



THE RELEVANCE OF THE CHARACTER EDUCATION DEVELOPMENT MODEL IN ISLAMIC BOARDING SCHOOLS

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Abstract

Formal educational institutions in Indonesia, carrying out character education in Indonesia, the implementation is carried out by formal education units that follow the program launched by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religion (Kemenag). Meanwhile, Islamic boarding schools in Indonesia, as independent educational institutions, have basically implemented character education with their concepts. Islamic boarding schools are considered traditional institutions but still attract public interest. Among the advantages possessed by Islamic boarding schools so that they are in demand by the public is that they are considered to have advantages in terms of character education, this is evidenced by the application of the Islamic boarding school curriculum that is independent, not co-opted with any party including the government (Kemendikbudristek/Kemenag). Furthermore, this independent nature is also proven that every Islamic boarding school in Indonesia has a unique curriculum, different from one another. In general, the curriculum applied in Islamic boarding schools is through the study of classical books or better known as the yellow book. As a result, the development of character education models in Islamic boarding schools in Indonesia is based on integrated yellow book studies in the context of *tafaqquh fiddiin* and seeks to realize it in the form of daily practice with refraction and training accompanied by exemplary examples from teachers/ustadz/kyai.

Keywords: Character Education Model, Islamic Boarding School, Kitab Kuning.

Abstrak

Lembaga pendidikan formal di Indonesia, dalam melaksanakan Pendidikan karakter di Indonesia pelaksanaannya dilaksanakan oleh satuan pendidikan formal yang mengikuti program yang telah dicanangkan oleh Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (Kemendikbudristek) dan Kementerian Agama (Kemenag). Sedangkan lembaga pendidikan pesantren di Indonesia, sebagai lembaga pendidikan independen pada dasarnya telah mengimplementasikan pendidikan karakter dengan konsep yang dimilikinya. Pondok pesantren dianggap sebagai lembaga tradisional, namun tetap menarik minat masyarakat. Diantara keunggulan yang dimiliki pesantren sehingga diminati masyarakat adalah dianggap memiliki keunggulan dalam hal pendidikan karakter, hal ini dibuktikan dengan penerapan Kurikulum pesantren bersifat independen, tidak terkooptasi dengan pihak manapun termasuk pemerintah (Kemendikbudristek/Kemenag). Selanjutnya sifat independen ini juga terbukti bahwa dalam setiap pesantren di Indonesia, telah memiliki kurikulum yang khas,

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berbeda satu sama lainnya. Secara umum kurikulum yang diterapkan di pesantren adalah melalui kajian kitab klasik atau lebih dikenal dengan istilah kitab kuning. Alhasil Pengembangan Model pendidikan karakter di lingkungan pesantren yang ada di Inonesia adalah berbasis kajian kitab kuning yang terintegrasi dalam rangka tafaqquh fiddiin, serta berupaya merealisasikannya dalam bentuk amaliyah sehari-hari dengan pembiasaan dan latihan disertai dengan contoh keteladanan dari guru/ustadz/kyai.

Kata Kunci: Model Pendidikan Karakter, Pesantren, kitab kuning/ kitab klasik

INTRODUCTION

Discussing the development of character education management models in madrasahs/Islamic boarding schools, especially in Indonesia, what needs to be considered is the educational development model whose goal is to create the religiosity of students/students in the institution (madrasah/*pesantren*), where the concept of Ideology and Spirit Model The education system in Indonesia, especially in the Industrial Age 4.0, is in accordance with the mandate of the 1945 Constitution, namely realizing the goals of national education, where educational institutions are tasked with developing capabilities and being able to shape the character and civilization of a dignified nation in order to fulfill what is stated in the law, namely enrich the life of a nation. So that Islamic education must be able to create superior, reliable, creative and innovative, and religious resources in order to develop Islamic education as a superior civilization. As a result, the form efforts made to eradicate radicalism that spreads in the Islamic education environment can be done through reinforcing the concept of Ideology and Spirit Model of the Education System in Indonesia, especially in *pesantren*-based institutions.¹

The purpose of developing a character education management model is to produce a character education management model, where this can be done by utilizing mentoring techniques for Human Resources (HR), teachers, and employees.² In addition, the objectives of the moral/character education management model are 1) To teach and monitor students so that they can learn independently and effectively; 2) to emphasize lessons in the context of the lives of different learners, and 3) to encourage students to learn from each other and learn together. In addition, in order to determine the knowledge gained by students when studying, as well as student commitment and to know students' actions towards character education, it is necessary to hold a program/activity that contains character values for students, especially in madrasahs.³

There are several applications of character values that are instilled in Islamic boarding schools, where these character values can be implemented through: (1) study of the Qur'an, study of the yellow book and *mujahadah* (religious character development); (2) morning meeting and monitoring of each activity (discipline character building); (3) extra khitobiah

¹ Mustopa Mustopa, Hisam Ahyani, and Ahmad Hapidin, "Ideologi Dan Spirit Sistem Pendidikan Tinggi Islam Indonesia Era Industri 4.0 Dan Relevansinya Dengan Pencegahan Radikalisme," *Al-Fikru: Jurnal Ilmiah* 15, no. 1 (July 6, 2021): 40–52, <https://doi.org/10.51672/alfikru.v15i1.40>.

² H. Akhmad Gafuri, "Pengembangan Model Manajemen Pendidikan Karakter Dengan Teknik Pendampingan Guru Pada Sekolah Dasar," *Paradigma* 11, no. 2 (2021), <https://ppjp.ulm.ac.id/journal/index.php/paradigma/article/view/2696>.

