

CHARACTER EDUCATION METHODS AT ISLAMIC BOARDING SCHOOL

Qudsi Mutawakil Husaini
STAI Al-Ittihad Cianjur Jawa Barat
e-mail: qudsimutawakil@stai-alittihad.ac.id

Aan Hasanah
UIN Sunan Gunung Djati Bandung
e-mail: aanhasanah@uinsgd.ac.id

Bambang Samsul Arifin
UIN Sunan Gunung Djati Bandung
e-mail: bambangsamsularifin@uinsgd.ac.id

Abstract: This article discusses the method of character education in Islamic boarding schools. This research is a library research, documentary data collection method, while the analysis uses content analysis. The results showed that character education in boarding schools proved to be more effective than in schools or madrassas, because boarding schools are able to develop students from various aspects, both in terms of intellectual, emotional and religious character building, so that the output of boarding schools is born with knowledge and morals or character. The success in shaping the character of boarding students is due to boarding students in boarding schools under the guidance and supervision of the boarding school kyai, the exemplary role model of the boarding school kyai and his authority as a religious leader at school and the learning atmosphere at school. In addition, the boarding school education process emphasises *aqidah*, worship and *akhlak karimah* with methods: exemplary, habituation, giving advice, motivation, persuasion, and stories.

Keywords: method, character education, islamic boarding school

Abstrak: Artikel ini membahas tentang metode pendidikan karakter di pondok pesantren. Penelitian ini merupakan penelitian kepustakaan, metode pengumpulan data dokumenter, adapun analisis menggunakan analisis konten. Hasil penelitian menunjukkan bahwa pendidikan karakter di pondok pesantren terbukti lebih efektif dibandingkan dengan di sekolah atau madrasah, karena pondok pesantren mampu mengembangkan santri dari berbagai aspek, baik dari segi intelektual, emosional dan pembentukan karakter religius, sehingga lahir output pondok pesantren yang memiliki ilmu pengetahuan dan *akhlakul karimah* atau berkarakter. Keberhasilan dalam membentuk karakter siswa berasrama karena siswa berasrama di sekolah berasrama dalam bimbingan dan pengawasan kyai pondok, keteladanan kyai pondok dan kewibawaannya sebagai pemuka agama di sekolah dan suasana belajar di sekolah. Selain itu, proses pendidikan sekolah berasrama lebih

menekankan pada aqidah, ibadah dan akhlak karimah dengan metode: keteladanan, pembiasaan, pemberian nasehat, motivasi, persuasi, dan cerita.

Kata kunci: metode, pendidikan karakter, pondok pesantren

INTRODUCTION

Character is an important aspect of the quality of human resources because the quality of a nation's character determines the progress of a nation. Quality character needs to be formed and nurtured from an early age. Early age is a critical period for the formation of one's character. According to Freud, the failure to inculcate a good personality at an early age will form a problematic personality in his adult life. The success of parents in guiding their children in overcoming personality conflicts at an early age greatly determines the success of children in social life in their adult years¹. The character of the students will be well formed, if in the process of their development get enough space to express yourself freely.

Currently, formal education in schools alone is not enough, the influence of the environment and modern life that is developing makes parents and teachers more aware of negative things that can enter a child's mind. In order for the children of the next generation to become good, pious and successful in society, not only requires high intelligence and knowledge, but also must be balanced with character building. Several researchers and world leaders also gave many statements about the importance of character education. Among them Theodore Roosevelt, former President of the USA who said: "*To educate a person in mind and not in morals is to educate a menace to society*" (educating someone in the intellectual aspect and not the moral aspect is a grave threat to society). In addition, Mahatma Ghandi also warned about one of the seven fatal sins, namely "education without character" (education without character)²

The social and cultural situation of society lately is very worrying. There are all kinds of events in lower education human dignity and status. The destruction of

¹ Muslich Masnur, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), 35

² Kurnia, *Pendidikan Karakter dalam Film Upin Ipin Episode 1-18*, (Yogyakarta: UIN Sunan Kalijaga, 2010), 96

moral values, widespread injustice, and a thin sense of solidarity have occurred in educational institutions³.

