

INTERNALIZATION OF CHARACTER EDUCATION IN BOARDING SCHOOLS

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Abstract

A boarding school is an Islamic educational institution that provides a boarding school system for students to live under the supervision of a Kyai. An interesting phenomenon in the internalization of character education in boarding schools is Qomaruddin Gresik. Its existence as the oldest country house on the lowest north coast of East Java served as a gateway for socio-cultural transmission, maintaining a custom boarding school even as the lowest levels of industrialization were in a pinch. This makes the study of the internalization of character education in boarding schools in Qomaruddin Gresik (East Java) interesting. This study uses a qualitative approach, research case study type, and data collection through observation, interviews, and documentation. The concept of internalization in character education is an attempt to bring students back to moral values and the process of embodying them in everyday behavior. The implementation of internalization of character education in boarding schools Qomaruddin Gresik is carried out through the development of stages, strategies, approaches, and methods of the internalization process of values, as well as efforts to develop aspects that play an essential role in education. Internalization of character education.

Keywords: Internalization, Character Education, Boarding Schools.

مستخلص البحث

المعهد هو مؤسسة تعليمية إسلامية توفر نظاماً مدرسياً داخلياً للطلاب للعيش تحت إشراف الكيائي. ومن الظواهر المثيرة للاهتمام في إضفاء الطابع الداخلي على التربية الشخصية في المعهد قمر الدين غريسك. فقد كان وجودها كأقدم منزل ريفي في أدنى الساحل الشمالي لجافة الشرقية بمثابة بوابة للانتقال الاجتماعي والثقافي، حيث حافظت على معهد مخصصة حتى في ظل انخفاض مستويات التصنيع إلى أدنى مستوياتها. وهذا ما يجعل دراسة استيعاب التربية الداخلية للشخصية في المعهد في قمر الدين غريسك (جاوا الشرقية) مثيرة للاهتمام. استخدم هذا البحث المنهج الكيفي ونوع دراسة الحالة البحثية وجمع البيانات من خلال الملاحظة والمقابلة والتوثيق. إن مفهوم الاستيعاب الداخلي في تربية الشخصية هو محاولة لإعادة الطلاب إلى

القيم الأخلاقية وعملية تجسيدها في السلوك اليومي. تم تطبيق الاستيعاب الداخلي لتربية الشخصية في مدرسة الداخلية قمر الدين غريسيك من خلال تطوير مراحل واستراتيجيات ومناهج وأساليب عملية الاستيعاب الداخلي للقيم، وكذلك الجهود المبذولة لتطوير الجوانب التي تلعب دوراً أساسياً في التربية. الاستيعاب الداخلي لتربية الشخصية.

الكلمات المفتاحية: الاستيعاب الداخلي وتربية الشخصية والمدرسة الداخلية.

INTRODUCTION

In Indonesia, boarding schools have been a feature of the educational system. As a school that teaches Islam, Boarding School portrays the dorm as a location where students can live under the supervision of Kiai, whose primary goal is to teach Muslims how to govern and own the religious sciences. Character education serves three purposes at boarding schools since it is heavily implemented. To begin with, hidden. Secondly, the available books are the only means of instruction. Third, it is utilized in the real world at the boarding school.¹

It is morally right to board schools. Pupils, also known as *Pengemblengan*, are anticipated following the conclusion of *Pondok Pesantren* and comprise students with moral character. The assumption is correct since boarding schools' internalization of character education may be absorbed into daily activities that mold students' personalities for a full day. Of the few phenomena that exist, boarding schools have shown to be influential in shaping and developing students' personalities into self-sufficient adults. The customs and lifestyle of the Boarding School catalyze social change.²

Residential School The existence of Qomaruddin Gresik in society is essentially a response to the demands of society itself to receive the proper direction, support, and a variety of expectations to achieve a state of life that is peaceful, prosperous, in the material world as well as in the hereafter.³

Researchers observed an intriguing phenomenon at Qomaruddin Gresik Boarding School as students internalized character education. The oldest lodge in Java is the Islamic boarding school Qomaruddin. Its presence in the North Coast region allows people to access social culture and religion while maintaining cultural habits. But in the field of industrialization, Boarding Schools

¹ Arinal Husna et al., "Building A Muslim Worldview Through Islamic Education in The Middle of Globalization", *Nazhruna: Jurnal Pendidikan Islam* 6, no. 1 (2023): 46–59.