³ Sulis Rokhmawanto and Siti Fatimah, "Manajemen Pendidikan Karakter Di Mts Negeri 5 Kebumen (Pembiasaan, Keteladanan Dan Karakter)," *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 8, no. 1 (June 16, 2021): 1–15, <https://doi.org/10.33507/an-nidzam.v8i1.344>.

(confidence character building); (4) santri organization in managing picket schedule scheduling (responsibility character development); (5) washing clothes, folding clothes, arranging wardrobes, making beds, and studying at night (discipline character building); (6) assigning students as supervisors in every activity (honest character building).⁴ In addition, the benefits of developing a character education model are as an effort to improve the personal and social skills of students.⁵

The purpose of writing this paper is to analyze the management model of character education in Islamic boarding schools, as well as its relevance in the current era, especially in Indonesia. So that in the model of developing character education in Islamic boarding schools, it can be done through the cultivation of moral education values based on the study of the yellow book, namely; inculcating religious values, independence, obedience, respect, responsibility, honesty, tolerance, discipline, mutual assistance, caring for others and cooperation, courage, and democracy. Apart from deepening the material through the yellow book, it can be done through the organization of students and the culture of the pesantren. The character education is fostering democratic attitudes and leadership as well as the formation of a pesantren culture, so that it can produce a holistic-inclusive character education model. Where the holistic-inclusive character education model is an alternative character education development that can be used from internalizing character education to students.⁶ Character education can also be applied by instilling character values in an environment that actively instills character values, these values are not taught but are the cultivation of good habits and students must be active in accommodating these values, especially in understanding, feeling and do good things in their daily life in the Pesantren environment.⁷

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⁴ Indra Keswara and Wiwik Wijayanti, "Implementasi Pendidikan Karakter Di Pondok Pesantren Al Husain Magelang," *Prosiding Seminar Nasional Dies Natalis 41 UTP Surakarta* 1, no. 01 (August 18, 2021): 70–79, <https://doi.org/10.36728/semnasutp.v1i01.11>.

⁵ Aman, Ngadirin Setiawan, and Lia Yuliana, "Pengembangan Model Pendidikan Karakter sebagai Upaya Peningkatan Personal dan Social Skill Bagi Anak Jalanan di Daerah Istimewa Yogyakarta," *Jurnal Pendidikan dan Kebudayaan* 20, no. 3 (2020): 423–39, <https://doi.org/10.24832/jpnk.v20i3.154>.

⁶ Yumidiana Tya Nugraheni and Agus Firmansyah, "Model Pengembangan Pendidikan Karakter di Pesantren Khalaf (Studi Kasus di Pondok Pesantren Modern Muhammadiyah Boarding School Yogyakarta)," *Quality* 9, no. 1 (May 31, 2021): 39–56, <https://doi.org/10.21043/quality.v9i1.9887>.

⁷ Hinggil Permana et al., "Pengembangan Model Manajemen Pendidikan Karakter di Sekolah," *MUNTAZAM: Jurnal Manajemen Pendidikan Islam* 2, no. 01 (July 4, 2021), <https://doi.org/10.1212/mj.v2i01.5339>.

⁸ Indra Keswara and Wiwik Wijayanti, "Implementasi Pendidikan Karakter Di Pondok Pesantren Al Husain Magelang," *Prosiding Seminar Nasional Dies Natalis 41 UTP Surakarta* 1, no. 01 (August 18, 2021): 70–79, <https://doi.org/10.36728/semnasutp.v1i01.11>

of developing a character education model are an effort to improve the personal and social skills of students.⁹ In addition, in the problem of the failure of character education in the pesantren environment in shaping the character of students, it is very necessary to anticipate, so it is necessary to develop a model of education development in the pesantren environment that can be used to shape the character of students. Where in Islamic boarding schools should be able to grow superior character attributes such as 1) mutual help, 2) sincere service, 3) simplicity, and 4) independence.¹⁰ However, in improving the personal and social skills of students/santri today, it is still minimal with the embodiment of the application of these character values to students. so that there is a need for an in-depth study of how the Model, Implementation, Relevance of the Model for Character Education Development in Islamic Boarding Schools in Indonesia?

METHOD

This discussion of the Model, Implementation, Relevance of Character Education Development Models in Islamic Boarding Schools in Indonesia uses a descriptive method, with a library research approach, where the primary sources are books, journals, and other relevant sources. Models of Character Education Development in Islamic Boarding Schools in Indonesia are very diverse, this depends on the curriculum used by certain Islamic boarding schools, where the curriculum in Islamic boarding schools in Indonesia is adjusted to the policies of the pesantren administrators themselves. As a result of this paradigm, it is hoped that the existing development model in Islamic boarding schools, especially regarding the purpose of pesantren in realizing the character of the santri/students/students can be applied comprehensively, where today there is a need for a renewable breakthrough in the world of Islamic education in Indonesia towards superior national character. Especially in improving the character / noble character for the students / students / students in the Islamic boarding school environment in particular.

RESULTS AND DISCUSSION

Models of Character Education Development in Islamic Boarding Schools in Indonesia

Kaimuddin in a journal entitled Implementation of Character Education in the 2013 Curriculum states that character education is a conscious effort that is planned and directed through a learning environment to grow and develop all human potentials who have good character traits, have noble character, and have positive and negative effects. constructive to nature and society.¹¹ The meaning of the character itself comes from the Greek language which means to mark or mark and focuses on the application of the value of goodness in the

⁹ Aman, Ngadirin Setiawan, and Lia Yuliana, "Pengembangan Model Pendidikan Karakter sebagai Upaya Peningkatan Personal dan Social Skill Bagi Anak Jalanan di Daerah Istimewa Yogyakarta," *Jurnal Pendidikan dan Kebudayaan* 20, no. 3 (2020): 423–39, <https://doi.org/10.24832/jpnk.v20i3.154>.