Character education is becoming increasingly urgent to be implemented in our educational institutions considering that various kinds of non-educational behavior have now spread in our educational institutions, such as the phenomena of violence, sexual harassment, corruption and arbitrariness that occur in schools. The incessant global flow without being accompanied by filters from Indonesian society has resulted in people being easily carried away by the flow of freedom and individualism, which has a direct impact on the decline in the nation's moral quality. There is a decline in the moral quality of the nation at this time, characterized by rampant practices of Corruption, Collusion and Nepotism (KKN), the occurrence of conflicts (inter-ethnic, religious, political, youth), increased crime, decreased work ethic, and so on⁴. More than that, the results of Megawangi's research on the dishonesty of Informatics Engineering Vocational High School (SMK-TI) students in Bogor, where almost 81% of students often lie to their parents, 30.6% often falsify parent/guardian signatures, 13% of students often steal and 11% of students often cheat⁵.

Negative character formation takes approximately 10-20 years, how do we change negative character to positive character? This will take approximately 10-20 years later, to change the character that has been imprinted in human beings takes a long time, sometimes fails and is not an easy job, because character is formed from the accumulation of attitudes that are usually carried out.

Islamic boarding school is an educational institution that is within the Indonesian community with a coaching model that is full of value education, both religious values and the nation's noble values. So that Islamic boarding schools become an institution that is very effective in developing character education (morals) for students. As Sauri said, "*character education in Islamic boarding schools is more*

³ Syarnubi, *Nilai-nilai Pendidikan Karakter dalam Pemikiran M. Quraish Shibab: Studi atas Tafsir Al-Misbah*, (Yogyakarta: UIN Sunan Kalijaga, 2013).

⁴ Mega Wangi, *Pendidikan Karakter solusi yang Tepat untuk Membangun Bangsa*, (Bandung: BPMIGAS dan Energi, 2004), 14

⁵ Sri Wahyuni, *Model Pembinaan Pendidikan Karakter pada Lingkungan Pondok Islamic boarding school dalam Membangun Kemandirian dan Disiplin Santri (Sebuah kajian pengembangan Pendidikan Kewarganegaraan)*, 2

effective than character education in schools"⁶. In Islamic boarding schools, coaching models learning that is carried out is holistic, not only developing cognitive abilities, but the affective and psychomotor aspects of students are honed optimally.

Islamic boarding schools as a type of Islamic educational institution in Indonesia, have been empirically proven to be able to develop students from various aspects, including intellectual, emotional abilities and the formation of religious character, so that the output of Islamic boarding school is born which has knowledge and good morals or character. The success of the Islamic boarding school in shaping the character of the santri is due to the boarding school students who live in boarding schools under the guidance and supervision of the kiyai, the authority and example of the kiyai as Islamic boarding school leaders and the religious atmosphere in learning at the Islamic boarding school. In addition, the Islamic boarding school education process places more emphasis on the aspects of aqidah, worship and good morals with a distinctive educational approach, such as ukhuwah, obedience, exemplary, simplicity, independence, freedom, and sincerity.

METHOD

In this design using the type / approach of research in the form of Library Research. Library study is a study used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, stories etc.⁷. The data analysis technique used in this research is the content analysis method. The data analysis technique used in this research is the content analysis method. This analysis is used to obtain valid inferences and can be re-examined based on the context.⁸

FINDING AND DISCUSSION

A. Character Education In Islamic Boarding Schools

1. Character Education

⁶ Sauri, *Pendidikan Islamic boarding school dalam Pendidikan Karakter*. 2011

⁷ Abdi Mirzaqon T. Studi Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Expressive Writing. *Jurnal BK Unesa*, 8 (1). (2017). <http://dx.doi.org/10.20527/kewarganegaraan.v7i1.3534>

⁸ Klaus Krippendoff, *Analisis Isi: Pengantar Teori dan Metodologi*. (Jakarta: Citra Niaga Rajawali Press, 1993), 90

