CHARACTER EDUCATION CONSTRUCTION FOR STUDENTS THE ISLAMIC BOARDING SCHOOL

(A Case Study At Khoirul Huda Surabaya College Student Islamic Boarding)

KONSTRUKSI PENDIDIKAN KARAKTER BAGI MAHASISWA DI PONDOK PESANTREN

(Studi kasus di Pondok Pesantren Mahasiswa Khoirul Huda Surabaya)

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DOI : https://doi.org/10.52048/inovasi.v16i1.276

ABSTRACT

This study raises the problem, which is described in the formulation of the problem as follows 1] How is the description of character education construction implemented in Khoirul Huda Islamic Boarding School, and 2] What are the implications of character education in Khoirul Huda Islamic Boarding School in the context of honesty and discipline. Based on these problems, then the author tried to perform study concerning character education for students in the metropolitan city. This study used a qualitative descriptive method with a single research strategy. The data collection technique used was observation, interview, and document analysis. The data validation used data triangulation. Meanwhile, the data analysis used an interactive model that is divided into data collection, data reduction, data presentation, and conclusion. The results of this study indicate that the Khoirul Huda Islamic Boarding School in Surabaya emphasizes character education followed by implementation in everyday life. The education activity consisted of the classical lecture that focuses on cognitive improvement with habituation of good deeds during the class. The boarding school management were also giving models and guidelines of good deeds in student's daily life. And the implication of the education process was that the students have a character of Enam Tabiat Luhur (The Six Noble Traits) and able to internalize the value of Tri Success Generus which is manifested in "religious professional "

Keywords: *characters, construction, Islamic Boarding School*

ABSTRAK

Rumusan masalah dari penelitian ini adalah 1] Bagaimana deskripsi kontruksi pendidikan karakter yang diterapkan di Pondok Pesantren Mahasiswa Khoirul Huda, 2] Bagaimana implikasi pendidikan karakter di Pondok Pesantren Mahasiswa Khoirul Huda di dalam kejujuran dan kedisiplinan. Berangkat dari permasalahan tersebut, maka penulis mencoba untuk meneliti tentang pendidikan karakter bagi mahasiswa di kota metropolitan, yakni di Pondok Pesantren Mahasiswa Khoirul Huda Surabaya. Penulis ingin mendeskripsikan bagaimana Pondok Pesantren Mahasiswa Khoirul Huda Surabaya mengkontruksikan pendidikan karakter bagi santrinya, dan implikasi pendidikan karakter di Pondok Pesantren Mahasiswa Khoirul Huda Surabaya bagi santri dalam hal kejujuran dan kedisiplinan.Penelitian ini menggunakan metode deskriptif kualitatif dengan strategi penelitian tunggal. Sumber data yang digunakan dalam penelitian ini adalah informan, tempat, peristiwa, dan dokumentasi. Validasi data menggunakan trianggulasi data, sedangkan data dianalisis dengan model interaktif yang terbagi dalam pengumpulan data, reduksi data, sajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa Pondok Pesantren Mahasiswa Khoirul Huda dalam menjalankan pendidikan karakter menekankan pada penanaman nilai-nilai religius dan budi pekerti yang luhur diikuti dengan praktik. Kegiatan pendidikan meliputi pengajian di majlis ilmu secara klasikal yang menekankan aspek kognisi dengan diselingi pembiasaan karakter pada kegiatan pengajian. Para asatidz dan pengurus pondok juga memberikan teladan dan pengarahan agar santri dapat memilki budipekerti yang luhur pada setiap kesempatan di keseharian santri. Adapun implikasi dari pendidikan yang dilakukan di Pondok

Pesantren Mahasiswa Khoirul Huda adalah santri memiliki karakter Enam Tabiat Luhur dan nilai yang terkandung dalam Tri Sukses Generus yang mana termanifestasi dalam "professional-religius".