¹⁰ Novrian Satria Perdana, "Character Education Model Based on Education in Islamic Boarding School," *EDUTECH* 14, no. 3 (October 10, 2015): 402–22, <https://doi.org/10.17509/edutech.v14i3.1387>.

¹¹ Kaimuddin Kaimuddin, "Implementasi Pendidikan Karakter Dalam Kurikulum 2013," *Dinamika Ilmu*, June 1, 2014, 47–64, <https://doi.org/10.21093/di.v14i1.7>.

form of action or behavior, so that people who are dishonest, cruel, greedy and behave badly are said to be people with bad character. On the other hand, people who behave according to moral rules are called noble characters. Character refers to a series of attitudes (attitudes), behavior (behaviors), motivation (motivation) and skills (skills). Thus, it can be said that character education is a system that instills character values in students, which contains components of knowledge, individual awareness, determination, and the willingness and action to implement values, both towards God Almighty, self, themselves, fellow humans, the environment, and the nation so that *insān kāmil* will be realized.

Character education has a basic function to develop one's potential in order to live a good life. Furthermore, Zubaedi mentioned three main functions of character education in educational institutions in the Character Education Design book, the three functions are:¹² **First**, it functions to form and develop potential, so that students are able to develop their potential to think well, have a good conscience, behave well, and are virtuous. **Second**, for strengthening and repairing. Increase and strengthen the role of individuals, families, educational units, communities, and the government to carry out their responsibilities and participate in developing the potential of groups, institutions, or society in general. Third, it functions as a filter. Character education is used so that people can choose and sort out the culture of their own nation, can filter out the culture of other nations that are not in accordance with the character values and noble culture of the nation itself.

Character education carried out by formal education units follows the program launched by the Ministry of Education and Culture and the Ministry of Religion. Meanwhile, Islamic boarding schools as independent educational institutions have basically implemented character education with the concepts they have. This is interesting to reveal considering that Islamic boarding schools are considered traditional institutions, but still attract public interest. This can be seen from the rapid development of both the number of Islamic boarding schools and the number of students. Among the advantages possessed by Islamic boarding schools so that they are in demand by the community are having advantages in terms of character education.

Islamic boarding school is a traditional educational institution that functions as a place for teaching various religious sciences.¹³ Pesantren or Islamic boarding schools are traditional educational institutions that convey the meaning of Indonesian authenticity, because institutions similar to Islamic boarding schools have existed since the Hindu-Buddhist era. Islamic boarding schools are also said to be a manifestation of the process of developing the national education system in Indonesia.¹⁴ The origin of the establishment of the Islamic boarding school was started from a small recitation which was attended by several students who studied in the houses of kyai or teachers. Over time, the kyai built a hut for the santri, then developed it into an educational institution in the form of a pesantren.¹⁵ In some traditional Islamic boarding schools, the location of the Islamic boarding school is usually integrated with the residents (the surrounding community), so that the relationship pattern

¹² Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana Prenada Media Group, 2012).

¹³ Wiwin Fitriyah, Abd Hamid Wahid, and Chusnul Muali, "Eksistensi Pesantren Dalam Pembentukan Kepribadian Santri," *PALAPA* 6, no. 2 (November 30, 2018): 155–73, <https://doi.org/10.36088/palapa.v6i2.73>.

¹⁴ Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Proses Perjalanan* (Jakarta: PT Temprint, 1997).

¹⁵ Tuanaya Thaha A.Malik, *Modernisasi Pesantren* (Jakarta: Balai Penelitian Dan Pengembangan Agama, 2007), 43.

between the Islamic boarding school and the community is very mutualistic. Islamic boarding schools need the community, and vice versa. Santeri must be able to adapt to the life traditions of the surrounding community and the community must also be able to adapt to the activities and traditions of Islamic boarding schools.

The purpose of establishing a boarding school is:¹⁶ First, to produce scholars who will be able to master the religious sciences is the main goal of education in Islamic boarding schools, this is based on the word of Allah SWT: Meaning: It is not appropriate for the believers to go all of them (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can take care of themselves (Q.S. At-Tawbah: 122). Second, educating Muslims so that they can carry out religious law correctly and have noble character. Third, educate so that the Muslim generation can have basic skills that are relevant to the formation of a religious community. Meanwhile, according to Manfred Ziemek,¹⁷ as quoted by Mutohar and Anam,¹⁸ in his book "Manifesto of Modernization of Islamic Education and Islamic Boarding Schools" explains that the purpose of Islamic boarding schools is to equip the Muslim generation in terms of knowledge, strengthen morals, and shape personality. From the description above, it can be concluded that the purpose of Islamic boarding schools is primarily to produce scholars and shape Muslim personalities and educate Muslims to be able to carry out religious law. In addition, educating Muslims so that they can be useful for society, religion, and the country.

Islamic boarding schools continue to experience very varied developments both in terms of institutions, curriculum, parenting patterns and others. However, there is no standardized curriculum system yet, so various types of pesantren appear when viewed from the curriculum used. Taking the typology of pesantren used by the Ministry of Religion of the Republic of Indonesia, there are four types of pesantren, namely:¹⁹ 1) Type A Islamic Boarding Schools, namely Islamic Boarding Schools that apply the traditional curriculum. 2) Type B Islamic Boarding School, namely Islamic Boarding School with a shared teaching system in the classroom. 3) Type C Islamic Boarding School, which is a boarding school that only provides a place to live or a dormitory, but the students study outside the cottage. 4) Type D Islamic Boarding School is a boarding school whose learning system is by providing a place to live for students and at the same time providing a school or madrasa system. The typology of pesantren can also be divided into three models, namely:²⁰ 1) Traditional Islamic Boarding School, Salaf Islamic Boarding School has traditional characteristics. The characteristics of traditional pesantren can be seen from the education system, such as the study of the yellow book, bahtsul masail, and everything that is traditional. Thus, students who study in traditional Islamic boarding schools usually have a classical mindset. 2) Modern, modern or khalaf

¹⁶ Zulhimma Zulhimma, "Dinamika Perkembangan Pondok Pesantren Di Indonesia," *Darul Ilmi: Jurnal Ilmu Kependidikan Dan Keislaman* 1, no. 02 (2013), <https://doi.org/10.24952/di.v1i02.242>.

