to

cultivate a moderate understanding of religion and spirituality, love for the homeland, and behaviors that promote the creation of religious harmony. Improving the quality of life of empowered communities in meeting the educational needs of citizens and the social welfare of society. Pesantren education is organized in stages from the level of basic education units, secondary education, and higher education.

Character or moral education plays a significant role in the development of a person's moral or character growth. Through good character education, a person will achieve success in life. Especially in an era of rapid changes due to information globalization like now. The acceleration of these changes needs to be addressed wisely and receive attention from all parties, because these changes also occur in the pesantren environment where students receive guidance and the instillation of morals or character.

The world of education needs to continuously engage in various creations and innovations to instill character values in students. This is done so that students' character can be built and shaped towards positive values for their future development and progress. Moral or character education is increasingly being discussed in society as an effort to improve the nation's children's morals. Character education is an effort to assist in the development of students' souls to realize their noble character.

The basic concept of moral or character education and its implementation in modern pesantren with various characteristics of psychological development are certainly different from the psychological development of students in each educational unit. Character education has become a strategic issue to be studied and researched because it impacts the moral crisis occurring in today's society. Almost all cases that occur are related to the erosion of moral values, which is believed to be due to the ineffectiveness of character education provided by Islamic educational institutions, including pesantren.

The results of a study at Harvard University, United States, state that a person's success is not solely determined by knowledge and technical skills (hard skills), but by the ability to manage oneself and others (soft skills). This research reveals that success is determined by approximately 20% hard skills and the remaining 80% by soft skills. In fact, the most successful people in the world can achieve success because they are more supported by soft skills than hard skills. This indicates that the quality of character education for students is very important to improve.

## **METHOD**

This research is descriptive qualitative, namely data that is described in a natural state or how it is, the data collected is more in the form of words or pictures than numbers. This research is field research. This method is a research procedure that produces descriptive data in the form of written or spoken words from people and behavior that is understood. The goal is to gain a deep understanding from the perspective of the subject being studied. Data collection in this study was carried out through observation, interview, and documentation techniques. The three data collection techniques were used to collect various information related to Islamic boarding schools and character education at the Baitul Muslim Islamic Boarding School, Labuhan Ratu Satu Village, Way Jepara District, East Lampung Regency. The subjects of this study include: the principal, vice principal, teachers, and students of SMPIT Baitul Muslim. And we also use the results of previous studies related to Islamic boarding schools and character education at the Khalaf Islamic boarding school.

## RESULTS AND DISCUSSION

Pesantren is an Indonesian Islamic education system that has shown its role by making a significant contribution to the development of the whole person. In addition to pesantren as an educational institution that prioritizes "tafaqquh fi al-din", the pesantren tradition has been able to integrate morality into the education system on an extraordinarily strong scale, and has contributed greatly to the birth of new educational institutions in the world of Islamic education. At the beginning of its emergence, pesantren was a form of learning process and introduction of Islamic teachings to the community as an effort to instill a basic foundation for the realization of the Muslim community in community, national and state life in accordance with Islamic teachings with the main focus of Tafaquh Fiddiin.

In the current era of globalization, pesantren are required to be able to answer the challenges of changing times marked by advances in science and technology based on secular ideology. Therefore, in many ways the pesantren system and institutions must be modernized and adjusted to the demands of development, especially in institutional aspects so that it will automatically affect the determination of the curriculum that refers to the institutional goals of the institution. The character education process in Pesantren can be carried out with four approaches, namely; 1) comprehensive approach; 2) habituation approach; 3) exemplary approach and 4) discipline approach, and 5) acculturation approach. These five approaches are commonly carried out by all Islamic boarding schools and Islamic educational institutions spread across the archipelago. Kiyai, teachers, and other terms that are characteristic of Islamic boarding schools are the central points that become role models for students.