² Anggun Wulan Fajriana and Mauli Anjaninur Aliyah, "Tantangan Guru Dalam Meningkatkan Mutu Pendidikan Agama Islam Di Era Melenial", *Nazhruna: Jurnal Pendidikan Islam* 2, no. 2 (2019): 246–65.

³ Ike Nur Jannah, Rodliyah, and Lailatul Usriyah, "Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools", *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (2023): 306–19.

were surrounded by existence. Based on the information above, the author was inspired to research the internalization of character education at the boarding school Qomaruddin Sampurnan Bungah Gresik, East Java.

METHOD

The research approach used is the qualitative descriptive approach to the type of case study research.⁴ In this study, researchers acted as participant observers, and the presence of researchers in the research area was known status by the subject or informant. The research location chosen is *Pesantren* Qomaruddin Sampurnan Bungah Gresik, East Java, in the hamlet Sampurnan, Village Bungah, sub-Bungah, Gresik, East Java Province. Gresik from the city center is approximately 17 KM towards North. To be precise, 200 m west Bungah Gresik District Office.⁵

These data search processes from the informant rolling information another one followed the principle of a snowball (snowball sampling) and ended up with information on the internalization of values-moral values at boarding Qomaruddin relatively intact and depth. Researchers act as the key instrument, and to obtain timely and appropriate informants, the researchers chose the informant who is considered the most aware of the problems examined. The needs and the ability of researchers in data collection should develop it. This method is known as a snowball sampling technique.⁶

The data sources used are the literature data (documents or archives), data field (informant), and events or activities with the data collection procedures using observation, interviews, and documentation. Using qualitative data analysis, the data were analyzed with descriptive methods of a statistical, noninductive way of thinking.⁷ (1) The Stage before the field includes the following activities: determining the focus of the study, contacting the study site, permit, and research. (2) The stage of fieldwork includes the following activities: collecting data or information relevant to the focus of research and data recording. (3) Phase data analysis includes activities: data organization, data interpretation, checking data validity, and giving meaning. (4) The report writing stage includes activities like preparing research results.

⁴ Adrijana Biba Starman, "The Case Study as a Type of Qualitative Research", *Journal of Contemporary Educational Studies/Sodobna Pedagogika* 64, no. 1 (2013).

⁵ Mifdal Zusron Alfaqi, "Religion-Based Inclusive Education in Building Gender Awareness at Qomaruddin Islamic Boarding School, Gresik, Indonesia", in *Proceedings of the 4th International Conference on Law, Social Sciences, and Education, ICLSSE 2022, 28 October 2022, Singaraja, Bali, Indonesia*, 2023.

⁶ Jaime Waters, "Snowball Sampling: A Cautionary Tale Involving a Study of Older Drug Users", *International Journal of Social Research Methodology* 18, no. 4 (2015): 367–80.

⁷ Mayang Sari Lubis, *Metodologi Penelitian* (Deepublish, 2018).

RESULTS AND DISCUSSION

Overview of Character Education

Character is linked to and exchanged with the terms ethics, morals, and values, and it refers to moral strength with a positive connotation rather than a neutral connotation. According to the Big Indonesian Dictionary, a character is a psychological, moral, or character trait that distinguishes one person from another.⁸ Thus, the characters have distinct values that are innate and manifested in behavior. If the heart, taste, and karst sport a person or a group of people, coherent characters radiate from the results of thought. Character education holds that absolute morals exist and that the moral absolute must be taught to the younger generation so that they understand what is good and faithful. Character education agrees less with the way moral reasoning and values clarification are used as a primary strategy of character education in America because absolute moral values (not relative) originate from the world's religions, which he called the golden rule. Some examples are respectful, honest, humble, helpful, fair, and responsible.⁹

Several phases can be completed to develop the characters' potential, including the introduction; this activity focuses on brainstorming. Motivation and intimidation are phases adapted to human nature regardless of type, color, or ideology. This stage can occur in families, schools, and communities as well. Persuasion techniques ensure that students are taught with reasonable force. As a result, this persuasion method in Islamic education is intended to create an understanding of Islamic values that uses the power of reason while engaging in dialogue with himself and others.