¹⁷ Manfred Ziemek, *Pesantren Dalam Perubahan Sosial* (Jakarta: Perhimpunan Perkembangan Pesantren dan Masyarakat (P3M), 1986).

¹⁸ Mutohar and Anam, *Manifesto Modernisasi Pendidikan Islam Dan Pesantren*, 188.

¹⁹ Departemen Agama RI, *Pondok Pesantren Dan Madrasah Diniyah; Pertumbuhan Dan Perkembangannya* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003), 13.

²⁰ Mohammad Takdir, *Modernisasi Kurikulum Pesantren* (Yogyakarta: IRCiSoD, 2018).

Islamic boarding schools have a characteristic that is not focusing on the study of the yellow book. However, modern pesantren usually have an education system that follows the times and technological advances. 3) Semi-Modern Islamic Boarding School, a semi-modern Islamic boarding school is a pesantren that combines traditional pesantren with modern pesantren. In addition, there are also Islamic boarding schools that only provide dormitories but the students study on their own outside. And there are also Islamic boarding schools that also provide a school or madrasa system. From the explanation above, the author can conclude that there are various types of education models available in Islamic boarding schools, the most common are traditional Islamic boarding schools, modern Islamic boarding schools, and semi-modern Islamic boarding schools.

Pesantren has a distinctive method in the learning process, among others, there are ten types of learning methods in Islamic boarding schools, namely:²¹ a) The sorogan method is a method that focuses on individual abilities. b) The bandongan or wetonan method is a method in which the students listen to the book delivered by the kiai or teacher. c) The method of deliberation or bahtsulmasa'il, is a method of learning by way of discussion to solve a problem. d) The market recitation method, is a marathon or fast teaching method to achieve a predetermined target. e) The memorization method, is a teaching method by which students memorize and later will be deposited to the kiai or teacher. f) The demonstration method or worship practice, is a method whose teaching method is by means of practice, especially in terms of worship practices. g) The rihlahilmiyah method (study tour), is a teaching method by which students visit a place with the aim of seeking knowledge. h) The muhadatsah method, is a method by which students must practice speaking Arabic while living in the pesantren. i) The mudzarakah or bahtsul masa'il method, is a teaching method by holding scientific meetings to discuss religious and general issues. j) Riyadhah method, is a learning method by emphasizing on inner cultivation and guided by kiai with the aim of achieving the sanctity of the students. Not every pesantren uses these learning methods, the most common learning method applied in Islamic boarding schools is *sorogan* or *bandongan*.

The books commonly taught in Islamic boarding schools are: Fiqh including *Safinatunaja*, *Taqrib*, *Syarah Sittin Problems*, *Fathal-Qarib (al-Bajuri)*, *Fathul-Mu'in (I'anatu al-thalibin)*, *Al-Iqna'*, *Fathulwabbah*, *'Uqudulujain*, *Muhadzab*, *Bugyat'u al-Mustarshidin*, and *Kifaytu al-Akhyar*. For the completeness of the science of fiqh, it is usually also known as the science of ushul fiqh, among his books: *Al-Mabadi Al-Anwalyiyah*, *Waraqat*, and *Bidayatu'u al-Mujtahid*. The science of monotheism includes *Tijan ad-Darori*, *Nuru al-Zhulam*, *Aqidatu al-A'waam (nazham)*, *Kifayatu al-Awam*, *al-Syarqawi*, *Jauharu al-Tawbid*, *Tuhfatu al-siswa*, *Fathu al-Majid*. Moral Science includes *Akhlau lilbanat*, *Akhlau lilbanin*, *Ta'limul Muta'allim*, *Maraqi Al-Ubudiyyah*, *Kifayat Al-Atqiya*, *Sirajuthalibin*, *Minhajul'abidin*, *Nasha'ibudiniyah*, *Irsyadu-'Ibad*, *Tanbihulghafilin*, *Al-Hikam Muawanah*, *Bidayatubidayah* and *Ihya 'ulumu al-din*. The science of Hadith includes *Arba'in an-Nawawiyah*, *Bulughul-Maram*, *Riyadhushshalihin*, *Al-Azkar annawawiyah*, *Sahib Muslim*, *Sahib-Bukhari*, *Tajridu al-Syarib*, *Majlisbu al-Saniyyah*. Arabic language science or tool science includes *Al-Jurumiyah*, *Al-Mutamimah*, *Qatrun al-Nada*, *Ibn 'aqil*, *Alfiyah Ibn Malik (nazham)*, and for his *sharaf*; *Kitab al-Tashrif*, *Syarah al-kailani*, *al-Maqsud (nazham)*, and *Imriti*. More fully the moral books

²¹ Abdulloh Hamid, *Pendidikan Karakter Berbasis Pesantren: Pelajar Dan Santri Dalam Era IT Dan Cyber Culture* (Surabaya: Imtiyaz, 2017).

studied in pesantren in general are as follows:

Table 1
List of Moral Books in Islamic Boarding Schools in Indonesia

No	Book Name	Level	Author
1.	<i>Ta'limul Muta'allim</i>	Wustho	Syaikh Zarnuji
2.	<i>Wasaya li al-aba wal</i>	Wustho	Syaikh Ahmad Syakir
3.	<i>Akblaq lil banin wa banat</i>	Wustho	Ahmad Al barja
4.	<i>Iryadul Ibad</i>	Wustho	Zainuddin Al-malibari
5.	<i>Nashoihul Ibad</i>	Wustho	Syaikh Nawawi banten
6.	<i>Bidayah Al-bidayah</i>	Ulya	Syaikh Hujjah Al-islam Al-ghazzali
7.	<i>Maraqih Al-ubudiyah</i>	Ulya	Syaikh Nawawi Al-bantani
8.	<i>Siraj At-tholibin</i>	Ulya	Syaikh Ihsan Bin Muhammad Dahlan
9.	<i>Risalah Mu'awanah</i>	Ulya	Abdullah Ba ' Alawi Al-haddad.
10.	<i>Basoih Diniyah</i>	Ulya	Abdullah Ba' Alawi Al-haddad.
11.	<i>Minhaj Al-abidin</i>	Ulya	Syaikh Hujjah Al-islam Al-ghazzali
12.	<i>Ihya Ulumiddin</i>	Ulya	Syaikh Hujjah Al-islam al-ghazali

From the table above, it can be explained that the books of Sufism studied in Islamic boarding schools are dominated by the works of Al-Ghazali. Al-Ghazali's work, which dominates the study in this pesantren, has a strong impact on the character of ruhul inqiyad (spirit of submission) in the Islamic boarding school. This spirit which Prof. Tolhah Hasan needs to transform into ruhul Intiqad (critical spirit). It is the kyai's authority to determine the books to be studied by the santri. This is very strict and is a pesantren code of ethics which is based on historical rules. Thus, students are only allowed to study books that are related. In this case the position of the kyai holds the decision to determine the books that must be studied, as an effort so that students do not accept ikhtilaf understandings when they are considered not ready to accept them. In the internal of this pesantren, the science of fiqh is placed as the main science that must be studied by students in earnest. From the books mentioned earlier, all the rules of life, especially those related to daily worship such as purification, prayer, fasting, pilgrimage, zakat and others are explained in detail and operationally. That way, his worship life can continue to be guided by sources of knowledge that are considered correct and authoritative. This mindset assumes that knowledge other than the things above, especially those that are needed at any time, can be placed second. This means that knowledge that is used as a basis for daily worship must be mastered first compared to knowledge that is practiced incidentally or from time to time.

At the same time, knowledge related to the issue of monotheism or creed is also a priority in the life of the santri. This knowledge is a very important part of Islamic teachings. It is considered the basis of all kinds of scientific disciplines and is also the foundation in the worship of Allah SWT. Taking into account the above, there are important things that need to be observed, as has been stated by pesantren researchers that the purpose of learning in Islamic boarding schools is tafaqquh fiddin. That is to study religion in depth. However, aspects of the teachings that contain moral-sufism are also integrated, integrated, with the above sciences. In another sense, the study of fiqh and monotheism as the main sciences

studied in pesantren is an integrated science with moral science which is influenced by the thoughts of Sufism or Sufistic fiqh. Thus, in general the character education model in Islamic boarding schools is based on the study of the yellow book which is integrated in the context of tafaqquh fiddiin, and seeks to realize it in the form of daily practice with refraction and training accompanied by examples from the kyai. Character education in this pesantren uses three methods, namely through understanding the yellow book, then it is practiced effectively through forms of daily habituation. As well as direct examples from the figure of the kyai, making this character education not only a form of a theoretical concept but actually implemented. The character education model can be explained through the graphic image below :

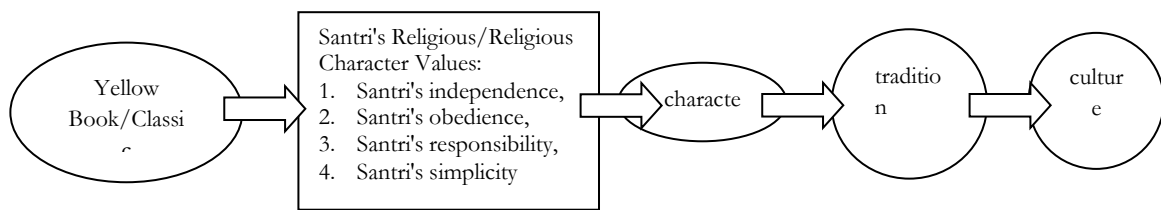


Image 1
Models of Character Education in Islamic Boarding Schools in Indonesia

With a pattern like this, it is also believed that it will bring up a positive mental attitude in the students so that it will form an attitude of collectivity which is the basis for the realization of a culture value system.²² This cultural value system, in addition to functioning as a guide, also functions as a driver of student behavior in their lives,²³ so that it also functions as a system of behavior and even as one of the highest systems of behavior among others, such as customary law, rules of courtesy and so on. The students who have been impregnated with these cultural values will be difficult to replace with other cultural values in a short time.²⁴ Islamic boarding schools have a strong tradition of disseminating values and passing down the thoughts of their predecessors from generation to generation. The pesantren leaders, namely the kyai and nyai, are key figures in this process. The transmission of knowledge by kyai and nyai is generally monologue, given their traditional position as holders of religious authority. Therefore, the transmission of knowledge in Islamic boarding schools is generally dogmatic and ideological. This also applies to the transmission of character values.

Theoretically, there are 5 main character values that can make a person successful in achieving his life goals. First, the value of character in relation to God Almighty. Second, the value of character has to do with oneself. Third, character values in relation to others.