Kata Kunci: *Karakter, konstruksi, pondok pesantren*

PRELIMINARY
A. Background

Character education has recently begun to be heard again. This happened due to the anxiety regarding the shift in moral values among the community, especially students as national assets and young intellectuals as future leaders.

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, noble character, and skills needed by themselves, society, nation, and state (UU Law No. 20 of 2003).

Follow up such matter, education has a strategic role in building the character of the nation, especially students. Government Indonesia through the Ministry of Education and Culture has launched education character start from elementary school level until higher education. Regulation of Government No. 17 in 2010 article 84 paragraph 2, states that higher education has the goal to shape people who believe and fear the Almighty God, having noble character and noble personality, healthy, knowledgeable and capable, critical, creative, innovative, independent, believe self, and soulful Entrepreneur as well as tolerant, sensitive social and environmental, democratic and responsible.

Character education can be integrated into learning in each subject. Learning materials related to norms or values in each eye study need developed, made explicit, linked with life context daily.

Character education on college leads to the formation of individual students who have moral integrity. All of that must be supported by the culture and policies of the College.

B. Statements of Problems

As for the focus of the study in this research, efforts to instill character education for students living in Islamic boarding schools, with case studies in Khoirul Huda student boarding schools in Surabaya,

Based on the description above, the following questions arise:

1. How is the description of the character education construction implemented at the Khoirul Islamic Islamic Boarding School Huda?
2. What are the implications of character education at the Khoirul Huda Islamic Boarding School in honesty and personal discipline to the Students?

THEORITICAL REVIEW
A. Definition of Character Education

According to Simon Philips the character is, "A collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors that are displayed".(Herawati, 2021)

Meanwhile, Koesoma A stated, "Character equals personality". Personality is considered as a characteristic or characteristic or style or characteristic of a person originating from formations received from the environment, such as family in childhood and also innate someone from birth (Khaidir & Suud, 2020).

In general, the character in Islamic perspective is divided into two, namely the noble character and the despicable character. The noble character must be applied in the daily life of every Muslim, while the despicable character must be kept away from the life of every Muslim. The application of character in Islam is concluded in the personality of the Prophet Muhammad, so that noble and noble moral values are planted

Character education touches the deep elements of knowledge, feelings, and actions. Character education unites these three elements including faith, worship, and *muamalah*. The language of

monotheism is often referred to as Iman, Islam, and Ihsan. The three elements must be unified and integrated into the soul of students, so that the morals that are incorporated are based on faith, Islam, and sincerity. This is following the National Education Goals Article 1 of the 2003 National Education Law which states that national education is to develop the potential of students to have intelligence, personality, and noble character.

The objectives of character education are as follows:
1] maturely, and responsibly
2] Developing the commendable mental attitude
3] Fostering the social sensitivity of students
4] Good thinking, in developing the potential to have a good heart.
5] Building the attitude of citizens who have good hearts and good behavior,
6] Creative, independent, peace-loving side by side with other nations in harmony.

And KH. Wahid Hasyim believes that in every educational institution it is necessary to develop the following attitudes :

a. Religious

Having a religious character is the main foundation everyone behaves wherever they are. Therefore, the works and thoughts of KH. Wahid Hasyim in everything he conveys is always associated with religion because he is a figure or ulama, he always emphasizes issues related to religion or morality.

b. Tolerance

The character of tolerance can be interpreted as giving breadth to other people or fellow citizens to practice their beliefs or regulate their lives and also in determining the fate of each individual, as long as in carrying out and also in determining the attitude it does not contradict the conditions for the realization of harmony in society.

c. Independent

Independence includes behavior or attitude and mentality that allows individuals to exercise freedom, try to carry out all activities in their lives honestly and correctly on their impulse, and the ability to adjust between their rights and obligations, and regulate themselves so that they can solve various problems. -problems he is facing; and able to be responsible for all decisions he made through various previous considerations, KH. Wahid Hasyim indicated that character education or independence is based on the ability of students to deal with complex problems, and in the end, it is not easy to complain and ask for help from others.

d. Communicative and Friendly

Communicative and friendly is an action that shows a sense of pleasure in socializing, talking, and collaborating with other people. more friendly make yourself into a person who likes by his friends and family, including people he doesn't know. Friendly and communicative attitude KH. Wahid Hasyim is shown not only to individuals but to anyone. It doesn't matter if the person is Muslim or non-Muslim.