Education Character the Boarding School

Nata Abudin Sufism divides the scope of morality in Islam into three sections in his book *Morals Nata Abudin Sufism*: 1) Attitude toward God. 2) Morals against other people. 3) Environmental morals. Behavior towards Allah refers to the attitude or actions that humans should have toward God (Allah) as divine. Morals against fellow humans are attitudes and actions that humans should take against fellow humans. Environmental ethics as *Pondok Pesantren's* divine teachings, according to the curriculum, combine resource control (sourced from Allah) into individual demonstration to be seeded into community life, in addition to introducing the cognitive (knowledge), affective (attitude), and psychomotor (behavior) in his teaching, since long *Pondok*

⁸ Ibnu Siregar Halomoan, Isnarmi Moeis, and Abubakar Yakubu, "An Overview of the Strength of Implementing Democratic Values in an Islamic Boarding School Atmosphere", *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (2023): 190–206.

⁹ Heri Gunawan, *Pendidikan Karakter: Konsep Dan Implementasi*, vol. 1 (CV. Alfabeta, 2022).

Pesantren bases itself on three main domains, namely *faqohah* (adequacy or depth of understanding of religion), *tabi'ah* (temperament).¹⁰

Pondok Pesantren should serve two purposes: social mobility, the preservation of ethical values, and the development of intellectual traditions. *Pondok Pesantren's* first function was to use education as a means and instrument to disseminate and transform values among the faithful to engage in social mobilization based on religious values. The second function is more active and progressive, in which *pesantren* is understood as a means of developing values and teachings and preserving value and social mobilization. It necessitates interdependence, autonomy, and liberation from all structural and cultural shackles because intellectual development can only occur if man is self-sufficient and not physically or mentally bound.¹¹

Character Education Internalization Process

Internalization of value is the process of assimilating value into oneself. Furthermore, it was explained that the educational value created the process, namely the creation of an atmosphere, environment, and teaching and learning interactions that allow the process of socialization and internalization of values.¹² Internalization of character values that blend with pupils' personalities is the goal of character education at boarding schools.

Internalization Character Education in Boarding Schools must be completed in three stages: (1) the introduction and acceptance stage, when someone becomes interested in understanding and appreciating the importance of value for himself. (2) Stage Reception is the stage at which a person's students begin to believe in the value and use it as a reference in their actions and deeds. A person accepts a value because it corresponds to their interests and needs about themselves and their environment. (3) The integration stage is when students enter a value into the system's espoused values. At this stage, a *Santri* is developing a personality, a consistent attitude on the stand, and an unyielding attitude when defending a value. The value received has become a part of the heart and personality.¹³

Several approaches can be taken based on the strategy approach to valuing character in students: (1) Appreciation as an approach to values education developed by allowing pupils to

¹⁰ Rohiqi Mahtum and Afiyandi Zikra, "Realizing Harmony between Religious People through Strengthening Moderation Values in Strengthening Community Resilience After the Covid 19 Pandemic", in *the 4th International Conference on University Community Engagement (ICON-UC 2022)*, vol. 4, 2022, 293–99.

¹¹ Hanun Asrohah, "The Dynamics of Pesantren: Responses toward Modernity and Mechanism in Organizing Transformation", *Journal of Indonesian Islam* 5, no. 1 (2011): 66–90.

¹² Yulia Tri Samiha, Andi Candra, and Amir Rusdi, "Internalization of The Value of Islamic Education Through the System of Kindness and Religious Harmony in Village Communities of 10 ULU Palembang", *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023).

¹³ Dwi Puspitarini et al., "Humanistic Pesantren: Systematic Literature Review and Bibliometric Visualization Analysis on Character, Moral, and Ethical Values", *Pertanika Journal of Social Sciences & Humanities* 31, no. 2 (2023).

participate in daily activities but with a greater emphasis on the involvement of aspects of effective than rational, and is thus expected to grow awareness truth. (2) A rational approach is used to raise awareness about the value of goods, and it should sometimes begin with national consciousness because the process of actual effect growth cannot be separated from all rational growth. (3) The emotional motivation process to act is used in a practical approach to values education. This approach attempted to arouse learners' emotions and feelings so that they would believe in understanding the values and motivate *Santri* to practice it without any strings attached. (4) Approach charismatic, charismatic as you approach the value of education through educational strategies that demonstrate means. Students who see and observe the personality of someone consistent and dependable will develop an awareness of these values as good and proper.¹⁴