Etymologically, the word character comes from Greek, namely *charassein* which means "to engrave"⁹. The word "to engrave" itself can be translated into carving, painting, sculpting right, or scratch. In English, the term character which means to carve, paint, sculpt, or scratch¹⁰. Unlike the English dictionary, the Indonesian dictionary defines the word "character" as psychological traits, morals or character that distinguishes one person from another. Referring to the linguistic understanding in the Indonesian dictionary, characters can be understood as letters, numbers, spaces, special symbols that can appear on the screen with a keyboard¹¹. That is, a person with character is a person who has personality, or behavior. Besides character can be interpreted etymologically, character can also be interpreted terminologically. In terminology, Thomas Lickona, as quoted by Marzuki, defines character as "*A reliable inner disposition to respond to situations in a morally good way.*" Furthermore, Lickona stated, "*Character so conceived has three interrelated parts: moral knowing; moral feeling, and moral behavior*". Noble character (good character) includes knowledge about goodness (moral knowing) which gives rise to a commitment to goodness (moral feeling), and finally actually doing good (moral behavior). Thus, character refers to a series of cognitives, attitudes, and motivations, as well as behaviors and skills¹².

Simon Philips defines character as a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors displayed¹³. Meanwhile, Doni Koesoema understands that character is the same as personality. Personality is considered as "characteristics, or styles, or unique characteristics of a person that originates from formations received from the

⁹ Kevin & Karen, *Building Character in Schools: Practical Ways to Bring Moral Instruction to Life*, (San Francisco: Jossey Bass, 1999) 5

¹⁰Kevin & Karen, *Building Character in Schools: Practical Ways to Bring Moral Instruction to Life*, (San Francisco: Jossey Bass, 1999), 5

¹¹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*. (Jakarta: Pusat Bahasa, 2008), 682

¹² Marzuki, *Prinsip Dasar Akhlak Mulia: Pengantar Studi Konsep-Konsep Dasar Etika dalam Islam*, (Yogyakarta: Debut Wahana Press-FISE UNY, 2011), 470

¹³ Simon Philips, *Refleksi Karakter Bangsa*, (Jakarta, 2008), 235

environment, for example the family environment in childhood and also innate someone from birth."¹⁴.

William Berkovitz defines character as a series of individual psychological characteristics that influence personal abilities and tendencies to function morally¹⁵. The definition of character according to Pritchard is something related to the living habits of individuals who are sedentary and tend to be positive¹⁶.

The character is related to moral strength, connotation 'positive', not neutral. So, 'a person with character' is a person who has (certain) positive moral qualities. Thus, education builds character, implicitly means building traits or patterns of behavior based on or related to positive or good moral dimensions, not negative or bad ones. This is supported by Peterson and Seligman who directly link 'character strength' with virtue. Character strength is seen as psychological elements that build virtues¹⁷. One of the main criteria for 'character strength' is that character makes a major contribution in fully realizing one's potential and aspirations in building a good life, which is beneficial to himself, other people, and his nation. According to Foerster there are four basic characteristics of character¹⁸.

- a. Interior order where every action is measured based on a value hierarchy. Values become normative guidelines for every action.
- b. Coherence that gives courage, makes a person firm on principles, not easily swayed in new situations or afraid of risks. Coherence is the basis on which to build mutual trust. Lack of coherence undermines one's credibility.

¹⁴ Doeni Koesoema, *Pendidikan Karakter, Strategi Mendidik Anak Di Zaman Global*, (Jakarta: Grasindo, 2007), 98

¹⁵ William Damon, *Bringing in a New Era in Character Education*, (Stanford: Hoover Institution Press Publishers, 2002), 45

¹⁶ I Pritchard, *Character Education: Research Prospects and Problem*, (American Journal of Education, 1988), 467

¹⁷ Raka, *Pendidikan Karakter di Sekolah; Dari Gagasan Ke Tindakan*, (Jakarta: Elex Media Komputindo, 2007), 5

¹⁸ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*. (Jakarta: Pusat Bahasa, 2008), 682

- c. Autonomy. There a person internalizes rules from the outside until they become personal values. This can be seen through the evaluation of personal decisions without being influenced or pressured by other parties.
- d. Firmness and loyalty. Firmness is one's resistance to wanting what is considered good. And loyalty is the basis for respect for the commitments chosen.

The maturity of these four characters, continued Foerster, allows humans to pass through the stage of individuality towards personality. "Modern people often confuse individuality and personality, between I am natural and I am spiritual, between exterior and interior independence." It is this character that determines the form of an individual in all his actions.