In general, Islamic boarding schools are independent, not dependent on the government or existing powers. Because of their independent nature, Islamic boarding schools can uphold the purity of Islamic educational institutions. Therefore, Islamic boarding schools are not easily infiltrated by teachings that are not in accordance with Islamic teachings. Even though recently the issue of terrorism has been sniffed out from Islamic boarding schools, in fact such understanding has never been taught in Islamic boarding schools. Islamic boarding school education, which is part of the national education system, has 3 main elements, namely: 1) Kyai as educators as well as owners of the boarding school and students; 2) Islamic boarding school curriculum based on yellow books; and 3) Facilities for worship and education, such as mosques, kyai's houses, and boarding schools, as well as some madrasas and skills workshops. These three elements are the characteristics of Islamic boarding schools, both traditional and modern, although there are some Islamic boarding schools that are adaptive to the study of yellow books by creating their own modules that are specifically used in the Islamic boarding school environment. There are several models of Islamic boarding schools, First: Salaf or Classic Islamic Boarding School, namely Islamic boarding schools that have a salaf education system (weton and sorogan) and a classical system (madrasah) salaf. Second: Semi-Developing Islamic Boarding School, namely Islamic boarding schools that have a salaf education system with a classical system with a curriculum of 90% religion and 10% general. Third: Developing Islamic Boarding School which is almost the same as a semi-developed Islamic boarding school, but its curriculum is more varied, namely 70% religion and 30% general. Fourth: Khalaf or modern Islamic Boarding School, namely an Islamic boarding school with more complete educational institutions, including the implementation of a public school system with the addition of diniyah (practice of reading yellow books), colleges,

cooperatives and equipped with takhasus. Fifth: Ideal Islamic Boarding School, namely an Islamic boarding school that has more complete educational institutions, especially in the field of skills without leaving behind the characteristics of Islamic boarding schools that are still relevant to the needs of society and the development of the times. These five models of Islamic boarding schools are an effort to make it easier for the public to recognize various models of Islamic boarding school institutional systems so that they can be used as a consideration in choosing various models of Islamic education according to the needs and expectations of their sons and daughters in taking the path and level of education they will take.

Islamic boarding schools have actually changed a lot for a long time. If in the past Islamic boarding schools only taught yellow books, now the Islamic boarding school curriculum has adopted the madrasah curriculum, many Islamic boarding schools have also adopted the school curriculum, and many Islamic boarding schools have even compiled their own curriculum by combining the madrasah and school curriculum at the same time. This means that Islamic boarding schools now teach general sciences such as mathematics, science, social sciences, civics and so on as befits a madrasah or school educational institution. Changes and adjustments, both institutionally and in the process of organizing education, have made Islamic boarding schools continue to carry out various adaptations and acculturations in accordance with the demands of the development of community life that continues to move and change towards an advanced and modern life.

Character education in the Islamic perspective is close to the concept of morality. In this case, morality is the main concern as emphasized by Al-Syaibany that morality is among the most important meanings in this life, this can be seen from the 1504 verses in the Qur'an related to morality, both in terms of theory and practice. Furthermore, the urgency of morality is not limited to individuals but is urgent for society and the whole. Various statements in the Qur'an related to punishment or retribution for moral violations or criminal violations, emphasize more on preventive efforts so that these are not carried out or do not occur in the realm of the Muslim community order. This shows a very intense concern for preserving the nobility of moral culture in community, national and state life in accordance with the basic teachings of Islam.

Character development in students in Islamic boarding schools can take place optimally due to two factors, First, the role of the kyai. Kyai has a very complex role, including as a cleric, educator, caregiver, parent, community liaison, Islamic boarding school manager and supreme leader and good manager. Kyai becomes a role model for his students. Second, the preparation of a curriculum that is oriented towards the character of the students. Preparation of the structure and content of the material that integrates civil service and Islamic knowledge. Guidance and supervision of the attitudes and characters of students in the Islamic boarding school environment. As well as the implementation of various student activities as a medium and method in fostering the character of students. The role of the kiai and the orientation of the Islamic boarding school curriculum that focuses more on the formation of noble morals and religious knowledge are the characteristics of Islamic boarding schools.