Thus, character education according to KH Wahid Hasim always emphasizes religious matters and diverse societies. Therefore, the elements of character education that need to be considered are:
1] Faith in the almighty God.
2] Mutual respect and care in society.
3] Self-intelligence in the context of a pluralistic society.

Characters Instilled in Khoirul Huda Islamic Boarding School Surabaya

The efforts of the caretakers of Islamic boarding schools in constructing their students so that their students become a generation of character have 9 instilled characters, namely:

Tri success: *alim* and *faqih*, morality, independent
Six noble traits of the Next Generation: Honest, Trustworthy, *Mujhid Muzhid*, Harmonious, Compact, Cooperation

The explanation of the various characters is as follows.
1. Alim and Faqih:
Humans are born in this world weak and helpless then Allah SWT gives knowledge according to the word of Allah (Al-Quran, 1:31).

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ

Meaning: Allah SWT has taught the prophet Adam all the names of the case then Allah SWT brought the matter to the angels, then Allah SWT said to the angels, O angels, bring (tell us) all the names if you are real people who smart.

With the next generation, we become pious people (able to receive knowledge well, general education science, and religious education) then God willing our genera will be successful in this world and the hereafter, according to the words of Rasulullah SAW (Hadith Ibn Asakir and da-Dailami Juz 22 Page 274- Juz 2 Page:192 No. 2957):

عن ابن عباس رضى هللا عنهما : خي سليما بي املال وا لملك والعلمفاخار ا لملك واملال لختياره العلم (ابن عساكر ، والديلمى عن ابن عباس) أخر جه ابن عساكر ٢٢ / ٢٧٤ (، والد يلمى) ٢/ ١٩٢ ، رقم ٢٩٥٧)

Meaning: From ibn Abbas RA, that the Prophet Sulaiman AS was told to choose between the knowledge of wealth and the kingdom in the end he chose knowledge, by choosing knowledge he was given wealth and kingdom.

Faqih means being able to understand, master, and develop the knowledge that has been received. Science is very broad, so we need to master one or several sciences because we can't master all sciences. Umar Bin Khotob RA has advised (Hadith Shohih Bukhory juz 1. Page: 39 Kitab ilmi, Beirut, 5th printing of 1414 H/1993 AD):

وَقَالَ عُمَرُ تَفَقَّهُوْا قِبْلَ أَنْ تُسَوَّدُوْا

Meaning: Umar bin Khotob said: deepen your knowledge before you all lead (become leaders).

2. Akhlaq Al- Karimah:

Having good , noble , and noble character and imitating the morality of the Prophet Muhammad

SAW as stated by Allah SWT (Al-Quran, 33:21):

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ للّٰهَ كَثِيْرًا

Meaning: Surely the Prophet Muhammad SAW has become a good example for you who expects God, the last day, and remember much of Allah.

3. independent

Independent means being able to face the problems that are being faced, both general problems and economic or financial problems so that it is not easy to complain and depend on others. because they have the ideals of success in this world and the hereafter. The Prophet said (In the hadith of Sunan Ibn Majah juz 6 Pg 44):

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُوْلُ اللّٰهِ صلى عليه وسلم: أَعْظَمُ النَّاسِ هَمًّا ، الْمُؤْمِنُ الَّذِي يَهُمُّ بِأَمْرِ دُنْيَاهُ وَأَمْرِ آخِرَتِهِ

Meaning: From Anas bin Malik RA, Rasulullah SAW said: The noblest human aspiration is the dream of a believer who aspires to be successful in this world and the hereafter.