The term character education has been introduced since the 1900s. Thomas Lickona was mentioned as a bearer, especially when he wrote a book entitled *The Return of Character Education* and then the next book, namely *Educating for Character. How Our School Can Teach Respect and Responsibility*. Through Thomas Lickona's books, the Western world realizes how important character education is.

According to Lickona, character education includes three main elements, knowing the good, desiring the good, and doing the good. In line with Lickona, Frye defines character education as, "*A national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share*"¹⁹. Thus, character education can be interpreted as a conscious and planned effort to know the truth or goodness, to love it and do it in everyday life day.

Unlike Frye, Dono Baswardono stated that there are two kinds of character values, namely character values core and derived character values. The core character values are universal and apply throughout the ages without any change, while the derived character values are more flexible according to the local cultural context. As an example, honesty is a virtue that

¹⁹ Mike, *Character Education: Informational Handbook and Guide for Support and Implementation of the Student Citizen Act of 2001*, (North Carolina: Public Schools of North Carolina, 2002), 2

has remained throughout the ages. In practice, the value of honesty can change. One example is “anti-corruption”. This attitude is the offspring of honest character. So, the core value of the character is honesty itself, not on "anti-corruption".

Tim Sprod explores the role of the teacher and methods of constructing a classroom as a society for conducting ethical inquiry²⁰. The teacher is a central figure in character education. Good or bad education really depends on this one figure. Teachers are not only teachers, but also educators, mentors, trainers, advisers, reformers, models and role models, personalities, drivers of creativity, generating views, researchers, and a series of other noble tasks²¹.

In the context of character education, the teacher's role is very vital as someone who is idolized, as well as being a source of inspiration and motivation for his students. The attitude and behavior of a teacher makes a deep impression on a student, so that speech, character, and the teacher's personality becomes a mirror.

2. Islamic Boarding School Terminology

The term pesantren in use everyday, usually referred to as just a cottage or both of these words combined into Islamic boarding school. Essentially, all of these terms carry the same meaning, except for a few differences. Dormitory which is the daily accommodation for students can be seen as a differentiator between pondok and pesantren.²²

The Islamic boarding school does not provide dormitories (lodging) for its students in the pesantren complex, they live in all corners of the village around the pesantren (santri bats) where the ways and methods of education and teaching of Islam are given by the watonan system, namely the students come in flocks at certain times. In its development, this distinction turns out to be blurred. Dormitories (lodgings) which are supposed to be lodging for

²⁰ Tim Sprod, *Philosophical Discussion in Moral Education*, (London: Routledge, 2001), vii

²¹ Mulyasa, *Menciptakan Pembelajaran Kreatif dan Menyenangkan*, (Bandung: Rosda, 2005), 37-64

²² Mujammil Qomar, *Islamic boarding school Dari Transformasi Metodologi Menuju Demokrasi Institusi*, (Jakarta: Erlangga, 2002), 1

students studying at Islamic boarding schools to expedite the learning process and establish teacher-student relationships more intimately, what happens in some boarding schools are actually just a place to sleep for public school students. They occupy the hut not for thalab 'ilm al-dina, but for economic reasons.

The term Islamic boarding school is also often used for small housing in rice fields or fields as a temporary resting place for working farmers. On the other hand, places where people study classical Islamic texts that have dormitories (lodges) are sometimes called pesantren. The use of the term pesantren has also become a trend among writers and researchers Islamic boarding schools recently, both from Indonesia and foreigners, both those based on pesantren education and those who are just getting to know it more closely when conducting research.

Islamic boarding schools are the oldest Islamic educational institutions that function as one of the bastions of the Muslim community, centers of da'wah and centers for the development of the Indonesian Muslim community. The term Islamic boarding school was first known in Java, in Aceh it was known as rakkah and dayah, in West Sumatra with surau.²³

Soegarda Poerbakawatja, explained that pesantren comes from the word santri, namely someone who studies Islam, so that pesantren can be interpreted as a place where people gather to study Islam.²⁴ Manfred Ziemek said that the etymological origin of pesantren is pesantren's, "place of students". Santri or students (generally very different) receive lessons from the pesantren leadership (kyai) and by the teachers (ulama or ustadz). The lessons cover various areas of Islamic knowledge.