Character formation in Islamic boarding schools consists of several values. These values include: respect, responsibility, honesty, tolerance, discipline, mutual assistance, caring for others and cooperation, courage, and democracy. The Ministry of Education, Culture, Research, Technology and Higher Education has determined 18 characters, which must be realized in the process of organizing education in Indonesia. The character values mentioned above can meet and go

hand in hand with the formation of character carried out in Islamic boarding schools.

In macro terms, there are at least two problems related to the urgency of character education as follows: (1) shifting moral/ethical values. The progress of rapid and even development from Sabang-Merauke has an impact on the nation's economic level. The reality shows that there are negative impacts of this rapid development, especially the shifting of moral values, this can be seen from people's behavior such as politeness, honesty, shame, corrupt behavior, and (2) the erosion of local culture. The influence of globalization cannot be denied that it has an impact on the erosion of cultural values. Some of the younger generation proudly adopt foreign cultures that are sometimes ethically/morally less in accordance with local culture. Character education for students is one of the antidotes to foreign cultural interventions that are not necessarily in accordance with Indonesian culture but are also not anti-foreign cultures that do not contradict the nation's noble culture.

Pesantren can be grouped into four types, first, traditional pesantren or commonly called salaf pesantren, second modern pesantren or commonly called ashri pesantren, third combination pesantren, namely a pesantren that combines traditional education systems and modern education systems, and fourth boarding school-style pesantren. The modeling or typology of pesantren institutions in this study looks more at the form and institutional model that exists in pesantren.

Character education is essentially value education that involves aspects of knowledge (cognitive), feelings (feeling), and actions (action). In line with that, Lickona (2008) stated that value/moral education that produces character, contains three components of good character, namely: knowledge of morals (moral knowing), feelings about morals (moral feeling) and moral actions (moral action). Actions (moral action) which include: the urge to do good, competence, desire, habit. Feelings (moral feeling) which include: conscience, self-confidence, empathy, love of goodness, self-control and humility. Knowledge (moral Knowing) which includes: moral awareness, knowledge of moral values, foresight, moral reasoning, decision making and student knowledge. This is in line with the concept of Islam, Faith and Ihsan which are one unit in the person of every Muslim in their daily lives.

M. Quraish Shihab revealed that there are three models for developing moral/character education, namely First, Cultivation of Character/Character Towards God. In letter (1) alfatihah verse 7 "That is the behavior of those whom you have bestowed favors, not those who are hated and those who have gone astray". In letter (26) Asy Syu'ara verse 80 "And when I am sick, it is He who cures me". Second, Cultivation of Character / Morals Towards Fellow Humans. Advice to give a better response to greetings to others who greet and do other good deeds. Third, Cultivation of Character / Morals towards the environment (everything that is around humans, both animals, plants, and inanimate objects). In letter (102) At Takatsur verse 80 "You will all be asked to account for the gifts that have been given". Every inch of land, every gentle breeze that blows, every drop of rain, humans will be asked to account for their maintenance and utilization. This concept of the triad dialectic is a point of balance in life for humans that needs to be continuously maintained by every human being who wants happiness in this world and happiness in the hereafter.

Nurcholis Madjid said that the Prophet's Era and the khulafa' al Rasyidun were called ethical or moral (positive character) societies, because they gave birth to outward behavior full of noble character (akhlakul karimah) which underlies the building of Muslim society. The Qur'an is a teaching that is primarily

concerned with fostering the right morals/character for human actions, in the fields of politics, religion or social society. Emphasizing moral tension and psychological factors to form the right framework of thought in underpinning Actions. The similarity of views between Caknur and Fazlur Rahman is because both are known as figures of Islamic thought renewal in their respective countries.