With the next generation having skills or independence skills, including students, it will support their success in achieving their goals.

RESEARCH METHOD
A. RESEARCH LOCATION

This study took place at the Student Islamic Boarding School (PPM) Khoirul Huda Surabaya, having its address at Jalan Nginden III No. 50, Sukolilo, Surabaya.

B. RESEARCH TYPES AND APPROACHES

The type of this research was qualitative research. Qualitative research is research that intends to understand the phenomenon in the form of what is experienced by students research subjects such as behavior, perception, motivation, action, etc holistically and presented with descriptions in the form of words and language in a special scientific context and by utilizing various

scientific methods.

C. SOURCES OF RESEARCH DATA

In taking the data source, the author used a sample from the existing population. According to Suharsimi Arikunto, the population is the whole of the research subjects (Suharsimi Arikunto, 2006, Page 108).

The population in this study were students, clerics, and management at the Khoirul Huda Student Islamic Boarding School (PPM) 1, 2 and Khoirul Huda Student Islamic Boarding School 3 Surabaya with details of the number of 225 students 80 students would be taken as samples. This research used a primary data collection techniques by using questionnaires. The questionnaire will be filled out using a *self-administered questionnaire technique,* which was filled in by on response. Data were collected by survey technique using a questionnaire distributed *online.*

D. Data Collection Method

According to Suharsimi, the data revealed in the study can be divided into three types, namely facts, opinions, and abilities (Suharsimi Arikunto, 2010. Page 266). The method that researchers will use to collect these data, that is:

a. Observation Method

According to Sujarweni, " Observation is the systematic observation and recording of the symptoms that appear on the object of research" (V. Wiratna Sujarweni, 2014. Page.75). This method was used by the author to obtain data directly on objects, such as learning infrastructure and process learning in College Student Islamic Boarding school (PPM) Khoirul Huda 1,2 and College Student Islamic Boarding school (PPM) Khoirul Huda 3 Surabaya.

b. Interview Method

According to Sujarweni, " Interview is one of the instruments used to collect data orally. This must be done in-depth so that we get valid and reliable data details" (Sujarweni, Methodology, 2014. Page. 74).

Interview Method was used in this study to obtained data about the teaching system, methods, and materials that are taught or used to foster character education for students who are staying at the Islamic Boarding School Khoirul Huda Surabaya. In this case, the author conducted direct interviews with the students, *asatidz*, and management at the Student Islamic Boarding School (PPM) Khoirul Huda Surabaya.

c. Documentation Method.

The documentation method is " The method of finding data about things or variables in the form of notes, transcripts, books, magazines, newspapers, minutes of meeting agendas, and so on" (Suharsimi Arikunto, 2011. Page. 188). " This method is used to obtain various data about students, both active students and students who have graduated, as well as data for teachers and management at the Khoirul Huda Islamic Boarding School (PPM) Surabaya. The data and documents that the author collects here are data and documents that are by the discussions discussed in this thesis.

d. Questionnaire Method.

Questionnaire is a data collection method that contains a written list of questions compiled and distributed to obtain information or information from data sources in the form of people (Sanafiah Faisal. 1981, Page 2).

This research used questionnaire instrument or form shared to be filled in by the respondents. Distribution and data collection method were conducted by distributing *online* questionnaire *links* through social media. This research used an online questionnaire type, in the form of *Google Form* and also questionnaire by written.