Boarding School Qomaruddin Gresik

Kiai Qomaruddin Bungah founded Sampurnan Qomaruddin Boarding School. He founded the *Pondok Pesantren* cottage precisely in 1775 M/1188 H. Hero Member Kanjeng Irtorejo (K. yudonegoro) gave the name to a new boarding school was established kiai Qomaruddin Pondok Pesantren Sampurnan: name and Elders Elders Qomaruddin Boarding School Boarding School Sampurnan, Mbah KH. Zubair Abdul Karim said that the name *Pondok Pesantren* Sampurnan is a sign and hope that Kiai Qomaruddin and their grandchildren will remain settled in Sampurnan. For Sampurnan, a hamlet is a good place, especially for the stand and a cat boarding School. Mbah Zubair adds that the word sampurnan is an acronym (abbreviation) of the word *sampurno temenan* (really sampurna).¹⁵

In the 60's, on the initiative KH. Hamim Shalih (son of Mustafa Kiai Sholih), Boarding School named Darul Fiqh. According to him, the name was suitable for some consideration, among others: 1) The book that has become the reference for teaching, especially since the leadership of Kiai Moh. Sholih Tsani is the book of fiqh, 2) Hope for *Pesantren* can print cadre jurist who can apply their knowledge in the community, 3) *Pesantren* is a reference legislation for the surrounding community. In the mid-70s, Boarding School was renamed *Pondok Pesantren* Qomaruddin. The name was attributed to its founder, Qomaruddin Kiai, at once in order tabarruk (except barakah) to the founder.¹⁶

¹⁴ Rz Ricky Satria Wiranata, "Tantangan, Prospek Dan Peran Pesantren Dalam Pendidikan Karakter di Era Revolusi Industri 4.0", *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 8, no. 1 (2019): 61–92.

¹⁵ Abdul Muid, "Gait Portrait of Islamic Boarding School Qomaruddin in Indonesia," *At-Tabdzib: Jurnal Studi Islam Dan Muamalah* 5, no. 1 (2017): 41–76.

¹⁶ Mochamad Chairudin, "Yellow Book Learning Transformation Bandongan Tradition at Qomaruddin Islamic Boarding School Gresik," *Dirosatuna: Journal of Islamic Studies* 6, no. 1 (2023): 18–28.

Until now, the name Islamic boarding school Qomaruddin is officially or formally administratively used, both for internal and external purposes. It is officially or formally administrative because, since 1972, it has formed the foundation education at boarding school with the name “Yayasan Pondok Pesantren Qomaruddin”.

The age has reached two centuries. Respectively, the Qomaruddin Boarding School is led by Hurriyat (offspring) kiai Qomaruddin, defined by the family council. In the Qomaruddin Islamic boarding school tradition, leadership succession was made during the stakeholders’ return to kerahmatullah (died). Before the corpse and funeral prayers, the elder’s boarding school consists of *Hurriyat* (descent) kiai Qomaruddin consulted to determine who is entitled to be stakeholders (leaders) next. Among the main criteria to be considered are, first, kinship relationships. Second, the ability to read the book. Third, the mastery of the science of religion. Fourth, the devotion at boarding school. Fifth, known by the public. Until now, stakeholders (leadership) in *Pondok Pesantren* Qomaruddin have gone through eight turns (eight generations).¹⁷

Analysis and Discussion

Stages Internalization Character Education *Pondok Pesantren* Qomaruddin Gresik

Internalization of values on the stages, Soedijarto stated that if the value which will be invested intended to become part of the personality of each protégé system entirely, then the stages of understanding, acceptance, and integration, third-three are to be taken. The three stages are a theory that was brought by Krathwhol and has narrowed Soedijarto.¹⁸

Stage Introduction and comprehension, according to data provided or collected, in the stage of recognition and understanding, which is how students became interested in understanding and appreciating the values-moral values in students for students manifest in daily life-the day begins with registration (granting the order to new students), installation of discipline in every room, when learning Madrasah Diniyah, applications daily lives of students, *Pondok Pesantren* programs involving all elements of students, administrators and the community as well as teachers and kiai and understanding is also done with the election of the book morality *Ihya Ulumuddin* and *Ta’limul Muta’allim*. The methods used are pretty varied: case studies, problem-solving, lectures, and role

¹⁷ Mochamad Chairudin, “INOVASI KURIKULUM PESANTREN: Studi Pola Pengembangan Kurikulum di Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik,” *JURNAL ILMU PENGETAHUAN DAN PENDIDIKAN ISLAM* 5, no. 5 (2020).