²² M. Syaifuddien Zuhriy, "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (December 6, 2011): 287–310, <https://doi.org/10.21580/ws.19.2.159>.

²³ Muhammad Zid and Ahmad Tarmiji Alkhudri, *Sosiologi Pedesaan: Teoritisasi Dan Perkembangan Kajian Pedesaan Di Indonesia* (Jakarta: PT RajaGrafindo Persada, 2016), 17.

²⁴ Sajogyo and Pudjiwati Sajogyo, *Sosiologi Pedesaan Jilid II* (Yogyakarta: UGM Press : Badan Penerbit dan Publikasi Universitas Gadjah Mada, 2013), 8, <https://ugmpress.ugm.ac.id/id/product/sosial-politik/sosiologi-pedesaan-jilid-ii>.

Fourth, character values are related to the environment and finally, fifth, character values are related to national values. Character values in relation to God Almighty are religious values. All thoughts, words and actions of a person are strived to always be based on the values of religious teachings and divinity. Things like this are the most prioritized by the students who study in Islamic boarding schools. Even by the caretakers of the pesantren, it is this kind of character value that must be strongly internalized in the personality of every santri. Because the main purpose of education in Islamic boarding schools is to raise morals, train and enhance spiritual and human values.²⁵

Implementation of Character Education Development Models in Islamic Boarding Schools in Indonesia

Character Education in Islamic Boarding Schools as a Media for Preventing Santri Radicalism, where this is the development of character education that needs to be considered for Islamic boarding school managers in Indonesia.²⁶ The model developed in the context of Character Education Development in Islamic Boarding Schools in Indonesia, one of which is through organizations in Islamic boarding schools, this is useful for forming the awareness of Santri/Students to get used to doing good so that they are easily formed into good character/morals, including through three pillars of Islamic boarding schools, namely schools, ketahfizan and santri.²⁷ As for the learning process, extracurricular activities, and religious values, it is very effective and efficient for all elements in Islamic boarding schools, so that character education appears in students. Thus, it is necessary to maximize the implementation of character education for all elements in Islamic boarding schools in order to create a generation of character, integrity, and excellence.²⁸ In addition, in shaping the character of students, it can be implemented through religious activities, honesty values, tolerance values, discipline values, hard work, creativity, independence, which are internalized through badongan teaching, madrasah diniyah, student collective activities and other activities. student extracurricular.²⁹ In addition, the use of strategies used by clerics / teachers / Ustadz in shaping the character or morals of students can also be done through several strategies, which include: 1) Exemplary, 2) Habituation, 3) Advice, and 4) 5) Reward and 6) Punishment for students in Islamic boarding schools in Indonesia.³⁰

²⁵ Zamakhsyari Dhofier, *Tradisi Pesantren : Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 1981).

²⁶ Haris Supratno et al., "Pendidikan Karakter Di Pondok Pesantren Sebagai Media Pencegahan Radikalisme Santri," *Prosiding Semnas PPM 2018* 1, no. 1 (October 27, 2018): 1909–19.

²⁷ Muh Mustakim, "Model Pendidikan Karakter Di Sekolah Berbasis Pesantren" (Prosiding KNPI: Konferensi Nasional Pendidikan Islam Fakultas Agama Islam - Universitas Islam Malang, Yogyakarta: LP2M Universitas Alma Ata, 2021), <https://almaata.ac.id/>.

²⁸ Haeruddin Haeruddin, Bahaking Rama, and Wahyuddin Naro, "Implementasi Pendidikan Karakter Di Pondok Pesantren An- Nuriyah Bonto Cini' Kabupaten Jeneponto Provinsi Sulawesi Selatan," *Jurnal Pendidikan Agama Islam Al-Thariqah* 4, no. 1 (July 9, 2019): 60–73, [https://doi.org/10.25299/al-thariqah.2019.vol4\(1\).3203](https://doi.org/10.25299/al-thariqah.2019.vol4(1).3203).

²⁹ Moh Rosyad Ali Ridlo, Nasution Nasution, and Aminuddin Kasdi, "Model Pendidikan Karakter KH Mas'ud Al-Mudjenar Dalam Pembinaan Perilaku Santri Di Pondok Pesantren Darul Mustaghitsin Lamongan," *MENDIDIK: Jurnal Kajian Pendidikan Dan Pengajaran* 8, no. 1 (April 1, 2022): 147–66, <https://doi.org/10.30653/003.202281.223>.

³⁰ Rustam, "Strategi Kepemimpinan Kiai Dalam Membentuk Karakter Aswaja," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3, no. 02 (2020): 265–78, <https://doi.org/10.37542/iq.v3i02.133>.

Through habits, such as community service, mutual cooperation, tahajjud, and other practices are one of the Moral Development Models in Islamic Boarding Schools where it aims to get used to good things after completing education at Islamic boarding schools and can feel the benefits.³¹ Furthermore, Character Education Based on Local Wisdom in Indonesia is also very important in order to build a developed and superior nation and country, whose implementation highlights character building-based education that is able to give birth to sincerity, simplicity, self-reliance, ukhuwah Islamiyah and freedom to Santri/Students in Islamic Boarding School.³² Furthermore, the pattern in character education carried out in Islamic boarding schools is a textual pattern and a contextual pattern. Where the first pattern (textual) is carried out using the scientific integration approach carried out by ustadz/ustazah when carrying out teaching and learning activities in the classroom. While the second pattern (contextual) where this pattern is a follow-up pattern from the first pattern. This second pattern of buildings emphasizes the exemplary aspect of all parties, starting from the kiai as the leader of the cottage, ustaz/ustazah to the boarding school administrator or commonly called the Manahijussadat Modern Pondok Student Organization (OPPM) by jointly upholding religious, cultural and social values. the rules of the cottage itself.³³ So that the implementation of the model, values and involvement of students in character education is the main thing by example. Where this example is useful is to realize: a) a strong sense of faith, piety, and sincerity; b) honesty, responsibility, independence, hard work, discipline, confidence, creativity, c) attitude to obey the rules, cooperation, and courtesy; d) attitude of social care and love for the environment, e) respecting diversity for students in Islamic boarding schools in Indonesia.³⁴ Meanwhile, the development of other characters, such as the entrepreneurial character of students, can be done through business units in Islamic boarding schools in Indonesia.³⁵