This research used a five-option Likert scale as a data measurement scale. The measurement results using a Likert scale will produce interval data. An explanation regarding the Likert-in scale is in the Measurement Scale Table below:

No	Statement	Score
1	Strongly Agree/Good	5
2	Agree/Good	4
3	Quite Agree/Good	3
4	Disagree/Good	2
5	Strongly Disagree/Good	1

Source: Research Modification Results (2020)

D. Data Analysis

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation. The results of the analysis were explained in the form of words and pictures and then described so that they can provide an explanation regarding the reality that occurs in the field. This method aimed to present a systematic, factual, and accurate description (picture) of the facts, nature, and relationships of the phenomena being investigated. Thus, this analysis was performed when the researcher was in the field by describing all the data that has been obtained and then analyzing it in a systematic, careful, and accurate way. In this case the d*ata used come from interviews and existing documents as well as the results of observations which was made.*

DISCUSSION

In this study, a number characters were used as a benchmark in understanding the object of research. These characters were honesty, discipline, confidence, responsibility, tolerance, and creativity. These six characters then were divided further into three categories, namely the main character, the supporting character, and the characters who become the spirit in the application of the main character and supporting character.

The character is a quality of mental and moral strength shown by everyone who can distinguish between one another. A character is inherent and possessed by someone who can be a motivator or mobilizer in doing an action or act. Therefore, character education is essential for the nation because it concerns the issue of the transfer of generations in process and must run continuously. The character education process will involve various aspects of student development, such as cognitive, affective, and psychomotor aspects as a whole (Mujib, 2017). Character education requires examples. It is because examples give a considerable contribution in shaping character and habit through parenting at home. Also, teachers at schools and communities in environments have the same responsibilities. The students must have discipline and honesty (Suud, Madjid, & Sutrisno, 2019) to be friendly and affectionate

The practice of the main characters and supporting characters is always followed by the spirit contained in the last two characters, namely tolerance, and creativity. These two characters were not included in the main character or supporting character, but both exist as a whole and exist in every action based on the main character and supporting character.

The data presented was related to the daily actions carried out by students so that the data above can be related to the characters of the Six Noble Traits. In detail, the relationship between the characters observed in this study and the Six Noble Traits is that the character of *honesty* can be found in *harmony, honesty,* and *trustworthiness,* while the character *of discipline* can be found in *mujhid-muzhid, compact, good cooperation,* and *trustworthiness.*

Character education has four essential characteristics (Koesoema, 2010), first, interior order in which every action is measured based on a set of values. This statement means that values become benchmarks and normative guidelines in every behaviour and action. Second, a coherence gives courage and makes someone stick to the principle and various situations. This character will undoubtedly be able to build mutual trust with one another. Third, autonomy means that someone internalizes values from the outside so that they become personal values. Of course, this character will become a trait attached to a person so that he can commit and make his own decisions. Fourth, constancy, and loyalty. Persistence is the strength and endurance of someone to maintain what is considered good, and loyalty is the basis for respect for commitments chosen honestly, good and right, so that determination and loyalty is a disposition relied upon in responding to various situations.

Based on the data obtained from the questionnaire, the character of honesty has a fairly high average score of 4.08 which means it is in a *good interval* and the average score obtained for the discipline data table is 3.79 which is also a *good interval*. This high enough score indicates that these two characters have been

internalized in the students so that they can live it in their daily lives. In other words, broadly speaking, the character of the Six Noble Traits has succeeded in permeating the students.

Based on the data obtained from the questionnaire, the creative character has a quite high average score of 4.02 which means it is in a *good interval* and the average score obtained for the tolerance data table is 4.15 which is also in a *good interval*. This high enough score indicates that these two characters have been internalized in the students so that they can live it in their daily lives. On the other hand, the character of the Six Noble Traits has been successfully inspired by the students in their daily lives.

1. Trustworthy

In the main character categorization, Trustworthy occupies both honesty and discipline. This is because Trustworthy is something important in the practice of both. Both honesty and discipline require self-confidence, in the form of a person's good self-understanding of himself which will lead to confidence that he can carry out the mandate well. This belief is then manifested in the form of a sense of responsibility in carrying out the mandate which is full of honesty and discipline.

2. Mujhid-Muzhid

Mujhid-muzhid can be understood as a discipline in everyday life. *Mujhid* means serious, which means in one's daily life must be able to work well and actively. On the other hand, *Muzhid* means frugal living, that is, a person should not consume or use something based on merely following his desires so that he can fall into excessive action.