¹⁸ H. A. Soedijarto and MA DR, “Menuju Pendidikan Nasional Yang Relevan Dan Bermutu,” *Jakarta: Balai Pustaka*, 1998.

models in the daily life of board members, *ustadz*, teachers and kiai, and other Qomaruddin families.¹⁹

Phase Acceptance, ordering an unacceptable value, requires an approach, which is the activity of the social process approach that allows students to feel themselves in the context of the relationship with the environment with the material being studied morals. Islamic boarding school Qomaruddin has many means. Means may have significant value during the stages of acceptance. It is the means in the process of internalization of moral values in students, especially the acceptance phase is the activity of students that include routine activities (activities daily, weekly, monthly, and yearly and incidental, order, environmental objects, exemplary, habituation, and encouragement - encouragement or motivation through praise to students to practice the moral values of students who have been understood and accepted.²⁰

Islamic boarding school Qomaruddin has Panca soul as a foothold in the various activities of Boarding Schools. *Panca Jiva*, in the form of soul sincerity, simplicity, soul independence, soul *ukhuwah Islamiyah*, and the soul of freedom, summarizes the values that must be *santri* Qomaruddin.²¹

All efforts will allow the students to ponder and think about the consequences of accepting and rejecting a specific value, feel the benefits of receiving a value about everyday life, and have the opportunity to repeat or get used to such actions by the value received. Besides, it will create a social life situation that enables the internalization of moral values in students.²²

Integrating stage at this stage, the students began to enter into the value of the whole system. The integration phase results from previous stages, so the introduction, understanding, and acceptance stages determine this stage. The efforts undertaken to reach this stage are parallel to efforts at the introduction, understanding, and acceptance stages.

Taking note of the changes, at least the efforts made to achieve at the integration stage, can show the apparent results of the *santri*'s behavior., There has been a serious effort towards realizing Internalization character in students to value - a value known to students.²³

¹⁹ Chairudin, "Inovasi Kurikulum Pesantren: Studi Pola Pengembangan Kurikulum di Pondok Pesantren Qomaruddin Sampurnan Bungah Gresik".

²⁰ Mifdal Zusron Alfaqi, "Religion-Based Inclusive Education in Building Gender Awareness at Qomaruddin Islamic Boarding School, Gresik, Indonesia", in *Proceedings of the 4th International Conference on Law, Social Sciences, and Education, ICLSSE 2022, 28 October 2022, Singaraja, Bali, Indonesia*, 2023.

²¹ Mahtum and Zikra, "Realizing Harmony between Religious People through Strengthening Moderation Values in Strengthening Community Resilience After the Covid 19 Pandemic".

²² Muid, "Gait Portrait of Islamic Boarding School Qomaruddin in Indonesia".

²³ Samiha, Candra, and Rusdi, "Internalization of The Value of Islamic Education Through the System of Kindness and Religious Harmony in Village Communities of 10 ULU Palembang".

Strategies, Approaches, and Methods Internalization of Morals Value of students at boarding school Qomaruddin Gresik

Strategies used in internalizing values - Students' moral values are a transitional strategy involving all Boarding School elements in active, verbal, physical, and mental communication. As well as through value transformation followed by transactions and transinternalization.

The use of this transitional strategy is by the vision and mission of Boarding Schools Qomaruddin Sampurnan Bungah is an establishment-minded generation ul alba Boarding School, has good morals and care for community empowerment among the number one mission is to educate the students to have aqidah stability, spiritual depth, and moral grandeur. This is by the value to be internalized by moral values. Chabib Thoah writes that a transitional strategy is appropriate for values of divinity or religious and humanitarian values.²⁴

The use of the strategy: The first students were given recognition and understanding of the specific method, then proceeded with the transaction in the form of two-way communication between students and educators that are of mutual communication. Furthermore, educators deal with santri not only with the physical figure alone but also with the mental attitude and overall personality.²⁵

Based on the pattern of character education strategy, Boarding School Qomaruddin applies through the hidden (*hidden*), specifically through the selection of classic books that were examined and amplified day. The application is appropriate and in harmony with the transitional method of internalization efforts both in the teaching and outside so that personality suitability santri can be realized. Giving good counsel and freedom to choose the values that are believed in and supported by the role model is very helpful for students to find the values.

Internalization approaches the moral values of students at boarding schools. Qomaruddin Sampurnan appreciates Bungah Gresik's approach. In this approach, moral values are developed by involving students in empirical activities accompanied by affective aspects.