The culture of the Islamic boarding school contains values, behaviors, habits, which are deliberately formed or created by the caretakers of the Islamic boarding school. The values instilled by the Islamic boarding school to the students will become a habit of the students in their daily behavior, so that they become the typical character of the students owned by the Islamic boarding school, several character values in the Islamic boarding school are built because of the process of habituation/tradition that is attached and the exemplary figures of the kyai. The educational management model based on "TADZKIROH" is a derivative of educational theory, which has the following meanings for each letter; T (Show an example), A (guide/give guidance), D (Encouragement/give motivation), Z (Zakiah/pure/clean/instill pure intentions), K (Continuity), I (Remind), R (Repetition/repetition), O (Organize) and H (Heart/touch his heart). This concept can be used as one model in character formation for students at all levels of education units.

The results of Asih Suprpti's research also show that First, character education planning is carried out through joint deliberation to determine character values and morality, namely: religious, honest, hard work, intelligent, and caring. Second, the organization of character education is carried out by becoming a role model for students. Third, the direction of character education is carried out by carrying out all activities that have been planned and organized in the learning process, teachers provide opportunities for students to express opinions, provide attention and appreciation, and provide motivation to students. Fourth, control of character education is carried out by providing skills for the development of character values and moral literacy to students, including: critical thinking, creative thinking, communicating clearly, and listening. The four stages of this character education model are in accordance with the concept of modern management, namely planning, implementation, organizing, and control.

The results of Rohmat's research concluded that the character education management model based on the integration of religious and multicultural values met the criteria of being very effective with the behavior of teaching religious and multicultural values by class teachers, the personality of class teachers which was classified as good, good responses from students, a learning process that ran well, the availability of good learning facilities and media, and increasing learning output. Both of these research results can be a reference that character education must involve all related parties in the implementation of education and the learning process so that the level of success of character education is in accordance with expectations.

Building morals means forming a human personality so that he can place every urge and instinctive need according to the level of his needs. To achieve this, an integrated education program is needed that can meet all human needs in terms of intellectual, emotional, and spiritual intelligence as a whole. So as to produce human resources who have positive, intelligent, religious, dynamic, and responsible characters, which are needed in building an advanced and civilized nation. Comprehensive and holistic education is a manifestation of the need for education in this global era so that students are not compartmentalized in a dichotomous framework of knowledge.

Islamic boarding schools quantitatively and qualitatively until now and are recognized as assets as potential development, have a plural character, are not uniform and do not have a uniform face. The plurality of Islamic boarding schools is shown, among other things, by the absence of a single rule, whether concerning management, administration, bureaucracy, structure, culture, curriculum and especially political partisanship. What can define Islamic boarding schools as singular is the rule that comes from the understanding of religion reflected in various yellow books. Political intervention in Islamic boarding schools sometimes occurs and is unavoidable, because the Islamic boarding school environment with the santri community within it is a constituent for political parties to approach and gain an abundance of votes from the santri community.

Islamic boarding schools today also play a role in overcoming transnational ideology, namely by instilling the Aqidah Ahlussunah Wal Jamaah as early as possible through Aqidah lessons, such as the Aqidatul Awam books and providing an understanding of the dangers of Transnationalism for the continuity of the Republic of Indonesia. Optimizing Islamic boarding schools in countering Transnational ideology is by familiarizing and involving students in the Nahdlatul Ulama' organization, as well as being active in training for the cadreship and leadership of Jam'iyah Nahdlatul Ulama. Various religious ideologies that are developing today are gradually entering the Islamic boarding school environment because the flow of globalization of information cannot be stopped by anyone, including what has recently become a trend again, namely the concept of Transnational Islam.

The existence of Islamic boarding schools is an ideal partner for government institutions to jointly improve the quality of existing education as a basis for implementing social transformation through the provision of qualified and moral human resources. Moreover, the process of social transformation in the era of autonomy requires regions to be more sensitive to exploring local potential and the needs of their communities so that the capabilities that exist in the community can be optimized. Thus, Islamic boarding schools work hard to improve all their shortcomings and add new things that are the needs of the people today. This is because the Islamic boarding school education model that is based on a conventional or classical system will not be very helpful in providing human resources who have integrative competence both in mastering religious knowledge, general knowledge and technological skills.