Furthermore, Karel A. Steenbrink, argues that pesantren are traditional Islamic boarding schools in Indonesia. This teaching institution focuses on teaching religion using traditional teaching methods and has

²³ Putra Daulay Haidar. *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. (Jakarta : Kencana. 2007), 47

²⁴ Soegarda Poerbakawatja, *Ensiklopedia Pendidikan*, (Jakarta : Gunung Agung, 1976), 223

unique rules, administration, and teaching curricula. Islamic boarding school usually led by a religious teacher or scholar who also teaches students

Islamic boarding schools are a unique system. Not only is it unique in its learning approach, but it is also unique in its view of life and values, the way of life adopted, the structure of division of authority, and all other educational and social aspects. Therefore, there is no definition that can accurately represent all existing Islamic boarding schools. Each cottage has its own specialties, which the others may not have. Nonetheless, in certain respects Islamic boarding schools have similarities. These similarities are what are commonly referred to as characteristics of Islamic boarding schools, and so far they have been considered to have institutional implications for Islamic boarding schools. An educational institution can be called a boarding school if it contains at least five elements, namely: kiyai, santri, recitation, dormitory, mosque with all its religious and social educational activities.

Another similarity found in Islamic boarding schools is that all Islamic boarding schools carry out three activity functions known as the Tri Darma of Islamic Boarding Schools, namely: Increased faith and piety towards Allah SWT; useful scientific development; devotion to religion, society and country.

In addition to the learning model for the institutional aspects and aspects of the function of the activities above, Islamic boarding schools are also united through similarities to the distinctive relationships in education and society, namely:

- a. There is a close relationship between the kiyai and the santri, although there are a small number of pesantren whose students are afraid of the kiyai because the kiyai is very charismatic.
- b. The high obedience of the santri to the kiyai; although there are a small number of "stubborn" santri, sometimes they are very respectful and obedient in front of the kiyai, but when the kiyai is not around he makes fun of his friends.

- c. Live frugal and simple; the condition of the Islamic boarding school "forces" them to downsize because life is rough, no more facilities are provided even though they come from a rich family.
- d. The high spirit of independence in students; living away from their parents makes students self-educated, everything is done by themselves.
- e. The development of an atmosphere of brotherhood and mutual help; Living in a boarding school has created a close sense of brotherhood among the students, because roommates are the closest people who can help each other when problems arise.
- f. Strong enthusiasm to achieve goals; every student who enters the pesantren has their own life mottoing, so that the life motto can be used as their enthusiasm to achieve what they want.
- g. The instilled attitude of discipline and istiqomah; discipline can be formed because of habit, good habits are formed in a boarding school so that the students live a disciplined life.

The diversity and uniqueness of Islamic boarding schools is also found in the learning system. This is related to the fact, to what extent an Islamic boarding school still maintains the old learning system which tends to use individual or group approaches, and the extent to which Islamic boarding schools absorb modern education systems that prioritize classical approaches.

3. Character Formation Process

In theory, the formation of children's character starts from the age of 0-8 years. This means that at that age the child's character can still change depending on his life experience. Therefore, forming a child's character must be started as early as possible even since the child was born, because the various experiences that children go through since their first development have a great influence. These various experiences are influential in realizing what is called the formation of a complete self-character.²⁵

²⁵Arismantoro, Tinjauan Berbagai Aspek Character Building Bagaimana Mendidik Anak Berkarakter (Yogyakarta: Tiara Wacana, 2008), 124

Furthermore, strong character is formed by instilling values that emphasize good and bad. This value is built through appreciation and experience. a so that strong characters will tend to live rooted in children if from the start the desire to make it happen has been raised.

Therefore, if a child has been accustomed to recognizing positive characters since childhood, then the child will grow into a strong, confident and empathetic person, so that the child will feel lost if he does not practice these good habits. That is why in the character formation stage more attention is needed on children's education. As for the process of forming the child's character itself, it does not run smoothly, but there are certain rules that must be considered.