In the context *of responsibility*, *Mujhid-muzhid* requires someone to work regularly and be able to keep oneself firmly from unnecessary consumption. In working they must put both physically and mentally in the work he does so that the results obtained are maximized.

3. Compact

A compact is a form of work discipline in groups. With a compact, then everyone in the group will try to work and collaborate well to achieve a common goal. Good and compact

cooperation is closely related so good cooperation is the practice of compact. Someone with a *compact character* (and of course *good cooperation*) when working in a team he will also have a sense of responsibility to complete his work so that other people can work well too.

4. Good Cooperation

Good cooperation has a definition that Students can work by a team with ok, which thing this of course very much needed in life moment this. Good Cooperation Character is act carry on from character compact.

5. Honest

An honest character can be seen as honest with oneself. The existence of which is related to personal matters only. People with this attitude will always follow their conscience and not deceive themselves. He knows himself well and the values he follows so he doesn't want to lie to himself because it means he has done something bad to himself.

6. Harmonious

If *Honest* focuses on oneself, then *harmonious* focuses on honesty at the interpersonal level. *Harmonious* character makes a person honest when interacting with other people. Without honesty, harmony and order in society cannot be realized because everyone is hiding something from others.

The data from the questionnaire show that all supporting characters are always in good intervals, namely the confident character has a fairly high average score of 4.03, which means it is in *good intervals* and the average score obtained for the responsibility character data table. is 4.38 which is also in the *good interval*. This high enough score indicates that these two characters have been internalized in the students so that they can live it in their daily lives. In other words, the character of the Six Noble Traits has been successfully applied to the students in their daily lives.

Thus, based on the explanation which is also associated with the data obtained from the questionnaire, it can be said that the students at the Khoirul Huda Islamic Boarding

School have succeeded in applying the characters that exist in the Six Noble Traits. With the success of these character practices, the students also have and animate the values contained in the *Tri Sukses Generus.*

CLOSING

A. Conclusion

Based on the results of performed research and discussions regarding character education at the Khoirul Huda Student Islamic Boarding School in Surabaya, the following conclusions can be drawn.

1. Khoirul Huda Islamic Boarding School in implementing character education performed by developing knowledge of the Qur'an and Al-Hadith and extracurricular activities and regular teaching and learning activities. The aim is to educate the character of the students of the Khoirul Huda Islamic Boarding School Surabaya to become students who have the character of discipline, honesty, responsibility, confidence, creativity, and better tolerance which are contained in the character of the Six Noble Traits and are the values contained in Tri Success. genera. The character of honesty is reflected in the behavior of students who mostly return goods when they find things that are not their right. The character of tolerance is reflected in the behavior of students, most of whom already respect the opinions of others. Creative character is reflected in the behavior of students who make decisions by looking at facts and other people's opinions. Responsible character is reflected in the behavior of students, most of whom do their tasks as well as possible. The character of self-confidence was reflected in the students who are most optimistic about the results of their work. The character of discipline is reflected in the behavior of the students, most of whom have always tried to comply with the rules of the cottage.

2. The implication of character education performed at the Khoirul Huda Islamic Boarding School was that students experience changes in their behavior and values, namely students have the character of the Six Noble Traits and have values contained in Tri Success The Next Generation.

B. Recommendation

1. For Further Researchers
   This study had several deficiencies and limitations because of a lack of insight from the author. One of them is the limitation of the use of variables in this study. So the authors hope that further research can expand the scope of research by adding several new variables. And broaden the scope sample, not only use one boarding school but use several boarding schools to serve as a sample.

2. For Educational Practitioners
   This research is expected to strengthen the concept and support the learning process in the sampled Islamic boarding schools and all Islamic boarding schools in general. And it can be considered in making decisions regarding character education that will be applied to students in Islamic boarding schools. [α]

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