#### 1. Profile of Baitul Muslim Islamic Boarding School Educational Unit Identity

Name : Baitul Muslim Integrated Islamic Junior High School

NPSN	: 10813988
Address	: Jln. Batin Kiyai Dusun Sinar Banten
Postal Code	: 34196
Village / Sub-district	: Labuhan Ratu Satu
Sub-district	: Way Jepara
Regency / City	: East Lampung
Province	: Lampung
Status	: Private
Hour of Implementation	: 6 days / full day
Education Level	: Junior High School
Licensing Documents	: Ministry of Education and Culture
Establishment Decree Number:	165/577/01.SK-01/2006
Establishment Date	: 2006-01-15
Operational Decree No.	: 420/1361/03.SK.03/2020

Accreditation : A  
No. Accreditation Decree : 118/BAP-SM/LPG/XI/2017  
Accreditation Decree Date : 11-11-2017  
ISO Certification No. : 9001:2000  
Email : smpitbaitulmuslim@gmail.com  
Website : <http://www.smpitbaitulmuslim.com>

Starting from the noble ideals of the founders of the pondok who wanted to have an educational institution that produces a generation of Rabbani with Islamic morals, as well as being a place for the young generation who have been fostered since an early age, in 2006 the ustadz and ustadzah from various regions in Indonesia, especially those born in East Lampung gathered and worked together to establish a da'wah institution, namely the Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School. With a total of 29 students as the first generation, the Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School has succeeded in becoming one of the modern Islamic boarding schools that pioneered various new innovations, including being the first Islamic boarding school to have a digital report book that is currently used by all educational institutions in East Lampung, the first Islamic boarding school to have a distinctive uniform, and the first Islamic boarding school to have long study hours as the forerunner to the birth of the full day school system, and is now growing and developing with 500 students and 60 educators and education staff, 10 of whom are driving teachers. Responding to the challenges of the times and the ideals of producing future leaders, the Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School has a vision of "Realizing a professional educational institution to prepare a generation of pious, intelligent, skilled, independent and Islamic-personalized Qur'anists". Mission "to realize a generation of the Qur'an at least 3 juz, combine Islamic values in academic and non-academic activities, Implement an active, innovative, creative, effective and enjoyable learning system in an Islamic way, build Islamic character, and provide excellent service in the field of education.

Tahfizh Baitul Muslim Way Jepara Islamic Boarding School prepares superior programs, namely Boarding Tahfizh and Full Day Tahfizh". The Boarding Tahfizh program is a superior program that aims to produce hafizh / ah who are mutqin and excel in academic and non-academic fields, and have the character of Pancasila students who are faithful, pious, have noble morals, are globally diverse, work together, are creative, think critically, and are independent.

The Full Day Tahfizh program has the same goal as the boarding tahfizh, but this program is intended for male and female students who live around the Islamic boarding school environment, so they do not live in the boarding school.

In addition, the Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School has special programs, namely ISC and Pramuka SIT. The Islamic Study Club (ISC) aims to equip students with in-depth religious knowledge, thus creating male and female students with noble morals, while Pramuka SIT is a program that aims to improve the life skills and independence of students by integrating religious knowledge into it.

Striving to create an innovative, interesting and enjoyable learning atmosphere, the Baitul Muslim Way Jepara Tahfizhul Quran Islamic Boarding School has comfortable air-conditioned study rooms, a Science Laboratory, a Computer Laboratory, a mosque, a school and a dormitory mosque, futsal and basketball courts, badminton courts, a school canteen and minimarket, a library, a comfortable dormitory, a strategic school environment, and other supporting facilities and infrastructure.