According to Anis Mata in his book entitled *Forming Muslim Character*, he mentions the following character building rules:

- a. The Rule of Graduation, meaning that the process of change, improvement and development must be carried out in stages. A child in this case cannot be demanded to change according to what he wants suddenly and instantly, but there are stages that must be passed patiently and not in a hurry. The orientation of this activity lies in the process and not in the results. Because the name of the educational process cannot be known immediately, but here it takes a long time so that the results will be patented later.
- b. The Rule of Sustainability, meaning it is necessary there is continuous exercise. No matter how small the portion of the important exercise is its continuity. Because it is this continuous process that will later form the taste and color of one's thinking which over time will become a habit and so on to become a child's distinctive and strong personal character.
- c. The Rule of Momentum, which means using various momentums of events for educational and training functions. For example using the month of Ramadan to develop the character of patience, strong will, generosity and others.

- d. Principles of Intrinsic Motivation, meaning that the child's character will be formed in a strong and perfect manner if it is driven by one's own desires, not coercion from others. The process of feeling yourself and doing yourself is an important process. This is in accordance with the general rule that trying something will be more different in results between what you do yourself and what you can only see and hear. Therefore education must instill strong and straight motivation and involve real physical action.
- e. Guiding Rules, meaning the need for the help of others to achieve better results than being done alone. The formation of this character cannot be done without a kyai, ustadz/ah or mentor. This is because the position of an ustadz/ah to monitor and evaluate the development of the ustadz/ah's children also serves as an adhesive element, a place to vent and a means of exchanging ideas for their students²⁶

B. Character Education Methods at Islamic Boarding Schools

Character education requires systematic and gradual processes or stages, in accordance with the phases of growth and development of students. Character is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit). So the character is not limited to knowledge alone, someone who has knowledge about kindness is not necessarily able to act according to what he knows, if he is not trained (habit) to do that kindness. Likewise with character, which reaches into the realm of emotions and self-habituations. Thus, according to Lickona, three components of good character are needed, namely moral knowing, moral feelings, and moral actions. This is necessary so that students really know, feel and do at the same time the values of virtue.²⁷

A wise man said: "When wealth is lost, nothing is lost. When health is lost some thing is lost. When the character is lost, everything is lost". If wealth is lost,

²⁶Muhammad Anis Mata, *Membentuk Karakter Cara Islami*, (Jakarta: Al- Ptishom Cahaya Umat, 2003). 67-70

²⁷Endang Sumantri, *Pendidikan Karakter; Nilai Inti Bagi Upaya Pembinaan Kepribadian Bangsa*, (Bandung: Laboratorium PKn UPI. 2011), 40

it does not mean losing something. When health is lost, then something is lost. If a character is missing, means everything is gone²⁸.

The character of goodness has actually been inherent in humans by nature. With the provision of this ability, humans are able to distinguish between good and evil, and usefulness and uselessness²⁹. Many facts show that people who are good at first end up with bad things. This is where the importance of character education. Character education has an important role in maintaining good character throughout his life and pesantren is an educational institution with a distinctive form as a projection of the totality of his personality.³⁰

C. The Characteristics Of Education In Islamic Boarding Schools

Imam Bawani formulates several points regarding the characteristics of education in Islamic boarding schools, namely as follows³¹:

1. There is a close relationship between the santri and the kyai. The Kyai pays close attention to his students and this is very possible, because both of them live in the same complex.
2. The submission of the santri to the kyai. The santri considered that opposing the kyai was not only impolite but also prohibited by religious teachings.
3. Frugal and simple life is really carried out in the pesantren environment. In fact, not a few whose lives are too simple or too frugal so they pay little attention to their health.
4. The spirit of self-help is palpable. The students wash their own clothes, clean their own bedrooms and not a few even cook their own food.
5. The spirit of mutual help or brotherhood really colors the association in Islamic boarding schools. This is because, in addition to an even life among

²⁸ Eddy Prasetya. *Sekjen Depag: Tiga Hal Pokok Untuk Kembangkan Akhlak Mulia Anak*. Diunduh pada tanggal 5 Juli 2009 dari <http://www.era-muslim.com/berita/nas>.

²⁹ Sayid Fuad Al-Bahi, *Asas al-Nafsiyyah li al-Namuwmi min al-Thufulah wa al-Syuyubah* (Kairo: Dar al-Fikr al-'Arabi, 1975). 347

³⁰ Muhammad Anis Mata, *Membentuk Karakter Cara Islami*, (Jakarta: Al- P'tishom Cahaya Umat, 2003). 284

³¹ Imam Bawani, *Tradisionalisme dalam Tradisi Islam*, (Surabaya: al-Ikhlash, 1993). 100

respected circles, they are even considered to have supernatural powers that can bring good luck (blessings) or harm (malati, bring harm).