The integration of character education into the learning process is one of the efforts to achieve this goal, especially in Islamic boarding schools where pesantren is a forum for Islamic religious knowledge, where educators go through three stages, namely planning, implementation and assessment.³⁶ In addition, in order to strengthen character education in

³¹ Much Imam Rofi' Rizqi, Syahidin Syahidin, and Aam Abdussalam, "Model Pembinaan Akhlak Di Pesantren Mahasiswa Al Jihad Surabaya Dan Implikasinya Terhadap Pengembangan Pembelajaran PAI Di PTU," *Jurnal Pendidikan Tambusai* 6, no. 1 (April 27, 2022): 8021–38.

³² Ono and Dod, "Dosen IAI Sunan Giri Temukan Konsep Pendidikan Krakter Berbasis Kearifan Lokal Sekolah Berasrama (Studi Multikasus Di Pondok Pesantren Al-Rosyid Bojonegoro Dan Di Pondok Pesantren Tanwir Talun Bojonegoro)," pendis.kemenag.go.id, 2019, <https://pendis.kemenag.go.id/read/dosen-iai-sunan-giri-temukan-konsep-pendidikan-krakter-berbasis-kearifan-lokal-sekolah-berasrama-studi-multikasus-di-pondok-pesantren-al-rosyid-bojonegoro-dan-di-pondok-pesantren-tanwir-talun-bojonegoro>.

³³ Washudin Washudin, "Pola Pendidikan Karakter Pondok Pesantren Manahijussadat Banten," *Al Qalam* 34, no. 2 (December 31, 2017): 337–57, <https://doi.org/10.32678/alqalam.v34i2.796>.

³⁴ Sukari, "Implementasi Model, Nilai Dan Keterlibatan Santri Dalam Pendidikan Karakter Di Pesantren Salafiyah," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 519–29, <https://doi.org/10.33487/edumaspul.v6i1.3170>.

³⁵ Ely Inriani and Taufiqur Rahman, "Model Pengembangan Karakter Entrepreneurship Santri Melalui Unit Usaha Kopontren Di Pondok Pesantren Al-Hikam Dan Pondok Pesantren Darul Hikmah Burneh Bangkalan," *MIYAH: Jurnal Studi Islam* 18, no. 1 (January 24, 2022): 1–17.

³⁶ Andi Patimbangi and Rahma Hidayati Darwis, "Analisis Penerapan Pendidikan Karakter Dalam Proses Pembelajaran," in *Prosiding Seminar Nasional Fakultas Tarbiyah Dan Keguruan 2022*, 2022, <https://proceedings.uin-alauddin.ac.id/index.php/semnasftk/semnasftk01/paper/view/377>.

Islamic boarding schools, especially in the contemporary era, it is indeed required to use technology so that learning is easy to understand and quickly absorbed in the minds and souls of students.³⁷

From the discussion of the model development model for Character Education Development in Islamic Boarding Schools in Indonesia above, it can be concluded that the Model Development of Character Education in Islamic Boarding Schools is carried out through integration into the pesantren curriculum itself, so that the curriculum applied in Islamic boarding schools is through the study of classical books or better known as yellow book. As a result, the development of character education models in Islamic boarding schools in Indonesia is based on integrated yellow book studies in the context of tafaqquh fiddiin, and seeks to realize it in the form of daily practice with refraction and training accompanied by exemplary examples from teachers/ustadz/kyai.

The Relevance of the Implementation of Character Education Development Models in Islamic Boarding Schools in Indonesia with the Current Era

From the discussion above, the Model Development of Character Education in Islamic Boarding Schools is carried out through integration into the pesantren curriculum itself, so that the curriculum applied in pesantren is through the study of classical books or better known as the yellow book. So the relevance of this is that the development of character education models in Islamic boarding schools in Indonesia is a model that is relevant to the current era, where the development model is based on the study of the yellow book which is integrated in the context of tafaqquh fiddiin. Besides, in realizing it in the form of amaliah (practices) in daily activities with refraction and training accompanied by exemplary examples from teachers/ustadz/kyai. Where the forms of these practices include being able to realize a sense of responsibility, honesty, discipline, communicative, creative, independent, factual, patient, critical and democratic in the pesantren environment in Indonesia.³⁸

In order to realize the religious values of students, independent students, responsible attitudes of students, and social care of students are characters based on the values of local wisdom of the community that need to be implemented in character education in the Islamic boarding school environment, where this will shape the personality of students who are in harmony. with the values held by the community when the Santri have graduated from the Islamic Boarding School.³⁹

Character as well as habituation, is a continuous practice of good deeds in the hope of changing the character of students for the better, especially in honesty. So that the honesty of a santri in the pesantren environment needs to be formed, one of which is through

³⁷ Arif Muzayin Shofwan, "Penguatan Pendidikan Karakter Di Pondok Pesantren Miftahul Huda Sekardangan Blitar," *Abdimas Galuh* 4, no. 1 (March 30, 2022): 85–92, <https://doi.org/10.25157/ag.v4i1.6668>.