Various extracurricular activities are also present to develop the talents and achievements of students in academic and non-academic fields, including:

1. Science Olympiad
2. Social Studies Olympiad
3. Mathematics Olympiad
4. English Club
5. Arabic Club
6. Film
7. Graphic Design
8. Videography
9. Journalism
10. Sports (Karate, Taekwondo, Archery, Badminton, Volleyball, Pencak Silat, and Futsal)
11. Islamic Arts and Culture (Painting, Dance, Calligraphy, Qiroah, Hadroh, Music, and Handy Craft).
12. PMR

The Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School continues to improve and increase its quality. Excellent Accreditation (A) from the National Accreditation Board for Secondary Schools (BAN-SM) has been obtained. Not only that, the License from the Indonesian Integrated Islamic School Licensing Agency (BL-SIT) was also obtained with the predicate Band-4 (Good). The Baitul Muslim Way Jepara Tahfizh Quran Islamic Boarding School is also registered with the Ministry of Religion in implementing the Islamic boarding school curriculum. This school is also one of the schools selected by the Indonesian Ministry of Education and Culture as one of the Driving Schools in East Lampung Regency, led by a driving principal, supported by driving teachers, and professional teachers in their fields who come from domestic and foreign university graduates.

By combining the curriculum of the Office, JSIT, and the Ministry of Religion, the Baitul Muslim Way Jepara Tahfizh Al-Quran Islamic Boarding School is a complete package for producing the next generation of the nation and religion. The Baitul Muslim Tahfizh Al-Quran Islamic Boarding School has also produced alumni who are able to achieve their respective hopes. They are the Police, Entrepreneurs, Teachers, Dai, Midwives, Psychologists, TNI, and various other professions.

Based on the results of observations, interviews, and documentation that we obtained at the Baitul Muslim Islamic Boarding School, Labuhan Ratu Satu Village, Way Jepara District, East Lampung Regency, it can be concluded that the Islamic boarding school is classified as a khalaf Islamic boarding school, because the implementation of education at the junior high school level education unit uses a modern system like schools in general. The teaching and learning process at this school is divided into 2 (two) parts, namely students who live in dormitories and those who do not live in dormitories. Character education in the Baitul Muslim Islamic Boarding School environment is as follows:

Character building through the tahfidz boarding program for students who live in the boarding school, these male and female students can complete the memorization of the Qur'an of 3 or 5, and 18 juz for special tahfidz classes and full day tahfidz for students who live around the boarding school but do not live in the boarding school, these students can also complete the memorization of the Qur'an of 2 juz.

Internalization of Character Values is carried out during the teaching and learning process in the classroom and in the boarding school environment and all

student activities carried out by all teachers.

Character formation through special programs, namely tahfidz, ISC and Pramuka SIT. Through the tahfidz program, students are expected to have noble moral character according to the quality and quantity of their memorization, the Islamic Study Club (ISC) which aims to equip students with in-depth religious knowledge, thus creating male and female students with noble morals, while Pramuka SIT is a program that aims to improve life skills and independence of students by integrating religious knowledge into it.

Making sports and arts and culture as a manifestation of the implementation of character education for students.

## **CONCLUSION**

Islamic Boarding Schools are community-based institutions founded by individuals, foundations, Islamic community organizations, and/or communities that instill faith and devotion to Allah SWT, sow noble morals and uphold the teachings of Islam Rahmatan Lil'alamin which are reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary behavior, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Islamic boarding schools with various types and models that have developed throughout the country are the largest contributors to the maintenance of national character values, which until now have very rarely occurred events that indicate the uprooting of the nation's noble values in community, national and state life. Islamic boarding schools are one alternative choice as Islamic Educational Institutions that are able to adapt to various advances and developments in modern science. Moral/character education initiated by the Indonesian government as a means of learning, instilling, internalizing the nation's noble values, and forming the character of students at all levels of education units is the central point of national education development through the Pancasila Student Profile Strengthening Project.

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