In terms of activities, what has become a tradition or even a hallmark of pesantren is recitation. Recitation is the activity of conveying the material of the book that is studied by a kyai to his students. According to Nurcholis Madjid, it turns out that in this study, the cognitive aspect is not given enough pressure, as evidenced by the absence of a control system in the form of tests or tests on students' mastery of the subject matter they receive. Here the students are given less opportunity to convey their ideas, let alone to submit criticism if they find an error in the lesson so that their reasoning power and creative thinking are somewhat hampered.

D. Character Building Methods in Islamic Boarding Schools

Talking about the problem of building children's character is the same as talking about educational goals. Because there are lots of opinions from experts who say that the purpose of education is formation and development of noble character. There are two opinions related to the problem of character building. The first opinion says that character does not need to be developed. According to this flow, character grows by itself without being nurtured.

Character is an inner image that is reflected in actions. The second opinion says that character is the result of education, training, coaching and hard and earnest struggle. According to Imam Ghazali, as quoted by Fathiyah Hasan, If human nature could not be changed, of course advice and guidance would be useless. he emphasized. if morals (characters) cannot accept change, surely the fatwa, advice and education will be empty³²

But in reality in the field many efforts have been made by people in forming good character. The birth of educational institutions in the context of character building will further strengthen the opinion that character really needs to be nurtured and trained. Because Islam has paid great attention to forming good character. Good character is a reflection of clean faith. In the general

³² Fathiyah Hasan Sulaiman, *Sistem pendidikan Versi al-Ghazali*, (Bandung: al-Ma'arif, 1986), 66

Indonesian dictionary, the method is defined as an orderly and well-thought-out way to achieve a goal. The Character building education methods are:

1. Exemplary Method

What is meant by the exemplary method is an educational method by providing a good example to students, both in words and deeds³³. Exemplary is one of the educational methods applied by Rasulullah and has the most influence on the success of conveying his da'wah mission. Many education experts argue that education by example is the most effective method. This is because psychologically the child is an accomplished imitator. Students tend to imitate their teachers and make them as identification figures in all things.

2. Habituation Method

Habituation according to MD Dahlan as quoted by Hery Noer Aly is a process of cultivating a habit. While habits (habits) are ways of acting that are persistent, uniform and almost automatic (almost unconsciously by the perpetrators)³⁴. This habituation can be done to get used to behavior, skills, skills and mindset. This habit aims to make it easier to do. Because someone who has certain habits will be able to do it easily and happily. Even something that has been used to and eventually becomes a habit at a young age is difficult to change and continues into old age. So it needs therapy and self-control which is very rush to change it.

3. Advice Method

Abdurrahman al-Nahlawi as quoted by Hery Noer Aly said that what is meant by advice is an explanation of truth and benefit with the aim of avoiding the person being advised from danger and directing him to a path that brings happiness and benefit³⁵. In this method of giving advice, educators have ample opportunities to direct students to the various goodness and benefit of the people. One of them is by using Quranic stories,

³³ Syahidin, *Metode Pendidikan Qur'ani Teori dan Aplikasi*, (Jakarta: Misaka Galiza, 1999). 135

³⁴ Syahidin, *Metode Pendidikan Qur'ani.*, 134

³⁵ Syahidin, *Metode Pendidikan Qur'ani.*, 190

both the stories of the Nabawi and the earlier people, which contain many lessons to be learned.

4. Methods of Motivation and Intimidation

The method of motivation and intimidation in Arabic is called *uslub al-targhib wa al-tarhib* or the *targhib and tarhib* method. *Targhib* comes from the verb *raggaba* which means to like, to like and to love. Then the word is changed to a noun *targhib* which means a hope to get pleasure, love and happiness that encourages a person so that hope and enthusiasm arise to get it.³⁶

This method will be very effective if the delivery uses interesting language and convinces those who hear it. Therefore educators should be able to convince their students when using this method. But if the language used less convincing, it will make the student lazy to pay attention to it. While *tarhib* comes from *rahhab* which means to scare or threaten. Frighten and threaten him as a result of committing sins or mistakes that are forbidden by Allah or as a result of being negligent in carrying out the obligations that Allah has commanded. The use of motivational methods in line with what is in learning psychology is referred to as the law of happiness or the principle that prioritizes a fun atmosphere in learning³⁷. While the intimidation and punishment methods are only used if other methods such as advice, instructions and guidance are not successful in realizing the goal.