For the sake of realizing the approach, many activities involve students directly. The activities that are mandatory for all students are the Koran Al -Qur'an, diniyah school, reading the letter *Yasin*, *tahlil* together, and reading *diba'iyah*, Friday net (*ro'an* both boys and girls).

Besides, the English and Arabic languages, training, and group *al Banjari qiro'ti*. It is hoped that providing such experiences can be a positive lesson from the implementation. Mental

²⁴ HM Chabib Thoah, *Kapita Selekt Pendidikan Islam* (Pustaka Pelajar, 1996).

²⁵ Larry K. Michaelsen, Arletta Bauman Knight, and L. Dee Fink, *Team-Based Learning: A Transformative Use of Small Groups in College Teaching* (Taylor & Francis, 2023).

processes will occur from these activities to extract meaning from the implementation of these activities. This meaning is called the appreciation of moral values.

Besides approaching the appreciation in *Pondok Pesantren* Qomaruddin, it's also used a rational approach; material moral values are delivered rationally to students. When conveying a good or bad value, include why something is said to be good or bad, the result it generates, and the postulates in religion. So, *santri* are not forced to accept a good or bad value without knowing the reason, its demands, its consequences, its benefits, and its foundation in Islam.

A practical approach, as one of the approaches used in the internalization of moral values of students at boarding Qomaruddin, is how the emotional process of the student develops the motivation to adjust to the environment at boarding school. Realizing it has taken much effort to condition the environment at Boarding School. In the charismatic approach, educators (Kiai, teachers, and administrators) are trying to be someone who has charisma in front of students through exemplary behavior corresponding to the morals of Islam.

The method used in the internalization of character education students at boarding Qomaruddin is reflective. Using this method, the kiai, *ustadz*, and teachers present the material, starting by looking at the cases and then studying the system and starting by giving the concept in general and then applying it in everyday life, such as the delivery of the matter of patience. After the concept of patience and the proposition were explained to the students, *santri* looked for examples of real-life cases and asked for practice on certain occasions.

The reflective method can cover the shortage of the deductive method that is sometimes overlooked in the empirical and also can cover up the shortcomings in using the inductive method, which is too oriented to things - things empiric and sometimes ignores taken elements.

Santri's Activity Development

The developmental initiatives undertaken by students at Qomaruddin Sampurnan Bungah Gresik boarding school, spanning daily, weekly, monthly, and yearly activities, significantly contribute to shaping the overall atmosphere within the institution. These activities are designed to offer direct experiences tailored to individual students, fostering a swift and profound assimilation of values pertinent to their context. For instance, mandatory practices like *Diba'iyah* reading, *tahlil*, and *Yasin* not only hold significance in their requirement but also carry deeper meanings that, when comprehended and internalized, elevate the students' reverence for divinity and strengthen their connection to the religious principles embedded within. These developmental activities are seamlessly integrated into the student's daily routines, where multiple activities occur daily, demonstrating the meticulous planning behind their implementation. Value awareness

includes awareness of ourselves, others, the environment, and God (Allah). The activity enables learning values through interaction with friends, teachers, Kiai, people, objects, facilities, tools, systems organization, etc.

Environmental Development

In this case, the environment results from integrating development activities, environmental rules, and objects.²⁶ So, the results of such development will create an Islamic boarding school environment, both a social and physical environment or object. The neighborhood is a sight that will always be in front of students. Its development involved all elements of Boarding Schools.

Panca's soul, as the hallmark of Boarding Schools, poured into order. The rules were developed towards realizing the boarding school environment, including the attitudes and behavior, appearance, and state of the environment objects. The environment, as well as actors, students will be faced with the environment of a man who is always dressed immaculately by a person who always maintains cleanliness, beauty, safety, family, and peace; people always avoid acting destructively, behave in simple manners and dressed by the Five life *Pesantren* namely, simplicity, sincerity, independence, brotherhood *Islamiyah*, soul freedom.²⁷

Such an environment will provide meaningful lessons to students because such an environment will be an educational interaction. Ibnu Sina believes that getting along with other children who have a specific child educational interaction will occur, mimicking one another. Thus, he became the primary character.²⁸

Besides, students are also faced with objects that have been conditioned environments, both with their writing - calligraphy in his bedroom - the room, the trash is placed in the corner - a particular angle to facilitate the students throw trash on the vision and mission. Written in front of the cottage *pesantren* also supports the condition of the physical environment.²⁹

Development Of Determination

Addurrahman and Nahlawi stated that given the psychology of the human character in the development of personality - it always requires an identification figure (the urge to be together with

²⁶ Puspitarini et al., "Humanistic Pesantren: Systematic Literature Review and Bibliometric Visualization Analysis on Character, Moral, and Ethical Values."