³⁸ M. Dahlan R and Irfan Maulana, "Optimalisasi Kegiatan Amaliyah Tadris Sebagai Wahana Pengembangan Karakter," *Rayah Al-Islam* 6, no. 01 (May 14, 2022): 1–10, <https://doi.org/10.37274/rais.v6i01.530>.

³⁹ Tri Syamsijulianto et al., "Pendidikan Karakter Berbasis Kearifan Lokal Tradisi Masyarakat Melayu Perbatasan Pada Siswa Sekolah Dasar," *DIDAKTIKA TAUHIDI: Jurnal Pendidikan Guru Sekolah Dasar* 9, no. 1 (April 23, 2022): 39–51, <https://doi.org/10.30997/dt.v9i1.4848>.

habituation in the pesantren environment.⁴⁰ Character-Based Holistic Education (PHBK) is education that develops all human dimensions, not only academic abilities, but also physical, emotional, spiritual, creativity, and other aspects of multiple intelligences in a holistic and balanced manner through the development of the 9 Pillars of Character, namely 1) Always wanting to know and ask (Inquirer); 2) Critical and creative thinking (Critical and Creative thinkers); 3) Knowledgeable (Knowledgeable); 4) Effective Communicator (Effective Communicator); 5) Dare to take risks (Risk Taker); 6) Open to all differences and new ideas (Open Minded); 7) Caring for others and the environment (Caring); 8) Have moral integrity (Integrity); and 9) Have spiritual awareness.⁴¹ Furthermore, character education is an effort to create a generation of people who are smart and good (smart and good citizenship) or have noble character and Indonesian personality. The success of character education implies that learning is not necessarily seen from the perspective of the cognitive domain, but how to balance the cognitive, affective, and psychomotor domains. The estuary is to create a complete human.⁴²

The phenomenon of character education in the pesantren environment is not free from the community, where the community is the judge. Where the community will feel the existence and existence of the pesantren if the pesantren is able to make concrete positive changes in the midst of various elements of society.⁴³ Where students like in the current era (Millennial Santri) need to use special methods in realizing students who have noble character / superior character, one of which can be done through the syawir / discussion method, question and answer method and problem solving methods.⁴⁴ Where this is in order to realize students who are Tafaqquh Fiddin, namely students who are able to understand a special deepening of the Islamic religion in order to become intelligent people for the happiness of the world and the hereafter.⁴⁵

CONCLUSION

Character education is a necessity, because it can deliver academic and life success, able to help prepare children to face life's challenges, able to help encourage good behavior, facilitate teachers in the learning process. Character education in Islamic boarding schools can be applied in terms of content contained in the yellow book and practice. The pattern of Islamic boarding school education where students as learners and kyai as teachers are in the same

⁴⁰ Mujahidin and Nunung Nurjanah, "Implementasi Pendidikan Karakter Melalui Kantin Kejujuran Di Pondok Pesantren Al-Ilahiyah Payak I Rejoagung Ngoro Jombang," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 11, no. 1 (March 4, 2022): 37–47, <https://doi.org/10.54437/urwatulwutsqo.v11i1.379>.

⁴¹ Indonesia Heritage Foundation, "Pendidikan Holistik Berbasis Karakter (PHBK) – IHF Indonesia Heritage Foundation," 2020, <https://ihf.or.id/id/pendidikan-holistik-berbasis-karakter/>.

⁴² I. Wayan Eka Santika, "Pendidikan Karakter Pada Pembelajaran Daring," *Indonesian Values and Character Education Journal* 3, no. 1 (August 6, 2020): 8–19, <https://doi.org/10.23887/ivcej.v3i1.27830>.

⁴³ Affan Affan, "Tafaqquh fi al-din dan Human resources pesantren," *Islamuna: Jurnal Studi Islam* 3, no. 2 (December 31, 2016): 237–58, <https://doi.org/10.19105/islamuna.v3i2.1154>.

⁴⁴ Doni Saputra, "Urgensi Tafaqquh Fiddin Dalam Meningkatkan Kemampuan Kognitif Santri Milenial," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 1 (March 27, 2021): 46–68, <https://doi.org/10.2906/salimiya.v2i1.261>.

⁴⁵ Machfudz Machfudz, "Tafsir Tematis Al-Qur'an dan Hadits terhadap ayat 'Tafaqquh Fiddin' (Relasi Epistemologis Ayat dan Pendidikan Islam)," *Qolamuna : Jurnal Studi Islam* 5, no. 2 (January 29, 2020): 201–22.

living space of the boarding house/dormitory, is more likely to achieve character education goals than conventional school education patterns. In the model of developing character education in Islamic boarding schools, it can be done through the cultivation of integrated moral education values in scientific groups such as fiqh, monotheism, hadith, based on the study of the yellow book, namely; inculcating the values of morality, religion, independence, obedience, respect, responsibility, honesty, tolerance, discipline, mutual help, simplicity, caring for others and cooperation. Life in the cottage is more supportive of implementing the concept of values through repetition, habituation, practice and riyadhah, accompanied by the presence of kyai as ideal role models to strengthen the cultivation of these values. This character education model can produce a holistic-inclusive character education model, which can be an alternative for character education development. Alhasil Pengembangan Model pendidikan karakter di lingkungan pesantren yang ada di Inonesia adalah berbasis kajian kitab kuning yang terintegrasi dalam rangka *tafaqquh fiddiin*, serta berupaya merealisasikannya dalam bentuk amaliah sehari-hari dengan pembiasaan dan latihan disertai dengan contoh keteladanan dari guru/ustadz/kyai.

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