5. Persuasion Method

The persuasion method is to convince students about a teaching with the power of reason. The use of persuasion methods is based on the view that humans are rational beings. This means that Islam commands humans to use their minds to distinguish between right and wrong or good and bad³⁸. The use of this persuasion method in Islamic education indicates the importance of introducing rational and logical foundations to students so that

³⁶ Syahidin, *Metode Pendidikan Qur'ani.*, 121

³⁷ Hery Noer Aly, *Watak Pendidikan Islam* (Jakarta: Friska Agung Insani, 2008), 197

³⁸ Hery Noer Aly, *Ilmu Pendidikan Islam, Cet. I* (Jakarta: Logos Wacana Ilmu, 2000), 193

they avoid imitating those that are not based on rational considerations and knowledge.

6. Story Method

The story method is one of the efforts to educate students to learn lessons from past events. If the incident is a good event, then it must be followed, conversely if the incident is an event that is contrary to Islam then it must be avoided. This method is especially liked by small children, often even used by a mother as an introductory story when the child is going to sleep. Moreover, this method is conveyed by someone who is good at telling stories, it will be a special attraction. But keep in mind that the ability of each student to receive the message conveyed is strongly influenced by the difficulty level of the language used. Therefore, every educator should be able to choose a language that is easily understood by every child. Furthermore, Nahlawi emphasized that the important impact of education through stories is:

First, the story can activate and awaken the reader's awareness without the reflection of leisure and delay so that with the story, every reader will always ponder the meaning and follow the various situations of the story so that the reader is influenced by the characters and the topic of the story.

Second, the interaction between the stories of the Qur'an and the Nabawi with human beings in the integrity of their reality is reflected in the most important pattern that the Qur'an wants to highlight for people in the world and wants to direct attention to every pattern that is in line with their interests.

Third, Qur'anic stories are able to build a sense of divinity through the ways in the following ways: a) Influence emotions, such as fear, feelings of being watched, willing and others. b) Directing all these emotions so that they unite at one conclusion which is the end of the story. c) Include a psychic element that draws the reader into the emotional setting of the story so that the reader, with his emotions, lives with the story's characters. d) Qur'anic

stories have special features because, through story topics, stories can satisfy thoughts, such as giving suggestions, desires, and enthusiasm, contemplation and thoughts.

CONCLUSION

The role of the kyai and ustadz/ah is very vital as figures to be idolized, as well as being a source of inspiration and motivation for their students. The attitude and behavior of a kyai and ustadz/ah leave a lasting impression on a student, so that his words, character and personality become a *mi³⁹rror*. The methods of character education in Islamic boarding schools are: 1) The Exemplary Method, which is an educational method by giving a good example to students, both in speech and deed, 2) The Habituation Method aims to make it easier to do . Because someone who has certain habits will be able to do it easily and happily, 3) Method of Giving Advice, namely the explanation of truth and benefit with the aim of preventing the person being advised from danger and showing him the right path bring happiness and benefits. 4) The motivational method of giving rewards to students who excel is a form of motivation, the use of motivational methods in line with what is in learning psychology is referred to as the law of happiness or the principle that prioritizes a fun atmosphere in learning. 5) The method of persuasion is to convince students about a teaching with the power of reason. The use of persuasion methods is based on the view that humans are rational beings. The use of this persuasion method in Islamic education indicates the importance of introducing rational and logical foundations to students so that they avoid imitating those that are not based on rational considerations and knowledge. 6) The story method is an effort to educate students to take lessons from past events. If the incident is a good incident, then it must be followed, otherwise if the incident is an event that is contrary to Islam then it must be avoided.

³⁹ Abdurahman An-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam dalam Keluarga, Sekolah dan Masyarakat*, (Bandung: Diponegoro, 1992), 242

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