²⁷ Cecep Sobar Rochmat, Angelica Silfana Prisca Yoranita, and Haqiyah Afifi Putri, "Islamic Boarding School Educational Values in Efforts to Realize Student Life Skills at University of Darussalam Gontor," *International Journal of Educational Qualitative Quantitative Research* 1, no. 2 (2022): 6–15.

²⁸ Mas'ud Muhammadiyah et al., "Character Development Strategies Based on Local Wisdom for Elementary School Students: A Multicultural Study in Education," 2022.

²⁹ Erni Palinge, Nurdin Nurdin, and Rusdin Rusdin, "The Importance of Islamic Education to the Early Childhood," in *Proceeding of International Conference on Islamic and Interdisciplinary Studies*, vol. 1, 2022, 334–41.

other people).³⁰ The process of internalizing exemplary character education at Qomaruddin Boarding School, led by Kiai, teachers, and administrators, emphasizes the significance of their automatic behaviors and attitudes as models for student emulation. This commitment to emulation is evident in the concerted efforts of the boarding school community. Kiai, teachers, and clerics display behavior worthy of emulation, serving as exemplars to their fellow educators and as role models for the students. This collective commitment to emulation fosters a cohesive synergy among the students. While no specific regulations exist beyond mandatory directives for educators and religious leaders, the benefits of this emulation practice at Qomaruddin encompass the cohesion among all elements within the *Pondok Pesantren*, serving as a guiding example for the students. However, the downside lies in occasional discrepancies in how certain elements demonstrate exemplary behavior, presenting a challenge within this emulation framework.

Development Of Habits

Students are not only expected to emulate exemplary behaviors observed, but they must also internalize them, making them automatic and natural. At Qomaruddin boarding school, the emphasis on habituation highlights a profound understanding that education, especially in cultivating moral values, is a gradual process that requires time and consistent effort. This habituation encompasses two critical aspects: the internalization within students themselves and the impact of the environment, notably the boarding school setting. Students are groomed to embody habits like cleanliness, rule adherence, communal prayer, and more. Simultaneously, they actively shape their environment to mirror the conducive atmosphere they experience daily within the boarding school.

The success of this habituation lies in its ability to influence student behavior and their surroundings deeply. Students familiar with these practices understand the values embedded within and recognize the significance and benefits derived from this habituation. Consequently, when habituation becomes an ingrained part of students' character and tradition, its impact becomes profoundly meaningful, instilling a heightened awareness not just of the values themselves but also of the broader implications within their environment. Imam Al-Ghozali argues that it can be understood through his example that to be themselves generously done by burdening themselves with generous and continuous *mujahadeen* (*befriending*) acts so that it becomes second nature.³¹

³⁰ Vincent Carroll, "Examining Leadership of Parkinson's Disease Support Groups in Rural and Regional New South Wales: A Qualitative Descriptive Case Study", 2023.

³¹ Hasanuddin Hasanuddin and Iskandar Iskandar, "The Genealogy of Teacher and Student in Al-Qur'an and Hadith Perspective (A Review of Maudhu'i Interpretation Analysis)", *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 6 (2022): 2288–2303.

Their efforts to habituation in *Pondok Pesantren* Qomaruddin against students include a variety of aspects, making the value - moral values in students not just introduced, understood or just taught, but rather the value - the value that has been taught in addition also taught attempted execution by the students in daily life - day or beneficial to students.

CONCLUSION

The concept of Internalization of Education Character is an effort to realize the process of making the values of characters be realized in everyday behavior. To realize the process, it is necessary to develop efforts in the internalization process stages of character education, strategies, approaches, and methods, as well as the development of aspects that have an essential role in the internalization process of character education in *Pondok Pesantren*. implementation of the internalization of character education in boarding schools Qomaruddin campervan Bungah Gresik in order generation *ulul albab* insightful boarding school, *akhlakul karimah* and care for community empowerment that has *aqidah*, spiritual depth and nobility of character, is done through the development efforts in the stages of the process internalization of values, development strategies, approaches and methods as well as aspects that have an essential role in the internalization of the values of character in students.

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